

HIDE THOU THY FACE FROM SIN  
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# The Overcomer

A Quarterly Magazine for Christian Workers  
in the Kingdom of God

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Volume IV New Series

1923

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NOTE.

This Bound Volume of *The Overcomer*, for the year 1923, includes the *Cover* placed upon the quarterly issues, as a record of Conferences and other gatherings, and many bits of information concerning the work of God in connection with the *Overcomer* Testimony, which it is thought our readers will desire preserved.

*Editor.*

December, 1923.

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Volume  
iv.

NEW SERIES.

January  
1923

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

# The Overcomer

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

*What did the Withered  
Fig Tree mean?*  
—Page 4.

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

*Published (D.V.) Quarterly on the first Thursday in  
January. April. July. October.*

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For terms of issue see inside cover.

# THE OVERCOMER.

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

Vol. IV. *New Series.* JANUARY 1923.

Number 1

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

This paper is sent free to any of the Lord's children who ask for it, the cost being met by the gifts of the 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.

**N.B.—Changes of Address.** These should be sent to the Manager of the Bookroom (who has charge of the Lists) at least one month before the issue of the paper. No alterations can be made during the last fortnight, when all the wrappers have already been prepared. Readers are asked to assist the workers by care in this matter.

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

A 16-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.

Mr. Johnson is now upon the Staff of the Children's Special Service Mission. He writes that he hopes to issue a special number of *Le Vainqueur* shortly, containing the complete (abridged) translation of "God's Plan of Redemption," into French, as given in *The Overcomer*. Any friends who will assist in the circulation of this vital message in France and Switzerland may write Mr. Johnson direct.

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 1908, and consists of 16 pages, 8½ 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 now in course of circulation. Address: 25 High Street, Manchester.

The Booklet is now being prepared in the Kaniba language.

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.

## SPECIAL NOTICE.

### The "Redemption" Charts.

The set of diagrams issued with the book "God's Plan of Redemption," may now be obtained as Lantern Slides on Hire or Purchase. Apply to Mr. Scottorn, "Cartref," Toller Road, Leicester.

Rev. Herbert Cox wishes to say in reply to the many requests made to him to prepare sets of these diagrams for use in Meetings, that he is quite unable to undertake the work. Rev. G. H. Harris, 8 Colonnade, Hawkhurst, Kent, is prepared to make the diagrams at a cost of 10/- per set (Funds go towards his work). Will applicants please write direct to Mr. Harris.

## Forthcoming Conferences.

### PRELIMINARY ANNOUNCEMENT.

THE FOURTH "OVERCOMER"

## Conference at "Swanwick"

will D.V. be held

MAY 7 to 12 (inclusive), 1923

Full particulars will be given in the April *Overcomer*; or may be obtained from Conference Secretary, Mr. A. Scottorn, "Cartref," Toller Road, Leicester (stamped envelope), early in April.

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. Meetings: 11.30 o'clock, 3 o'clock and 7 o'clock.

Enquiries can be addressed to the Hon. Secs., Misses Leathes 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.

January 3 and 4, 1923.

Two days' Conference on "The Message of the Cross" at Sion College, Victoria Embankment, London.

Speakers: Mrs. Penn-Lewis and Rev. Gordon Watt.  
Meetings 11.30 o'clock, 3 o'clock, 5 o'clock and 7 o'clock.

It is expected that Rev. R. B. Jones, of Porth, S. Wales, will also speak on the morning of Wednesday, January 3.

Enquiries to Conference Secretary, Mr. A. Scottorn, "Cartref," Toller Road, Leicester (stamped envelope)

Will London friends please make these meetings known. Rev. Gordon and Mrs. Watt expect to sail for America on January 27.

## CARDIFF, S. Wales.

A Conference will be held at Cardiff, D.V. on March 13 and 14, when Rev. E. L. Hamilton and Mrs. Penn-Lewis will be the speakers. The Meetings will be held in the Tabernacle Lecture Hall, The Hayes.

All particulars early in February from Mr. A. L. Morgan, Maesycymmer, via Cardiff.

## SLAVANKA.

Missionary and Conference Centre,  
Southbourne, near Bournemouth.

The Editor desires to call the attention of Ministers and Christian Workers to the excellent facilities for small Conferences, as well as large, now available at Slavanka. Ministers who wish to meet together for Prayer, for Christian Workers for Conference, or those who desire to take a party of Sunday School Teachers for fellowship and spiritual equipment, will be granted special terms, and given every facility for their special needs. The limited Dormitory accommodation in a House in the grounds, will be available at very moderate charges for parties of 20.

Ministers and their families who wish to spend their vacation at Slavanka will be received at special terms. Please address all enquiries to Secretary, Slavanka, Southbourne, Hants.



# THE OVERCOMER.

Gal. 6:11-13  
Standing

*"Stand Firm . . . Stand Unshaken . . ."*

—Ephes. vi., 11-13. (Conybeare).

THE great word in Ephesians vi. 10-20 is "STAND." Just exactly what seems the most impossible thing to do at the present time. "STAND!" Nay, "*drift*," "*yield*," "*sink*," whispers nature, circumstances and the wily foe, who is not slow to take advantage of all these.

In this epistle, Paul shows first how God raised Christ from the dead, and placed Him *above* all "principality and power," with all things under His feet, and made Him to be the Head of a Body through which He would manifest His fulness (cf. Ephes. i. 20-23). Then the *members* of that Body are depicted, and how each one is also raised and placed *above* all with the Risen Head (ch. ii. 1-6)—the Cross of Christ and His most precious Blood-shedding, being the basis of this heavenly position, and union with all other members of the Body (ch. ii. 13-16). Chapters iii. and iv. open out the mystery of this Body's formation during this dispensation, and the means whereby "fitly framed and knit together, through every joint of supply," it makes increase and growth into the full stature of Christ. Then follows detailed instruction upon the way the members of this heavenly Body of Christ, should walk as "children of light" in a dark world.

Finally comes the ringing message of the last chapter—"STAND." Each member of the Body of Christ must "Stand" in the Lord, for in *his position through the Cross*, in union with the Risen One, he has been brought into the heavenly sphere, *out of the "power of darkness,"* and the authority of the "prince of the power of the air" (ch. ii. 2).

It is vitally important to see that the believer is to be strong *in a Person*, and not merely in a "teaching." Christ Himself is the Head of the Body, and therefore each member must cling, or hold to the Head (Col. ii. 19), or "Stand" *IN the Lord*.

Be strong, be strong, oh child of God, *IN THE LORD*. This is your fortress—your standing ground. It does not say "Be strong in the faith that Christ is *in you*" (Ephes. iii. 17), although this is blessedly true, but Christ in you is the *subjective* side of truth, the inward life of your life. Your need for "standing" is an outer covering—the "*whole armour of God*"; the "putting on" of Christ (Rom. xiii. 12 and 14); just as you once gave Him the inward throne,

This call to "stand" covered by the whole armour of God, is the *climax message* to those who have already laid hold of their position in Christ as one of the members of His Body, depicted in the previous chapters; and most certainly only to those who have carried out, and are obeying day by day in practice, the instructions of chapters iv., v. and vi. This is clear because there is no reference to victory over sin or the world in Ephes. vi., 10-20.

The clarion message is "STAND" and "put on the armour" to be able to "stand" against—

- (1) Wiles of the devil.
- (2) Principalities and authorities,
- (3) World-rulers of this darkness.
- (4) Spirits of evil in the heavens.

The enemy against which the believer is called to stand is plainly said to be "NOT FLESH AND BLOOD" but supernatural and invisible forces arrayed against Christ and His Body—the Church—who with Him are "IN THE HEAVENS."

The armour, briefly summed up, means on the believer's part, filling the mind with *truth* to meet the devil's lies; keeping a *conscience clear* before God to meet the devil's accusations (cf. Rev. xii. 11); standing steadily in the *peace of God* to frustrate the devil's perpetual aim to cause unrest; alertly using the *weapon of faith* to quench every Satanic shaft of fear or doubt; a counting especially on God to protect, or "save" the head (or mind) in the day of battle; and last, but not least, a perpetual wielding of the *sword of the Word of God*, which is the only weapon of any power against the forces of Satan.

On God's part, the "whole armour of God" is summed up in the word "CHRIST." The believer is bidden to "put on Christ," and to *take Christ* as his full supply for everything. Does he need truth? *Christ is the Truth*. Does he need righteousness? *Christ is made unto him Righteousness*. Peace? *Christ Himself is his Peace*. Faith? The "faith of the Son of God" is for him too. The "helmet of Salvation" (i.e., a full salvation for head as well as heart and life), then Christ is made unto him, "wisdom from God" (cf. 1 Cor. i. 30). Is he too weak to grasp the "sword?" Then Christ also meets him here, for in the description of the ascended Lord as He is now in heaven, we are shown that out of *His mouth* proceeded a sharp two-edged sword (Rev. i. 16).

The "whole armour of God" is completely found *IN Christ*, if the believer will but *STAND IN HIM*, not only as his place of standing, but *IN HIM* as a provision for all the needs of the battle. Covered with this "armour" the believer stands *IN the Lord*, "praying" and "watching" perseveringly for himself, and for all other members of the Body of Christ (Ephes. vi. 18, 19).

Child of God, in God's Name, "STAND UPON YOUR STANDING." *STAND* wherever you are—*STAND "IN THE LORD."* Do you not see that a "whole armour" for absolute protection against the wiles of the foe is provided for you? You *have* the Word of God in your hands! Use it as a "sword" against the invisible foe! The battle is *not against "flesh and blood."* Face the forces of darkness to-day *FEARLESSLY*. God is able to make you stand.

"STAND" unmoved in the fiery trial which is trying you, knowing that God's purpose is now for you a full conformity to the image of Christ.

"STAND" in bare faith in God, refusing ever to doubt Him, knowing that His purpose for you is a faith which shall be found unto honour and glory at His appearing.

"Stand" in your place in the Body of Christ, knowing that God hath set each member in the Body as it hath pleased Him, and you as a "joint of supply" must abide in your place faithfully, if the Body is to be "tempered together" into a holy temple in the Lord.

"Stand" in peace; "stand" steadily against the foe; "stand" when you cannot see one step before you, and declare your position fearlessly. Declare it to yourself when everything looks contrary. Say "I am *IN THE LORD*," "I stand *IN CHRIST*," and say it again and again. Declare it aloud when in an "evil day" the invisible forces are pressing upon you, and well-nigh causing you to faint and give way before them. SAY ALOUD THAT GOD IS UNCHANGED; that all you have ever said to God, you re-affirm, knowing that all *God has ever said to you* is changeless, for with Him there is no variableness or shadow cast by turning. (James i. 17).

J. P.-L.

*"Stand . . . !"*

Tune. "Work, for the night is coming"

**S**TAND in the Name of Jesus,  
Stand in His Name alone,  
Stand not in fleshly power,  
Stand not in strength thine own.  
Fight—not with carnal weapons,  
But with the heavenly sword,  
Clad in His own bright armour,  
Brave soldier of the Lord.  
Stand then; thy Captain's Victor,  
Jesus has overcome!  
Bear all the hardships, soldier,  
Till He shall call thee home.  
Jesus is coming quickly,  
Soon will the fight be o'er;  
Then thou shalt reign in glory  
After the conflict sore.

Gladys Watkin Roberts.

1922-1923

## The Editor's Personal Letter.

December 20, 1922.

MY DEAR FRIENDS IN GOD.

It is with inexpressible gratitude to God for His upholding grace through a year of unprecedented trial and conflict, that once again I write you on the eve of a New Year—a year which according to the late Dr. Grattan Guinness is marked as one of the most critical "terminal dates" in Scripture Chronology. *Will it bring the longed-for hour of the Lord's Return* is the eager question in many hearts? As we "look from the Mount" over the world, it is growing increasingly clear that prophetic "signs" are becoming more and more defined, so that whilst we may not know the exact hour of the Lord's appearing, we can at least be very sure that we are in the "Time of the End" as an era, or period. "When ye see these things," said the Lord then "know that it is near . . ." (Matt. 23, 36). A prophetic writer has recently called attention to one of the most marked fulfilments of some of the Lord's words, which may have escaped the attention of many. This writer speaks not only of the sign of the "Fig-tree" shooting forth signs of national life—a well-understood reference to Israel—but, what he calls, the "All-the-trees" sign referred to in Luke xxi. 29-31. "Behold the fig-tree and all the trees" said the Lord. "When they now shoot forth . . . see and know that summer is nigh . . ." And this we now see before our very eyes. "On every hand," says this writer, "peoples have sprung into national existence, until the face of the whole earth seems covered with tender young trees" of fresh national life. And now last, but not least, we have close at hand Ireland with her own Parliament for the making of her own laws—a separation from England foretold by prophetic writers many years ago. We may therefore ring out with assurance the message "The Coming of the Lord draweth nigh," and as we go forward into the critical "terminal date" of the Year 1923, seek with our whole hearts to be personally "ready" and to help others to be ready for His appearing.

This I would like to repeat again is the main objective of the issue of *The Overcomer*, and of all the activities of the *Overcomer* Testimony. Nine years have passed since the Advent message appeared in its pages—nine years which have proved up to the hilt the truths rung out to the people of God in preceding issues of the paper. How many have written from all parts of the world saying they could never have lived through the succeeding years but for their knowledge of the Cross, and of the Victory aspect of the warfare with the powers of darkness!

May not the tenth year—the year ahead, be the climax year of all the "Warfare," when we shall see our hopes, so long deferred, fulfilled, and behold our Glorious Lord face to face. Let us say with all our hearts "Come, Lord Jesus, come quickly."

But now as to the immediate future. First concerning *The Overcomer* itself. It is with deep thankfulness for the privilege of such a "witness" at such a time, that it has been proved that the issue of "God's Plan of Redemption" was a strategic master-stroke against the flood of doctrinal spirits from Satan seeking to overwhelm the Church of God.

Numbers of letters show that the issue of "God's Plan of Redemption" has met a deep need in other lands as well as the Church at home, and put the truths of the full Gospel of Calvary within the grasp of many who had not apprehended them before. It seems as if it was the Lord's purpose that *every land* should get the message. Not only has a British Edition of the book now been issued, but the matter (abridged) as it appeared in *The Overcomer*, will shortly be published in a special edition of *Le Vainqueur* (the French *Overcomer*) and possibly ere long in Chinese.

But it is India where we are looking for a strategical defeat of the spirits of apostasy. Why India? we are asked, when the ministry of *The Overcomer* is to the whole world, and not to one country. Some words again of our India correspondent, may explain why the Spirit of God has bidden us lift the standard in our Indian Empire. "Asia is now" he writes, "the storm centre for the 'Lords of Darkness' to prepare for their final descent upon the West, including the Holy City."

We have not turned to "India" as a "Mission Field" as China and Japan are Mission Fields, but under a strong burden of the Spirit that what our correspondent writes is truly Spirit-given vision. And is it not true that in "War" the Commander-in-Chief must know where the enemy is gathering for a strategic attack, and there rush in his reserves, even though he leaves other parts of the battle-field held by but a few men. Even so to-day. Asia is undoubtedly the "storm-centre" from whence will come the massed forces which will, according to prophecy, bring about the Armageddon of Rev. xvi. 13-16. Therefore it is in India that the Spirit of God would have us withstand at this hour the "Lords of Darkness," preparing for descent upon the West, together, possibly, with Russia and Turkey when their plans are ripe.

But I must not write more now on this enthralling subject. The time is short. Let us buy up to the utmost every moment for vital witness to the truths of God. Our readers will see that the dates for the Swanwick Conference have now been fixed for May 7 to 12 (six days only). We

are glad that it has been possible to move forward a little into May, with a prospect of warmer weather. With the reduced railway fares, which have been promised for 1923, we expect we shall book up to the full accommodation of "The Hayes," so that intending guests should write early to Mr. Scottorn, especially those who require certain rooms.

And now in closing, I must respond to a special request which has come to me from some of the Lord's stewards, who are deeply burdened with the strategic importance of the Testimony which has been committed of God to *The Overcomer* in this time of apostasy. They ask that some information should be given of all the different sections of the work from the standpoint of their financial needs, so that they might know what the Lord would have them do.

First then we have:—

1. *The quarterly issue of The Overcomer.*

The expense of this has to be met by the gifts of the readers. The Lord's seal has been upon this course from the beginning, and He has never failed to move His stewards to cover its cost from quarter to quarter. It is greatly upon my heart that a bi-monthly issue should be undertaken, but there are many questions involved which need careful consideration. It is important above all that we do not go before the Lord in any step these critical days, for He alone knows the future and what He is purposing to do. Will our readers pray for clear light for us in this matter, and write if they are led of God so to do.

2. *The Overcomer Thankoffering Fund.*

This is devoted entirely to the support of the General Secretary (Mr. Scottorn). Particulars concerning this can be had from me. I will only say that Mr. Scottorn's coming into the work has probably saved *The Overcomer* from cessation, for since the break-down in March, 1922, I had been getting more and more unable for the heavy labour involved in its issue. "It is the Lord, and it is marvellous in our eyes." The balance in hand transferred to this Fund, as explained in the July *Overcomer*, has met the need up to the New Year. Phil. iv. 19.

3. *The Overcomer Literature Trust Fund.*

This was founded in March, 1915 (with a Trust Deed), for the holding of all the copyrights, etc., of the *Overcomer* Literature, so that the issue of the literature might continue through all eventualities. From this Fund we have been steadily sending year after year thousands of books to Missionaries and workers all over the world. It could be augmented with great results in this hour of famine of the truth of God.

4. *The Overcomer Extension work in India.*

See back page of this issue.

5. *The Ministers' "Guest Fund."*

Through this Fund numbers of Ministers of the Gospel have been enabled to attend the Conferences who could not otherwise have done so. We shall require a large sum to meet the need of the Fund for Swanwick, in May. It is a great joy to know how deeply God has wrought in this special direction of the *Overcomer* Testimony, and of the increasing number of Clergy and Ministers, who, like the Apostle Paul, are not ashamed of the Gospel of Christ, and are in this hour of apostasy, "set for the defence" of that Gospel. We have had abundant proof that this Fund is of vital importance to the Church of God at this time.

And what more shall I say? Only this, that I am persuaded that the Lord Who is our Captain, sends not His soldiers to "warfare" at their own charges! He Who has provided up to the present time will continue to do so. I thank you with all my heart for your making it possible to fulfil this ministry. One only burden presses upon me in view of the Lord's Return. It is that the dissemination of the word of truth could be doubled and trebled did all the Lord's stewards realize the vastness of our opportunity. The enemies of the Cross are flooding—to use their own words—every country with literature, full of the errors of doctrinal demons. Cannot we be as keen to send out the *Message of the Cross*? Let us each do our part as in God's sight.

I will only add that I continue to deeply need your help in prayer. First, and primarily, in connection with the Editorial side of *The Overcomer*, for the last three issues have been prepared in the midst of unprecedented trial and conflict. It has appeared as if Satan himself as the "Dragon" in a rage (Rev. xii. 9, 12), had set himself to withstand their preparation. This present issue even more than the others. It surely means that in some acute way we are frustrating his plans in his hope to involve many members of the Body of Christ in his world-revolt against the Gospel of Calvary.

Secondly, I need special prayer help on the physical side of things, for you will understand how critical the winter must be for me after the break-down of March, 1922.

With gratitude to God for all your fellowship and love in Christ, and commending you to Him for His own watchful care in the coming year

Your fellow-partaker of grace, looking for the Lord's appearing.

Jessie Penn-Lewis.

## Why the "Tree?"

"Ye slew and hanged on a tree. . ."—Acts v., 30.

IT is said that the "scandal" of the Cross in the Roman world at the time of the Saviour's death, was such that it was not even polite to refer to a cross and crucifixion, in conversation! If the culture of the *Greek* must not be shocked by even reference to what was considered the foulest, and most degrading of deaths, what must the "scandal" of the Cross have been to the *Jew*, whose entire religious training was based upon the sanctity of the law of Moses which said "he that is hanged is accursed of God" (Deut. 21, 23, R.V.)?

Crucifixion therefore being so abhorrent to both Jews and Greeks, why did God choose for His Son the "hanging upon a tree" as the death by which He must die for the sins of the whole world? Why choose for the means of salvation, a way which ran counter to the strongest prejudice, and abhorrence, of the two sections which represented the entire human race? From the standpoint of human wisdom this truly seemed "folly," but as we are given the light of God upon Calvary, we discover that the "foolishness of God" is "wiser than men."

The fact that "hanging upon a tree" was the death fore-ordained of God for His Son, —in spite of the scandal attached to such a death—must mean that the tree, or the "Cross," had a vital place in the plan of redemption. A very lucid expository sermon on the "curse of the law" throws light upon this, and answers in some degree the question. The writer first refers to the Apostle Paul's unfailing wisdom and tact in addressing his hearers, and how especially careful he was when facing a new audience, not to needlessly offend them, and yet when he goes to Corinth, although he knows that his hearers will consist of Jews, and Greeks and Romans, he does not avoid the subject of the Crucifixion, and say Christ and *Him put to death*, but "Christ and *Him crucified*," well aware of its being a peculiarly repulsive theme.

In the twentieth century the stumbling block of the Cross has not ceased, and there is a temptation even now to say "Christ and Him put to death," rather than "*Christ and Him crucified*." For the very word "crucified" and "Cross" seems still repugnant, in some cases because the "Cross" has become associated in their minds with the "crucifix," and in others because they fear that the emphasis upon the Cross will hide the Christ of the Cross, and also because they prefer to think of the Risen and Ascended Lord as the One with Whom they have to do. They say "Christ is not hanging upon the Cross now," and "Jesus, and the Resurrection" was the Pentecostal message. This is true, and the fears are legitimate if they do not lead these believers to wholly put aside the Cross from its basal place in their lives, by saying "the Cross now lies behind us," and "we live now entirely in the power of the Resurrection," forgetting that the vital power of the resurrection can only be actually known in experience, as the energy of the Cross is more deeply wrought into the life.

But the "preaching of the Cross" does not mean the "crucifix," nor the "Cross" without the Christ, but the Apostolic message that the "word of the Cross" is the "power of God" both to sinner and saint; and that the experimental knowledge of "Jesus and the resurrection" depends upon a deepening conformity to His death, and a fuller apprehension of His finished

work upon the Cross, of which His resurrection was the seal, but not the cause of the redemption of His redeemed ones. The preaching of "Jesus and the Resurrection" was the message of the Apostles and early Christians in the days of the primitive Church, but in many passages of the Book of the Acts we find that their preaching of "Jesus" meant emphatically *Jesus crucified*, as well as risen. Acts ii. 23; Acts iii. 15; Acts iv. 10; Acts v. 30; Acts vii. 52; Acts x. 39, all show how the truth of the crucifixion was pressed home with incisive power, and with no toning down of the fact of the Cross, even in the very city where the Lord was crucified.

The truth is, that in the fallen old Adam nature there is an innate resistance to the Cross, even in many who look to Calvary for their salvation. It is really the instinctive shrinking of the "flesh" from the claims of the Cross, which in the very word suggests suffering, and the call to suffer, for the "flesh" in us all seeks to escape the doom of death, and we would so gladly have "resurrection" by any other way than the way of Calvary. The preaching of the Cross therefore must always be unpopular to the flesh, but in it lies the power—or energy—of God, to bear witness to the message, even though the messenger himself is "crucified" by the very message which he bears.

The writer of the article referred to, shows that Caiaphas was not only determined that the Man Christ Jesus should die, but that He should be *crucified*, for the reason that if He died the death of the Cross, He would come under the curse of the law, which said "He that is hanged is the curse of God" (A.V.m.), and death by *crucifixion* would therefore effectually end the faith of His disciples that He was the Messiah. If He died any other death it could easily be believed that God had raised Him from the dead, but dying under the curse of the law Caiaphas was sure that God would not raise Him, and break His own law. The fact that the Lord Jesus had died by *crucifixion* thus throws light upon the bitter antagonism of Saul the Pharisee, who was so exceedingly zealous for the "law," and therefore believed it blasphemy for men to say that God had raised from the dead One Who had been hung upon a tree. And yet it was to this bitter opponent, so deeply versed in the teaching of the law, and so zealous for the carrying out of that law, that God revealed the depths of the meaning of Calvary. What had been the stumbling-block to him as a Jew became the very essence of his message under the light of revelation.

The apparent blasphemy of saying that God had broken His own law by raising from the dead One Who died under the curse, is seen by Paul to be the very fulfilment of that law. The Cross that was a "scandal" becomes his glory. He sees that even though the law said "He that is hanged is accursed of God," yet the "law" has "dominion" over a man only as "long as he liveth," but this Man having died, and come back to earth from the dead, shows that the "law" has no longer any dominion over Him, so that there is now "one spot on earth where the law has no dominion! It is the spot on which the crucified and risen Jesus stands." With the light of the truth of "Substitution" and "Identification" shining upon the Cross, and revealed by the Risen Christ Himself (Gal. i. 12), Paul sees, too, that "if there are any that will die with Him and rise again,

then they also will be outside the dominion of the law," and thus there can be "no condemnation to them that are IN CHRIST JESUS."

The key to the meaning of the "Tree" in the plan of redemption lies in the words "Substitution" and "Identification." The law of God is irrevocable. It is written "Cursed is everyone which continueth not in all things that are written in the book of the law, to do them" (Gal. iii. 10). This shuts up all the world under sin, and under the "curse" of the broken law. The Cross as the necessary manner of death, and the preaching of the Cross as the power of God, is then to be found in the words, "CHRIST REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US, FOR IT IS WRITTEN CURSED IS EVERYONE THAT HANGETH ON A TREE" (Gal. iii. 13). Thus the kind of death by which Caiaphas thought His Messiahship would be disproved, was actually a death in which the "law" of God was itself carried out in judgment upon the sinner in the Person of his Substitute.

The "tree" then, as the *manner* of death, has a vital place in the plan of redemption, for on the tree alone could the Saviour be seen to be "accursed" of God in the eyes of the Jewish world: and on the tree alone could the depth of the degradation and shame of the Fall be expressed to the whole world—the death most loathsome and repellant and disgraceful in the eyes of men, emphasizing the doom of the sinner, and the depth out of which he is raised into newness of life by the power of God.

"Ye slew and hanged on a tree," said Peter boldly to the Sanhedrin in Jerusalem (Acts v. 30), using the same word again in his epistle, as he wrote, "His own self bare our sins in His own body on the tree" (1 Pet. ii. 24). This is all the more striking when we realize that the Greek word used is not the ordinary word for tree, but for "timber" or "beam," and the word always used for "Cross," and so used by the Apostle Paul. The fact also

that this same word is employed to describe the "tree of life" in Rev. ii. 7, and Rev. xxii. 2, shows that the *manner* of Christ's death had a definite purpose in the Councils of God.

This is why the Apostle Paul did not soften the message at Corinth, and say "Christ and Him put to death," but "CHRIST AND HIM CRUCIFIED"; and why the stumbling-block of the Cross was so great to the Pharisee and Philosopher of those days—and *remains so great in these days also*! No wonder the words of the Apostles cut like a knife at Pentecost, when they pressed home to the High Priest, and council at Jerusalem, the repugnant truth that *they had hung on a tree* One Whom God raised, and exalted as a Prince and Saviour. No wonder that they were "cut to the heart," and "minded to slay them" (Acts v. 30-32).

The Word of the Cross must still be proclaimed with no uncertain sound, and no avoiding of the full meaning of the message. The fact of the "Tree" is an essential part of the redemption offered to a world sunk in sin, and under the curse of the broken law. Jesus Christ, and Him crucified on a Cross, is our message—the Son of God taking the sinner's place and curse upon Him; dying upon the Tree, and in His own Person taking the old fallen Adam down to the lowest depth of shame, accursed of God and man, so that *in Him* the believer dies to the fallen life, and *in Him* rises into a new world, into a new life under a new law, the "law of the Spirit of life in Christ Jesus" making him "free from the law of sin and death."

When we apprehend and appropriate this, the "scandal" of the Cross, is changed to "glory," and with the Apostle we cry "God forbid that I should glory save in the Cross—the Cross at which I once stumbled—of our Lord Jesus Christ, by which the world—yea, the Jewish religious world, and the world of Greek [modern] philosophy—is crucified to me, and I to the world."

*Fig. Tree*

*Symbolism, Higher*

## What did the Withered Fig Tree Mean?\*

### The Origin of the Higher (destructive) Criticism.

USING a fig tree, our Lord once acted a parable. The symbol was vivid, open to the eye, living in the mind, and searching the heart. It revealed the condition and position of the Jews . . . The symbol spoke then and speaks still of the everlasting disfavour of God toward mere externalism. It proclaims to-day God's wrath against the false, the hypocritical, the religion that is all form and without life and godliness. When men had lost the true Christ, and Rome led them deeper and deeper into ceremonialism, then her great painters presented Christ in all the glory of vivid portraiture, as men never did before or have since. They placed Him on canvas, but denied Him a place in their hearts. When Protestantism decayed in Europe, men's mastery of the forces of nature, gained through the enlightening of God's Word, gave them wealth and power such as the world never knew, and greed grew stronger and pride exalted itself, and God was forgotten or defied. Then the withering came in the greatest war in history . . .

Moses described the privileges of the Israelites as surpassing those of all other nations. What more could God have done for Israel? Yet when the Lord, viewing them "from afar," came down to earth to gather fruit from the

Jews, we are told, "He came into His own possessions, and His own people received Him not." They were busy keeping His law, observing His Sabbaths, maintaining His system of sacrifice—so busy that they had no eyes for the Lawgiver, and could not recognise the sacrifice He made for them.

So He cursed them. What else could He do with them? They yielded no fruit for Him. They were inwardly corrupt and on the way to death. They would not let Him remove their sin. So it wrought its natural result. "Sin bringeth forth death." Israel, as a Nation, perished . . .

The Romans came and shut the city in. The unity of the Jews departed, and all their strength. Faction after faction fought each other within the walls. They threw one another alive over the walls to the Romans. *Jews were crucified until there was no longer room to set up the crosses.* The city was taken, the temple was burned, 1,100,000 of the people perished, 100,000 were sold as slaves, while many of the noblest youths were led away to Rome to adorn the triumph of Titus. It was an awful withering of Jewish life and joy and hope. *They had looked for the Messiah.* He came, was rejected, and rejected them.

Jesus said to the fig tree, "Let no one any longer eat fruit of thee for the age." It meant for ever for the tree, for it would never be revived. But for the Jews there was

\*By Thomas M. Chalmers. Taken from "Prayer and Work for Israel," published in New York, slightly condensed.

no utter destruction. They lived on, under the sufferance of God, for four things : (1) as a warning against hypocrisy ; (2) as a field from which God would secure "the election of grace" during the Church Age ; (3) to become an instrument of punishment to guilty, persecuting Christendom when Jewish emancipation should come ; and (4) to preserve a seed for the revival of the nation for its future of glory . . . . True, there has been the vigour of fallen nature. How busy the Jews have been, living the life of the world, maintaining their religion through the centuries, a mere form without heart and without life . . .

Without spiritual insight the Jews lost the true understanding of the Old Testament. The energies of generations of Jewish scholars were absorbed in the deadening Oral Law. This was committed to writing in the Mishna, which, with the later Gemara, a hodge-podge commentary, formed the huge bulk of the Talmud. This Talmud, called by some a "continent of mud," is held by Jews to hold wonderful pearls of truth . . .

Sixty generations of Jews have "nourished a blind life within the brain" from the dry husks of the Talmud. They have been led far from the true meaning of the Word, as the present-day orthodox view of the Messiah shows. According to Dr. Moses Gaster, late Chief Rabbi of Great Britain, "The Messiah is not expected to perform any miracles, or to be miraculous in His birth in the slightest degree. He will go through no form of atonement, no suffering for Israel, no resurrection . . ." All this reveals how readily the Jews, returned in unbelief to Palestine, will receive the false Messiah, the Antichrist.

Who will ever tell the loss to the Church and the world from Jewish unbelief through an entire age ? . . . What genius swept like erratic stars into the outer darkness which might have flamed for the good of men ! One thinks of brilliancies like Bar Kochba, Akiva, Jehuda the Prince, Saadia, Maimonides, Nachman, Jehuda Halevi, Spinoza, and countless others—men who shone like stars in the dark night of Judaism, as Jews imagine, but whose light was only a will-o'-the-wisp to poor Israel.

A European writer says, "In unbelief, as in belief, the Jews are the leaders of mankind." Call the roll of Jewish unbelief—of men who have led the world in infidelity and revolutionary socialism—BEBEL, MARX, LASSALLE, LIEBKNECHT, BAKUNIN, TROTSKY !

How many Christian leaders are aware that the Jews, by their unbelief, have been providential instruments to punish the Gentile nations for their ill-treatment of God's people ? A great prophecy in Micah reads, "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep : who, if he go through, both treadeth down and teareth in pieces, and none can deliver" . . . . The time of this tearing in pieces by the lion of Jacob must precede the glorious appearing of Christ, for after that Israel becomes a blessing.

How does the "remnant of Jacob" become an instrument to afflict the nations ? Thoughtful men have long perceived the baleful influence wielded by the Jews in the midst of Christendom. Mediaeval Jewish philosophers denied the miraculous element of the Scriptures. Their system of unbelief culminated in Maimonides, the greatest Jewish philosopher of the Christian centuries. From Maimonides, Baruch Spinoza drew his philosophical system, and passed on into the realm of Christian scholarship the rationalism and higher criticism of the mediaeval Jews. The pantheism of Spinoza became the parent of the phil-

osophy of Hegel, "which furnishes the postulates upon which the destructive critics go to work." Thus, "TO SPINOZA MAY BE ULTIMATELY TRACED THE SOURCE OF EVERY HUE AND SHADE OF MODERN SCEPTICISM ON THE INSPIRATION OF THE SCRIPTURES."

From this spiritual decay of Israel a poison has gone forth among the nations. The corruption of Christendom, the spiritual bankruptcy of modern education, and the pantheistic views pervading so many higher institutions of learning, have sprung ultimately from Jewish infidelity.

This loosening of the moral and spiritual bonds of modern society has wrought with the spread of democratic ideas, to prepare the way for the socialistic and revolutionary opinions which are everywhere overturning the bases of government. The leaders of all these movements, as Russian nihilism, international socialism, and the revolutionary efforts of later Russian history, have been largely atheistic Jews, men dissatisfied with all law and order, UNRESTING SPIRITS, WHO HATE CHRIST AND GOD, AND WHO GIVE NO REST TO THE NATIONS AMONG WHOM THEY DWELL. Back of the late War, back of the unholy greed and ambition of the nations, hover the dark spirits of Jewish infidelity and atheism, preparing by the just judgment of God a scourge for the final ruin of the Gentiles out of the very people whom the Gentiles have persecuted. The withering of the fig tree was one of the most portentous events in history.

But the end is not yet. It is to be more terrible for Israel than earthly eyes can foresee. . . . The world is yet to see the Jews accept the Antichrist as their Messiah. After favouring them, he will turn against them. Then Israel in the land will pass through "the great tribulation," the fiery furnace in Jerusalem spoken of in Ezekiel xxii. 17-22 ; Zachariah xiii. 8, 9. Out of this trial will come deliverance and conversion to Christ.

Our Lord spoke again of the fig tree, in Luke xxi. 29, 30 : "Behold the fig tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

The fig tree is budding again. *Like the other trees, it is putting forth the leaves of new nationalism and of great professions.* All this is in God's plan preparatory to their national conversion. The Jews will go back to Palestine in unbelief, to work on the plane of the natural their own purposes, building a nation by their wealth and wisdom, apart from God. Hence the need of the furnace to melt out of them their pride and self-will. But the great promises of those true Zionists, the Old Testament prophets, will be fulfilled . . . . The withering then will be past. Israel shall be a new nation in their own land, a blessing to all the earth.

### But One Issue !

"It is no longer safe to blindly subscribe to that which promises general good, simply because it is 'good,' and garnished with the teachings of Scripture ; for 'good' has ceased to be all on one side and 'evil' all on the other. In fact, that which is evil in purpose has gradually appropriated the good, until but ONE ISSUE DISTINGUISHES THEM—that which is so carefully omitted—is the salvation which is in Christ. . . . Satan will appropriate and incorporate in his false systems every available principle of the true" with the one fatal omission of the atoning Cross. This "ONE POINT OF DISTINCTION WILL BE THE ONLY DIFFERENCE THAT WILL FINALLY EXIST BETWEEN THE FALSE AND THE TRUE."—*Chafer*.

## The Spiritual Life.

"Let us walk according to that which we have attained." —Phil. iii., 16 (Conybeare).

**J**UST at this time, when God is sifting and testing those who have pressed on the furthest after Him, much may be learnt from the writings of deeply-taught saints who followed on to know the Lord centuries ago. One such writer points out so clearly the difference between those who walk in the "way of light," or in the "way of faith"; in the gifts of God, or in the God of gifts. Those who walk in the "way of light" are so "full of light and ardent love that they excite the admiration of others," and so they are admired much, and their minds are diverted toward themselves. "They rest in the gifts of God, look at them, and appropriate them to themselves, and thus give place to vanities, self-complacencies, self-esteem, and preference of themselves to others. These souls are beautiful as regards themselves, and possess so much that they cannot believe there is anything greater. They use the terms of 'death,' and truly 'die' as far as their own efforts are concerned, to the world and all exterior things; but they have not died to all interior possessions, so as to possess nothing except in God. Esteem of our own spiritual possessions is harder, indeed, to overcome. The soul is full of deep, lively feelings, and its words are all fire and flames; but there is a self-esteem which is deeply hidden, and a secret pity for others not in its own experience . . ."

How true a picture this is of the soul which has sought and obtained a measure of spiritual power. In the early days of our "glorious experience," how trying we must have been to others! How unconsciously self-absorbed and self-opinionated! How spiritually selfish without knowing it! How blind to the feelings of those around us! And how we pitied them for not being in our "glory" life. We imagined we had a special mission then to put everybody right!

We thought we were emporiums of the truth of God, and that we had reached a summit in the spiritual life, where we had only to abide faithfully in the position we had reached, and to do our utmost to get everybody else there. How "large" was the language we used! "How coloured and exaggerated was my language then," said a Welsh minister once, "but I really meant it all." Doubtless many others remember such a time in their own history, when they passed through a very definite experience of the baptism of the Holy Ghost, or had their "Pentecost," as some express it to-day, forgetting that the word is really inaccurate in its use as descriptive of a personal experience. How easy it is *when once we have passed that way to recognise the signs!* But how much the gracious Lord "puts up with" in His ignorant children! So we may well learn to be patient with ourselves and with others.

But God looks at His children—"babes" in the life in the Spirit—and He just waits. He is on the throne all the time, working out vast purposes for the world He has redeemed, unchecked by the apathy of His people, and unhindered by the arch-fiend, who is absolutely and utterly unable to move one step apart from His permission. How differently we would manage the world were we in the place of God! How foolish we are! God works deepest when least is seen, and the principle of Calvary remains His way to-day—outward humiliation and weakness in the eyes of men, with heavenly victory and power in the sight of God.

The writer referred to, centuries ago, points out how those in the "way of light" are tenderly and gently led on by

God into a "way of faith" where God is all in all—where all the self-esteem and self-complacency pass away by the deeper dealings of God, and the soul "possessing" no longer, is possessed by Him who holds it in Himself, and for Himself as Lord. "Here," says this writer, are "no visions, revelations, ecstasies, or changes," for the soul is "above all these, seeing nothing except as in God." Dwelling in God, it cannot be "conscious" of things apart from Him, any more than we are conscious of the warm air of a room when abiding in it. It has lost the "gifts" of God to dwell and abide in the God of gifts. It is "lifted above all" by the God of gifts. This is the way of faith. That is, the soul lives now wholly apart from experience, feelings, ecstasies, by simple bare faith in the *faithfulness of God*. It is no longer elated or depressed; no longer occupied with its own faith or feelings; no longer self-conscious or self-occupied. It lives "with Christ in God." (Col. iii. 3).

And this is the goal—which is yet but an ever-advancing goal—to all who press on and on in the upward calling of God in Christ Jesus. This is the sphere which the First Epistle of John describes. There are many who think they know it in their first experience of the fulness of the Spirit, but when it comes to the point of truly laying down our lives for the brethren in actual fellowship with Christ's sufferings—then the "words of fire and flame" are not so easy to fulfil. It is well for us that our God does not take us at the value of the words we use, before He has gently prepared us to bear in experience all that they mean.

An ever-advancing goal! And a goal reached by FAITH—from faith to faith. Which means losing all our props and our helps, and, indeed, all things outside of God Himself. If we put a "Pentecost" as a "goal"—as a summit of experience—we are putting a lower goal than God sets before us in His Word. There is a real danger that those who have followed on to know God should *turn back to seek the gifts of God*; turn back from the deep walk of faith into the "way of light," and seek conscious "equipment" for service, instead of casting themselves more utterly on God Himself to be ALL, and do all within and through them. The supreme point is for every one of the Lord's children to make sure on which side of the historical "Pentecost" they stand in *experience*, and not only dispensationally. If they can say that they have known the fulness of the Spirit by an inward witness from God, which each knows for himself according to the pleasure and purpose of God, and have since been led on by Him into the life of union with Christ in God, then let them not "cast away their confidence," and turn back again to seek for "experiences," but press on into deeper abandonment to God in *faith*, that God may pour out through them His life to a dying world.

The writer referred to clearly describes the difference experimentally between those who dwell in "gifts" and dwell in God. "This soul"—the one who lives in God—"has no longer anything at all. There is not left to it the least possession to glory in. Nothing but weakness on weakness. Others live by something they have; this one lives by what it has not—for it has all in God." . . .\*

The Holy Spirit has been leading on many into this

\* See further "Life out of Death; a Brief Summary of Spiritual Torrents," by Guyon. (From the Overcomer Book Room).



"way of faith," for the last years have witnessed among the most earnest children of God, a keen following on to know the Lord in conformity to His death and His image as a Lamb. Right throughout the whole Church of Christ, those who have known the indwelling Spirit of God have thus pressed on, "through the Eternal Spirit," into the path of "filling up the afflictions of Christ for His Body's sake"; and these have been learning the meaning of a life of such utter sinking of self for others, that they could truly say: "Death worketh in us, and LIFE in you." "We were weak with Him, but we live with Him . . . toward you" (2 Cor. xiii. 4).

And now comes the testing of these disciples by the Lamb upon the Throne. Will they go still deeper into self-effacement, self-sacrifice, and nothingness, or turn to seek for themselves some "great things from God," instead of having ALL IN GOD, and remaining poor in themselves? Will they turn to the attraction of wonderful "experiences," or still press on into deeper fellowship with Christ in His Cross, and thus into purer and more perfect union with Him, hidden from the glory of men?

Each stage of the spiritual life has its corresponding tests and dangers. We may have stood every test God has permitted to come to us, in His purpose of eliminating "self" from our inner lives, and then suddenly find ourselves in a new testing, and fail. "One doesn't like to be considered behind others in seeking 'God's best'!" said a worker one day, not seeing until the words had passed her lips that self had intruded even here! If we live only unto God, with no desire of self-glory even in being thought by others "advanced," "experienced," "deeply-taught," "spiritual," or even following "fully after God," we shall be content to be thought the "least" in the kingdom of God.

*Last Days*

## "Soul-force" versus "Spirit-force." (ii.)

*Some Light upon the Perils of the Last Days.*

SEVERAL letters have reached me concerning the brief paper "Soul Force versus Spirit Force" given in our last issue. A Ministerial reader describes it as being epochal in importance, whilst others confirm from personal experience some of the statements made, showing how truly the present increase of Satanic activity, is hastening the world on into the tribulation period foretold in the Word of God.

But I am asked to give more light on the meaning of "soul-force," and why in its present development it is fraught with such peril to the children of God. To explain clearly what "soul-force" consists of, and why it is now being aroused and used by the powers of darkness in the last great phase of the warfare against the truth of God, we need to go to the Scriptures, and under the illumination of the Spirit of God see what is taught therein on the subject.

Dr. Andrew Murray's explanation of what the "soul" or *psuche* is, and its relation to the spirit and the body, is very clear.\* He says concerning the creation of man:

"The Lord-God formed man of the dust of the ground—thus was his *body* made—and breathed into his nostrils the 'breath' or spirit of life, thus his *spirit* came from God; and man became a living soul." The Spirit quickening the

\*Some extracts from "The Spirit of Christ," by Dr. Murray, were given in *The Overcomer* of 1921. Some of these are again referred to in this article. The publishers (Messrs Nisbet) say that they will reprint this valuable book if they find sufficient demand for it.

The Spirit of God is sifting the motives, and the "surrender," of many who are earnestly pressing on with God. Can they bear the very deepest conformity to the Lamb upon the Throne, whilst others choose the path of more visible "glory" upon earth. *It is the difference between those who desire to do the "greater works" for the benefit of the "world," and others who choose to be the seed-grains to give their lives unto death for the life of God to be poured out into the world.* The "highest" in God's sight is often the "lowest" in the eyes of men. Thus the Apostle wrote to the Corinthians, and said to the "puffed up" babes in Christ in Corinth: "YE . . . are filled . . . rich . . . YE have reigned . . . [But] WE . . . a spectacle unto the world . . . fools . . . weak . . . dishonour . . . reviled . . . defamed . . . refuse . . ." (1 Cor. iv. 6-13; R.V.). The first is the "way of light," the latter the "way of faith," which produces the heroes of faith like unto those on the roll in the eleventh of Hebrews, who "through faith" subdue kingdoms, obtain promises, stop the mouth of lions, out of weakness are made strong, and wax mighty in war. This is the path of *safety* in these days of peril, for Satan cannot so easily mislead a soul who rests on the written word of God, apart from all manifestations and experiences, and fears nothing but sin and disobedience to the known will of God. Such are the souls who to-day are needed for the strength of the Church of Christ in her hour of peril in the "war of the ages" in which she is engaged. So let us press on, seeking not great things for ourselves, but choosing the way of faith in a God who cannot fail, but leads His people on to Himself through every pitfall and hindrance in their way.

Let us all, then, who are ripe in understanding be thus minded; and if in anything you are otherwise minded, that also shall be revealed to you by God. (Phil. iii. 15.—*Conybeare*.)

body made man a 'living soul'—a living person with a consciousness of himself. The 'soul' was the . . . point of union between body and spirit. Through the *body*, man, the 'living soul,' stood related to the world of *sense* . . . through the *spirit* he stood related to the spiritual world and the Spirit of God . . . . The *spirit*, linking him to the Divine, was the highest; the *body*, connecting him with the sensible and animal, was the lowest. *Intermediate stood the 'soul'* . . . the bond that united them and through which they could act on each other . . . .

Man therefore consists of (1) spirit, (2) *soul*, and (3) body—"The *spirit* is the seat of our God-consciousness; the *soul*, of our self-consciousness; the *body*, of our world-consciousness; In the spirit [of the believer] God dwells; in the *soul*, *self*; in the *body*, *sense* . . . .

The distinction between the *soul* and the *spirit* is of the greatest moment, for it is for lack of knowing this that the Devil is able to deceive and mislead even children of God.

There are passages in the Scripture where it appears that "soul and spirit" are synonymous terms, but a knowledge of Christian experience when it reaches the full stature of Christ, where the "spirit" so inter-penetrates the "soul," that they become practically one, makes this synonymous use of the words clear. For practical purposes 1 Thes. v. 23 and Heb. iv. 12, settle the question of the tripartite being of man, and Dr. Murray's definition of the functions of each part are generally accepted as correct.

"God is a *Spirit*." They who "worship Him must worship Him in *spirit* . . ." said Christ. Every human being has a spirit, albeit a spirit separated from God through the Fall. It is this "spirit" which has to be re-kindled by the light of God, and regenerated by the impartation of the Life of Christ; so that the man is "re-created" or "born from above" (John iii. 3 m.). There is no "spark" of the Divine in man by nature, but a spirit which is fallen and needing regeneration, or a new birth.

This is the crux of the whole matter, and of far more than academic importance. A mistake here is eternal in its consequences. The "Fall" and the need of regeneration through the Substitutionary death of Christ cannot be a question of "opinion" upon which men may differ. Right here is the bedrock division of the whole world into those who are born of God, and those who are not. Right here is the one point of the devil's concern, and the fundamental issue of every kind of "ism" under the sun.

The "soul" is the seat of our "self-consciousness," writes Dr. Murray. It comprehends all our "moral and intellectual faculties," also "consciousness . . . self-determination, or mind and will." "What occurred in Adam's Fall," he writes, was that "the 'soul' (i.e., the self), had to decide whether it would yield itself to the spirit, by it to be linked with God and His will, or to the body and the solicitations of the visible." In the Fall the soul "*refused the rule of the spirit, and became the slave of the body* . . ." Thus "because the soul is under the power of the flesh, man is spoken of as having '*become flesh*' . . ." and "*all the attributes of the soul*" therefore belong to the flesh, and are "under its power."

This makes the matter quite clear. In the natural man the development and use of "soul-force" means *the development and use of all the "attributes of the soul" whilst in its fallen condition*, and therefore apart from God, even though it might appear to be in the service of God. And truly regenerated believers must face the fact, that since "soul-power" and "soul-force" has its source in the soul—or self—and not in the spirit, which in the Christian is the place of the Divine Indwelling—the Spirit of God *does not use the natural forces of the soul for the carrying out of the purposes of God*, though He does use the *faculties* of the soul in a consecrated man, as a vehicle for expression of the life of God.

How important this fact is, we find Dr. Murray emphasizing in the following solemn words: "The greatest danger the religion of the Church, or the individual, has to dread, is the inordinate activity of the soul, WITH ITS POWERS OF MIND OR WILL." The "soul," he says, was intended to be but the "mould" or vessel, into which the life of the Spirit was to be received. The "gifts" with which the soul is endowed are meant to be only a "God-given capacity" for making the "knowledge and will of God its own." Then the man would become "spiritual," because in his "soul" he would be receiving Divine life and power from God indwelling his spirit, and expressing through the vessel of the soul—or personal characteristics—the life of God. But in so many, writes Dr. Murray, the "soul has been so long accustomed to rule, that even when . . . it has surrendered to Christ, it imagines it is now its work to carry out that surrender." So "subtle and mighty is this spirit of self" (or soul) that "the flesh . . . even when the soul learns to serve God, still asserts its power, *refuses to let the Spirit alone lead*, and in its efforts to be religious is

still the great enemy that ever hinders and quenches the Spirit."

Here we see the meaning of the words used by our Ind correspondent to depict the *world-issues* of the close of the age. It is the old battle described by Paul in Gal. 5, 1, "the flesh lusteth against the Spirit and the Spirit again the flesh," and the "carnal mind is enmity against God (Rom. viii. 7, see also Col. i. 21). "Flesh" and "Spirit" are in radical opposition, and always will be, even when the "flesh" is manifested in the form of "soul," i.e., through the natural powers of mind and will, etc., inherent in the natural man. These are referred to in the list of "works of the flesh," under the words "Idolatry, *witchcraft* (magic arts, *Conybeare*), hatred, variance, *seditions, heresies*" (Gal. v. 19-21)—all activities of the soul-powers under the power of the flesh.

But now let us go into the matter from the standpoint of world-issues rather than in individual experience. What can it be said that the world-conflict is becoming a question of "forces of *psuche*" (or soul) versus the "forces of *pneuma*" (or spirit). To get light on the causes underlying this, we must again go back to the Eden tragedy and see what the Fall of Adam meant, and the serpent's objective, which is nearing its climax at the present hour.

We have seen from Dr. Murray that the Fall consisted of the "soul"—the self and all its attributes—yielding to the rule of the flesh, instead of the Spirit. But we have not clearly understood how deep and tragic were the results of the Fall, nor what Adam carried with him into his fallen condition, nor realized that the God-given powers which Adam possessed in his sinless state lay open afterwards to the Tempter.

The gilded bait held out to Eve in the temptation was "Ye shall be *as God*" (Gen. iii. 5). This was God's very purpose for the sinless pair before they fell. It seems that the word "likeness" in Gen. i. 26 signifies to "*become like*," indicating that the wonderful potentialities breathed into Adam constituting the image of God, were meant to be developed in a process which would "end in man being like his Creator" in dominion and rule over all things. How tragic then that God Who alone could rightly develop and guide the use of these powers, should be shut outside the wonderful being He had created, and more terrible still that the very potentialities inherent in him should now lie open to the hand of His enemy.

We cannot now trace through the centuries all that has followed in this particular aspect of the Fall. We see in the Scriptures references again and again which indicate that the Arch-Enemy of God and man, knew how to use the resources he had gained, and how "sorcerers" and "magicians" were to be found with abnormal powers linked with the powers of evil. It was reserved for the "Time of the End" in which we live, for Satan's objective in Eden to be brought to its full manifestation. His purpose is to obtain the rule of the whole inhabited earth, and we are told that for a brief period he will be allowed to obtain his desire through a super-man he will endow with abnormal powers. Therefore the words are strikingly true, of the present hour that "The 'forces' of *psuche* are massing against the 'forces' of Spirit." For it is through the *fallen soul-powers* of men that the whole world will be prepared and made ready to accept the rule of the Anti-Christ. It means that for a time God will be ruled out of the universe. The potentialities given sinless man in Eden, which when



developed would have made him "like God" in power of rule and dominion, will be brought out into activity in such a degree that man will believe he is "like God" in his fallen condition, and exercise these powers under the control and instigation of the devil. Spiritists already boldly say that "Man possesses all the attributes hitherto ascribed to Deity . . .", and Dr. Gratton Guinness wrote years ago that the apostasy would "take the perverted form" of "the fallen life of Adam" assuming what "belongs only to partakers of the Divine Nature."

This throws light upon the present time in a remarkable way. How rapid has been the spread of the Apostasy from the faith of the Gospel, among the leaders of the professing Christian Church—the result of the use of the fallen "soul-powers" under the unsuspected instigation of the enemy. In other directions the great theme is "Psychology," with "discoveries" of "Psychic" forces undreamt of by mortal man, so filling the minds of men that they are indeed like "children" blown round by every shifting current of teaching, led "cunningly toward the snares of misleading error" (Ephes. iv. 14, *Conybeare*), little thinking that they are helping to fulfil a great world-wide scheme of the devil.

The story of the great plot of Satan the Master-Strategist, to capture (1) men of science, (2) men of business and (3) men of religion, must be left to another paper. Suffice it to say that this has been made known through a medium under the express command of the spirits of Satan, and that the scheme was based upon *leading men to "discoveries" of "natural phenomena" under the name of "Psychic Science."* A list of some of these "discoveries" is given by the writer referred to, to which many more recent ones could be added. How they counterfeit in the soul-realm the wondrous life of God in the spirit, cannot but strike those who know anything of the latter, and it is in this present development, and increase of the use of the powers of the soul that peril lies for the children of God who are really "spiritual," and ignorant of these latent powers in the human frame.

Postponing to another paper further reference to the world-aspect of this subject, let us again note the danger of exercising "soul-force" in prayer, and this not in India by deliberate intention, but in England by true children of God. A Minister writes:—

"We have recently had a Convention in this town and one of the 'speakers' was 'out' to enforce his own supernatural experience on others—his own particular line of 'blessing.' I was the subject of much 'prayer' on this line and I have since felt seriously the effect . . . This concentrating the mind (*i.e.*, soul-force) in prayer on something that one *wants* is fraught with evil . . ."

Here we may note that true Spirit-born prayer has its origination in the spirit; and then expresses itself through the mind. It is not the *mind* concentrating upon something the person desires under the cover of "prayer" language.

Another correspondent writes as follows:—

"I cannot tell you with what deep interest I read the article 'Soul-force versus Spirit-force' in the current issue of *The Overcomer*. Like one of your correspondents, I too have been made the subject of forces which I knew to be not of the Spirit of God, but of men. I did not exactly know what these forces were, or how they were wrought, but my experiences when they were forced upon me—from *outside*—were just like your correspondent's . . . I came to know it was not of the Spirit of God—I too put it down to others who wished to force upon me something of which they wished me to be convicted.

The attacks were made as the Word was being preached and applied . . . When a certain point in the discourse was reached, the 'prayerers' all sitting near me, seemed to focus their 'thought' upon me, and force it down. It was then the awful 'heat' waves passed over me. I sheltered myself under the Blood, claimed the utmost of the Calvary Victory, and kept a firm hold by faith—'held on.' After the service was over I was prostrate, and felt like one sapped of all strength. I did not know how to make the others understand what I was being subjected to,

but I had the assurance that God would yet let in the light. I told friend so. I said, Whatever this is, it is of man and not of God, and H will yet let me understand. I did not think I was to have the explanation so soon. I have heard of others who were singled out for 'full consecration,' and when they did not yield, this force was brought to bear upon them to break them down, and cause them to give in. of the things that is hindering real Holy Ghost revival.

Some earnest Christians cannot see that all God's children are no led in the same way. When they began with this compelling 'soul force,' even in prayer meetings, it had the effect upon me of weighting my spirit down, and completely paralyzing all action, or even thought. And during these periods there were times of fearful darkness and conflict and temptation . . .

This shows how in England the enemy is at work seeking to nullify the true prayer in *the spirit*, which alone is inspired by the Holy Ghost.

The closing question is, How are we to know and *discern* what is "soul" and what is "spirit" in our own experience. An extract from another letter will help us here. A worker writes:—

"I have personally for some years realized the danger (when praying intensely for any person or persons) of, without meaning to do so projecting one's own personality around or upon the one prayed for. Some five years ago, specially, and very often since, when praying in a Gospel Meeting, or when conducting the Saturday night prayer meeting at our Mission, etc., I was conscious of a 'something' going forth from me, a living power, which seemed to me to, in a way, envelop the one prayed for, or in meetings, to diffuse itself through the meeting.

Often in prayer in a meeting, my whole being seems to 'go forth' with longing, yearning desire, that those there should be blessed—sometime in a railway carriage, or tram, or elsewhere, my soul is drawn out in the desire to bless (to communicate blessing to) some individual, or several. I long to know the priestly power—to bless in His Name—to bring some active blessing from God into other souls.

I have learned the following:—

A *blessing* pronounced is an operative power, setting in action Holy Spirit power, *e.g.*, a longing desire in the heart, loving thoughts toward God's children, near or far away, is an unspoken blessing, and operative.

A *curse* from an evil person is an operative power, setting in action Satanic power—demon forces, *i.e.*, bitter thoughts in the heart, envy jealousy, hatred, dislike, malice, animosity, toward others, is an unspoken curse, and sets in action Satanic forces.

Now my question is, Is this going out of one's whole being with desire to *bless* others, exercising 'soul-force'? My will is in the matter, desiring their blessing. There is a longing desire to impart blessing—the Holy Spirit—to them. . . .

This writer throws valuable light on the question of the distinction between what is of the "soul" and what is of the "spirit" in Christian experience. Note that he speaks of a "longing desire in the *heart*," and "*loving thoughts* toward God's children." This is one of the primary distinctions between the action of soul-force, and of the Spirit. "Love," said Paul, "worketh no ill to his neighbour." A *heart* desire to "bless" others, has no origin in "soul-powers." "The love of God is shed abroad in the *heart*"—the seat of the affections. There is a strange absence of "heart" in "soul-force prayer"—indeed with all soul-force activity there seems to be a closing up of the heart, with a hardness and domination in the "prayers," which repels those subjected to them.

The statement too that a hard thought in the heart toward others is practically an unspoken "curse," setting in motion evil powers, is very solemn. There may be danger of this in asking for the "curse of God," as some do, upon what they think "wrong" in others. In any case, it is clear we are living in solemn days when every word needs to be guarded, and kept by the power of God.

But our space has gone. We shall be glad to receive from our readers questions on this subject; and all the light any can throw upon it, for the helping of others, who are meeting with forces at work around them, which no weapon hitherto known by them has availed to deal with, although they have been sustained by the grace of God through prayer.

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

*By The Editor.*

*Note:* Parts I. and II. of this Journal of my visit to Russia in 1897, appeared in the January and April issues of *The Overcomer* (1922), the succeeding papers having to be put aside for the publication of "God's Plan of Redemption," now happily obtainable in book form. The "Journal" now resumed, 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.

*Hotel Slavansky Bazar, Moscow.*

*Friday, Feb. 4.*

We arrived here this morning. On Wednesday, in St. Petersburg, I rested all day and did not go out. I seemed to have a cold, my voice was weak and I was a little feverish. Several called through the day—one lady came with a large Orenburg shawl, like a very fine Shetland—and then in the evening friends came to arrange about Moscow. It was arranged to send me in charge of a young lady who would look after me, and knew Russian and English well. So on Thursday night I was settled in a sleeping coupe en route for Moscow. I slept all the way, and was quite rested when we reached here at 10 a.m.

There is certainly a marked difference in the air. When we arrived there was a brilliant blue sky and a strong sun shining upon the snow, making it so dazzling that your eyes could hardly bear it. The brass domes of Moscow churches also added to the glare. They say there are forty times forty churches in the place, and numbers of them have four or five minaret domes in burnished brass, with huge crosses at the top. Painted pictures in niches and outside the churches, abound.

We drove and engaged rooms at Hotel Slavansky Bazar, and then had a proper breakfast. Afterwards we took a sledge to drive round. The sun on the snow was so dazzling that I could hardly open my eyes for a while. The air is so clear and so crisp—the snow crackles under the sledge as we go along. It is about 5 degrees colder than Petersburg. The beards of the sledge drivers are white with frost, little icicles hanging to the hairs. The coats of the horses are white likewise, with long icicles to their mouths. Fifteen degrees of frost here. I so much enjoy it. It is most exhilarating.

We drove about the Kremlin and the streets of Moscow, and then called on Mr. Francis' friends, but they were so far out of the town that we shall stay in the Hotel. The brother of Mr. S—— called to-day, but we were out.

*Saturday, Feb. 5.*

Last night I developed a cold in my head, which became very severe. Mr. S—— called in the evening, and seemed much alarmed about it. He evidently thought I was going to have Influenza—so I agreed to stay in to-day. It certainly got bad very quickly. My eyes were running like a tap, and my face became raw with the water.

Mr. S—— came again on the Saturday afternoon, and I seemed very little better. A cough was coming, and I saw that the Lord would have to work for me, or I should be laid up. Mr. S—— began to talk about a doctor, so I thought he considered me pretty well gripped by the cold.

My companion went out with him to get some things, and I took the chance to talk to the Lord about it. I saw the Lord's dealings with me. In the heart of Russia—practically alone—with a bad cold getting a grip of me—with no single soul to ask to pray with me—and in an Hotel

far away from even the friends I had in Russia. A telegram to Petersburg would take half-a-day at least, for things move slowly here. It was a blessed test. No shade of fear or question. I was *not alone*! It was all the same in the heart of Russia as in England. How lovely to be put into fresh places to prove His power! I just knelt and told the Lord that the work *had* to be finished in Petersburg, and I must be well, and that He could not let the friends there be disappointed. Then I opened my Bible on "Jesus, knowing the power proceeding from Him had gone forth, said . . . thou art healed of thy plague." *And it was done!*

The running water of eyes and nose stopped instantly. My companion came in—she looked at me—"you are better?" "Yes," I said, "the Lord has done it." I then was fresh and bright for writing, and had a good night.

On Sunday afternoon Mr. S—— came for me and was very astonished.

I went out with him to see his aged parents for a quiet talk, and then stayed indoors all the evening.

*Monday, Feb. 7.*

Such a lovely day. I rose quite bright and well. No trace of cold or cough! Brilliant sunshine. To-day the Lord gave me liberty to see Moscow. Mr. S—— came for us at 11.30 and we started out—first to the Kremlin, and inside the fort to the Coronation Church. Very gorgeous. The pillars, walls and roof all one mass of pictures, and any amount of gilt relics, and all sorts of things. Some of the pictures had movable glass frames; inside in the halos were jewels, etc. In a side chapel there was an open coffin, with a mummy—just an inch of the breast exposed, with a bit of glass over it, and people were stooping to kiss the spot. I could not stand much of it. My companion was relieved, I doubt not, when I said I did not want to see more churches. "This kind of thing is nearly played out," he said. What *must* an unconverted man think of all this travesty of the real thing.

We next went into the Treasury, answering to our British Museum. I hurried through rooms of curios, until we paused before an immense glass case containing the gorgeous cloth of gold panoply, under which the royal party walked at the coronation. In it were the cloth of gold and ermine robes of the Czar and Czarina, the white silk dress the Czarina wore, and the coat of the Emperor, the robes of the Empress Dowager—all very interesting, as one had read in England of the grand affair.

We then went over the Palace, which was very grand and beautiful. Afterwards we drove round the walls of the Kremlin, which is a large fort on a hill in the centre of Moscow, and in it are five churches (or four), the Palace and the Treasury.

After lunch at the Hotel, we got a sledge with a good fresh horse, and we went an hour's drive out of Moscow to some hills, from which we got a lovely view of the city and district. It was the very spot where Napoleon stood and gazed at the city. Each side of the main roads the snow was piled up some feet, but when we turned off the main road to go to the hills, the dips in the snow made it something like an American switchback. We saw some birds with brilliant red breasts and blue wings.

After returning to the Hotel we had dinner, and then left by the night train. These are so comfortable. Twelve

hours journey is nothing when you can go to bed and wake up at your destination.

**St. Petersburg.**

**Tuesday, Feb. 8.**

Reaching here at 10 this morning, I found quite a handfull of letters waiting me and I was at once seized upon for details of arrangements.

After sketching out plans I rested, and then at 2 o'clock Miss — sent her carriage for me to use for the afternoon. This dear lady and her sister said the Lord had said to them at one meeting, "Lend Me your carriage and horses," and so next day they sent to ask if I would use them for His service. Every day afterwards, in the morning, came the servant, "What time do you want the sledge—or the carriage—to-day?"

I first drove this afternoon to Mr. Francis, and then he took me to call at the American Embassy. Afterwards to one or two other places where I had to go. Returning "home" I found one had come to tell me of God's work in a prayer meeting whilst I was away. It had been very dead and dumb, but the leader had opened her heart and broken down the meeting; also many of her girls were blessed.

When this lady had gone, another came for a chat, and God brought her to a definite point to see her union with Christ. After this I went to Princess Lieven's to dinner, and here met a blessed group of believers, gathered definitely to wait on God for the Fulness of the Spirit. I was told of one lady who had come to only one meeting, and went away exclaiming "I have found Him—I have found Him—I want no more theatres—He is mine!" Another, just going to be married, had been told not to come because they thought her mind would be too full of other things to be interested, but she had come, and God was speaking to her so that she would not miss a meeting.

We had a blessed two hours of talk and prayer, and this group banded themselves together to wait on God every week for an outpouring of the Spirit on the Russian Christians. One said to me "Twenty years have we waited for you! God sent a messenger twenty years ago to tell us of 'Christ for us,' and one or two others come now with the same message—but now God has sent another revelation—Christ IN you. Twenty years have we been babes, but now it shall be no more 'I'—we are so happy—so happy!"

**Wednesday, Feb. 9.**

We were out—Mdm. K — and I— by 10.30 this morning, shopping. Then we lunched, and I went with Mdlle. P — to call on a lady in loneliness, and unable to get to the meetings. Then we called on Mr. and Mrs. S — to tell them about Moscow, and at night I had a meeting in the British-American chapel schoolroom. The American Ambassador and his wife were both there, and numbers of the usual friends, with continually new ones, who were only just *hearing* of the meetings.

**Thursday, Feb. 10.**

Out in the morning, then at lunch met a Mrs. K — with whom I had a private talk, and clearing up of personal difficulties. Then at 2.30 came a little group of German workers to talk over their work and the need of the Spirit-power. These five agreed with me that they would ceaselessly unite in waiting upon God for the outpouring of the Spirit on the German community—the need and the possibility of this has never come to these dear Christians. So this is the second group banded for this. To rouse them to see the need and the result of this crying to God is no little gained for God's Kingdom.

Before this group had gone, came the ladies of another group—the same who have met before to discuss what could be done for young women. For another two-and-a-half hours we faced this again, and they too banded to pray that God would show them clearly what to do, and equip them with the Spirit. Then I slipped to another room with one lady, and she told me of the witness of the Spirit given to her in Col. iii. 3—her face was lit with joy.

In the evening I had another meeting in the British-American Schoolroom, and heard of much blessing—thank God!

It is wonderful to see God touching every section of the Christians here, and picking out the souls that will most touch each group—the movement of the Spirit is like a wave of life. To Him be glory!

**Last week in St. Petersburg.**

**Friday, Feb. 11.**

I slept at Mdm. K's. last night, and at 10 this morning came a lady to tell me how God had blessed her. He had said to her before I arrived, "Tarry until ye be endued"—(I found several God had thus spoken to! and they had had no teaching to put it before them—it was entirely the preparation of the Spirit!).

Afterwards Mdm. K — and I went out and called at several places. I met a lady at lunch again, and then drove to the chapel for an afternoon meeting. A most lovely time on 1 Cor. xiii. The Presence of the Lord was *melting*—they told me afterwards how they felt they could do nothing but weep at His feet.

I then went to dinner at a house near by, where I had again in the evening a crowded German meeting. I spoke upon the work of the Holy Spirit, and a lady said it was the first time she had ever heard that God had given the *Spirit* to work in them. Another said what "glad tidings" it truly meant to hear that God came to us—God longed for us—God drew us—and that it was not we who had to struggle to get, and do our utmost to attain. In every direction it is indeed a new revelation of God.

*To be continued.*

## Break down your Hedges.

*A Word from Mr. J. C. Williams.*

**T**HAT the world, and especially Europe, lies in a very critical condition, none will deny, and among the different ways of helping in the present crisis, there is none which will compare in vital importance with that of wielding the force of prayer. More important than addressing and moving a large audience, is the moving of men through God.

In Poland, there are no hedges, we move in all directions over one vast plain; you step over a brook in one direction, and you are in Germany; over a road, and you are in Russia; there is no apparent boundary between farm and farm. The result of this distinguishing feature of the country is that the peasants have very keen eyesight and can discover and identify objects at great distances, so that the movements of their neighbours, though far apart, are matters of observation and interest.

Beloved, break down your hedges—there is a world on the other side, a lost world, a stricken world, a Christless world—a world in which men's passions are heaving like some storm-tossed sea.

In this city of Warsaw there stands a large church, in a square, and at the foot of the steps, there are stalls for the sale of Christmas trees, telling of the approach of the Season of goodwill, and the birth of the Prince of Peace; but in among the stalls and the trees I saw soldiers machine guns, and all the panoply of war, for the Government fear a revolutionary outbreak, for blood has already been shed and lives lost O, the irony of it all—the Church, the "Tree"—and behind; the Prince of Death—the Destroyer, and above all towering skyward, the Cross What a scathing commentary upon modern Christianity!

Beloved, lift up your eyes, put a map of the world in your secret chamber, and pray as the Holy Spirit directs your vision.

Yours on the Watch Tower,

John C. Williams

## Prayer and the World-outlook.

### First Southern "Overcomer" Conference in Slavanka.

The first Southern Conference of the "Overcomer Testimony," convened by the Editor of *The Overcomer*, met in mid-winter weather, Nov. 13 to 15, in lovely "Slavanka," Southbourne, Hants. A representative company of Christian workers and Ministers of the Gospel gathered to consider the will of God concerning the prayer life of His people in the present hour, especially in connection with the Church and the world-outlook. Every other consideration, for the moment, was kept in the subordinate place—recognized, emphasized and advanced, and yet considered secondary in importance to a prayerful waiting upon the Lord for light as to what His ruling purpose for the present hour is, and what our co-service with Him is for its realization through our manifold activities.

The Conference meetings were arranged wholly in the interests of spiritual efficiency. For the first two days the Ministers met apart from other public gatherings, to consider the Divine outlook as it is related to their particular work.

The Rev. J. Rhys Davies was Chairman of all the Ministers' Meetings, as President of the Ministers' Prayer Bond. At the first session he urged all his brethren to avoid set addresses in their Conference, and to give themselves to heart-to-heart talks, beginning with an inward discontent with themselves, and reaching forward to a great contentment with the Lord Jesus; introspection without morbidness. We pray as we live, and behind all prayer is *life*. The prayer of a righteous man is the prayer of a man who is right with God. The latter is just what Elijah became. Like him, are we not here to direct the policy of nations from our position in the heavens? Can we not stand there for the deliverance of the Church of Christ? We are in the midst of a great apostasy, when the Word of God is being mutilated in the name of scholarship; but the latter is neither an indication of godliness, nor a guarantee of Divine guidance. The President then drew upon his own spiritual experience in order to introduce to his brethren the theme of the hour: "*Prayer in relation to the personal life.*"

On Tuesday morning the Rev. Edward Parker led the Ministers' meeting into a most profitable consideration of "Prayer in relation to our ministry." He gave special emphasis to the apostolic practise of giving oneself "to prayer and to the ministry of the Word," i.e., *prayer in relation to our particular ministry*, for any particular occasion, day or need, that all activities may be kept wholly in the will of God. Pastoral visitation especially called for this, as also the conduct of public worship. Then there was the burden for the whole Church, which should be proportionately shared by us, and the prayer warfare connected therewith.

As to the ministry of the word of salvation, the crux of the whole matter was found in the prayer that must belong to it. More and more, as God calls us into fellowship, will He call us to a distinctive ministry of utterance along these lines. The presence of the definite article, both in Acts i. 14, vi. 4, and Rom. xii. 12, distinguishes "*the prayer*" as well as "*the Word*." The two were inseparable in apostolic times, and should be so now. "The Word" has to be evangelized by those who know "*the prayer*," after that the Holy Ghost has fallen upon us.

The speaker gave a detailed analysis of the significance of the words "*rhema*" and "*logos*," as they appear in the Greek text for "the word of the Lord," and showed from the Scriptures how the latter comprehended the total Word, or self-revelation of the Lord to us, while the former referred to that particular part of it which we were personally anointed to proclaim. The difference is one between God's full truth for all, and God's *particular message through us*. It is the latter that has life in it when we speak it. Here is where the great opposition is felt, and where we come up against the powers of darkness.

A most profitable Conference followed, and an eager advance was made towards that personal consecration which enables the messenger to obtain his particular message from God.

Tuesday afternoon, the Rev. C. Ernest Procter led the Ministers to a study of Ephes vi. 18—"All prayer, all seasons, in the Spirit." He

reviewed the ministry of prayer as given in the Epistle to the Ephesians, and showed therefrom that it belongs to the whole Church, and is for the whole Church. Its objects is found in the contents of the prayers in chapters one, three and six, "that ye may know . . . the exceeding greatness of His power," "that Christ may dwell in your hearts," and "for me, that utterance may be given unto me." The application of prayer to the needs of the world followed the question, What are we to do in the light of a practically bankrupt Europe, and of an apostate Church?

The enlarging interests of this meeting were such that a special after-tea meeting was called, and Mrs. Penn-Lewis was asked especially to speak on the world-crisis of the present hour. This she did, opening out from the Scriptures the Melchisedek priesthood of Christ, which was not only for the "Church" but for "all nations,"\* as He waits for His promised inheritance (Psalm ii. 7, 8). Through death with Christ, let us see that we have been raised with Him, seated with Him in the heavens. Then let us learn how to pray for His world-purposes to come to pass.

In answer to the query as to how far we may know the limitations of God's Word as to the development of evil in the Church and the world, and how far we may pray that it may be hindered, Mrs. Penn-Lewis said that it appeared that whatever restriction was possible by prayer, it could only be holding back, so to speak, the inevitable judgment of God, whilst His people were being prepared for the Lord's Return. "How far" we may pray for the "holding back" (or "restraining") could only be known by the leading of the Holy Spirit in us (Rom. viii. 26).

While the Ministers were occupied during the first two days with the conference themes we have indicated, simultaneous meetings were being held in the Conference Hall, conducted by Mrs. Penn-Lewis. There the "Prayer Groups" were like those who stand on some mountain top to get a sort of universal vision. The map of the spiritual world was in their hearts, and they were searching for all the pivotal centres of prayer and power, with a view to understanding what the will of the Lord is. For they were assured that for every difficulty that lay across the path of the saints, whether arising out of circumstance, or man, or of Satan, there was one lever of displacement, found in effective prayer.

Wednesday, Thursday and Friday were full of joint meetings, when all sections were brought together, and addresses were given by Mrs. Penn-Lewis, Revs. E. L. Hamilton of Bath, Edward Parker, J. Rhys Davies, Mr. C. H. Usher, and Miss Leathes. One message given by Rev. Edward Parker on Rev. ii. will not soon be forgotten. He traced out the history of the Church at Ephesus, and the great privileges it had had ere the Lord spoke to it from heaven, and bade it "repent and do the first works." Turning to Acts xix. Mr. Parker showed what a marvellous tide of blessing had been given Ephesus, when for two whole years (Acts xix 8-20) the Spirit of God had wrought so mightily that Satan's kingdom had had a great overthrow. "*All they which dwell in Asia heard the Word*," and God was glorified. But when we come to the Lord's message to Ephesus we find that they were not as they were described to be in Acts xix. It was true that the Church had been faithful, and "tried" the counterfeit "Apostles" that had penetrated to their midst (Rev. ii. 2)—but they had manifestly lost the vision of Acts xix. "Patience" and "labour" and steadfast standing remained, *but—the "first works" were no longer being done*. "Evil spirits" had had to "depart," "magical arts" had been brought to light, and souls delivered, "so mightily grew the Word of God and prevailed" those wonderful two years that Paul laboured at Ephesus! What had happened? Had they lost the *warfare vision*? Had the "aggressive" witness against the powers of darkness slackened down? so that the call had to come from the Risen Lord, "DO THE FIRST WORKS, OR ELSE . . ."

Our space will not allow more than to add in closing that the testimony of many who were present shows that the Conference was a valuable time to all who attended. It was a strengthening of the heart of things, for every warrior soul called to the battle-front in these conflicting days.

\* See Scofield's Note to Gen. xiv. 18.

# The Whole "Kosmos" lieth in the Evil One.\*

By Rev. Edward Parker (Leeds).

*Note: We give the following notes in their condensed form with the earnest hope that Bible class teachers will turn to every Scripture reference and use this matter in their Bible classes.*

"[And] we know that we are of (ek) God and THE WHOLE KOSMOS LIETH IN THE EVIL ONE." 1 John v. 19, R.V.

THAT is a tremendous statement. Well may the Holy Spirit use the word *oida* in relation to it. "We do certainly know."

Dr. Moffatt translates: "The whole world lies in the power of the evil one."

Dr. Weymouth appends this note to 1 John v. 19. "The devil had hitherto been 'the ruler of this world,' a strange power over men's bodies and souls being permitted him. But the time was now close at hand when he would be dethroned, and Christ's unseen, heavenly Kingship established over the earth."

It is significant that our Lord does not dispute Satan's statement in Luke iv. 6. He who is "The Truth" did not challenge the utterance. Indeed, no less than three times did the Lord call him "the prince of this world." John xii. 31; xiv. 30; xvi. 11. Yet in each case the statement is limited with the fact of Satan's defeat.

It is well to remember also that Satan is spoken of as "the god of this age." 2 Cor. iv. 4 R.V.m. He has been the god of no previous age, nor will he be the god of any other. But he is the god of the age that rejected the Christ of God. Hence this age is characterized (Gal. i. 4 R.V.m.), as "this present evil age."

And though Calvary is an accomplished fact, yet this statement is penned by the Holy Spirit after the Calvary victory. "The whole Kosmos (world arrangement) lieth in the evil one." That is the position. It was not originally so. See the statements in John i. 10 and John i. 1-3. God pronounced everything that was made "very good" Gen. i. 31. He would hardly have said this of a Kosmos lying in the evil one. Dominion of the Kosmos would appear to have been vested in Adam Gen. i. 26; i. 30. It was wrested from him through the Fall. He who was vested with the lordship became the slave. The only hope was the promise of a Deliverer. See Gen. iii. 15.

Hence THE RESULT of 1 John v. 19. A closed in earth, surrounded by "principalities and powers in the heavenlies" (Eph. vi. 12). A Kosmos lying in the evil one. LET THIS FACT SINK IN. How useless must be all schemes of social reform, and of international betterment that leave untouched this position. Supposing we have a "dry" Kosmos. Supposing the ideals of the League of Nations is realized for a world peace, what tenure can it have when the Kosmos lies in the evil one, and that position remains unaltered.

Christianity is pre-eminently practical, and our Lord is ever dealing with root-causes. Hence in the presentation of the Gospel to the Nations of the Kosmos the fundamental position is recognised and dealt with. Note Acts xxvi. 18, where he who was put in trust with the gospel to the uncircumcision, was commissioned "to open blind eyes, to turn them (the nations) from darkness to light AND FROM THE AUTHORITY OF THE ADVERSARY UNTO GOD."

Note how very clearly this position is brought out in Eph. ii. 1-4; ii. 12-13. Look at our state:—

(a) dead by reason of your offences and sins.

(b) in which ye once walked

according to the age of this world (Greek);

according to the ruler of the authority of the air,

the spirit that even now energises in the sons of disobedience:

among whom also we all had our conduct once in the desires of our flesh, doing the things willed of the flesh and of the thought;

(c) and were by nature children of wrath even as the rest.

Just look at these details! In the Epistle that gives us the highest heights, we also have the deepest depths unfolded. How can we afford to neglect these truths? Remember the words of the Lord to the Ephesian Church (Rev. ii. 4-5; Eph. ii. 13), "that ye (Gentiles) were at that time apart from (choris Gr.) Christ, alienated from the commonwealth

of Israel, and strangers from the Covenants of the Promise, NOT HAVING HOPE, AND WITHOUT GOD IN THE WORLD."

The Jew, at any rate, had the promise of a new and better covenant. He had the oracles of God entrusted to him. That was his great advantage (Rom. iii. 2). The Scripture gave him a hope, and told him of a coming Deliverer. Anything can be contrasted to advantage with such an awful state as this: "WITHOUT [A] HOPE, NOT HAVING GOD IN THE WORLD." And that was the pre-Calvary meaning of the whole world lying in the evil one.

For our Lord's picture of this, see Luke xi. 21-23. Particularly study this, and notice the parallel passages Mk. xii. 29; Mk. iii. 27; see the strong emphasis of our Lord in Luke xi. 23 and compare with Luke ix. 49-50, where you have the same emphasis from an opposite angle. These two statements linked together are most significant. This brings us naturally to

I., The Deliverer.

II., The Way of Deliverance.

THE DELIVERER: Begin with the first great promise, Gen. iii. 14-15. Then turn to Isa. xlix. 24-25. The question and its answer. Compare also Isa. liii. 12. Note also Isa. lix. 16.

NOW WATCH THE OUTWORKING IN LUKE XI. 21-23. The God-Man "spoiled the strong man's goods," and then came to close grips with him, and overcame him, and took from him his whole armour wherein he trusted, and divideth his spoils.

THE GROUND OF VICTORY WAS THE CROSS (COL. i. 20). The blood of His Cross is there revealed in relation to both the heavens and the earth. See also 1 John ii. 2.

SO HERE WE COME TO THE WAY OF DELIVERANCE. Through the Cross He went down into death. Heb. ii. 14-15. He took away the panoply, Hallelujah. Compare Rev. i. 18. What an awe inspiring statement! See the next outworking of the Victory. Col. ii. 14-15. See its glorious outworking. Eph. iv. 8. "He ascended on high." None could stop Him! "He passed through the Heavens." Heb. iv. 14. Through all of them. "He sat down on the right hand of the Majesty on High." Heb. i. 3. But the best of all is this! He opened a new and living way into the very holiest—Heb. x. 19, and has thus made A PERMANENT HIGHWAY THROUGH THE CORDON SURROUNDING THE KOSMOS, for this way none can ever close. And the proof lies here, viz. —that He not only led Captivity captive, but "He gave gifts unto men." Ephesians iv. 8-9. The descent of the Holy Spirit was the token the way was open.

And there He is at God's right hand in the place of absolute power "far above all rule and authority and power, and dominion, and every name that is named, not only in this age, but also in the coming one." Eph. i. 20.

And here is what God hath wrought for us through the Cross of Calvary. Eph. ii. 13; contrast with v. 12 Col. i. 13-14; Eph. ii. 6; contrast with Eph. ii. 2. He has seated us together with Him that we might share not only the Throne position, but also the Throne outlook, over the Kosmos lying in the evil one. And the key to the throne position is the Cross. Rom. viii. 17; 2 Tim. ii. 11-12. That is why the Cross is the very centre of the Message of Salvation, and why we proclaim a Messiah crucified as both the Wisdom and power of God.

For the pathway to realization is the Cross. Rom. vi. 6; Gal. ii. 20. The measure of His life within us is the measure of the Holy Spirit's planting of us into the likeness of His death. And in the sharing of this Risen life, our Lord calls us into partnership with Him in His victory over the principalities and powers. Hence Luke xi. 23, and the warfare unveiling of Eph. vi. 10-18.

What we are called upon to do in Christ Jesus our Lord, is not to deal only with effects IN the Kosmos, but be united with Him in sharing His Victory over the causes ABOVE the Kosmos. And in the application of that victory in the heavenlies will come the manifestation of it in the Kosmos.

\* Notes of an address at the Southern "Overcomer" Conference, Southbourne, Nov. 1922.

## On the Watch Tower for Prayer.

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

"And that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all [My] statutes . . ." Lev. x. 10-11; xi. 47; xx. 25.

"They shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean . . ." Ezek. xlv. 23.

"To distinguish good from evil . . . that you may be pure and walk without stumbling until the day of Christ . . ." Phil. i. 10, C. & H.

FROM these passages we see that the priests of the Levitical economy were especially commanded to teach the people of Israel all the statutes of the Lord, so that they might know the difference between what was "holy and unholy," "clean and unclean" in the sight of God. Again we find this aspect of the priestly work referred to in Ezekiel's temple, which probably refers to the Millennial earth when again the Lord will have His visible tabernacle among His restored people.

In the new dispensation inaugurated through Calvary and the Pentecostal outpouring of the Holy Spirit, during which the Lord is calling out from among *Jews and Gentiles* a wholly new company of people, described as His "Body," because consisting of Himself and they as members, we find Paul the Apostle praying that the members of this heavenly Body may be given of God "true knowledge and all understanding," so that they might "try" the "things that differ" for themselves, and thus walk in purity, and "without stumbling, until the day of Christ."

What the priests had to do for Israel under the Mosaic law, and will have to do again on the Millennial earth, is still required in the heavenly sphere of the new creation. There every member is a "priest," and by the inworking of the Holy Spirit, Who communicates to the whole Body the life of the Risen Head, each one is to "try" or test for himself things that *look alike*, but which have a "difference," requiring keen insight to discern. The phrase used in Phil. i. 10 occurs in Rom. ii. 18 in reference to the work of the Levitical priests who had to give "judgment of good or evil, being instructed by the teaching of the Law" (Rom. ii. 18, C.H. and footnote). The verb means to *test as we test metal by fire*. Thus we are to "test" everything to-day with keen purpose of heart to possess the pure truth of God without any alloy.

It is in this spirit, and not as "heresy hunters"—God forbid—that we shall attempt in this page to answer the questions of our correspondents, and tell them anything we may know on the subjects upon which they write to us. For the days are evil. Many of the leaders of the Church, who have been among those who "understand" and have "instructed" many, are "falling" from their place of clear vision, either through the "sword" of suffering, the "flame" of overwhelming trial, "captivity" through circumstantial bonds, or by the wiles of the devil (Dan. xi. 33-35). Be the hidden causes what they may, the rank and file of the Lord's people, are looking in vain to many of the teachers of the past for strong leadership in the things of God in these days of peril. "When they shall fall," said the angel-messenger to Daniel, "they shall be holpen with a little help"—they are not cast off by God—"a little help" is given to them, and through this "many cleave to them with flatteries," helping to keep their vision blinded, and preventing them from knowing how sorely they are failing the Lord and His people in this hour of testing.

Why are "leaders" failing? is the question of one of our correspondents, as she refers to a servant of God who has been a deeply spiritual teacher in days gone by, and yet now appears to be nullifying his past testimony. The truths we have for so many years made known in our pages, about the methods of the devil in attacks upon the Church of God, explains, what we may call, these non-understandable things in some leaders of to-day. Good men, and yet "unreliable" in a crisis such as faces the Church of God at this time, because they have never faced the fact that the god of this age, who blinds the mind of the unbelieving, can penetrate *their minds*, in as far as they rely upon their natural powers, or up to the degree that their natural minds have not been renewed by the Spirit of God. The consequence is that the "spirit of the age," summed up in the term "Modernism," has coloured the mental life, and made the erstwhile brave "defender of the faith" against avowed agnosticism, lay down his weapons and capitulate to the spirit of agnosticism which is abroad to-day. Let us take care of our attitude to these fellow-members of Christ; and not declare them to be *wholly* "wrong" because they are saying things not of the truth of God "according to that which is written." Let us discriminate between the true man indwelt by the Spirit of God, and the influence of the doctrinal spirits upon his *mind*, making him un-knowingly side with the enemies of the Gospel.

"Can you tell me anything about the "Healing Movement" [identified

with the name of Mr. J. M. Hickson?] is the question of a Pastor of a church in another land. This question has come to us again and again from America, India, and other countries visited by Mr. Hickson. As to the "Healing" aspect of his ministry, we have not sufficient information to enable us to say anything, but in loyalty to the truth of God as set forth in the Written Word, we are in duty bound to summarize, for the information of many who have written to us, some points of *doctrine* in an article written by Mr. Hickson in the May (1922) number of a magazine published in connection with his work. Under the title of "Our Condition after Death," Mr. Hickson makes the following statements, which our readers can for themselves compare with the Scriptures.\*

"Heaven and hell are not remote places to which we shall some day migrate, but they are *conditions of being* . . . . Many souls amongst us are living in heaven now . . . and their secret lies in that they live in an ever-increasing union with our Lord Jesus Christ . . . ."

"To such death has no terrors, but is rather the Angel of Liberation, freeing them from the limitation of a physical environment to an unfettered freedom in service, and a *clearer vision of the goal towards which they strive* . . . ."

What happens to these souls in "heaven" or "hell" when death comes as to the Angel of Liberation? As to the first. "In rising from the earth . . . they are surrounded by the angels of heaven, by others inspired by the same ideals, and with those they love they can continue their upward journey . . . climbing ever nearer to the centre of all things . . . God Almighty, One and Everlasting. . . ."

Then as to the poor souls who have been in the conditions of hell in this life. "A soul who on earth has lived for the earth only, is bound to the earth after the death of the body . . . it is surrounded by other spirits in the same plight as itself . . . . Is there no hope for such unhappy souls? The answer is . . . God is Love . . . Christ did not descend into hell to mock but to bring hope . . . when 'we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,' whether we are in the body or *out of it* . . ."

"May we not also, in the fellowship of the communion of saints, pray for all unhappy, earth-bound souls, and lift them into the light of Christ's presence? . . . those who have passed on, but who are still bound to earth, need the help of those who can be *links* between earth and heaven. . ."

"There is that within us which . . . ever bears a silent but living witness of the *spark of the Divine within each one* . . ."

To our sorrow in these words we recognize the absence of the clear-cut Gospel of redemption through the Substitutionary Death of Christ, as well as the fact of the *Fall*,† until by regeneration the fallen creation is re-created, and made a partaker of the Divine nature. The spirit after death, "climbing" nearer to the "goal," is not the message of Paul that to be "absent from the body" is to be "present with the Lord," (2 Cor. v. 8). And the ministry of the "communion of saints" for the helping of those who have died without Christ, has no warrant in the Word of God, nor prayers for the dead, and, what has been called, the "Larger Hope," beyond the tomb.

Another correspondent writes, "Please explain the dangerous points of the 'Russellites,' for they appear to be deeply taught of God." We cannot do this in a few words, except to say that Russellites teach that our Lord Jesus Christ was a mere Man and as Man only died on the Cross. (see booklet "Truth and Error")‡ Also that all who die will have a "second chance," and much more that is radically error. One point will put on guard all who are *teaching* on the Overcoming Life at the present time, as to the need of using sober language well within "that which is written," in speaking of "the reign of Christ" in this present hour. Russellites are now proclaiming "The new world begun." A bill for a great meeting in London this December, 1922, has on it the words, "Christ Jesus is taking unto Himself His great power and beginning His reign." The "portals of the New Age are swinging open" they declare—"the old world-order" has come to an end. Based on so much *fundamental error*, we can only look upon this language as from doctrinal spirits, who know that we are moving on to the Return of our Ascended Lord. We also see by the words used that the doctrinal spirits will seek to *insert into the minds of true believers of the life of reigning with Christ*, thoughts of what that "reigning" means, beyond that "which is written." 1 Cor. iv., 7-13, seems peculiarly applicable to this time. The Corinthians, puffed up by spiritual gifts, had "seated themselves on thrones" (*Conybeare*), but Paul shows that the only "throne" for a servant of God on this earth is a Cross. Let us specially pray for guarded *minds*, kept within the focus of the Cross.

\* The italics are all ours. † See Gen. vi., 8-5; Psalm xiv., 2, 8; Rom. iii. 9-12. ‡ Pickering & Inglis, 14 Paternoster Row, London.]



# God's Plan of Redemption.

## How to Prepare and use the Redemption Charts.

*Note: As large numbers of our readers are desirous of using the Charts issued with the book "God's Plan of Redemption," in Bible Classes and Mission Meetings, we have been asked to give the following instructions for the making of a set, and also some suggestions for the using of the Charts in connection with the matter in the book.\**

Five charts are required as the foundation for the use of other (separately cut) discs and symbols. These five charts we will term "cardboard charts"—the cardboards cut fourteen inches in length, and eleven inches in width. Discs should then be drawn upon these as described below.

The five charts are those numbered on the Chart Sheet:

- Figure 1. The Triune God. Uncreated Life.
- Figure 2. The First Man. Created Life.
- Figure 3. The Sinless Adam. "Very Good."
- Figure 5. The God-Man. The Last Adam.
- Figure 9. The Spheres and the Cross.

### Chart I.

This should have a gilt disc attached to the cardboard, with printed titles to top and bottom (See Fig. 1 on Chart Sheet, and p. 8 in the book)

### Chart II.

This should have drawn upon the cardboard, a white circle with a vertical line at the top, to represent the First Adam as a creature deriving his existence from the Creator (See Fig. 2 and p. 18 in the book). Titles should be placed at top and bottom of circles as shown on sheet.

### Chart III.

This should have drawn upon the cardboard 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." THIS CARDBOARD SHOULD HAVE NO PRINTED WORDS at top and bottom, for reasons given further on. (See Fig. 3, and p. 19 in the book).

### Chart V.

This should have drawn upon it three white circles, with the words "spirit," "soul" and "body" inserted (as on Figure 5 on chart sheet). Above the circles should be printed the words "THE GOD-MAN," and in smaller letters below the circles, the words "THE LAST ADAM." This is to represent the sinless humanity of Christ. Later on the five-pointed gilt star will come into use. (See Fig. 5 and p. 36 in the book.)

### Chart IX.

This is a cardboard, uniform in size with the others, but it should be placed horizontally, with a Cross drawn down the centre, and on the left of the Cross, a black disc, above which are the words, "SPHERE OF SIN AND DEATH," and on the right hand a gilt disc, above which are the words "SPHERE OF ETERNAL LIFE IN CHRIST JESUS." (See Fig. 9 on chart sheet and p. 58 in the book.)

### The discs and stars.

For use with the five cardboard charts, should now be prepared eight separate discs and stars, with metal fasteners placed in the centre of each, for attachment to the five principal cardboard charts, when required during the course of the lessons.

These discs and stars are as follows:

- (a) A black disc as shown in Fig. 4, of the same size as the circles in Fig. 3. The circles to be marked in white with the same words (spirit, soul and body) placed in the circles. (See Fig. 4 and p. 28 in the book.)
- (b) A large gilt star, for use in the cardboard chart of Chart V. (See Fig. 5 on chart sheet and p. 36 in the book.)
- (c) A black circular disc, of the same size as other discs, but with a circular opening in the centre, of the size of the small circle marked "spirit" in Fig. 4. (See Fig. 6 and p. 45 in the book.)
- (d) A gilt disc of the same size as other discs with the words, spirit, soul and body in white lines, with central star, as shown in Fig. 7. (See Fig. 7 on chart sheet and p. 53 in the book.)
- (e) A gilt disc of the same size as other discs, with the words in white, "GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON." (See Fig. 8 on chart sheet and p. 55 of the book.)
- (f) A small gilt disc of the size shown in Fig. 10, cut a little smaller than the circle marked "spirit" in this chart. (See Fig. 10 on chart sheet and p. 58 of the book.)
- (g) An eight-pointed star, similar in shape and proportionate in size, to that shown in Fig. 11. (See Fig. 11 on chart sheet and p. 65 of the book.)

\* Readers who require an extra supply of the printed Charts (i.e., the Inset to the July *Overcomer*) can obtain them from the Bookroom.

(h) A gilt disc of uniform size with the others, with white lines, and words as shown in Fig. 12. (See Fig. 12 on chart sheet and p. 66 of the book.)

These eight symbols—discs and stars—with metal fasteners attached, are intended to be fastened to the principal cardboard charts, during the course of the lessons in the Bible Classes, somewhat as follows:—

### How to use the Charts in Bible Classes.

#### Chart I.

Let the teacher first place before the class the cardboard chart with gilt circular disc upon it, as shown in Figure 1. This should remain before the eyes of the students as long as the theme dwelt upon is "The Triune God," and "Uncreated Life" (see pp. 7 and 8 in the book).

#### Chart II.

Next is shown side by side with Chart I., Chart II. (Fig. 2 on sheet), whilst the teacher explains the difference between the "First Adam" with "created life," and the Uncreated Life of his Creator. (See pp. 16-19 in the book.)

#### Chart III.

This Chart (Fig. 3 on sheet), is then placed before the class, showing the sinless Adam, as he came from the hands of his Creator. (See pp. 19-23 of the book.)

With this Chart hanging before the class, the story of the Fall is told, whilst the black disc (Figure 4) is placed over the white circles of Chart III, and attached to it by the metal fastener at the back of the black disc. (See pp. 24-31 of the book.)

The Chart with its black attachment, is then left before the eyes of the class, whilst the teacher tells the story of the Advent of the Redeemer, and brings forward:—

#### Chart V.

This Chart shows the God-Man, the Last Adam. Upon this cardboard chart, with its white circles, is placed the gilt five-pointed star (see Fig. 5 and pp. 35-38 of the book), showing that He was not only sinless humanity, but DEITY—God manifest in the flesh.

From here on the teacher opens out the story of the substitutionary sacrifice of Christ, and His glorious Resurrection and Ascension.

### The Story of Redemption.

#### The Message of Substitution.

With Chart V. hanging before the eyes of the class, the black circular disc with central opening (see Fig. 6) is placed upon the white circles, and gilt star, showing vividly what it meant for the sinless Christ to be "made sin" for the fallen race. The shining out of the gilt star, symbolizing His Deity, through the central opening in the black disc, emphasizes His DEITY, even when bearing the sins of the world. (See Fig. 6 and pp. 45-51 of the book.)

#### The Resurrection.

When the teacher reaches the story of the Resurrection, the gilt disc of Fig. 7 is now laid upon Chart V., after the black circular disc already upon it (see Fig. 6 and p. 52 of the book), has been removed and put aside.

#### The Ascension.

Here the gilt disc (Fig. 8) bearing the words "GOD HATH GIVEN TO US ETERNAL LIFE . . ." etc., is placed upon the gilt disc in Chart I., the Triune God and Uncreated Life. This shows the return of the God-Man to the Father's bosom, there to be throughout the ages the source of Eternal Life to all who would come unto God by Him. (See pp. 53 and 55 of the book.)

#### Chart IX.

### The Spheres and the Cross.

Here the teacher reaches the stage of the lessons in which the Gospel of Redemption is to be shown in its relation to the Cross and the sinner who accepts Eternal Life. The cardboard chart depicted in Fig. 9 is shown, giving the way out from the sphere of sin and death through the Cross into the sphere "in Christ" on the Resurrection side of the Cross.

### The Subjective Work of the Holy Spirit.

The teacher now brings forward again the cardboard Chart III. with the black disc (of Fig. 4) still covering the "white" of the sinless Adam. All the time whilst the latter charts are being shown, telling of the advent of the Redeemer, the black disc covering the white of the sinless Adam had been silently telling the tragic tale.

It will be seen now why no lettering should be placed above the white circles on Chart III., because of the succeeding "Fall," and the sad necessity of covering the white circles with the black disc.

### The Meaning of Regeneration.

Now the small gilt disc (Fig. 10) is needed for use. This is brought out, and attached to the centre of the black disc covering the white circles of Chart III. Here the teacher explains the new birth, and the way the Holy Spirit brings about in the sinner, a real "birth-relationship" with the Triune God, whereby Uncreated Life, shown by the small gilt disc symbolizing the actual impartation of the very Life of God, enters the spirit, and the believer becomes a partaker of the Divine Nature (See Fig. 10 and p. 58 in the book.)

### Progressive Transformation.

Here the eight-point gilt star comes into use, placed over the small gilt disc of Figure 10, to show the way the believer is led on from glory to glory. (See Fig. 11 and pp. 65-70 in the book.)

### Glorification.

Here is the place for the all-gilt disc of Fig. 12 to be placed over the circles on the cardboard Chart III, which from stage to stage has been covered by first, the black disc of Fig. 4; second, the small gilt disc of

Fig. 10; third, the eight-pointed gilt star of Fig. 11; and now the all-gilt disc symbolizing the glorification of the sons of God in the future glory of heaven. (See Fig. 12 and p. 65 of the book.)

### The Chart Sheet.

The Chart Sheet which was issued as an Inset to the July *Overcomer*, with the titles printed above and below each of the diagrams and symbols, gives a valuable panoramic picture of the story of Redemption. Through these we see clearly the Uncreated Life of the Creator; the Creation of Man; the Fall; the Coming of the Redeemer; the Message of His Substitutionary Death, Resurrection and Ascension. The way a sinner is transferred via the gateway of the Cross from the sphere of sin and death to the sphere of Eternal Life in Christ Jesus; and the subjective work of the Spirit of God in Regeneration, and Transformation and future Glorification of the believer; are all made clear to the eye of many who may not read the Book.

Bible class teachers would find the Chart Sheet helpful if placed in the hands of the scholars for reference, whilst the lesson is in progress, or when speaking from it the teacher is giving a panoramic outline of the Gospel.

## Brief Replies to Correspondents.

J.G. Your letter and enclosure received. In reply to your request, so many papers circulating among those who believe in the Lord's soon Return devote so much space to what the readers already know and believe, that I have felt it more to the purpose to use our precious space for helping these believers to be "ready." How many are in bondage to sin and to the world, or else victims of the snares spread on every hand. There are conditions for the Lord's Return. If we seek to fulfil these, surely we are hastening it. Let us pray as never before for "all saints" (Eph. vi. 18) and seek to lay down our lives for the brethren, and keep a bright and living hope in the Coming.

A.M. Many thanks for your letters. I certainly receive your "testimony" and am thankful for all you say.

M.N. I value your letters but am unable to write fully in reply. John xiv.

R.McM. (U.S.A.). I am sorry I have been unable to reply to your letter. Your account of the state of the church is appalling. Thank God for those who are awake to the true conditions and who cry to God for Revival. But it may be the Lord's Return is the great event at hand and the cry for Revival will be answered with something much more. In any case it is safe to pray, for God will answer according to His heart and His purposes.

W.H.McD. Thank you for writing at such length. I want you to know I appreciate it. One of the best books on the Atoning Work of Christ is "Why did Christ die," by F. E. Marsh. The best preparation for the Holy Spirit's using of us, is to be thoroughly "soaked" in the Word of God, especially concerning the meaning of the Death of Christ. It is the message that always brings the seal of the Holy Spirit.

Mrs. F.E. I am sorry but I cannot reply to you fully. What a comfort John xiv. is.

A.F. We have included Miss Booth's beautiful poem on "The Uncreated God," in the British Edition of "God's Plan of Redemption." It would be helpful on a card, but we have so much in the Press just now that it cannot be done.

A.H.R. I have been asked several times lately to say something about the way Christian women should dress, but it is difficult to do so without the danger of putting fearful souls into bondage! Just as the flowers vary in their 'style' it does not seem that the Lord would have His children model themselves on the pattern of one another. Prayer seems the key to the solution. There are surely ways of buying except at "Stores." The Lord can guide if He is consulted and expected to give discernment of what is personally suitable. i.e., a sensitive spirit will know what is in accord with (1) Christian testimony, (2) circumstantial environment, (3) personal character and temperament—and (4) expenditure of money as in His sight. 1 Pet. iii. 3, 4 and 1 Tim. ii. 9, 10, is clear. This latter passage is specially for those who deliver the Lord's Message in public, for Sir Wm. Ramsay says of the word profess used in 1 Tim. vi. 21, that it "regularly implies that the person mentioned came before the public . . ." If this be the meaning of the word in 1 Tim. vi. 21, it must be the same in 1 Tim. ii. 10—the only other place it is used. So Paul really tells the women how carefully they should be attired when engaged in public work.

C.A.B. I am grateful to you for your letter, and for much valuable light you throw upon the subject of the spectacular manifestations of the present time. The following paragraph is specially helpful. "While it is true, as you state, that 'wherever God works, there the great counterfeiter works alongside of what God is doing,' it is plain to my mind that we should put alongside of that fact, another, viz.: That when the devil is in the ascendancy in any 'work' because of the groundwork of error he has established in the minds of the people, there the work of the Holy Spirit will be to uncloak error, and not work in any other way but to reprove. Back of all 'spectacular' manifestations will generally be found some denial of the truth according to the Word of God. It seems incredible to suppose that He who is the Spirit of Truth, will manifest Himself where any fundamental doctrine is being taught contrary to His Word."

M.E.S. I am a long time acknowledging your letter, but I have had some months of heavy pressure following my March breakdown. Reading your letter again, I am struck to find that I am in line in the "Watch Tower" of this issue, with what you say of the Jewish Priesthood as the "essential type and pattern for the Church, which is the Body of her Great High Priest, who purposed from the beginning to share with her the ministry of the priestly office, which Israel despised in refusing to be a Kingdom of priests . . ." I should be glad to see the extracts you refer to as confirming this from Rev. Hubert Brooks' "Studies of Leviticus." I am sorry it is out of print. Referring to what you say of the state of many Missionaries in China, it is most sad to know that a spiritual Chinese worker could say of some "Christian" Institutions, Colleges and Schools, that they are "simply turning out students as polished sinners!" How long, oh Lord?

V.G.R. At last you will find your request fulfilled in the notes about Mr. J. M. Hickson in this issue. Again we find the absence of a clear grasp of all that the Atoning Gospel of Christ means, based upon the recognition of the Fall.

M.H.P. Thanks for books so kindly sent. I miss in them the pure seed of the Word of God. There is a fulness in the very words of Scripture which is absent in beautiful thoughts about Scripture. Nothing feeds the spirit (John vi. 68), but God's own Word, or the opening out of that Word by the teaching of the Holy Spirit.

M.M. Your letter is one of many saying that the masterly exposition of the first chapters in Genesis in "God's Plan of Redemption" clears up many difficult points, and that the book should be scattered broadcast. From numbers of letters we find the "foundations" have been strengthened in those who were feeling bewildered, and in others more truly laid than they were before. The book was God's gift to His beset children in an hour of sore peril. Let us labour to get it really sent forth "broadcast."

D.A.C. Your testimony about the Lord's Healing is very good. We all need to recognize that He deals with each of His children individually, often according to what He knows to be their measure of faith, and their ability to endure. He does not put us all in the same class in school. Why should we be so concerned about deliverance from suffering, and imagine the glory of God is enhanced by deliverance from it. Why not as keen about righteousness and holiness? Think of the terrible absence of Christ-like character in the Church, especially in righteousness of life. Why not be "burdened" about this matter rather than bodily healing?

E.C.S. Your letter is most interesting and valuable, especially the following portions. "Friends of mine are interested in a small Congregational Chapel. They have recently had reason to fear the soundness of their Minister's teaching. One Sunday morning the Minister stated that in these enlightened days people could not believe that the Bible was fully inspired. My friend rose and said, 'I believe in the full inspiration of the Bible. It is the Word of God, written by the Holy Spirit.' This brought matters to a crisis. A Church meeting was called and the minister asked to state fully what he did believe. He admitted he was a Higher Critic. It was made a matter of prayer and he left. Then I was asked to take some Bible Readings. This I did on Foundation Truth. The people to whom I spoke were Christians—some Teachers—all I had met at many Holiness meetings, and to my surprise I found that there was not one who had a real solid foundation to build upon. Some did not even understand it. Here was the secret of failure among many Christians taken up with the advanced life of believers . . ."

Other communications are acknowledged with thanks from J.H.; F.O.C.; S.A.F.; J.P.; N.McK.; C.A.B. (N.Z.); K.B.; A.E.D.; S.C.; A.T.; G.E.S.; H.McG.; R.A.H.; A.A.; O.B.S.; M.V.S.; W.O.L.; M.A.; J.J.O.; E.G.C.; C.S.B.; G.O.D.; E.S.; B.C.W.; W.L.H.; J.D.; M.M.G.; A.T.; E.L.C.; G.K.C.; E.H.P.; N.B.; C.J. (N.Z.); A.T.; E.G.; J.C.; A.G.R.; H.W.C.; E.P.; A.H.R.; B.B.; F.H.G.; N.E.L.; J.W.W.; N.B.; C.J. (N.Z.); E.H.P.; E.N.P.; E.A.L.; Mrs. J.L.; K.B.; M.J.; G.S. (N.Z.); E.H.E.; G.W. (S. Africa).

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.

### To our Readers.

Copies of back numbers of *The Overcomer* for 1922 can be supplied at the cost of postage only, to any who will make effective use of them by putting them into the hands of Ministers and Christian Workers. Please write to the Office.—A.S.

Stand still! Stand firm!  
Stand ever sound—  
Stand armour clad,  
Tis fighting ground;  
Then stand with victor's grip,  
The "foe" to overthrow;  
With holy hands, unloose the bands—  
Tis Christ that brought him low.  
Evan Roberts.



Third Edition Now Ready.

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A Text Book on the work of deceiving spirits among the Children of God, and the way of deliverance.

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## "God's Plan of Redemption"

A comprehensive outline of Bible studies.

By M. E. McDonough.

The demand for this book—which an abridgment was given in the July and October issues of the "Overcomer"—has been so great that a *British* edition has been prepared. This is now ready at the following prices:

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Containing three diagrams with full explanations, for use in Bible classes.

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### "ABANDONMENT TO THE SPIRIT" and "MINISTRY TO THE LORD."

This Booklet has been out of print for some years, but the request for it has been so insistent that it is hoped to have it ready early in the spring.

Price to be announced when ready.

To Readers in the U.S.A.

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing. Separate small sums can also be sent by American Express, Canadian Express, or other Orders upon London Banks. Cheques on American Banks are not negotiable in England. All should be made payable to J. Penn-Lewis.

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Experimental Difficulties in the Spiritual Life. A Handbook for Workers.

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Much Fruit. The Story of a Grain of Wheat.

Bible Readings, for use in Bible Classes. Assorted packets of four leaflets, Nos. I. and II.

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## MOTTO FOR 1923

Price 1/- per dozen, net; 1/2 post free.

Bound Volumes of The "Overcomer" (1909, 1910, 1911, 1912, all out of print—1913, 1914. 2/6 each, 3/- post free. Also 1921 and 1922 price 2/-, post free 2/2.

# A Great Warfare!

## A Call to Prayer by the Editor.

### INDIA.

As this issue of *The Overcomer* reaches the hands of our readers in Great Britain, *The Overcomer* for July and October, 1922, containing the reprint of the book "God's Plan of Redemption," with the inset of the Redemption Charts, and a copy of the booklet "The Battle for the Mind," will be reaching the hands of the 4,000 Missionaries of India.

Many of the Missionaries receiving these magazines, will possibly be so saturated with the Rationalistic reasonings of Modernism, as to be unable to free their minds from the *spirit* of unbelief resulting from them; others may be truly regenerated children of God whose minds have become open to the same spirit of unbelief, for lack of a clear personal grasp of the Gospel; whilst others, thank God, will welcome the truth, and be established more strongly in the faith of the Calvary Message.

Fellow soldiers of the Cross! The BATTLE IS NOT WITH "FLESH AND BLOOD," but with the rulers of the darkness of this world, the "spirits of evil in the heavens." We have sent forth in faith the truth of God. Now in this evil day let us put on the whole armour of God, and "withstand" the *spirits* of evil seeking to hold in bondage the minds of many receiving the Message. Let us betake ourselves to the Throne of God, and there plead that all who are truly members of Christ may be freed from any participation with the apostasy of to-day. The Scriptures do not hold out to us any warrant for expecting this to be checked by aught else than the Lord's Personal Return, but we are to pray and labour for our fellow members of the Body, that they with us may be found faithful when our Lord appears.

### FRANCE.

As we go forward into this critical "Terminal" year of 1923, let us also thank God that simultaneously with the sending forth of the truth in India, "God's Plan of Redemption," translated into FRENCH, will be issued from the Press, for circulation in France, Belgium and Switzerland, where the same battle is taking place over the fundamental truths of the Gospel. Let us pray that every fellow member of the Body of Christ in European lands may be strengthened to stand unshaken in this evil day. Here as in India, THE BATTLE IS NOT WITH "FLESH AND BLOOD." An European Bible Teacher and Leader writes, "There seems to be some great Satanical enchantment upon the Church of God, preventing believers from seeing and acting, and turning them into unconscious adversaries to Truth . . ."

### AMERICA.

Let us pray for the soldiers of the Cross engaged in the same "great warfare" in America. Pray that the book, "God's Plan of Redemption," may be used of God to open the eyes of those who are blinded by the spirit of Apostasy, and to strengthen the foundations of many who are perplexed in the confusion of the hour. Let us thank God that the Lord, as Head of His Body, has seen fit to link up His messengers in America and England in the lifting up of the Standard of the Cross, and pray that every land may have the message. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him . . ." (Isa. 59-18).

### THE OVERCOMER LITERATURE IN INDIA.

We warmly thank all who have rallied to the call, and are sharing in the sending forth of the Message of the Cross to India. 8,000 copies of *The Overcomer* with the Redemption Charts, and 4,000 copies of the "Battle for the Mind" have now been sent to the Missionaries of India. In addition to this there is also being issued at the present time:—

1,000 "Overcomer Reprints" (monthly) in Bengali.

2,000 copies monthly of 4 page reprints of chapters from the "Logos of the Cross" in an important magazine published in India.

An edition of "How to maintain Communion with God" in a Bengali dialect is in the Press.

If God will enable us, we earnestly long to issue a monthly reprint in an important Hill dialect, where there are 30,000 Christians needing the full knowledge of the Cross.

In response to a special message on the back of the cover of *The Overcomer* just sent to India, we expect a large number of applications for literature from the Indian Pastors and Teachers, and for *The Overcomer* issues of 1923. May God enable us to fulfil all His will in this strategic dissemination of His Truth.

WATKIN R. ROBERTS,

Hon. Sec. Thado Kookie Pioneer Mission.

6 Burgess Hill, Hampstead, London, N.W.

On account of my travelling about whilst in England, the Editor of *The Overcomer* has consented to allow donations for this purpose to be sent to the office of *The Overcomer*. These should be marked "India," and remittances made payable to Mrs. Penn-Lewis, Cartref, Toller Road, Leicester.

Volume  
iv.

NEW SERIES.

April  
1923

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

# The Overcomer

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

*The Blood of His Cross.*

3

—Page 19.

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

*Published (D.V.) Quarterly on the first Thursday in  
January. April. July. October.*

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For terms of issue see inside cover.

# THE OVERCOMER.

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

Vol. IV. *New Series.* APRIL, 1928. Number 2.

Published Quarterly on first Thursday in January, April, July and October.

The paper is issued with no specific charge, each reader being free to contribute toward cost of publication as enabled by the Lord.

## 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.

N.B.—Changes of Address. No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

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

A 16-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, Sannola (Seine et Oise), France.

Mr. Johnson is now upon the Staff of the Children's Special Service Mission. A special number of *Le Vainqueur* has been issued, containing the complete (abridged) translation of "God's Plan of Redemption," into French, as given in *The Overcomer*. Any friends who will assist in the circulation of this vital message in France and Switzerland may write Mr. Johnson direct.

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 1908, 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).

Address: 25 High Street, Manchester

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.

## SPECIAL NOTICE.

### The "Redemption" Charts.

The set of diagrams issued with the book "God's Plan of Redemption," may now be obtained as Lantern Slides on Hire or Purchase. Apply to Mr. Scottorn, Cartref, Toller Road, Leicester. Rev. G. H. Harris, 8, Colonnade, Hawkhurst, Kent, is prepared to make the diagrams, for use in meetings, at a cost of 10/- per set (Funds go towards his work). Will applicants please write direct to Mr. Harris.

DO NOT PASS THIS COPY of "The Overcomer" on to another, until you have thoroughly, and prayerfully, read it.

Turn all you read into prayer.

—Ephes. vi, 18.

# THE FOURTH OVERCOMER Conference at "Swanwick"

will D.V. be held

MAY 7 to 12 (inclusive), 1923

**Charges for Accommodation.** The inclusive cost for the five days of the Conference, apart from railway fares, is £2. 9s. 0d., and 10/- a day for any less period than five days.

Guests are particularly requested to make application for accommodation—with payment—before April 21st.

The Quadrangle is set apart for ladies only. Several parties of five or six persons willing to share a room (single beds) can be accommodated. The Hayes, otherwise the only rooms available will be in the Hostel.

N.B.—No meals can be served to day visitors without order! beforehand from the Conference Secretary.

## Railway Fares.

Railway fares at a single fare and a third (return) have been granted to guests attending the Conference. Vouchers for the same will be sent, with other information, by the Conference Secretary.

Arrangements are being made for saloon carriages to run through to Butterley, by the following trains: On Monday, May 7th, 2-25 p.m. from St Pancras; 2 p.m. from Bristol; and 8-1 p.m. from Liverpool.

## Guest Funds.

As the Conference is of vital importance to Ministers of the Gospel, Missionaries and Evangelists, who may not be able to afford the cost coming, it is hoped that some who cannot be present will send "substitute," or will contribute to the Guest Funds for enabling the servants of the Lord to attend. Gifts should be sent to the Editor *The Overcomer*, or to the Conference Secretary.

All applications for accommodation, and payments for the same, should be addressed to the Conference Secretary:

Mr. A. SCOTTORN,

(Stamped envelope). Cartref, Toller Road, Leicester

LONDON: SION COLLEGE, VICTORIA EMBANKMENT.  
(near Blackfriars Bridge).

A Conference for Christian Workers is conducted by Mr. Penn-Lewis on the First Thursday in every month. Meetings 11.30 o'clock, 3 o'clock and 7 o'clock.

Enquiries can be addressed to the Hon. Secs., Misses Leathes 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 brief interval for a light lunch provided in the same Hall...

## The Cardiff Overcomer Conference

We regret that the dates for holding this Conference have had to be altered from March 13 & 14 to

**Tuesday and Wednesday, April 17 & 18**

It will be held in the Tabernacle Lecture Hall, The Hayes, (kindly lent). Meetings daily at 11 a.m., 3 p.m. and 7 p.m.

Mrs. Penn-Lewis, Miss Leathes, of London, and others, will take part. Lunch and tea provided for visitors. All enquiries to the

Hon. Sec., Mr. A. L. MORGAN, Maescymmmer, via Cardiff.

SLAVANKA MISSIONARY & CONFERENCE CENTRE.  
Southbourne, near Bournemouth.

The Editor desires to call the attention of Ministers and Christian Workers to the excellent facilities for small Conferences, as well as large, now available at Slavanka. Ministers who wish to meet together for Prayer, or Christian Workers for Conference, or those who desire to take a party of Sunday School Teachers for fellowship and spiritual equipment, will be granted special terms, and given every facility for their special needs. The limited Dormitory accommodation in a House in the grounds will be available at very moderate charges for parties of 20.

Ministers and their families who wish to spend their vacation at Slavanka will be received at special terms. Please address all enquiries to Secretary, Slavanka, Southbourne, Hants.

# THE OVERCOMER.

War with  
saints.

"Prevailed . . . until . . ."—Dan. vii, 21, 22.

"They shall be given into his hand UNTIL . . ."—Dan. vii, 25.

**I** BEHELD, and the same horn made war with the saints, and prevailed against them; *until . . .* (Dan. vii. 21, 22). In this chapter in the Book of Daniel, we find foreshadowed in vivid clearness the world-powers which would govern, until the time when the King of kings would take unto Himself His great power and reign. At the very end, just before the Throne of the Ancient of Days is set for judgment, we have the veil lifted concerning the "great warfare" which would close the rule of the kings of the earth. "War with the saints" would be the characteristic of the End; and, strangely, it is plainly stated that the Anti-Christ represented by the "little horn" would *prevail against them*. At the back of all these world-powers is the power of the god of this world—the spirit of Anti-Christ which is in the world. It is he who instigates the "war" against the saints, for he knows that the time will come when they shall possess the Kingdom. For the Divine purpose is plainly declared, that God Himself will set up an eternal kingdom, which shall never be destroyed—a kingdom which will *eventually break in pieces and consume all the earth-kingsdoms, and stand for ever* (Dan. ii. 44). And it is decreed that the saints of the Most High shall receive this kingdom—"the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27).

This counsel of God standeth sure, and is confirmed in the New Testament, when the veil is drawn aside, and we hear the hosts of the redeemed in heaven worshipping the Lamb, and singing the song of the redeemed, saying, "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue, and people and nation," and "hast made us unto our God kings and priests: and we shall reign on (Gr. *upon*, with the thought of *over*) the earth" (Rev. v. 8-10).

The purpose of God to set up an eternal kingdom governed by the "saints of the Most High," is revealed to Daniel, and the heavenly character, and reason for the choice of the new rulers in the new kingdom, is shown to John in Patmos. The "saints of the Most High" are those who have been purchased with the price of Blood—the Blood of the Lamb, purchased ones out of all tribes and nations, and made by His redeeming power "kings," sharing in His royal nature, therefore "kings" by birth, as sons of God, of the "seed royal," and priests in union with Him who intercedes within the veil.

These "saints of the Most High" must *prove that they are of the seed royal* by overcoming—or reigning—now on earth. Reigning as their great Forerunner reigned, by VICTORY IN OUTWARD DEFEAT—the victory of love to enemies, of silence under false accusation, of *poured out life* for those who hate them—in short, all that was revealed in the wondrous death of Calvary.

A glimpse into the same pattern for the way of victory for the saints is shown in Rev. xiii. 6-10, R.V.m. Here

again is seen the great world-power, energised by the Dragon, opening his mouth to blaspheme God and His Name, and "His tabernacle, even them that tabernacle in the heaven"; and it was "given unto him to *make war with the saints, and to overcome them!*" Here are the "saints" seen as the habitation of God, even they who "dwell in the heaven," because purchased out of the earth. In their Substitute they have died to the world, and are now with Him in God, tabernacled "in the heaven" (see Ephes. ii. 6), and He, the Reigning One, tabernacled in them to live again His Lamb-life of victory.

The "war with the saints" is now seen to be a special permission of God, and the "overcoming of them" also, for only thus are they fitted for the sharing of the Throne of the Lamb. The Victim's Cross is ever the Victor's Throne. It is always the Lamb slain *in the midst of the Throne*. The saints who shall reign on the earth are those who ascend the Throne of the Cross, with the Lamb slain. "Here is the patience and the faith of the saints."

We have no indication in the Word of God that the Age will close with the outward and visible triumph of the Christ. More and more it appears that, as the Jewish dispensation closed with the crucifixion and death of the God-Man, the Head of the Church—who thus, by way of the Cross, went to the Father and sat down on the right hand of the Majesty on High—so, in like manner, shall the Christian dispensation close, by the sufferings of the living members of Christ's Mystical Body, who shall thus, *by way of the Cross*, be brought into union with their Head, and sit down with Him in the Majesty of His glory. And the "crucifixion" will be in twentieth century fashion, indicated by the description of the world-power making war with the saints. He had a "*mouth speaking great things*" (Dan. vii. 8), he "*opened his mouth . . . against God . . . and His tabernacle*" (Rev. xiii. 6). And "*The serpent cast out of his mouth . . . water as a river, . . . that he might cause her to be carried away. . . .*" (Rev. xii. 15). The *tongue!* The *Press!* These are some of the "nails" which the power of darkness will use to crucify the saints in this last hour of the dispensation. Let the saints be prepared, and take heed that they tabernacle in the heaven, whilst all who "dwell on the earth" bow down before the dragon, speaking great things and blaspheming, through those who appear to have great authority (Rev. xiii. 2, 11, 12) on the earth.

THE LIMIT IS SET. The "war with the saints" is "given" by Him who is King of kings and Lord of lords. The forces of hell only prevail "UNTIL . . ." God's purposes are fulfilled, and the "time came that the saints possessed the Kingdom . . ." (Dan. vii. 22).—J.P.L.

"**T**RUTH forever on the scaffold,  
Wrong forever on the throne;—  
Yet that scaffold sways the future,  
And behind the dim unknown,  
Standeth God, within the shadow,  
Keeping watch above His own."

## The Editor's Personal Letter.

March, 1923.

MY DEAR FRIENDS IN GOD,

Herewith, by the enabling grace of God, is another issue of *The Overcomer*, again brought out through conflict still more intense. Each paper since the Conference of 1922 has been prepared in the midst of, in the language of Isaiah, the "blast of the terrible ones" as a "storm against the wall" (Isa. 25, 4). That the prince of the power of the air is gaining fuller control of the atmosphere is getting more evident. I could not describe to you the "unaccountable happenings" which occur to hinder every attempt to write—especially the papers on soul-force. So great has been the pressure, that I found it necessary to postpone the Cardiff Conference to give myself wholly to the work of the paper. Praise God that He always brings us through. "We are troubled on every side," said Paul, but "not distressed"—the latter word in the Syriac Bible is "suffocated." Some of you will feel with me that this is very expressive of the present time. We must not be surprised. The atmosphere is full of suffocating pressure upon the spirit of every true child of God. If we were in harmony with the aerial currents of the hour, the god of this age would let us have peace.

You will see by the contents of this issue of *The Overcomer* why the battle has been great in the preparation of it, and you will get to the Throne of Grace for me I know, with redoubled faithful intercession, during the month of June when you know I shall be looking to God to enable me for the July paper.

On the other hand, to the glory of God I must tell you, that never since *The Overcomer* has been issued has there been such a stream of letters, speaking of the way in which God is owning the Testimony of our little paper. By His grace, and in answer, I am sure, to the prayers of our readers, He is using it to "lift up the hands that hang down, and to strengthen the feeble knees" of numbers of His Blood-bought children, hard pressed by the foe.

As time goes on we are finding, also, what a truly "strategic" move it was to issue "God's Plan of Redemption" in our pages. From every land we hear of the way it is being used by Ministers, Missionaries and Workers in preaching and in teaching others. From India a Missionary writes, "our Missionaries want copies of their own at once. This seems to be the general effect. Praise the Lord for raising a standard even to this extent in India. My Telugu class is following the teaching of the book and drinking in the truth, and some are beginning to use it in preaching the gospel."

As for Great Britain, we are very thankful for the way the book is being used. A steady daily stream of requests for it continues, from clergymen and ministers, Bible class leaders and preachers. One Vicar writes, "The book is extraordinarily opportune. I am most carefully sending it to ministerial friends." Some Bible class leaders have had as many as thirty copies of the Bound Volume.

On the back page of the cover of this issue of *The Overcomer*, our readers will see how we are desirous of pressing on to the "regions beyond" India, with the "broadcasting" of the Message. We shall continue our India work, but Japan and China most sorely need the same raising of the standard of the Cross as India. The work begun in France and Switzerland should also be extended. I commend this to your prayers and stewardship as God may lead you.

There is undoubtedly a movement of God in every part of the world, and a raising of the standard of the Cross by the Spirit of God. This of itself would account for the intensified conflict. The "subject of the Cross is receiving widespread revived attention," writes the leader of a world-wide prayer-movement in America, saying that he had received a paper from Los Angeles telling of an all-day prayer meeting there, in which some of the most prominent evangelical pastors took part, and every address bore on some aspect of the Cross in relation to intercession.

Mrs. Gordon Watt writes from Philadelphia, that the message of "taking victory through Calvary," has come like a revelation to some who were almost unnerved by the burden of prayer over the apostasy in the Mission Field. She says that *Booklets on the Message of the Cross are being circulated by the hundred thousand* and that great doors and effectual are opening before them. Let us pray mightily for them. It is evident that America is responding to the message of the Cross, and we must see to it that any plans the enemy is certain to be making to counter it, are overthrown before they come to fruition. Pray, writes the leader of the prayer-movement referred to, "that this new interest in the message of the Cross may not be hindered or side-tracked by the devil or by unwise friends."

Reverting again to the letters which are coming to us from other lands, as well as from the Homeland, concerning the testimony of the *Overcomer* I am especially thankful for the way in which the Spirit of God is using the truths set forth in our pages, to equip Ministers of the Gospel for their most difficult position to-day. Lonely witnesses to the Gospel of Calvary, raising the standard of the Cross at tremendous cost, oftentimes, of all that this world holds dear in family ties and position, write to us asking for our prayer upholding in the warfare they are in, whilst others

say they have entered new realms of the glorious Gospel of Jesus Christ through the message we proclaim, and tell of its effect in their churches.

These letters send me to my knees with a great and intense yearning that the numbers of hard-pressed Ministers of Christ in positions grow more and more untenable every day, might only know the realms of victory truth which have become blessedly familiar to thousands of rank and file of our readers. It is borne in upon me with deep conviction that numbers who have been reckoned "Modernists" even in the Missic Field, are not really so in heart. Many are in deep personal need of full equipment for their ministry, and they have never had a real insight into the *Message of Calvary*. It is for us to pray for these servants of Christ and to labour to help them all that is in our power.

This brings me to the burden of our Fourth Conference for Ministers of the Gospel and Christian Workers to be held at Swanwick, May 7-11. The Theme of the Conference will be "The Cross in relation to the Lord's Return." Shortly after the circular had gone to press, the notice for Rev. Gordon Watt's first Conference in New York came to hand and I read that his subject was to be "The Message of the Cross in the Light of the Second Advent." Another worker wrote me just at the same time, and she said it was borne in upon her that the Theme for our Overcomer Conference would be "The Cross and the Lord's Return." This consensus of the Holy Spirit's leading is not only precious as confirming His will for the Swanwick Conference, but also because significantly shows that the Spirit of God is pressing home to the children of God, the fact of the nearness of the Advent. In view of this we must work while it is called to-day and seek to draw together all the members of the Body of Christ by every means in our power, and help each other to stand fast in the liberty wherewith Christ has made us free, and not to be entangled in any of the prevailing yokes of bondage devised by the foe.

Will all who realize the urgent necessity for all ministers, Missionaries and Christian Workers to fully realize the truths set forth in our page remember in prayer and practical help the Guest Funds for Swanwick.

Through the issue of *God's Plan of Redemption* in the "Overcomer," and the widespread blessing it has been to numbers, many more Missionaries and Christian Workers, as well as Ministers and Evangelists, are desirous of attending the Conference this year, but can only do so if the Lord moves His stewards to clear their way.

And now as to the very special NEED for prayer in relation to the Conference. Whilst on the one hand there is a distinct movement of the Spirit of God drawing His children to come, on the other there is manifest a counter movement of the "prince of the Kosmos" to hinder. *The Times* summarizes at least six great conflicts in the Industrial world likely to break out during April. It is possible therefore that we may be plunged into a great "fight of faith" to carry through what God has laid upon us. We therefore forestall the enemy by urging our readers to pray and whatever may occur in the "Kosmos" between now and May 7, to keep steadily at the throne of God with a quiet faith that God will defeat all the plans of Satan to hinder, and bring about His own purposes. Let none be moved by any afflictions, or hindrances, but be strong in faith giving glory to God that He will bring us through.

I do not need to add to this a most earnest appeal to all our praying readers for their prayerful upholding of this very frail vessel, that I may be enabled to fulfil God's purposes to the utmost. I thank you heartily for the way you have done this during the past three months, with the result that I have been kept free from all lung attacks, and been given a steadily increasing measure of renewed strength "sufficient for the day."

In closing, will all who have so lovingly sent in their gifts toward the cost of the issue of *The Overcomer* accept my warmest thanks. They will rejoice with me that quarter after quarter this need has been met and will undoubtedly be met, whilst we continue to be faithful stewards of the oracles of God.

Let me thank also those who remember the Thankoffering Fund (devoted to the support of the General Secretary), which has still sufficient in hand for another month's need. As the days go by, it becomes more manifest than we realized at the time, that unless the Lord had intervened and arrested His servant on his way back to Poland, and sent him in to hidden service in the work of *The Overcomer*, the Testimony of *The Overcomer* could not have gone forward as it is now doing. The deepening consciousness of this fact is our confidence that the Lord who began this ministry will sustain it to its finish. Will our readers pray for the Lord's servant who is thus faithfully labouring in service to the whole Church of God, in a way that cannot be realized until the Master comes.

Thanking you all again for letters, and loving tokens of a very real bond in Christ with His children the world over.

Your fellow member of the Body; in reliance upon our Risen Head.

Jessie Penn-Lewis.

## The Blood of His Cross.

"The Church of God, which He purchased with His own blood."—Acts xx, 28.

ONE of the scarcely realized results of the thought currents moving in the world to-day is the effect they are having upon the professing Church of Christ; for the most part unknown to itself, and even upon many in the church who are true believers in the Gospel of Calvary.

The Apostle Paul speaks of "winds" of "doctrine," thus indicating that there are *aerial movements* of doctrinal thought which have an effect upon souls caught by them, as though they were children carried by a nurse—any nurse (Gr.)! "*Children, tossed to and fro, and blown round by every shifting current of teaching*" is Conybeare's rendering of Ephesians iv. 14. The word translated, "wind" in the A.V. refers to air in motion, or a *stream of air*. How few preachers and teachers to-day realize the existence of such a "stream," and the danger of being caught in it. Many think they have arrived at the doctrine they hold by careful deliberation and study, oblivious of the revelation-fact that the "prince of the power of the air," who originates and governs these aerial movements of thought, blinds the minds of the *unbelieving*, whilst allowing his victims to think they are free men.

It is easy to recognize the Satanic source of these doctrinal thought-currents by *words* which are objected to, or dropped out of use, as "out-of-date for the people of to-day." One primary key-word is the Blood of Christ in connection with the way of salvation. For some years there has been a growing shrinking from the use of this word, until there is almost open revolt at present among those who desire to be up-to-date preachers, or, on the part of some who know the Gospel truth, there is a *silence* on the theme without deliberate purpose, or *suspicion of the influence of "modern thought"* (Satanic "air-currents") upon the mind. To-day the stream of modern thought as "air-currents" is running strong, and it needs clear vision and a Divine endowment of power to stand and withstand its pressure.

The question is, Can we minimise, or eliminate, the message of the Gospel, as set forth in the language of the Bible on the sacred theme of the Blood of the Cross, without co-working with the prince of the power of the air, and causing the eternal ruin of multitudes of human beings? Is there a "Gospel" apart from the Blood of the Cross, or a true "statement" of the Gospel possible with the message of the Blood omitted? May preachers of the Gospel yield to the doctrinal air-currents of to-day, and substitute the word "life" (the blood is the life) for the word "Blood," without compromising with the "spirit of the age," and "bowing down to Baal"—its Prince?

With these questions in mind let us go to the Word of God, and ponder the story of Calvary. We will turn first to John xix. 33 and 34, and reverently read the words of the Apostle, as he describes what he *saw* as he stood by the Cross of the Lord Jesus. We are told that when the soldiers found Him dead, one of them with a spear pierced His side, and there came out "blood and water." It is noteworthy that although John had seen many marvellous miracles wrought by the God-Man before His death, it is not until he saw this one, that he is moved to exclaim in astonishment and awe, "He that *saw it bare record*," and "He *knoweth* that he saith true" (v. 35). What was it that was so astonishing in what had occurred, that he departs from his usual self-effacement in recording the mighty works of

Christ, to affirm and re-affirm the truth of his words?

What did the Apostle see? *Blood and water breaking out from the side of a dead man*. Was this "natural" or was it one of the miracles of the Passion and Death of the God-Man which lift His Death altogether out of the realm of the ordinary, showing that He died neither as a "Martyr" or an "Example," but as God-Incarnate expiating the sin of a fallen race, and providing out of His own out-poured Blood, a "Fountain" for the cleansing of the guilt and power of the sins of millions of sinful human beings?

But let us go back a little in the sacred story, and see how marvellous was the Redemptive work of the God-Man in the "shedding of Blood" for the remission of sins, and how it was only possible by the power of the Eternal Spirit for Him as "very man of very man" thus to offer Himself without spot to God. Reading the type in Leviticus in the light of the anti-type in the Gospels, how true were the words written of the High Priest, "He shall *flay* the burnt-offering" (Lev. 1, 6), and how marvellous the portrait of Isaiah when he wrote 400 years before the Lamb of Calvary died at Golgotha, that He was "Wounded," "Bruised," "Stricken," and His *visage and His form* so marred from "the form of man . . . that His appearance was not that of a son of man."\*

Let us now trace the stages of the expiatory sacrifice of God's provided Lamb, and see how full and entire was the shedding of Blood for the remission of the sins of the world. First there was

1.—THE SWEAT OF BLOOD in Gethsemane. (Luke 22-24) Luke, who was a Physician, alone records this part of the anguish in Gethsemane. The God-Man could "feel the fatal distension of the heart, the coldness of the extremities, the difficult breathing," as "great drops of bloody perspiration fell to the ground"—all indicating "rupture of the heart caused by mental agony."† But He must not die in Gethsemane. With His heart at the point of rupture He cried to the Father (Heb. v. 7), and "There appeared unto Him an Angel strengthening Him" (Luke 22, 43), and by the power of the Eternal Spirit, God Incarnate in the flesh went forward in the path of the Blood Shedding. Next comes

2.—THE SCOURGING in the Hall of Pilate (Matt. 27, 16). Here the leathern thongs of the scourge, each armed with an angular bony hook or sharp sided cube, cut deeper and deeper into His sacred form, penetrating almost to the marrow, until His whole back appears an enormous wound. And there is yet more—

3.—THE CROWN OF THORNS (Matt. 27, 29-30) is placed upon His brow, and beaten down upon the head, until the veins give forth the sacred stream, and His visage is marred so that His appearance is not as a son of man. Then it is written "They Crucified Him" and we read of—

4.—HIS PIERCED HANDS AND FEET (Luke xxiii. 33; John xx. 25), out of which broke forth again the out-poured Blood, every part of His Body having given forth the sacrificial stream in fulfilment of the type "[the priest] shall *flay* the burnt-offering" (Lev. 1, 6).

A Christian Physician points out in connection with this marvellous record of physical suffering, sufficient in one phase alone—that of Gethsemane—to end the life of the strongest man, how the Godhead of He who was God

\* Isa. 52, 14, Schofield's Note.

† "God's Plan of Redemption" (see Book List).



Incarnate in human guise, shone out again and again in manifestation of Deity, e.g. (1) The "I am" of Jehovah-Jesus when the mob that came to take Him, went backward and fell to the ground" (John 18, 6), until He voluntarily permitted them to bind Him and lead Him away. (2) The physical miracle on the Cross when at the *ninth* hour of His hanging there, *He cried with a loud voice* (Matt. 27, 46), for after great loss of blood, with tongue, mouth, and throat dried (Ps. 22, 15; Ps. 69, 3), it is usually impossible to articulate words. (3) The majesty and full consciousness of Deity when He deliberately bowed His Head, and "dismissed His Spirit" (Matt. 27, 50, *lit. Greek, Schofield*) with the cry, "Accomplished."

The rupture of the heart was at last allowed to take its course. It had been, we may reverently say, held back until the Blood-shedding was carried out to the full. "It is the *Blood* that maketh atonement for the soul" (Lev. 17, 11). It had now been poured out to the uttermost in the midst of shame (Ps. 69, 7) and horror (Ps. 55, 5) unparalleled, but with outshinings of Deity which made the path of unspeakable shame aglow with the glory of a conqueror.

Here we reach the point of the miracle, the very recording of which awakens the Apostle's outburst of emphatic declaration of what he *saw*, and affirmed as *true*. *What did he see?*

The expiatory Blood-shedding was over. The Victim-Victor hung lifeless on the tree, when to John's amazement, as the soldier's spear struck deep into the heart, there came forth *Blood and Water*. A Christian physician writes concerning this miracle, "Some think the 'water' was fluid from the pericardium (the serous covering around the heart), but this fluid is very small in quantity, and is of a different consistency and character to water. Others say it was serum derived from the blood, but serum only becomes separated from the blood when it is clotting. The *Scripture* says 'Blood and water' not clot and serum. . . . There was also another thing that John saw, the wonderment of which only physicians would recognize. "In a human body," writes the aforesaid Christian physician, "if a clean cut wound as with a sharp double-edged spear, be made *before* death, there occurs immediately a gaping wound. The living muscles being always on the stretch, directly they are severed, retract and leave an open space. *But a wound made in a body after death leaves no gaping wound.* The muscular fibres being dead are inelastic and do not retract. . . . Yet the Lord said to Thomas after He was Risen again—"reach hither thy hand and *thrust it into My side*; and be not faithless but believing. . . ." (see John xx. 20, 25, 27, 28).

"Blood and water" from the pierced side. Have we not here the *Fountain opened* of which the deepest taught saints have sung, and into which the deepest dyed sinners have plunged in myriads, since the Tragedy-Victory of Golgotha? How can this message be translated into "modern terms" with the same meaning, and certain of the same witness of the Holy Ghost, which causes the one who believes in the efficacy of that Blood, to *know* that there is naught between him and a Holy God?

Nay, it remains true—

"There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

Since the outshinings of Deity accompanied the tragic Death as the propitiation for the sins of the whole world

(1 John ii. 1), of God Incarnate in flesh, the *language* conveying the message of the Expiatory Death, must be understood as it is used *in heaven* by those who see Calvary as God sees it, and not according to the carnal mind of the fallen creation.

"I beheld, and lo a great multitude . . . clothed with white robes . . . And one said . . . What are these . . . and where came they? And I said unto him, Sir, thou knowest. And he said These are they which . . . have washed their robes, and made them white in the Blood of the Lamb. . ." (Rev. vii. 9-14).

The out-poured Blood of the Son of God is here described as a "Fountain" into which myriads of sin-stained spirits have plunged, and been made clean. The "water" which accompanied the Blood, out of the "riven side" of the Lamb of God, in the language of heaven depicts the "river of water of life proceeding out of the throne of God and of the Lamb" (Rev. xxii. 1). For the Cross of Golgotha was that throne on earth, when God incarnate hung upon it, and the throne in heaven has in its midst for all eternity, a "Lamb as it had been slain" (Rev. 5, 6).

But the Expiatory Death on Calvary meant more than propitiation for the sins of the world. It had a *representative* meaning which Christ Himself revealed to the Apostle Paul, after He had ascended to the glory. The Gospel which Paul preached was not the result of his Jewish upbringing, as may be seen by the fact that the bitterest opponents to his message were his Jewish compatriots.

The gospel of the "Blood" was a *revelation-fact* made known to Paul by the very One who had shed His Blood at Golgotha. It was He, too, who revealed to Paul (Gal. i, 11-12) that in all He had gone through He had suffered as the Representative of the fallen race, "*made sin*" to suffer to the depths the penalty of sin. And even more, *identify with the sinner*, to carry to the Cross the sinner as well as his sins. (See Rom. vi. 1-14).

Whilst therefore we sing with grateful hearts "Blessed be the fountain of Blood, to a world of sinners revealed, and recognize that we need to perpetually remain under the power of that cleansing stream, let us remember also that the Sacred Fountain of Blood was not opened to cleanse, or to *shelter the fallen creation*.

Here comes in the message of the Apostle Paul repeated by him again and again. The God-Man died upon the Cross. He shed His Blood in expiation for sin, but identified with the sinner for whom He died, the sinner himself *died on that Cross* identified with his Substitute. Therefore the Apostle reiterates "*Ye died*" (Col. 3, 3, 5) "*all died*" (2 Cor. v. 15), "*we who died*" (Rom. vi. 2) "*Now ye have died*" (Rom. vii. 6). "They that are Christ *have crucified the flesh*" (Gal. v. 24), and having died with their Saviour, pass with Him into a new world to walk in newness of life.

The "Blood and water" therefore which the awestruck Apostle saw as he stood by the Cross of Jesus, has a twofold meaning of death and life for all for whom He died. Death with the One who died on the Cross, and the inflow of the "Water of life" in life-giving power so that out of the redeemed one should flow rivers of living water.

"Called from above, I rise, And wash away my sin;  
The stream to which my spirit flies, Can make the foulest clean.  
It flows Divinely pure, A Fountain deep and wide,  
'Twas opened by the soldier's spear, In my Redeemer's side.

"MY LORD AND MY GOD."



## The Inner Spirit of the Cross.

"Daily given over to death. . . ."—2 Cor. iv, 10-12.

THE act of crucifixion is one thing, but the spirit in which the crucifixion is to be borne is another.

In some respects the act may be brief and finished, but *the inward heart disposition that should pervade crucifixion is a continuous principle* extending through life, ever widening its range over a multiplicity of applications, and growing in intensity to the end. This divinely beautiful spirit of self-immolation cannot be defined. It can only be faintly described. It is a heart quality, a soul essence too fluid to be held in by words.

If we could get a vision of the soul of Jesus from the last supper to His death on the cross, and have a clear spiritual discernment of all the thoughts and feelings, and affections, and sympathies, and every quality of disposition that was in His nature during those long hours, in such a spiritual vision we should see the full-sized mind appropriate to crucifixion.

Thousands have had in greater or lesser degree a spiritual revelation into this history of the soul of Jesus. Such an insight can only be given by the Holy Ghost, for it is infinitely beyond the natural reason and imagination.

In the same proportion that we discern the inward spirit Christ had during those hours, in that proportion can we drink of that spirit, until we can suffer, bleed, and die in our measure, with the very same disposition He had.

It is a *silent spirit*. It suffers without advertising the depth of its suffering, it can be subdued, scolded, criticised, misunderstood, misrepresented, and checked and hindered in a thousand ways without a groan, or a kick, or a trace of threatening or imprudence (1 Peter, 2-23).

It has calmly signed the death warrant of self. It can have a thousand little gifts and treasures, and harmless earthly pleasures, and pleasant hopes and friendly ties snatched out of its hand, without clutching the fingers to hold on to them. It can obey God and be rushing at full speed on lines of service and duty for Him, and then at the touch of God's *Providential air-brake*, it can be brought to an instantaneous standstill without shaking the train to pieces by a single jar, or the least *jostling of the will from its perfect repose in Jesus*.

It is a *flexible spirit* with no plans of its own. It can be turned by the finger of God in any direction without a moment's warning.

It can walk into a dungeon, or a throne, into a hut or a palace with equal ease or freedom.

It partakes of the movements of the Divine mind, as a floating cloud partakes of the movement of the air which encircles it.

It can wear old threadbare clothes, and live on plain food with a thankful and sweet disposition, without even a thought of envy or coveting the nice things of others. It looks with a quiet, secret, joyful contempt on all the honours and pleasures, learning and culture, and the honourable splendours of earth. It inwardly despises what other people are longing to get hold of.

This is because it sees into heaven, and is so fascinated with the magnitude of coming glories, that even the pretty and honourable things of the world look ugly to it.

The rugged cross which frightens so many Christians is embraced by this spirit with a secret, subtle joy, because it knows that all suffering will enlarge and sweeten its love. What other Christians shun as hardship, it will gladly

accept, as an opportunity of sweeter union with God. It loves its enemies with a sweet, gentle yearning affection, utterly beyond what they would be willing to believe. It can be bruised and trampled on, and turn with a quivering, speechless lip, and a tear-dimmed eye and kiss and pray for the foot that under the pretence of religious duty is trampling it in the dust.

It will not receive human honours unto itself.

If it is praised or honoured by its fellows instead of eating it as a sweet morsel, *it offers it up instantly to the Lord* as the angel did with the good dinner which was presented to him by Manoah. Its highest delight is in sinking into God and being little. It loves to humble itself both before God and man. It shuns debate and strife and theological argument.

It is modest and retiring and loves to get out of God's way, and see Him work.

*It does not make others wear its sackcloth.*

It would rather take other people's sufferings on itself than to take their joys.

*When the soul enters sanctification it is just the beginning of this spirit* which is to spread, intensify and brighten, until the crucifixion life becomes a beautiful flame of self-abnegation, which takes *hold* of all sorts of woes and troubles, and mortifications and pains and poverties, and hardships, as a very hot fire takes hold on wet logs and makes out of them fresh fuel for more self-sacrificing love. It opens the gate of heaven without touching it.

This is the spirit that wears out the patience of persecutors, that softens the hearts of stone, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the devil, and that makes the soul that has it as precious to God as the apple of His eye.

G. D. W.

And, let it be added, it is this Spirit and passion of the cross, that is the necessary basis for the "prayer-warfare." It can exist alongside of the most intense spirit-resistance to the powers of darkness (Jas. 4, 7) whilst the heart is full of deep tender love to the human instruments the devil so often uses.—Ed.

## The Soul Winner's Secret.

"If it die, . . . much fruit."—John xii., 24.

STHERE is no field without a seed.

Life raised through death is life indeed.

The smallest, lowliest little flower

A secret is, of mighty power—

To die—it lives—buried to rise—

Abundant life through sacrifice.

Would'st thou know gain? It is through loss;

Thou can'st not save but by the Cross.

A corn of wheat, except it die,

Can never, never multiply.

The glorious fields of waving gold,

Through death are life a hundred-fold.

Thou, who for souls dost weep and pray,

Let not hell's legions thee dismay—

This is the way of ways for thee,

The way of certain victory.

Swanwick Overcomer Conference,  
April 5, 1922.

M. Warburton Booth.

## "The Word of Prophecy Made More Sure."—2 Peter i, 19. (R.V.)

"Go, set a watchman; let him declare what he seeth."—Isaiah xxi, 6.

*Note:* In giving the following papers on the remarkable fulfilment of prophecy writ large on the events of the present time, it may be well to say that in doing so we do not purpose departing from the course we have hitherto pursued in *The Overcomer*. As our ministry lies in spiritual service to the whole of the Body of Christ, in the unfolding of the unsearchable riches of Christ available to the believer through His wondrous Death, Resurrection and Ascension into glory, we have sought to keep unidentified with any system of prophetic teaching, believing that controversy on themes which are not fundamental to *salvation*, tends to hinder the very purpose for which men strive. The need to-day is supremely, the UNITY of the Body of Christ in view of His soon Return. *Advent Testimony* is therefore more to the point than Advent teaching arousing controversy. But all that strengthens faith and hope in the Nearness of the Coming we welcome, and so give the following paper to this end.—Ed.

IT may be well to take up my parable from a few words in the January issue of *The Overcomer*, and consider further the significance of the shooting forth of "*The Fig Tree and all the Trees*" (Lu. xxi. 29).

Into the framework of world history the history of Israel fits exactly. The Bible records in succession the relations of Israel with Egypt, Assyria, Babylon, Persia, Greece, and Rome, including the latter day form of this Empire in a ten-kingdomed condition. This must be borne in mind in the interpretation of "all the trees." To those who are familiar with the Prophets the comparison of the World Powers to Trees is no new one. But for the sake of those who are less familiar with the figure, this can be pointed out in the further explanation of "*The Fig Tree and all the Trees*," and the significance of their revival to-day.

I.—ISRAEL. Most are familiar with the fact that the special significance of the "*Fig Tree*" is Israel's *National* privileges. For over eighteen centuries that tree has remained cut down. Hence its revival in these days is most significant, for it is one of the signs that heralds the approach of the eternal "summer," whatever of winter lies between. Not so generally familiar is the fact that the "*Olive Tree*" represents Israel's *Covenant* privileges which, like the Olive Tree, are evergreen (Rom. xi. 17, 29). "... the olive tree. . . . For the gifts and the calling of God are not repented of."

The "*Vine*," again, stands for Israel's *Spiritual* privileges. At present these are in abeyance, for she rejected "The True Vine" (John 15). But it shall not be always so:—"In that day: A vineyard of wine and sing ye unto it. . . . In days to come shall Jacob take root; Israel shall blossom and bud: and they shall fill the face of the earth with fruit (Is. xxvii. 2, 6 R.V.)." Alas, that before that day comes she will accept for her king the miserable "*Bramble*" of Judges ix. 14, that other who is yet to come "in his own name" (John v. 43).

II.—EGYPT. The first of "All the trees" with which Israel had relations, and on which she will again rely to her hurt. The shooting forth of this "Tree" has been significant indeed, for it is one of the "Ten Nations" that will form the Revived Roman Empire—one of the "four" referred to in Dan. viii. 22. How significant, then, to open the Daily Paper on March 17, 1922, and read: "*Egypt a Nation*—Sultan proclaimed king. In accordance with the British declaration abolishing the protectorate, the Sultan has issued a rescript declaring Egypt a sovereign independent state, and assuming the title King of Egypt." "They shall cut down her forest," spoken of Egypt in Jer. xlv. 23, has a yet future significance for this "Tree." (cp. Dan. xi. 42-43.)

III.—ASSYRIA. This "Tree" played a big part in Israel's history. It, too, has amazingly shot forth again. We are now so familiar with "Mesopotamia" and "Mosul" news to-day that we fail to realise the significance of their revival. Yet Mosul is the ancient Nineveh, the erstwhile capital of Assyria, and has played a big part in the Conference at Lausanne. A daily paper, dated Jan. 2, 1923, has the following note: "*Mosul*—the ancient Nineveh, 270 miles north of Bagdad, was occupied by the British in November, 1918. The inhabitants, who number about 70,000, are mainly Arabs and Kurds, with a sprinkling of Turks."

Rameses—the Pharaoh who oppressed Israel—was an Assyrian (Isa. lii. 4), and the last tyrant, yet to come, is spoken of in Scripture as "the Assyrian," and his vast forces, gathered against Jerusalem, will share a similar fate to that of his predecessor Sennacherib:—"And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day. And He shall consume the glory of his forest . . . and the remnant of the trees of his forest shall be few, that a child may count them" (Is. x. 17), "and He shall cut down the thickets of the forest with iron, and Lebanon (the God-defying Leader) shall fall by a Mighty One" (v. 34).

IV.—BABYLON. An epoch-making marvel foreordained and foretold by God in His Word is the raising up of the Chaldeans—Habb. i. 5, 6: "Behold ye among the nations, and regard, and wonder marvellously: for I work a work in your days which ye will not believe though it be told you. For, lo, I raise up the Chaldeans."

The shooting forth of this "Tree" could not be more clearly indicated than by the following extract from a daily paper dated Jan. 4, 1923, and headed: "*A Champion from Nineveh*—By C. Ward Price, Lausanne. Most recent of all nations to claim the dubious benefits of independence is CHALDEA, whose ancient capital, Nineveh, was a great metropolis when London and Lausanne were a riverside forest clearing and a lake village built on wooden piles. . . . Contemporaries of the lately disturbed Tut-ankhamen, the Assyro-Chaldeans. I felt surprise, indeed, at being addressed in the hall of a very modern hotel at Lausanne, by a dark man, speaking good English and wearing a morning-coat, with the words, 'I am the commander-in-chief of the Assyro-Chaldean Army, General Agha Petros. . . . The modern military taste of the Chaldeans models itself on that of the French. . . . Its people are said to number two million. . . . He has now gone the length of formally announcing that if the Lausanne Conference comes to any decision that infringes the independence of the Assyro-Chaldeans they will defend it with machine-guns instead of javelins. . . .'"

The City of the Chaldeans will also revive in due time, and run its course, until its last king, "an abominable branch" (Is. xiv. 19), shall be destroyed along with his city.

V.—MEDO-PERSIA. A nation destined to play an important part in connection with the overthrow of that previously mentioned:—

"Behold, I will stir up the Medes against them" (Is. xiii. 17). These "kings that come from the sunrising" (Rev. xvi. 12. See Map), are to march on Babylon as the armies of Cyrus did of old, and great will be the perturbation of Babylon's king when these "tidings out of the East . . . shall trouble him" (Dan. xi. 44), during his last campaign

in Palestine.

A Greater than Cyrus—even "the Prince of princes" (Dan. viii. 25), shall deal with him and "he shall be broken without hand."

VI.—GREECE. One of the "four kingdoms" of Dan. viii. 22. She is expanding to her destined dimensions. She will yet include Asia Minor in her dominion, exclusive of the northern strip of it, ancient Bithynia, which goes to Thrace (Turkey).

VII.—ROME. Rev. Wm. Burgh wrote in 1840: "It was the undoubted opinion of the early church that the Roman Empire is intended by the fourth beast (Dan. vii. 7), and that it is destined to revive at the time of the end after a long period of torpor and apparent dissolution; and when I consider, how Rome stands implicated in the thread of prophecy up to that period when it was broken off by the rejection of Israel, I feel confirmed in the persuasion that when that thread is taken up again the history of Rome will be taken up with it." *Behold the fulfilment!* The Roman Empire shooting forth along with the shooting forth of the "Fig Tree!" Israel as a Nation. We have these concrete facts. The Fascisti—whose leader is now Italy's Premier—have revived the military titles, salute, etc., of ancient Rome, so that one title, e.g. "Centurion,"

is now up-to-date. Even the coinage is now modelled on that of ancient Rome, as the following extract from a daily paper dated Dec. 27, 1922, will show:

*"Fascist Coins.—Symbol of Old Rome Revived.* Signor Mussolini, the Prime Minister and leader of the Fascisti, has ordered the issue of new coins, which will bear the Roman fasces, the emblem of ancient Rome, from which the Fascisti get their name. It will be a symbol, he says, of the old Italy resurrected by Fascismo. The fasces are a sheaf of rods binding an axe. They were borne in ancient Rome by a lictor."

But all these kingdoms will be overthrown by the coming of "the stone cut out without hands" (Dan. ii. 45); all these "Trees" will fall before the "twig out of the stock of Jesse" (Is. xi. 1). And in that day will be understood the words of Ezekiel xvii. 22, 24:—"Thus saith the Lord God: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of his young twigs a tender one (Christ) and I will plant it upon an high mountain and eminent (Mount Zion) . . . And *all the trees* of the field shall know that I the Lord have brought down the high tree, have exalted the low tree (Messiah in His humiliation) have dried up the green tree, and have made the dry tree (the rejected Messiah) to flourish."

—*Prophylax.*

*Isaiah 53:1*

## "Soul-force" versus "Spirit-force." (iii)

### *Some Light upon the Conflict of the Last Days.*

TO refresh our memories, let us note again the strong words of the late Dr. Andrew Murray, which I referred to in a previous article. "The greatest danger," he said, "the individual has to dread is the inordinate activity of the soul with its powers of mind and will."

This danger is intensified a thousand-fold at the present time, through the advance made by those who term themselves "Researchers" in Psychic science, having led multitudes into knowledge of the hitherto undreamt-of forces latent in the human frame. The danger to the Christian desirous of walking after the Spirit, and being a channel for the outflow of the Spirit of God, is very real, for even when a man becomes regenerate, and has the life of God in his spirit, through ignorance he may be using "soul-force," even in his mission work for God. This may account for the transient results in Missions, more than we know.

But now let us endeavour to get a bird's eye view of the dangers which we are attempting to point out under the term "soul-force." There is no writer who appears to have given such full information on the dispensational aspect of the subject, as the late Mrs. McHardie, but her valuable books are out of print, instead of being available for the very hour for which they were written.\*

It is remarkable that in these closing days of the Age, the book of Genesis should be so much contested by the

\* Some years ago Dr. Rudisill, having read these books, determined when he came to England to see the Writer. He accordingly took the long journey to Aberdeen for the express purpose of doing so, and found the devoted authoress living alone in one room at the top of a house, doing her own work, because she had spent all her financial resources in publishing her message. Dr. Rudisill said that he found her a veritable encyclopedia of Biblical knowledge, a skilled scholar in the Hebrew and Greek languages. Later she had a stroke, and died in a Nursing Home, apparently leaving no one able to carry on her work. The plates of some of these books were offered to me after her death, but I was unable then to take advantage of the offer. The facts I set forth in this paper are gleaned from Mrs. McHardie's writings.—Ed.

devil, in his endeavour to overthrow its authority. The reason undoubtedly is that it not only contains the basic truth of the Fall, and of the gospel of redemption, but *it also holds the key to all the problems of the present time.* It is so in the present instance. As we have pointed out already, the gilded bait offered to Eve in the temptation in Eden was "Ye shall be as God"—which was the very purpose in the heart of God in His creation of man. The point we need to grasp is this: (1) That the very attributes of the soul, now being brought to light by "Psychical Research," were placed in the sinless Adam for the express purpose of their development in fellowship with, and for the purposes of God; (2) That the Tempter knew of these potentialities in the sinless Adam, and desired them brought into action under his control instead of God—hence the temptation to Eve; (3) That when Adam fell into awful separation in spirit from God, *all these latent powers fell with him*, and became open to the control of the Tempter.

In our previous paper we referred to the great plot of Satan, the Master Strategist, to capture (1) men of science, (2) men of business, and (3) men of religion, made known by a medium under the express direction of the evil spirits controlling her. Up to that time, said the controlling spirit, they had only succeeded in reaching the "non-critical part of humanity," and scientists, with some exceptions, stood aloof.

The history of how men of science were reached is deeply interesting, for we see the results at the present time in the numbers of scientists caught in the great deception, through the specious plea of "investigation" into a "natural science."

From this history of Spiritism we learn that the first step toward the spirits breaking through into communication with man, was the discovery of Anton Mesmer, somewhere about 1778, from which has come a knowledge of what is called to-day, "*Mesmerism.*" Following Mesmer, we read that numbers of his converts made further and further discoveries," producing phenomena which almost seemed

incredible. It was when Mesmer assumed the position of a man of science, and appealed to the scientific world to examine "natural phenomena," declaring that he wanted for his "discovery" the "unqualified approval of the most scientific men" of the age, that the Satanic scheme of capturing the men of science succeeded. For Psychical Researchers admit that Mesmerism is "*the rock from which all mental sciences (including Christian Science) were hewn.*"

A list of some of the "discoveries" which followed the obtaining of the basic knowledge of the mysterious forces latent in the human frame, by Mesmer, shows how amazingly the movement advanced, once men had obtained the key. In 1784, a pupil of Mesmer discovered "clairvoyance," as the result of mesmeric sleep, and incidentally stumbled upon "Thought Reading." Then ancient books were studied for further knowledge, and it was seen that the "secrets of nature" had been made known to a few, but now through Mesmer and his pupils, the time had come for the advance of the Movement which in the end would re-engulf the world in darkness. Hypnotism, Neurology, and Psychometry—the discovery that the mind can act outside the human body, and that the "psychometric sensitive" can read the past like an open book—and numberless other "discoveries" followed as the years went by. Then came a discovery, called *Statuolism*, signifying a peculiar condition produced by the *will*, in which the subject can "throw his mind" to any distant place, and see, hear, feel, smell and taste, what is going on there. Then through a revivalist preacher, somewhere about 1847, another discovery which he called "Pathetism," which caused him to leave the ministry to devote himself to the investigation of the "trance." Large numbers became magnetically affected at his lectures, the discoverer attributing these trances to the power of "*self-induction inherent in human life.*" By this the mind could withdraw itself from the consciousness of pain, and cure diseases.

At first, scientific men only followed up these "discoveries" as *branches of Natural Science*, and no attempt was made to connect spirit agency with the phenomena, all teaching and doctrine being carefully withheld by the spirits.

Then came the development of the plot to capture "men of business," which is assuming such wide dimensions to-day. The plan was to show how to put these "discoveries" to practical account for success in business, and other pursuits, and to this end, through wide advertisement, books were offered showing how to develop "The Power Within." Business men everywhere were urged to use "mind power," or mental magnetism, to attract friendship and success, and to develop a "strong magnetic attractive personality."\*

Then came the further carrying out of the plot, by the endeavour to reach "men of religion." How successful this has been is to be seen to-day, in the veritable landslide of professing Christian teachers absorbing the demon teachings of rationalistic views of the Bible, and especially the objection to the Atoning work of Christ, which is the main burden of all doctrines of demons.

The subtle undermining work of the deceptive spirits of

\* This part of the plot is going forward with leaps and bounds even at the present time. A correspondent has just sent me copies of some papers which he says are flooding the post in America, advertising books under the titles of "*Personal Power, or Your Master-self*"; "*Creative Power, or Your Constructive Forces*"; "*Faith Power, or Your Inspirational Forces*"; "*Regenerative Power, or Vital Rejuvenation*"; etc., etc.

Satan is now reaching its climax, and we can see how section after section of the leaders of the people have been captured by the enemy. The strategy has been masterly. "Men of Science" led the way, and now "men of religion" have capitulated to science (falsely so-called), led astray by the Deceiver of the whole inhabited world.

We are undoubtedly reaching the high tide of the foretold "Falling away" from the Faith. The momentum is increasing rapidly. The hand of the Arch-enemy of God and man is on the helm, and the world is rushing to the dark hour, when, for a brief period, Satan will be actually the "god of this age," ruling through a super-man whose "parousia" cannot long be delayed.

To-day "discovery" is following discovery until it is difficult to keep pace with the announcements in the daily Press. "*Psycho-Analysis*" for example, is now a recognized "science," bluntly described however, by a Canon at the Church Congress, as a "dabbling in dirt to an unnecessary degree!" If these "discoveries" were left in the realm of science, to be utilized, like wireless telegraphy for the betterment of life in the Kosmos, there would be nothing to say, but "teachers" galore are coming forth each one with some fresh "teaching" of this whirlwind of psychic madness, leading the unwary away from the real Gospel of Christ.

The purpose of the present psychic flood is plainly discernible by those who have some knowledge of what "*the days of Noah*" meant to his generation, so that a Flood to destroy all flesh, was a necessity for the preservation of the race, through the one family that was clear of the prevailing corruption. It will be found in the ultimate that all phases of psychic science, is a definite substitution for some aspect of the Gospel of Christ, even to the point of union with invisible beings, as counterfeit of the Christian's union with Christ. As the tide rushes on, it will be seen eventually that the latter is the main objective of all the purposes of Satan, so as to bring about the same corruption "as in the days of Noah."

But our space has gone. It only remains to say that all phases of Psychic Science can be summed up in the apt expression "Soul-Force" used by our India correspondent. The children of God must now know for their own safety, the difference between "*Soul and Spirit.*" They must know the possibility of using ignorantly "*Psycho-Analysis*" in dealing with the personal problems of others, if they omit the leading of such souls to the Cross for deliverance, and to reliance upon the INDWELLING POWER OF THE HOLY SPIRIT. Yes, and in "Warfare" against the devil himself, there can be an actual development of soul-force, unless there is a deep work of the Cross continually applied to the old Adam life, with a real life-union with the Risen Lord by the Holy Ghost.

"Soul-force" versus "Spirit-force" is the battle ground to-day. The Body of Christ is by the energy of the Holy Spirit within her, advancing heavenward. The atmosphere of the world is thickening with Psychic currents behind which are massed the aerial foes. One only safety for the child of God is a real experimental knowledge of the life in union with Christ wherein he dwells with Christ in God, above the poisonous air in which the Prince of the power of the air carries on his work. The Blood of Christ for cleansing. The Cross of Christ for identification in death. The Power of the Risen Ascended Lord by the Holy Ghost, continually declared, laid hold of and wielded, will alone bring the members of the Body through in victory to join the Ascended Head.

## The God of This Age.—2 Cor. iv, 4.

- I. The god of this present age is known by three manifestations :  
 The god of wisdom : Full of wisdom. } Ezek. xxviii. 12.  
 The god of beauty : Perfect in beauty.  
 The god of riches : Every precious stone was thy covering . . .  
 and gold. ver. 13.

- II. What is the secret of his power?  
 As the god of wisdom he allures men through the lust of the flesh.  
 As the god of beauty, he allures men through the lust of the eyes.  
 As the god of riches, he allures men through the vainglory of life.  
 I John ii. 16.

- III. The sign of the last hour.  
 "Knowledge shall be increased" (Dan. xii. 4). How? The god of wisdom opens his treasures of knowledge, and draws the whole earth after him. (Rev. xiii. 3).

In that company we find first and foremost, men of learning, of all classes. These are they who once had the key of knowledge (Luke xi. 52). But that key has been taken away. Higher Criticism, what is it but an attempt to regain the key lost and forfeited? How futile is the effort of thousands upon thousands who favour Modernism in the Church.

"The whole world lieth in the evil one" (1 John v. 19, R.V.). The word "lieth" signifies a state of extreme prostration. The god of wisdom, beauty and riches reigning supreme in his court, holding millions as his prey, who are taken captive by him to do his will, (2 Tim. ii. 26). What an army of bond slaves! Who will deliver them? Who will break the yoke of their bondage? The answer is given in Isaiah x. 27. "That ye break every yoke" (Isa. lviii. 6).

- IV. Who is the "God of this Age"?

We must know the enemy before we can encounter him and spoil his goods. Who is he?

In his own estimate.

"I am—God"!

"I sit in the seat of God"!

Ezek. xxviii. 2, 9.

In God's estimate

"Thou art man, and not God. Though thou didst set thine heart as the heart of God. Behold, thou art wiser than Daniel. There is no secret that they can hide from thee. By thy wisdom and by thine understanding thou hast gotten thee riches and hast gotten gold and silver into thy treasures." Ezek. xxviii. 2-4, R.V.

It takes one's breath away to hear the words, "I am a God, I sit in the seat of God" from the mouth of Lucifer, (Isa. xiv. 12)

"Thou art man, and not God." Satan is viewed here as man in his final incarnation as Antichrist, which gives us an important clue in his exercise of human faculties, first and foremost of which is soul-force and mind-projection, by means of which he rules over the nations of the world, "who are now entrapped by him to do his will" (2 Tim. ii. 26, Weymouth). This is the clue to the situation, past, present and future.

- V. The History of the "God of this Age."

"I set thee, so that thou wast upon the holy mountain of God" (Ezek. xxviii. 14, R.V.).\* The place of rule and authority!

"Thou wast the anointed cherub that covereth" (Ezek. xxviii. 14, R.V.)

"Thou wast": "Thou wast perfect in thy ways . . . till unrighteousness was found in thee" (Ezek. xxviii. 15, R.V.).

"The anointed cherub": Anointed, Hebrew *minshach*, in the sense of expansion. The word in this sense is only used once. This special equipment which gives Satan capacity and competency to rule, comes strikingly into display in the temptations of our Lord, when He was offered the mastery and glory of the kingdoms of the world. (Luke iv. 6).

"That covereth": The Hebrew word *sakah* means to cover over, "entwine as a screen," the equivalent of the modern word camouflage.

"Thus saith the Lord God, Thou sealest up the sum, full of wisdom and perfect in beauty." Thou sealest up the sum! It is the gravest charge ever uttered. The word "sum," Hebrew *tokniyth* (*tokneeth*) means pattern, token; it also means consummation. (See v. 11 and margin, R.V.)

\*Schofield says:—"The unfallen state of Satan is here described: his fall in Isa. xiv.

What is God's pattern and consummation? "The Lamb slain from the foundation of the world" (Rev. xiii. 8). That Pattern is sealed up by the god of this age. God's plan of redemption, the supreme counsel of His will, in the gift of His only begotten Son, that consummation of His plan and purpose is covered and hidden, "Thou sealest up the sum." This statement chronicles the greatest catastrophe that has come to the human race. Thou sealest up the pattern and the consummation. How pregnant with world issues is that word of three letters, "sum"! It is absolutely unique, for it enshrines the mystery of the ages. He Who is Jehovah's Yea and Amen, the First and the Last, has a Rival, who has sealed up the Father's provision in the love-gift of His Son to a world lying in darkness and death.

With the pattern sealed up, the god of this age reigns supreme as the god of wisdom, beauty and riches. It is the anointed cherub's master-stroke. Because God's Pattern is sealed up since six millenniums, the millions of India and China and Africa are seated in darkness and in the shadow of death. Behold the Antichrist in power! Nay more! Behold the Anti-Trinity in manifestation! Therefore the whole world goes after him. Truly a spectacle of world dominion!

- VI. How does the god of this age rule?

Bereft of the powers of *pneuma*, he rules by the powers of *psuche*. How do we know? Let us ponder the Divine record, "Thou saidst in thine heart,

I will ascend into heaven

I will exalt my throne

I will sit upon the Mount of Congregation

I will ascend above the heights of the clouds

I will be like the Most High.

Isa. xiv, 13, 14.

What is this but "soul-force" in excelsis! It is soul-force at its zenith. Soul-force marshalled in one supreme effort against "The Ancient of Days."

Soul-force in power.

Thou "didst lay low the nations!" (Isa. xiv. 12, R.V.). "They shall consider thee, saying, Is this the man that made the earth to tremble—that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home" (Isa. xiv. 16-17, R.V.). Notice the exquisite tenderness of the Divine language.

- VII. The judgment on the god of this age.

"I will cast thee as profane out of the mountain of God

"I will destroy thee, O covering cherub

"I will cast thee to the ground

"I will lay thee before kings

"I will bring forth a fire from the midst of thee

"I will bring thee to ashes upon the earth.

Ezek. xxviii.  
16-18

What is the application for us to-day? History will repeat itself. The battle scene enacted in heaven, the record of which is given in Isaiah xiv., and in Ezekiel xxviii. will be repeated on earth. The objective of the anointed cherub was once the Throne of Jehovah. His objective is now the Throne of His Son, to prevent His empire rule as foretold by Daniel, Micah and others (Dan. vii. 14, Micah iv. 1, 2, Isa. ii. 2-4).

"SOUL-FORCE" (i.e., self expression apart from God), once defeated in heaven by the Father, will again be defeated on earth by the Son, Who alone has the title and power to rule, for unto Him shall the gathering of the nations be. Did we say that soul-force will again be defeated? Much more! It will be destroyed and abolished utterly by the brightness of His Coming. Therefore will I declare the decree: "I, Jehovah, have set My King upon My holy hill of Zion. Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psa. ii. 6-8). And it shall come to pass in the latter days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it . . . For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." (Isa. ii. 2, see also Micah iv. 1-2).

K.

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

*By The Editor.*

This "Journal" is given just as it was written to friends at home. As all evangelical work was at that time under severe restriction, full reference could not be made to the deep and far-reaching work done by the Spirit of God in days of rich blessing.

*Last Week in St. Petersburg.—continued.*

*Saturday, Feb. 12.*

At 10 again, I had a Mrs. K— to see me—a dear young Christian, with her husband bitterly resenting her becoming a Christian, and she seeking to know how she was to win him for Christ. It was a blessed time we had together.

Afterwards Miss Wolkoff and I went for a sledge drive (snowing). We passed Peter the Great's house, and I got out to see it. Such a tiny house, and one part of it used as a chapel. Service was going on—a blaze of candles before a picture—a priest with a cross holding it for the people to kiss—people on the ground prostrating themselves and others kissing the picture. We then called at the Bible Depot, and went over the premises.

In the afternoon I had another meeting at 4.30 in the chapel (British-American). A full room. Then to the house near by for dinner and an interview with Miss—, governess to the daughter of a Grand Duchess. A beautiful true child of God.

In the evening I met by special request, a group of men—the leaders among the Christians. We had to talk by translation. They desired to know about the "anointing"—and we went into the matter personally and collectively, until 11 o'clock. Then this group also agreed to wait upon God for the outpouring of the Spirit. This had been another full day and was the preparation for a very crowded Sunday.

I am overflowing with His life since that time at Moscow, and these last days need supernatural life to carry me through, for these dear people are making the most of their opportunity.

*Sunday, Feb. 13.*

At 9.30 I began by going to the British-American Chapel and speaking to their little "Fellowship" meeting at 10, conducted by a Scotchman. Just a little group they were, but some were weeping. God spoke, and they agreed to form another little group of prayer.

I then went to a private house for a meeting at 11, and we had a most blessed time. I spoke on "the end is Love," and there was deep impression. When we went on our knees numbers prayed—several at the same time, oblivious of the others—many in deep brokenness of spirit, and we could not close the meeting. I rose to go, and yet prayer after prayer kept coming, it seemed impossible to stop.

I lunched here, and then had a private talk with young Prince Lieven, who was in the Navy, truly given to God and seeking the Fulness of the Spirit. I then went home and lay down for just half an hour, when I had to start again for the large Bible Class of young women at the German Institute.

I went in and found an eager room full waiting for me, and I had rapt attention as I spoke to them (translation) on "Vessels." Afterwards the head worker said the girls wished to know if I would carry to England a thank-offering to our Richmond Missionary—all of their own accord—and some began thrusting paper money into my

hands. But I could not stay; I had another engagement, so I asked Baroness Nicolay to bring it all to me next day. I said goodbye to this dear class of girls, and went to dine with Mr. Francis, then went downstairs with him to his evening service in the Church. He had announced that I would give the address! He had on his black gown, and I followed him to the rostrum and sat on a chair by the side of him.

The church, which was such a nice one, holding about 400, I should say, was quite full. It was my last meeting and was a fitting close. All the people had gathered, and the American Ambassador was in the Embassy pew.

The first part of the service was so simple and nice, and then the Lord gave me a message of great liberty on the Fire of God. It simply poured through, and the Fire did fall. God seemed overshadowing us in manifested glory. Mr. Francis then closed with prayer so beautifully. Afterwards I was simply besieged; the people pressed upon me—praising God for blessing. Cards of names, requests for interviews from some I had not seen. I had kept the Monday to do my packing, but no use—it was slipping away with special interviews—people I had to see—melted souls. It took me nearly an hour to clear the entrance hall. God indeed had worked.

I reached home tired, but so thankful for the power that had carried me since 9.30 a.m., through four services, and interviews. El Shaddai.

*Monday, Feb. 15, and Tuesday, Feb. 16.*

At last I have got away! I began to wonder when I should leave. Four weeks to-day I reached Petersburg, and what a wondrous time it has been. God has broken forth like the breaking forth of waters. What a privilege to have been sent with the fresh message of the revelation of the Risen Christ within the heart. If "Christ for you" has meant such deep work in the Russian Christians, what will "Christ in you" mean?

The last days were very full, and the tidal wave of the Spirit seemed to grow higher and higher every day after Moscow, until it culminated in that wonderful fire of God that seemed to fall in the Church on the last night.

After such a full Sunday I had to be up very early on the Monday morning to do my packing—much had to be rearranged for the return journey.

At 11 o'clock Mdme. K— called in a private sledge for me to go and finish some shopping. Then we returned to her place to lunch and found a lady there for a talk. She was praising God for all He had revealed to her. At 3 I had to call somewhere else on a most important interview, a lady who had melted down at the last, and now desired to see me. We plunged at once into personal talk. She said how God had answered all their prayers and how she had the clear assurance in her own soul that He would give her the Fulness in His own time.

I then returned home and had an interview (translation with another lady full of joy. Another came at 6 o'clock to tell me, with tears, how she and others had been led on in prayer, and all had been answered. She had it on her heart to gather another group for prayer.

At 6.30 I drove to the American Embassy to dinner, and for a last time of fellowship and prayer. At 8 o'clock drove back again to Liteinaia, where I had said I would



be after 8 o'clock to see friends and say goodbye. Such a group of dear Christians, each praising and blessing God for all He had done. One and the other called me aside to tell me how God had blessed them—it was very blessed to kneel all together and thank our faithful God, for, as I told them, it was all so absolutely the work of God Himself that it seemed that I had NO PART in it at all. All they said passed over me to Him, for "I am not." *I had proved it was safe to obey God* and to follow Him "not knowing," and they had proved how fully He met the longings He Himself had created.

Then I told them a little of how God had asked me to go, and told me *nothing* of what it would be—that I had obeyed His call "not knowing" in truth, the consequences of the climate to my fragile body, (and found He was a Wall of Fire); "not knowing" how I should stand the travelling (and found I was not even tired); "not knowing" whom I was coming to (and found hearts as warm as their country was cold)—truly a God *worth* trusting.

One dear lady said, "I thank you—I thank you—I thank you—that you were 'not disobedient' . . . ."

We broke up about 11, and it was past 12 when I got to rest. Up again early on Tuesday morning to complete my packing. Well I did, for at 9.30 an English lady and her daughter came, both with tears of gratitude, to say Goodbye. At 10.45 we left the house, and as our train moved out at 12 o'clock, I left a happy group on the platform—the last words were

Praise God—Praise God.

Yes, "unto Him be glory in the church for ever," for His Grace to redeemed sinners.

The Journey to England.

Wednesday, Feb. 17.

I must not omit to tell you of the journey home, for the Lord does not leave us half way. If He takes us out He brings us safely home again.

I have a Russian lady travelling with me all the way to England. She only knows a few English sentences, and she has to do all the business, but with a dictionary and signs we are getting along alright. There are not many passengers, so we have two sleeping coupés thrown into one. The Lord gave me this morning "Ye shall not go out with haste nor by flight, for the Lord will go before you, and the God of Israel shall be your rereward." *Why the last part* I don't know yet, but I gather that I am to go out as calmly and quietly as I came in, and not as if I was escaping the country! No "beating a hasty retreat"! He said he would be unto me a "wall of fire" and I have never felt the cold uncomfortable once.

I was told ere I left to-day that two seeking ones had already received the Fulness of the Spirit. Another said she had had ten girls at her new group on Sunday, and a fourth said the Lord had *specially* given her Isa. iv. 3-6 that morning for the Christians.

Thursday, Feb. 18.

I must add to the story. The Lord's promise was true! He is Wonderful! We reached Warsaw, after 25 hours in the train, at 1.30 on the Wednesday. At the Station was a private carriage and a groom to meet us. He could only speak Russian—my companion and he talked. I heard the word "Hotel," and then I gathered there were no rooms at the Hotel we were expecting to go to, but at another. So after some little difficulty we reached Hotel de France about 2. When we were settled and having some lunch, the English clergyman came—the one referred to

in our journey to St. Petersburg.

After a while Mdm. A—, my travelling companion, went out with letters to post. Then came the Hotel waiter for the passports. In a little while he came back to say mine was out of order!

This is a serious matter in Russia, your *passport* is everything. It seems it should have been stamped by the officials before I left St. Petersburg—and the friends there either had forgotten it, or did not know it should be done. Mr. Titterton had to talk German to the waiter over this. In the Lord's gracious providence, I was expecting a lady of very high position in Warsaw—the daughter of the Governor of Poland—to see me. I said it had better wait until she came. At 5 o'clock she arrived! I told her of the state of affairs, and she at once wrote a note to some official about it, and then we waited and talked. About 7 this very official appeared, and presented me with the passport, saying he would telegraph to the frontier about it.

I then drove to the place of the English clergyman, and had a small meeting in his drawingroom. At 9 the afore-said lady called for me and we returned to the Hotel. Then she came with us to the Station and her man attended to our luggage, as we left Warsaw at 11.30 o'clock. We went to sleep, and at 4 o'clock reached the frontier. I was fast asleep, but we roused up and got our things together, and turned out into private rooms again (*the Emperor's*) where the gendarmes treated us with great politeness. We had some tea and our passports were carried off. At 5 o'clock we were told the German train was ready to take us on. We settled in, and then our passports were returned and we moved off out of Russia.

Thus the Lord got us happily over the frontier. The telegram from Warsaw had done much.

We reached Berlin at 12, and *found our luggage was behind at the German frontier*. Now I knew why the Lord was our "rereward"! They telegraphed for it, and we settled down at Berlin with the friends with whom we were to stay.

I took a meeting that night in Berlin. Our luggage turned up on Friday morning, and we left for England by the 12 train. Went on board at Flushing at 12, and had a smooth passage. We were at Victoria by 8.15, and at 9.30 were in Richmond—where we breakfasted.

"O magnify the Lord with me, and let us exalt His Name together."

Conclusion.

"The 'free man' who has been called, is Christ's slave."

1 Cor. vii. 22 (Conybeare).

I'm but a slave!

I have no freedom of my own,

I cannot choose the smallest thing,

Nor e'en my way.

I am a slave!

Kept to do the bidding of my Master!

He can call me, night or day.

Were I a servant, I could claim wages,

Freedom, sometimes anyway.

But I was *bought*!

Blood was the price my Master paid for me,

And I am now His slave—

And ever more will be.

He takes me here, He takes me there,

He tells me what to do;

I just obey, that's all—

I TRUST Him too!

—M. Warburton Booth, Swanwick Conference, 1922.

See Gal. iv., 1; Phil. ii., 7; Col. iii., 24.

## Spiritual Perils of To-day.

### Some Light upon Abnormal Experiences in Physical Phenomena.

*Note*—In response to request we give again the following paper which appeared in *The Overcomer* of July, 1910. It consists of extracts from a book written in German by Pastor Lohmann, of Malche, near Berlin, at a time when abnormal manifestations were taking place in many Christian circles in Germany. The theme dealt with, was new to many Christians when we gave this paper in *The Overcomer*, but the developments in "Psychic Science" of the present time enables us to realize the importance of the light it gives. It also shows why passivity of the mind (*i.e.*, *let your mind go blank*) has been so emphasized in the bringing about of manifestations in connection with the Baptism in the Spirit, and how various manipulations of the body were ignorantly exciting artificially the lower nerve centres. Incidentally there may be also a key to the "thrill of power" which some refer to in the "Healings" of to-day. We are only gradually getting light upon the flood of "soul-force"—or psychic power—which has been sweeping upon the world and the church of later years.

**J**UST as in a caricature the outstanding features of the true picture are to be found, so that a likeness is unmistakable, so phenomena which we find in heathen systems, in Theosophy so-called, or new Buddhism, in Spiritualism, etc., resemble to some extent the Divine manifestations called forth by the working of the Holy Spirit upon the spirit of man. They also produce revelations and prophecies, speaking and singing with tongues, healing and miracles.

It is of importance that we should study this subject to find an answer to the question as to *how these phenomena are brought about*. It is self-evident that they are not manifestations of the Holy Spirit. The numerous and exact investigations which are being made in our day into the subject, are giving us increasing insight into this dark realm. POWERS AND POSSIBILITIES HAVE BEEN DISCOVERED IN MAN, WHICH UNTIL NOW HAVE BEEN TOTALLY UNSUSPECTED. They are designated "subliminal powers," and we speak of "subconsciousness."

What *physical* occurrences accompany these phenomena? The lower nerve-centres (the ganglionic system, or the "vegetative" nerves, as they are called), which have their chief seat in the region round the pit of the stomach, are excited to increased activity. At the same time the central region of the higher nervous system (the cerebral system), which in a normal state of affairs is the medium of conscious perception and action, *becomes paralysed*. There is a reversal of the order of nature. The lower nerves take over the duty of the higher ones (a sort of compensation). This state of things comes to pass *negatively*, by the higher organ losing its natural supremacy under pressure of illness, or artificially by hypnotism, auto-suggestion, etc.; and *positively* by the lower nerves being in some way excited artificially to increased activity, whereby they get the upper hand. These nerves then display abilities which our ordinary organs of sense do not possess, they receive impressions from a realm usually closed to us, such as clairvoyance, presentiments, prophecy, speaking with tongues, etc. . . . . When in a state of somnambulism, the inner sense, heightened in its activity, perceives outward things as clearly and more so than when awake, when it recognizes tangible objects with eyes tightly closed and absolutely unable to see, just as well as by sight; this takes place, according to the unanimous declaration of all somnambulists, through the pit of the stomach, *i.e.*, *through the nerves, which have their seat in this region*. . . . And it is from this part that the nerves are set in action which move the organs of speech (in speaking with tongues, etc.)

Numberless cases of false mysticism through all the

centuries of Church History display the same characteristics the *sub-consciousness* being always the medium of such perception and functions. They are morbid, coming under the garb of Divine manifestations to lead souls astray. Now, it is very significant that according to the assertion of the leaders, it is an activity of the *sub-consciousness* that we meet with in the "Pentecostal Movement."

We read in a report of an International Pentecostal Conference, as follows:—

"On Tuesday, the main topic was the working of the *sub-conscious mind* in messages and prophecy. Much confusion prevailed concerning the relation of our consciousness to our sub-consciousness. The Scriptural discrimination was preferable (1 Cor. xiv. 14, 15), when they were spoken of as 'understanding' and spirit."

"When Christ lives in us He lives in our hearts and in the heart as two chambers. In one room lives the conscience and through the conscience I can know that Christ lives in me. In the other room of my heart there is the sub-consciousness, and there also Christ lives. We look at 1 Cor. xiv. 14, 'For if I pray in a tongue my spirit prayeth but my understanding is unfruitful.'"

Notice the expression "my spirit" (my *sub-conscious mind*) (1) and also the expression "my understanding," *i.e.* "When my *spirit* prays in tongues, my *sub-conscious mind* prays!"

According to this, *the spiritual life of the believer synonymous with the sub-consciousness of the somnambulist*. And the more highly developed this sub-consciousness in any individual, the more highly developed would be the spiritual life! Just by substituting the word sub-consciousness in those passages where the Scripture speaks of the spirit of man; for example Ps. li. 17, Ps. lxxvii. 6, Isa. lxvi. 2, Acts vii. 59, Acts xviii. 5, Acts xx. 22, Roman i. 9, Romans ii. 29, Romans viii. 16, 1 Cor. ii. 11, 1 Cor. i. 21, 1 Cor. v. 5, Gal. vi. 1, Gal. vi. 18, Eph. iv. 23, 1 Thes. v. 23.

Those in whom the sub-consciousness becomes active in the manner described above, feel as it were an electric stream passing through the body; which is an *excitation of the nerves*, which have their central seat in the pit of the stomach. It is from thence that the jaws are moved in speaking with tongues . . . . .

This feeling of bliss is another characteristic feature of this class of occurrences. By exciting the lower nervous system a feeling of intense rapture is regularly produced . . . . At first we find connected with it usually involuntary contraction of the muscles and movement of the limb in consequence of the unnatural inversion of the nervous system.

It is evident that in these phenomena we have *the exact opposite of what the Scriptures understand by the communication of the Spirit*. When the Spirit of God takes possession of the spirit of man, he is BROUGHT BACK TO NORMAL CONDITION; the SPIRIT acquires the full authority given it by the Creator over the POWERS OF THE SOUL, and through the soul over the body. The conscious person life is once more completely under the authority of the spirit. The dependency upon God which man sought to break off in his mania for exalting himself by setting his reason, his emotions, or the flesh upon the throne, is again restored. The Spirit of God can exercise once more His controlling and quickening power. The deeds of the flesh are put to death by the spirit, the powers and the gifts the Spirit developed the man becomes spiritual, full of the Holy Spirit . . . .



# On the Watch Tower for Prayer.

"Watchman, what of the night? . . . The morning cometh." Isa. xxi. 11, 12.

THE world-outlook to-day is a dark one. So dark that it may well be called "night." "Watchman, what of the night?" is the question twice repeated as the "burden of Dumah," and the Watchman replied "The morning cometh," before he spoke of a still further "night" which was also coming. Let us remember, as we look out from the Watch Tower upon the gathering gloom, that we (1) look out from our place *above* the Kosmos, "hid with Christ in God"; (2) we look out upon the chaotic earth with the special purpose of intercession for "all saints" (Ephes. vi. 18), and "all nations" (Rev. xv. 4); and that (3) we dare to face facts as they are, *because we know that the "morning cometh."*

First let us note that the "Falling away from the faith" foretold in 2 Thes. ii. 3, is advancing at such a rate that it shows it is gaining momentum as of a huge vehicle rushing down hill to certain disaster at the bottom. First the "Modernists" who have hidden their true belief for years, came out into the open, and then one by one, to the horror of evangelical believers, many trusted leaders were found to be partially or wholly involved, so that, as it were, great chasms of division were suddenly opened in the very heart of Missionary and other Societies hitherto believed to be untouched by the poison of the "Higher Criticism." We hardly know what language to use to describe the situation. It has come about so suddenly—*too sudden to be purely human!* It has more the characteristics of one of the devil's prairie-fires, catching men unawares, so that even some who cling with devotion to the Person of the Lord, and truly rely upon His substitutionary death at Calvary, are more or less in mental confusion, struggling to hold to the new evolutionary theology without letting go their eternal hope in Christ.

Meanwhile the world looks on! It cannot understand what all the "controversy" is about. The professing "church" is being exposed as "wretched and miserable and poor and blind and naked" (Rev. iii. 17), as the Lord said she would be in the days of Laodicea. And we see the extraordinary picture of a popular secular magazine heading an article with the words "Christ Died!—Do we Care?" and printing letters from its readers on *how the "Church" has failed*; and a widely read Daily Paper writing a brief leading article on "Politer Psalms" and concluding it with the words, "If we are to begin tampering with inspired works where is it to stop? Is the Bible to be kept up-to-date?" The idea is ridiculous." Surely the rebuke is significant and tells how the professing church has fallen in the eyes of the world.

But "*The Morning Cometh*"! Though professing Christianity is being stripped and exposed as powerless, there is a real break up of the stagnation of true Christians. It is always good when crises arise to bring about the cry "Who is on the Lord's side? Let him . . . declare his position. America we are told is suffering even more than Britain from the Satanic "Prairie-fire." The reckless language of some of the Rationalists in the churches exceed the bounds of decency. But God has His witnesses! One ringing testimony is issued by a Prayer League, in which a Minister says that he believes there is forming "a mighty body of believers, the strongest and most powerful that ever shook the world. They are massing . . . to the ends of the earth. They are ready to break with all . . . who would cut the old Book to shreds," and rob men of that faith "taught by the fathers, whose eyes were fixed on the Cross, and whose messages never wandered from a fountain of Blood . . . God will preserve Himself a Church that stands for the old Book in its entirety . . ."

We believe that this is true, for this means the rallying together of all the living members of Christ's Mystical Body, ready for Rapture unto Him. As Israel had to be forced out of Egypt by suffering as well as by the stretched out arm of Jehovah, so to-day according to St. Paul "there must be heresies among" the professing people of God "that so the good may be tested and made known" (1 Cor. xi. 19 *Conybeare*). Schofield says "apostasy differs from error concerning truth, which may be the result of ignorance (Acts xix. 1-6), or *heresy* which may be due to the snare of Satan (2 Tim. ii. 25, 26), both of which may consist with true faith." When the height of the present delusion has passed if God's children are faithful in their stand, many who have been ensnared will awake to their condition. It is said by the Evangelical Christian Magazine of Toronto that in his address at Columbus, Ohio, Sir George Adam Smith declared "I have come back to the faith of my covenanting forefathers, to the Gospel of Salvation by grace, to the God who died for me on Calvary's Cross." God grant this may be true.

But we must work with God if the word the "morning cometh," is to come speedily. The STANDARD OF THE CROSS must be raised by all who know it. The "trumpet" must give no uncertain sound if the confused battalions of the Lord's Host are to rally. For lack of the clear spiritual vision which only comes with the Cross applied by the Spirit of God to the blindness of the natural man, Christian leaders are co-working with the schemes of the Prince of this world, instead of with God. As part of the strange confusion which is among leaders, we read of one proposing to bring about a "*Federation of the Churches*" to declare that "*War shall be no more.*" And in this the Protestant, Roman and Greek communions are to join! Thus "there is looming ahead the Confederation of Christendom," writes a contemporary, "irrespective of church, creed, or doctrine, which is sure to come."

The absence of the preaching of the Cross is terribly manifest on all sides. "*Running the Kingdom without the Cross*" as Dr. Andrew Murray and Dr. Forsyth pointed out as the "state of the church" some years ago, is now having its results. *False doctrine* in Modernism, and *False unity* in an ignoring of basic truths of the Gospel, even by those who know the truth, is blurring the lines everywhere. In regard to the latter, we have received from a reliable correspondent, a paper published in Johannesburg, S. Africa, in which is a bold clear statement by a Minister concerning his reasons for not taking part in the Hickson Healing Mission held in that City. We have been asked not to quote from this paper until further enquiries can be made from well-known workers in S. Africa. We therefore delay doing so until our next issue, but in respect to the *False unity* we speak of, we may say as simple matters of fact, that the writer refers to the spiritual *medley of teaching* in the Mission, consisting of the "efficacy of Confession and the Sacraments," "visions of the dead, levitation, intercession of the saints, the sign of the Cross, the imparting of the life of God through the Sacraments, all mixed up with Scripture." We read also that the Healer laid hands on the sick at the rate of 250 an hour, sometimes two at a time, and that in the Hospital, the "clergy heard confessions and gave absolution and administered the Sacrament unhindered." A private letter received later from another correspondent, confirms the reference to the strange mixture by the writer of the article, for it tells of the way in which "Bishops of the Church of England, the Salvation Army officers, and the Presbyterian, Wesleyan, and Dutch Reformed Ministers, all worked together" in the Mission. Truly chaos in the professing Church of God, causing many to say with Pilate "*What is Truth?*"

We repeat most solemnly again that we write in this manner, not with the spirit of "heresy-hunting," but to save the children of God from being caught with the glamour of "movements" to-day in which the basic truths of the Gospel are either denied, or mixed with manifest error. We do this for the sad reason, that we are continually hearing of one and another of the most faithful followers of Christ being swept into the current of these things. We are all of us to-day faced with the issue that either the whole Bible is true, or it is not true. Regeneration and the new Birth is either an imperative necessity, or it is not. The Cross is the Touchstone of all cults and movements, or it is not. Since we are in the high tide of "*doctrines of demons*" sweeping upon the world, and they are able to produce signs and wonders alongside of unscriptural teaching, must it not be that believers loyal to the Word of God must enquire into the teaching given, ere they accept the "wonders" wrought. And, we must add, that we dare not base the soundness of the doctrine upon the acceptability or pure motives or holiness of the teacher. It must be "to the Word and to the Testimony," humbly seeking ourselves to bear witness to that Written Word in the Spirit of the Master, who witnessed a good confession before Pontius Pilate.

We have only just space for a word about China in its great and terrible need of prayer. The night cometh, looks as if it were true of that vast country. Russia has been the first and terrible example of "the things that are coming on the earth" when the Anti-Christ shall rule. And now China seems the next passing into disintegration and chaos. A Missionary just home from China says that supernatural occurrences, which in England we recognize as "Spiritism," are more general. The bodies of many are being attacked with sensations as of a heavy weight on the chest, and a sense of suffocation. Evil spirits, it is said, are being discerned by some with the naked eye, and even in the homes of Missionaries there are supernatural manifestations. Oh that God's children in China knew more of the victory message of Calvary, and the power of the Blood of the Lamb.

## To the Lord's Praying Ones.

"That your prayers be not hindered . . ."—1 Peter iii. 7.

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

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

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

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

party were *opponents*, towards whom their feelings of love were checked, if not quite lost.

Now this answers to the case of a paralysed body; o the one half of which there may be intense convulsive action while the other side is immovable. There the *continuity of feeling*, the freedom of play of part into part, is lost . . . Schism then . . . is a question of the state of the heart, a rising of the selfishness of nature, where love should be the only feeling. Schism cannot exist where there is universal love of those that are Christ's. Schism is partisanship; the over-valuing of one and the under-valuing of the other, envy of this Christian, carelessness of what becomes of that.

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

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

"Steady then; keep cool and pray."

"Stand firmly in one spirit."—Phil. i, 28.

**W**HILST lately reading a book giving a description of the recent attempt to reach the summit of Mount Everest, I was greatly struck by a paragraph at the end. The Author, who was a leader in the adventure, makes this assertion in connection with any future attempt to climb the mountain:—

"The final ascent will test the endurance of the climbers to the uttermost. Many people have found the last 1000 feet of Mount Blanc more than they could accomplish. The last 1000 feet of Mount Everest will only be conquered by men whose physique is perfect, and who are trained and acclimatized to the last possible limit, and who have the determination to struggle on when every fibre of their body is calling out, Hold! Enough! The struggle will be a great one, but it will be worth the while. To do some new thing beyond anything that has been previously accomplished, and not to be dominated by his environment, has made man what he is, and has raised him above the beasts . . ."

"In addition to the usual dangers besetting the mountaineer, the climbers who seek to attain to the summit of Mount Everest, will have to combat the awful pressure of the atmosphere caused by the continual decrease of oxygen in such high altitudes, thus causing lassitude and shortness of breath, making further progress utterly impossible . . ."

But what is happening to the Mount Everest climbers, seeking to attain to a height never yet reached by man, is *taking place now in the spiritual realm to the advance guard of the Church*. One is hearing on all sides of the intensified pressure on the children of God; the difficulty to get through in prayer; every advance in the spirit realm being accompanied with increased Satanic opposition. Each one pressing on to the

final goal is being attacked on all sides and all our natural powers seem to be giving out.

In their latest attempt to reach the summit of Mount Everest, the attacking party have carried with them a supply of oxygen, each man having an apparatus attached to his person, so rendering him independent of the surrounding atmosphere. So spiritually, as we are nearing the goal, for which the Church has been aspiring for nearly 2000 years, if we are to press through the hosts of darkness contending every inch of the way heavenward, nothing but a mighty influx of the Holy Spirit into our spirits, as we are joined in living union to our Risen Lord, will carry us through, and render us independent of the atmosphere surrounding us.

It will mean, too, that every nerve and fibre of our being will have to be in action. St. Paul expresses it: "My one thought is, by forgetting what lies behind me, and straining to what lies before me, to press on to the goal" (Phil. 3:14, Moffat). And again in Col. 1:29, "Putting forth in the conflict all that energy which He inspires, and which works in me so powerfully" (Lightfoot).

There is yet another thought. These climbers were roped together. One could not slip or flag on the way without all the others being affected. Each man was responsible, not only for himself, but for all his party. Do we realize that, as members of the Body of Christ, we are affecting one another? Dear lonely Missionary standing true to God, and pressing on in spite of almost insurmountable difficulties, take courage, you are unconsciously helping on the whole Body of Christ.

Notice 1 Pet. 4:7 (Moffat): "Now the end of all is near. Steady then, keep cool and pray."

E. M. Leathes.

# The Overcomer Conference at Swanwick, May 7-12, 1923.

Theme: "The Cross of Christ in relation to the Lord's Return."

## To Fellow Members of the Body of Christ.

Greeting in the Name of our Risen Lord.

It is written that our Lord Jesus Christ, God incarnate in the flesh, in speaking of the "signs of the times" in the last hour of the dispensation, said "When ye SEE these things begin to come to pass, lift up your heads, for your redemption draweth nigh."

Since our last gathering at Swanwick in 1922 the signs of His near Return have multiplied in definiteness and intensity, so that few can now fail to recognize them. We have also reached, what the late Dr. Gratton Guinness called, the "terminal year of 1923," when he said that some great crisis in the Closing of the Age would take place. There is a general expectation that it may be the Return of our Living Lord; whether it will be so or not, we can at least heed the word of the Lord, and "lift up our heads" with hope and joy in the assurance that our "redemption"—the full climax of redeeming grace brought to its consummation—is drawing nigh.

In the light and hope of our Lord's Soon Return, we invite Ministers of the Gospel, and Christian Workers, to join us again at Swanwick for our FOURTH CONFERENCE on the Message of the Cross, as the one and only means of Salvation and Victory in these perilous days, when the "Falling away" from the Faith of the Gospel, foretold in the Word of God, is becoming increasingly manifest throughout the whole world.

The themes to be dealt with in relation to the Cross as the basis of the abundant life in Christ and the weapon of victory, you will see briefly outlined in the Time Table in next column.

The Conference will be an open one for the consideration of these and other vital themes, and we expect to have with us, amongst others, the Revs. H. J. Andrews (London), J. W. Brown (London), A. E. Calver (Portsmouth), J. Rhys Davies (Leeds), E. L. Hamilton (Bath), Arthur Harries (Cardiff), George Litchfield (Brighton), S. J. Nabney (Ireland), Edward Parker (Leeds), Mr. George Fox of the Friends Prayer League, and Mr. C. H. Usher (Brighton). Rev. C. Ernest Procter (Liverpool), the Hon. Secretary of the Ministers' Prayer Bond, also hopes to be present, as well as Miss Leathes, the Hon. Secretary of the London Prayer Groups, who has been giving devoted service to the church of God in the prayer work of the past year.

We earnestly ask for a great besieging of the Throne of God in prayer for this Conference, with its world wide issues to the Church of Christ, that all who come may realize the solemnity of our gathering together in such a time of crisis to the Church and to the world; and come with deep personal preparation, ready to draw nigh with us through the Blood of Jesus, to the very Throne of Omnipotence, where we may be given light in His Light upon the problems of the Hour, and obtain grace to fill up the afflictions of Christ for His Body's sake, the church.

Your fellow partaker of Grace, mercy and peace, through our Lord Jesus Christ,

Jessie Penn-Lewis, Convener.

## To the Lord's Intercessors.

Some points for Prayer for the Conference.

That the forces of darkness may be defeated at every point, and God's purpose for the Conference fulfilled.

That all circumstantial designs of the enemy, to prevent the coming of those who need the help of the Conference, may be frustrated and brought to nought.

That believers may be able to express their difficulties, so that the Conference may be made of the fullest possible use to them.

That the spiritual vision of all who come may be so clarified, that they may see everything from God's viewpoint.

That the Spirit of God may be able to freely open up the "whole counsel of God," and bear witness to every one present with a convincing "Thus saith the Lord."

That all barriers erected by the enemy, between members of the Body of Christ, may be removed by a deeper knowledge of Gal. 2. 20.

That all messengers of God may be delivered from fear of man, and be able to speak with boldness as the apostles did at Pentecost.

That all who come may purpose to meet with God rather than fellow-believers, and be kept in unbroken prayer all the week.

That God's own messages may be given, and each messenger be endued with power from on high to deliver the message.

## TIME TABLE (Open to revision.)

8 a.m. Family Prayers.

9.30 a.m. Prayer Meeting.

10 a.m. Addresses by Mrs. Penn-Lewis, followed by open meeting on (1) The Two-fold Message of the Cross. (2) The path of the Cross in relation to the Reigning Life in Christ. (3) The Cross in its Victory over Satan, and the World. (4) The Cross the way to Revival and the outpouring of the Spirit of God.

11.45 a.m. The proclamation of the Cross. The Passion of the Cross wrought in the messenger to make the message effective.

3.15 p.m. The World-outlook from the Throne.

Tuesday: The Enthroned Christ. Universal Prayer and the Royal Priesthood of believers. The Body of Christ.

Wednesday: The Perilous Times. Doctrines of Demons. The Apostasy "Soul-Force" versus "Spirit-Force" the present battleground of the believer.

Thursday: The Mass Movements of To-day. The "Group Mind" and its danger. The Menace of Communism to the church and the world.

Friday: The Standard raised by the Spirit of God against the foe. A glimpse into the working of God in all nations. The Certainty of Victory.

5.15 p.m. Sectional Meetings.

In the Walnut Room: Meetings of the Ministers' Prayer Bond, General Theme for consideration—"The Practical outworking of Warfare Truth in relation to Ministerial Difficulties." Rev. J. Rhys Davies presiding. Open to Ministers only.

In the Conference Hall: Meetings of the Prayer Bonds for consideration of the same theme in relation to Christian Service. These gatherings are open to all.

8 p.m. Power for Service and Warfare. The Way of Personal Victory. The need of reliance upon the Holy Spirit, and the endowment of Power.

All Meetings in the Conference Hall except when announced otherwise.

See further particulars inside front cover.

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

Evan Roberts.

He will pull me through!

LINKED on the Christ the Conqueror,  
His Calvary triumph too.  
Assures me in the darkest hour  
That He will pull me through.

Linked on to Christ the Risen Lord,  
Triumphant now above;  
The glory of His Cross reveals  
Magnificence of love.

Linked on the Christ's full victory,  
Magnificently free.  
Declare it in the Conqueror's Name,  
And powers of darkness flee!

Linked on to Thee, O Risen Christ,  
Magnificent Thou art;  
Thy timeless Cross of Victory  
Bids Satan's hosts depart.

Linked on to Christ! Magnificent  
His wondrous Calvary plan;  
Draws us through ages to adore,  
For "Worthy is the Lamb." M.M.

## A Word about Books and Literature.

In the April issue of *The Overcomer* in 1922 we called the attention of our readers to a great and serious change that is silently taking place in the output of books from the Press at the present time.

Powerful writing of pre-war days on the Atonement and other fundamental gospel themes, by authors like the late Andrew Murray, Mabie, Clow, and others, are all going out of print, and not being re-issued because publishers say there is no demand for them! The black tide of Rationalistic Modernism is penetrating the Book World, and the rising generation are meeting not only its insidious poison in colleges and schools, but in almost every class of literature they pick up. How can they imagine that what is apparently universally taught is anything but the truth?

The outlook for the poor world is dark indeed, but not darker than it must have been in the middle ages, when the Gospel of Christ seemed to have almost disappeared from Europe. It was at the darkest hour that God made bare His arm, and the glorious Reformation light broke as the sun on a night of gloom.

To those of us still privileged to remain on the battlefield as witnesses to our Redeemer, the call is to spend and be spent to the utmost in countering the Lie with the Truth. We must pour out the Word of Truth by every means in our power.

We thank God for the great privilege given to us in doing our part in this direction, by the work of the *Overcomer Bookroom*, which is as much a "Mission Work" as any other part of the "Overcomer Testimony." We desire our readers to know that it is wholly free from commercialism, and that all concerned in the work, are labouring with a deep sense of the sacredness of the truths sent out, and with a passion of loving sacrifice to our Redeemer-Lord. We ask for prayer for the Literature, that its output may increase tenfold and the Spirit of God multiply its fruit for eternity a thousandfold.

By special request, the short message on "Stand Firm" which appeared in the January *Overcomer*, has been put into Leaflet form for wide distribution. It is issued as No. 2 of the Reprint Series at 2/- per 100, post free.

The "Inner Spirit of the Cross" will also be ready shortly as No. 3 of the same series.

Some extracts from *War on the Saints* has just been issued in German, and "God's Plan of Redemption" as it appeared in *Le Vainqueur*, but with a cover added, is also obtainable. Particulars about these on application to the *Overcomer Book Room*.

## Some Books of Value.

"THE DYNAMIC OF THE CROSS, or, The Place and Purpose of the Cross of Calvary in the Divine Word," by Richard J. G. Voisin, F.R.C.V.S. Price 1/6. Marshall Brothers, 47 Paternoster Row, London, E.C. A very helpful little book on this vital theme. It shows the Cross both in substitution and identification, and does not omit the fact that the Cross gives victory over Satan as well as sin.

HANDBOOK FOR INDIAN CHRISTIAN WORKERS, compiled by W. C. Irvine, Editor of *The Indian Christian*. Price in India, 9 annas, or 1/- post free. From Fraser Town Book Depot, Bangalore. The title explains the object of this handbook which is wholly true to the Scriptures and the Gospel.

THE RAVAGES OF HIGHER CRITICISM IN THE INDIAN MISSION FIELD, by Watkin R. Roberts. Price 4d. post free, from the Author, 6 Burgess Hill, Hampstead, London, N.W.2. A most heart-breaking story to all who know the revelation of the Living Christ by the power of the Holy Ghost. To read this book is like cutting into the vitals of the most sacred love to One who is "nearer than the nearest" and "dearer than the dearest." "Modernism" is truly a crucifying of the Son of God afresh, and putting Him to an open shame in the eyes of a mocking world.

This pamphlet should be read by all who rely upon the Blood of Christ for eternal Salvation, but let it be said solemnly, that all who read it will be under obligation in the light of eternity to have henceforth no part nor lot in supporting, or helping in any degree the "ravages" described, which will certainly ruin for eternity multitudes of souls in our Indian Empire.

BIBLICAL PSYCHOLOGY, by Oswald Chambers, 4/6 (postage extra) from Mrs. Chambers, Ivy Lodge, Yarnton Lodge, Oxford. A most valuable book.

## The Word of Witness.

Note.—The question may arise in some minds, May a believer speak direct to Satan's lying spirits, and bid them be silent, or venture in the Name of Christ to say, as He said, "Get thee hence, Satan"? The following letter from a Missionary, shows that a testimony to Christ, given direct to the powers of darkness, meant deliverance from their accusations.

"I was, in the first year of my missionary activity in a foreign field, the only worker and Christian in this Roman priest-ridden Republic.

No doubt the powers of darkness were greatly against the planting of the cross in this, their stronghold. This first year meant isolation and much violent opposition. One day a voice whispered to me, "You will go insane." This filled me with a horrible fear and constant dread. At first the voice would come a number of times a day; then, as the week and months went on, it would come nearly every minute. I now began to examine my actions, to note if I was really advancing towards insanity. When conversing with people, the fear would come over me that they could discern my mental state, and I would blush in their presence. I could not, however, reveal my condition to anyone, as there were no Christians with me. One day I was walking on the plaza, and this voice seemed unbearable. I turned around, and in audible voice quoted John v. 24, and said to this voice, as though I were speaking to a visible person: "I belong to Christ, for time and eternity; He has bought me, so whether sane or deranged, I am His, and need not fear."

This was the end of the voice, and the fear it brought with it. This was more than fifteen years ago, and I have seen His Name honoured in many congregations in this same Republic.

Costi Rica, Central America.

R.

## Replies to Correspondents.

J.W.H. Thank you for your letter and its testimony to the glorious gospel of Christ. The story of every saved soul is just as wonderful, and in the glory it will take eternity to express our gratitude to our Redeemer.

W.L.H. Your letter is so welcome. It is good to know of the ministry of *The Overcomer* in your far away corner of the earth.

W.H. I am most thankful for your report, and the recovery of the one prayed for. He was a heavy burden on my heart. May he be raised to fresh witness in these last days.

A.L.J. (U.S.A.). Thank you for letter and book. All the papers sent me from so many quarters are a great help.

A. v. S. Your story of the "Modernist" Colleges in their lack of honest dealing with students, is most painful. "Prayer" does not seem to be the only right course. Many pray, and forget that God may require them to answer their own prayers. The sin of silence must be faced to-day with all who should "witness" as well as pray.

K.D.G. (S. Africa). I am so thankful to be able to strengthen your hand in every way possible.

E.E.H. Please speak to me at any meeting you may get to. I fully sympathise with all you write.

K.F. You write: "I wish we could have more light on the subject of the latent powers in man. Is it not possible for Christian Workers to use psych powers to 'see' and 'read' through people, thinking it is a 'gift' of the Holy Spirit, or rather 'discerning of spirits'? Is it possible to use some 'power' if you unconsciously, against Satanic power? I was in a peculiar atmosphere lately, and my spirit seemed numb until I said, 'I take the death of Christ to surround me, and to stand between me and this thing'."

"Then my spirit was freed and I could pray, appealing to God to manifest the Victory won on Calvary. It seemed to me there was more to do with than the powers of darkness . . ."

Your letter again throws light upon the very great peril which is now to the compassing spiritual believers. This peril is the counterfeit through the power of what God gives in the spirit, and the dangerous self-confidence accompanying the deception. The deep need is a real life in the Holy Spirit, knowledge of the dangers of to-day, which drives the believer to a yield to the Cross of all the forces of the fallen nature, with a reliance on the Spirit of God to guard and keep every moment, is becoming absolutely necessary.

W.H.McD. I am always glad to hear from you, and rejoice in all I read of the "Revival" breath moving in so many places.

W.G. All "doctrines" are empty if there is not at the back a real work of the Spirit of God. A soul truly regenerated will be urged by the new life imparted to press on into full growth. Where there is actual backsliding we may always question whether there was any real "new birth." The sad thing is, that where there is no real work of the Spirit, those who are moved in times of Revival are the worse for their shallow experience, for they sink back into hardness and are tempted to think there is no real gift of eternal life at all.

G.M. Thanks for your letter. No Report was issued of the Overcomer Conferences at Swanwick, either in 1921 or 1922, further than the brief account given in *The Overcomer*, and in 1922 the publication of "God's Plan of Redemption," which formed the basis of the main addresses during the week. The beautiful poem, "To God—the Uncreated," has been inserted in the British Edition of this book. No separate cards have been printed, as all publishing costs since the War continue high, and it is difficult to issue all we would like to do.

J.E. (Canada). Thanks for all letters. I wish I could find room for many valuable ones I receive, throwing light upon the condition of things to-day, and the way God's children are pestered by evil supernatural power. I could easily fill our pages with "Clinic" matter. Pray please that I may especially be guided in selecting the most helpful matter each quarter.

C.A.C. Would that others would follow the example of what you report: "A little Baptist Church about to give up, called a special meeting for prayer when they had a week of prayer and broke through into blessed Revival! Saved and believers deepened. No 'fanatical' happenings at all . . ."

N.F.S. You say you are a "shut-in" living 2 miles away from any Church and that *The Overcomer* reaches you with messages of life. Thank God. Y "shut in" one, can by prayer reach the whole Body of Christ, and learn how to pray for "all Saints" and "all nations." Ask God to enlarge your prayer vision, according to Ephes. vi. 18.

Other communications acknowledged with thanks from A.C.M.B. (=S.A. J.N.; J.V.; T.P.; F.W.; J.M.; K.D.; L.B.M.; S.C.; T.E.S.; B.C.W. E.M.C.; N.W.; M.J.W.; M.B.; J.C.; J.T.; R.J.G.V.; T.B.; E.N.F. G.J.; A.P.; E.R.G.; H.M.P.; I.C.; K.B.; A.H.C.; L.A.H.; S.A.I. N.G.P.; M.B.S.; M.V.S.; W.G.; G.M.; G.J.; A.M.W.H.; M.N.; J. M.C.; A.H.A.C. (Australia).

Third Edition Now Ready.

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Cloth 6/- net (6/8 post free). Paper 4/- net (4/6 post free).

The new edition of this book is meeting with much acceptance, and many letters of gratitude are being received for help through its contents. The irruption of wicked spirits into the world is proceeding at such a pace, that many who thought the truths in this book incredible when it was first published, now are driven by necessity to admit their accuracy, and thankfully say it was given of God for such a time as this.

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## "God's Plan of Redemption"

The Gospel from a Biological Standpoint.

With Chart in Three Colours

By M. E. McDonough.

Cloth Boards 3/6. Post free 3/10.

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## "Much Fruit": The story of a Grain of Wheat.

Uniform with *Abandonment to the Spirit*, this booklet has run out of print for some time, and is again issued in response to increasing demand. Price 6d. per copy; 7d. post free.

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SPECIAL NOTICE.

## "ABANDONMENT TO THE SPIRIT" and "MINISTRY TO THE LORD."

This booklet has been out of print for some years, but the request for it has been so insistent that a fourth edition has been prepared, and is now ready.

An American reader desires that the new edition of this booklet should be sent out free, at her cost. Single copies will, therefore, be obtainable for postage only (One Penny) until the edition is exhausted.

To Readers in the U.S.A.

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing. Separate small sums can also be sent by American Express, Canadian Express, or other Orders upon London Banks. Cheques on American Banks are not negotiable in England. All should be made payable to J. Penn-Lewis.

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# The Overcomer Extension Work.

## *A Glimpse into the Battle Field.*

"It is a wonderful thing," writes a Missionary from India, "how the Spirit of the Lord has in such a few months raised up so mighty a standard against the defeated enemy, the god of this age. Let us unitedly take hold for India . . . ." And this is the testimony not only of one but of many in our Indian Empire, thanking God for the strategic step taken in sending "God's Plan of Redemption" to the Missionaries of India.

This has been followed up in other ways, one of which has been the supply of about 80 copies of the British Edition of the book to our Indian Correspondent, who is organizing a circulating scheme by which the book will be passing on short periods of loan to the native pastors and workers of India.

Through our Extension Fund we have now carried out a considerable part of the work outlined in the July *Overcomer*.

In addition to the 8,000 copies of *The Overcomer* of July and October, and 4,000 copies of *The Battle of the Mind*, sent to the Missionaries throughout India, the second edition of "HOW TO MAINTAIN COMMUNION WITH GOD," translated into Bengali, has been issued from the Press.

2,000 copies monthly of reprints from the "LOGOS OF THE CROSS" are appearing in a monthly Magazine in India, and will do so all through 1923.

1,000 "Overcomer Reprints" are also appearing monthly in the Bengali language, and parcels of books are being supplied to accredited applicants who have seen the offer of these in our special Conference Numbers.

A steady stream of literature on the Message of the Cross is therefore being poured into India, but the Funds supplied do not yet make it possible to undertake the monthly reprint in an important Hill dialect, where there are 30,000 Christians needing instruction in the truths of the Gospel, nor can we yet undertake a further quarterly distribution of *The Overcomer* as it is issued in 1923.

If this is the Lord's plan He will see to it in His own time and way. *India* is so vast that we might well devote to it all our resources were it not that there are other parts of the world just as keenly needing the message.

The burden upon our hearts is now the need in

### FRANCE.

Let us thank God for what has already been done. Madame Brunel—the wife of a Pastor at Metz and the translator of the "Cross of Calvary" into French—has already translated "God's Plan of Redemption" into French for its issue in the pages of *Le Vainqueur*, the French "Overcomer." 2,500 copies of these were issued, and received with gratitude by many French Christians, one church in Paris voting officially 100 f. for 100 copies, whilst several gifts have reached Mr. Johnson, the Editor, from Switzerland. *Modernism* has penetrated some of the Theological Colleges and Churches in France and Switzerland, and the book is needed in these countries as sorely as elsewhere. Whether a French edition of the book should be issued, similar to the British Edition, is not yet clear. We lay this matter before the Lord and our readers.

Then we have

### JAPAN AND CHINA.

upon our hearts. That the Lord may desire us to send "God's Plan of Redemption" to every Missionary in these two great countries, as we have done to India is a thought pressing upon us. That the Spirit of God is moving in this direction seems indicated in that a letter of enquiry to a Missionary in Japan, was crossed by a letter from him sending us the names of 60 Missionaries in the hope of our being able to post them literature!

Will our readers pray with us over these matters, and ask for light on the will of God. Whilst they do not forget *India* in their gifts, will they remember *Japan* and *China*, and do as the Lord guides them.

*Editor of the Overcomer.*

Donations may be sent to the office of "The Overcomer" marked "India," "China," "Japan," "France," as the case may be. Remittances should be made payable to J. Penn-Lewis. Mr. Watkin R. Roberts' address is 6 Burgess Hill, Hampstead, London, N.W., for any communications our readers may wish to write to him direct.



**SPECIAL CONFERENCE NUMBER.**

Volume  
iv.

July  
1923

NEW SERIES.

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

# The Overcomer

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

*How deep shall it go?*

—Page 35.

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January. April. July. October.*

For terms of issue see inside cover.

# THE OVERCOMER.

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

Vol. IV. *New Series.* JULY, 1923. Number 8.

Published Quarterly on first Thursday in January, April, July and October.

The paper is issued with no specific charge, each reader being free to contribute toward cost of publication as enabled by the Lord.

N.B.—Changes of Address. No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

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.

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

A 16-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.

Mr. Johnson is now upon the Staff of the Children's Special Service Mission. He continues to edit and publish *Le Vainqueur* (the French "Overcomer") and has recently issued an edition of the French Word of the Cross Bible Booklet, and the chart "The Cross and the Sinner," in leaflet form. Any friends who will assist in the circulation of these vital messages in France and Switzerland may write Mr. Johnson direct.

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 1918, and consists of 16 pages, 8½ 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).

Address: 25 High Street, Manchester (marked personal).

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.

## The "Redemption" Charts.

The set of diagrams issued with the book "God's Plan of Redemption," may now be obtained as Lantern Slides on Hire or Purchase. Apply to Mr. Scottorn, Cartref, Toller Road, Leicester. Rev. G. H. Harris, 8 Colonnade, Hawkhurst, Kent, is prepared to make the diagrams, for use in meetings, at a cost of 10/- per set (Funds go towards his work). Will applicants please write direct to Mr. Harris.

We rejoice to know that Mr. Harris has already prepared over 200 sets, sending them to all parts of the world.—ED.

## SLAVANKA MISSIONARY & CONFERENCE CENTRE. Southbourne, near Bournemouth.

The Editor desires to call the attention of Ministers and Christian Workers to the excellent facilities for small Conferences, as well as large, now available at Slavanka. Please address all enquiries to Secretary, Slavanka Southbourne, Hants.

## Forthcoming Conferences.

### A Summer Conference

FOR CHRISTIANS SEEKING THE LIFE OF VICTORY  
Will (D.V.) be held at

High Leigh, Hoddesdon (Herts)  
(The "SOUTHERN SWANWICK")

AUGUST 11th to 18th, 1923.

Chairman: Mr. W. RAVEN, Hollowell Grange, Creaton, Northa

Speakers expected to take part during the early part of the week are

Rev. RHYS DAVIES (Leeds), Rev. EDWARD PARKER (Leeds),  
Mr. C. H. USHER (Brighton).

On Friday, August 17th, Mrs. Penn-Lewis will conduct special Day for Workers, with meetings at 10 a.m., 3 and 8 p.m.

Meetings each day at 10 a.m. and 8 p.m. The afternoons are free for recreation and rest, as the Conference has been convened in request to meet the spiritual needs of those who desire to combine annual vacation with spiritual help.

### GENERAL INFORMATION.

#### Place of Meeting.

High Leigh is beautifully situated in the heart of the country half-an-hour by fast train from London (Liverpool Street Station, Broxburne, G.E. Railway).

#### Charges for Accommodation.

The inclusive cost for the seven days of the Conference, apart railway fares, is £3. 8. 6. and 10/- per day for any less period than seven days.

#### Payment.

Intending guests are requested to make application for accommodation with payment, if possible, before July 28th. Several parties of four persons sharing a room (single beds) can be accommodated in House and Cottage; otherwise the only rooms available are at the Hotel where there are no double rooms (N.B.—There is no "Quadrangle" at the Southern Swanwick.)

All applications for accommodation, and payments for the same, should be addressed as soon as possible to

Mr. A. SCOTTORN, Conference Secretary,

Stamped envelope please. Cartref, Toller Road, Leicester.

### LONDON.

The Monthly Conferences held for the last few years at Sion Colonnade, Thames Embankment, will D.V. be resumed in October at

ECCELESTON CONFERENCE HALL,  
near Victoria Station, S.W.

It is hoped to open the new series of meetings with a Two Day Conference on OCTOBER 3RD and 4TH followed by the usual "F Day" on the Friday (in the Upper Small Hall).

Full particulars will be given in the October issue of *The Overcomer* and in a circular which will be obtainable from Mr. Scottorn about middle of September.

### DUBLIN, IRELAND.

Arrangements are in progress for a series of meetings in Dublin, to be addressed by Mrs. Penn-Lewis and Rev. Go Watt, during the week of Sept 17-20. Full information may be obtained early in September from Mr. A. Scottorn, Cartref, Toller Road, Leicester.

### LIVERPOOL.

The dates fixed for the Liverpool Overcomer Conference are WEDNESDAY, THURSDAY and FRIDAY, OCTOBER 10, 11, 12, in Gordon Street, Liverpool.

All particulars in due course from Rev. C. Ernest Procter, 78 Be Street, Liverpool. (Stamped envelope.)

Please also note dates of a

NEW YEAR'S CONFERENCE (D.V.)

At Eccleston Hall, on January 1, 2, 3, 1924.

# THE OVERCOMER.

"Well able to Overcome . . . ."

—Numbers xiii, 30.

"WE are well able to overcome . . ." said Caleb to the people, as they listened to the reports of the spies giving an account of what they had seen in the land of Canaan. They had already shown the murmuring spirit, deeply rooted in them, "speaking evil in the ears of the Lord" over His provision of manna for them when they were hankering after the flesh-pots of Egypt; so they were quite prepared to look at the "black side"—as we would say—when the spies came back to tell them what lay ahead as they went forward to the promised land.

Grapes? Yes. Pomegranates and figs? Yes! There they were before their eyes, tangible evidences of the goodness of the promised land. But—"the people that dwell in the land are strong, and the cities fenced and very great." And "we saw the children of Anak there," said the spies, faithfully depicting the true difficulties to be met with as they went forward. But as the people listened, the spirit of murmuring, and the "I-told-you-so" attitude in human nature, began to show itself quickly, so that Caleb had to spring forward, and "still them" ere he could get them to listen to his brave bold words: "LET US GO UP AT ONCE, FOR WE ARE WELL ABLE TO OVERCOME."

Caleb had seen the giants, and the walled cities, but he looked upon them with different eyes to the majority of the spies, and he had only one other man with a like vision. Two men out of the twelve with the spirit of faith and victory, and ten with fear and depression controlling them! "My servant Caleb had another spirit . . ." said the Lord later on (Num. 14, 24); and this "other spirit" made him bold and strong, and able to speak out words of faith and courage to the terrified people. The power that Caleb looked to was the power of God, and the reliability of His changeless word spoken to Moses: "Spy out the land which I give unto the children of Israel"—not even "I will give," but "I give"! The land of Canaan was already given to Israel in the counsels of God. If Israel believed God, and His word, that He had given them the land, they would go forward in faith to take it; and in the conquering spirit of faith they would see the giants as grasshoppers, and not think of themselves at all.

It is the same spirit of faith as Caleb and Joshua had which the children of God are needing to-day. But the voices of the "ten," which have their modern counterpart, seem to sound the loudest in the ears of the Church of God, as in the days of Moses. We can almost hear the "wail" in the tones of the men speaking to Israel. Listen to them:

We saw the children of Anak there . . .

Amalek dwelleth in the south . . .

The Hittite and the Jebusite

And the Amorite, dwell in the mountains . . .

And the Canaanite dwelleth by the sea

And along by the side of Jordan . . .

Alas, alas, what a story to tell the already depressed and murmuring people! Not one gleam of hope or courage! But how solemn was the responsibility of the ten men who thus discouraged Israel, and turned back a whole people from obedient following of the Lord! And how solemn

is the lesson to us to-day as to what kind of "vision" we transmit to others. We may magnify the "giants" in the way, rather than the Lord. We may dwell upon the "dark side" of the terrible condition of the Church getting permeated with apostasy, and the world seething with unrest, and crush out every glimmer of hope and buoyant faith.

A crushed and discouraged army never won a battle yet in the world of men, and it is more than true in the conflict with principalities and powers in the unseen realm. Israel stood on the very edge of the fulfilment of the promise of God made to them in Egypt; but through the depressed report of the ten spies, and the consequent impossibility of getting the people into the attitude of victorious faith necessary for leading them forward, the Lord had to alter His purpose, and delay conducting Israel into the land. Forty years the unbelieving generation had to spend in the wilderness, and finally die there, ere the Lord could fulfil His word to their fathers and lead an "Israel" into Canaan, and then it was an Israel of a new generation, with only two men—Caleb and Joshua—out of the entire multitude of the old.

What if the proportion of souls with the spirit of faith and victory are but as TWO TO TEN? God has always carried out His purposes through faithful minorities. Witness Elijah at Carmel, and Gideon and his three hundred. Witness the company at Pentecost, and the power of the life of one man as seen in the Apostle Paul. And God can give glorious victory to His people, if He can but obtain a minority with the spirit of Caleb who—viewing the giants—cry: "We are well able to overcome."

And why may we dare to utter this bold cry of faith? "Because greater is He that is in you than he that is in the world." "We are well able to overcome" because the "Overcomer"—the Christ of God—dwells in us by the Holy Ghost.

And what of the giants? Ah, the "giants" would quickly be overcome if in the power of the Holy Ghost the spirit of faith would possess God's faithful "minorities." The giants would quickly bend before the faith-victorious people of God.

Instead, therefore, of seeing the giants, and being depressed and fearful, we should at this time determine to give praise to God for all the signs of God's working in the land, which magnify His name, and say to each other with joyous faith: "Let us go up and possess. . . WE ARE well able to overcome." "If the Lord delight in us, then HE . . . will give it unto us," and "the people of the land shall be bread for us"—yea, the conflict with the "giants" will only strengthen us, and be, as it were, "food" by which the Divine life in us will develop into full growth, fitting us for the day when the Christ will come and reign, and they who have overcome as He overcame, shall "sit with Him in His throne."

"MORE than Conquerors." A true rendering from the Greek is "over-conquer." The Greek word from which this translation is made is found nowhere else in the Bible; nor anywhere in the works of old Greek writers. It seems that St. Paul, inspired by the Holy Ghost, coined a new word to explain the position in Christ of "God's elect." All gain; no loss. Conquering and to conquer.—E.B.

## The Editor's Personal Letter.

July, 1923.

MY DEAR FRIENDS IN GOD,

Herewith, in this issue of *The Overcomer*, you will have only glimpses into what many, who were present at Swanwick, consider one of the most remarkable Conferences they had ever attended. Our Special Commissioner has given you a "birds-eye view" of the various gatherings, but he has not had space to say a word about the Sectional Meetings of Clergy and Ministers in the Walnut Room, or the Prayer Group and "Clinic" Meetings in the Conference Hall, which were most valuable.

I hardly know how to describe the deep strong sense of the life of God which seemed to be permeating, not only the meetings, but the Conference itself, in the hours of fellowship one with the other. The Conference was an example of what the Holy Ghost would do when He could get a company together of "one accord." There was not a discordant note throughout the week, nor, what is often a subtle danger, any breaking off into small companies for the discussion of other "lines of truth" than those arising out of the theme of the Conference. Many of the Lord's children do not realize how they hinder the full working of the Holy Spirit in a Conference, when they divert the minds of the attenders to other aspects of God's fathomless truth, not specifically in line with the objective of the gatherings they are attending. The "I of Paul" and the "I of Apollos" spirit was absent, and consequently the Spirit of God was able to lead all who were present, into one accord at the Throne of God. The Thursday evening meeting reached high-water mark. One who had been in the Welsh Revival from its beginning, said that he had not seen one meeting in Wales, at that time, of greater power.

Several letters since to hand confirm this testimony; one especially gives such a keen-visioned description of the week, that I venture to pass it on to you. It is written by a Minister who was once Organizing Secretary of one of the largest Missionary Societies. He calls it a "wonderful Conference," and says: "It is the first I have attended, and the blessing is greater than I can express. Never before have I understood the wicked powers against us, and never before the fulness of Grace that overcomes them all, and leads them in triumph. To me it was a real Mount of Transfiguration. Last Sunday morning I gave my people an impression of what the week means to me. I told them that then I experienced more of the satisfaction and fellowship of Heaven than ever before, and felt the indwelling of the Holy Spirit beyond all former experiences. It was good to be able to testify that, after a week's fellowship, I had not seen a pipe, cigarette, tobacco or snuff—no intoxicants or stimulants.\* I had not heard a cross word or a grumble, and had not seen a frown or a look of displeasure. The Holy Spirit was felt, and the Father was glorified. We knew the joy of the overcomer. I give thanks with an overflowing heart, through Jesus Christ our Lord."

To the many who spent that week in prayer for us, and therefore shared in bringing down upon us the outpouring of the Spirit we craved, we give hearty thanks, and ask that they with us, join in thanksgiving to God, not only for the opened heavens at Swanwick, but for the way the "six Industrial conflicts" referred to in my April letter, were dispersed in answer to prayer, and the way made clear for our gatherings.

Give thanks, too, with me for the marvellous way in which I was able to meet all the demands of the work, from early morning to late at night, throughout the whole week, and the week-end following, when a small number remained at The Hayes for private conference over the question of how to conserve the fruits of the Conference in the coming days.

This brings me to a fresh appeal to you for prayer, for wisdom from God in many critical decisions which have to be made, as we see "our God is marching on" in widening and deepening the scope of the "Testimony" committed to us.

One most vital matter needs your very earnest help in prayer, in connection with our Prayer work in London. Some of you, in years gone by, may have been present at the monthly Conferences which were held before the Great War broke out, in Eccleston Conference Hall, Victoria, London. It was a blow to us when the premises were required for Military purposes, and we had to move to Sion College Hall, on the Thames Embankment. *Here we are now being crowded out*, numbers having to stand, time after time, at the meetings. We have therefore been feeling that some change would have to be made. Meanwhile, the Eccleston Hall Trustees had called a day of prayer, for guidance as to the future of the premises, which had been built by the late Lord Radstock, as the Trust Deed declares, "For praise and prayer to God, for expounding the Word of God," and for "promoting the diffusion of Gospel Truth and the conversion and edification of souls."

But the intervention of the Great War, and the temporary use of the place by the Government, had dispersed the clientele which once used the Hall!

\* All without a word ever being said about these matters!

Then the Lord began to awaken a conviction with some of us in "Overcomer Testimony," that He would have that sacred place used for our Conferences and London Prayer work. Step by step He has until now practically, the matter is settled. The Trustees have consented to let the "Overcomer Testimony" have the premises for one year for the testing of the Lord's will concerning the place, and the plan.

Our praying friends will see therefore how great is the need of help in prayer, especially that I may be not only spiritually and mentally but physically equipped for this move forward with God. We believe in the present state of confusion and disturbance, caused by Modernist penetration into the professing church of Christ, Evangelical Societies will be glad to have premises available for their Conference, which are wholly set apart for the preaching of the Gospel, and unused for secular purposes at other times.

Is this not the "raising of the standard" in very truth, in a time of distress among the faithful children of God? Will our readers not praise as they did for "Swanwick," that the same opened heavens may be granted to us at Eccleston Hall. Pray, too, on the financial side of the matter, which is not a small one and must needs be a path of "faith" in the publication of *The Overcomer*. We shall need the Lord's support for initial and current expenses, until the place is fully realized to be "Home" for the people of God in this hour of distress. More I will in our next issue.

As to our "Extension" literature work for India, and other lands. You will see on the back page of the cover that this is going on quietly and steadily. I wish I could give you even a glimpse into the "God's Plan of Redemption" is being used as a Text Book among workers and missionaries in other lands. *The Overcomer*, also, is penetrating new circles in a remarkable way, especially among leaders who are feeling the pressure of the hour as they have never done before. Various requests come asking for permission to issue it in other languages just now Chinese, Swedish, and Danish, are being spoken of. I find also that back volumes are being specially valued, as meeting the need of to-day.

Concerning the present issue, our readers will see that I have omitted to omit the Watch Tower page, to make room for Conference material. The address on "Soul-force" (although partly covering the ground of previous articles) is given because it opens out in simpler form a subject which is rather difficult to make clear to young believers. I desire to call very special attention to the letter on Epilepsy, on p. 48, because it confirms the conviction which has been borne in upon me for some time, that children of God facing "demon-possession" cases in their homes, are the very ones who can be equipped by the Spirit of God to deal with them. So many are looking to others for the help which few are able to give—when they themselves are the instruments God can use.

May I ask you to note carefully the Conference announcements on the inside cover of this issue. "High Leigh" is under the management of the Swanwick authorities, and is said to be as comfortable and useful for Conferences as The Hayes. We are sorry that *Slavanka* was available, through being booked up for August, but I trust this "Holid Conference at High Leigh" will meet the need of those at whose request it has been arranged.

And now let me again lovingly thank all who sustain the cost of the issue of *The Overcomer*, and those who have remembered the *Thank offering Fund* for the support of the General Secretary, whose devoted and efficient work at the Swanwick Conference was so appreciated. Our praying friends continue to surround him with prayer in the responsible work entrusted to him.

Let me thank also all my correspondents for their letters, asking for kind forbearance in any lapse of acknowledgment. Especially am I thankful for all the books and pamphlets sent to me, which are a great help in obtaining insight to the condition of the Church of Christ world over. Will our U.S.A. readers especially note the information given on the Book page of this issue.

I am grateful to the many who write assuring me of their ceaseless help in prayer. I remember that even Paul, in his "death-experience" in Asia, had a moment when he "despaired even of life." I have been there not a few times this last two years, but I am finding that through these "deaths oft," I am gaining insight into the conditions of receiving God's life for the quickening of the mortal body, which I trust I may be enabled to pass on in due time.

I earnestly ask your prayers for the proposed meetings at Dublin in September, which will be a "great adventure" for me in many ways.

Beloved *Overcomer* readers, "my mouth has opened itself to you freely; my heart is enlarged toward you . . . let your hearts be opened in like manner" (2 Cor. vi. 11, 12).

Your fellow-servant and fellow-partaker of Grace,

Jessie Penn-Lewis

## How Deep shall it Go?\*

"The Spirit . . . fathoms all things, even the depths of God."—1 Cor ii, 10. (Conybeare).

THE theme set down for this meeting of the Conference is "The Two-fold Message of the Cross." This can be condensed into the two basic facts, declared by the Apostle Paul in connection with Calvary. (1) "*Christ died*"; (2) "*We died*." The "reign of death" over the whole human race is proof of the fall of man. Death came into the world through sin. In *Romans v.* we are told that "Christ died" a substitutionary death for us, so that we might become sharers of His risen life. In *Rom. vi.* we learn how to obtain that Risen Life in experience. If Christ died for us so that we might obtain His life, "we died" with Him, to enable us to actually receive it. We must be "grafted into the likeness of His death." Three times Paul uses the words "*His death*," and then he says, "*We who died*." Here we have clearly stated the identification of the sinner with the Saviour.

What does this death with Christ mean? First, it is a death to SIN—sin as a master and a tyrant—sin, not sins. It means what God means for us in the crucifixion of our "old man" with Christ (*Rom. vi. 6*). The Holy Spirit is ready to apply it to the depths of our inner being, until sin loses its mastery at every point. It goes deeper than the cutting off of visible and external things. It enters the innermost core of the being, until there is complete liberty from the bondage and mastery of sin, a work so deep, done by the Eternal Spirit Himself, that the inner life centre is changed, and the soul is put back to its right centre in the Eternal God.

How deep is that death to go? is the question I bring to you to-day. When the Spirit of God has done this radical work in the application of the death of Christ, it seems to be something deeper down than the cleansing of the heart. It is a cutting off that can only be expressed by all that the word "death" implies. A severance of the believer from a master called "Sin"—a severance made by the Spirit of God at the inner centre of the man, which sets him free at the centre to obey God. It does not say that henceforth he is sinless, or has no sin in him, but he is cut off by the application of the death of his Substitute, Who died in his place at Calvary, so that it is as if he had actually "died" so that his old master Sin has no power or claim upon him. (See *Rom. vi. 17-18*).

This is why the Apostle so remarkably interchanges in *Romans vi.*—the Magna Charta of the Church of Christ—the words "HIS DEATH" and "WE DIED," as if it meant one and the same thing, which it spiritually does in God's marvellous plan of redemption.

Beloved, do you not see that it is just here you must get on a clear foundation? You may be dealing with "sins" until you are weary with the battle. You may have sought heart-cleansing, and had a measure of respite from the sickening conflict. *The work must go deeper still.* Christ's death—"His death"—set up in the central depths of the inner man as a barrier, like the whirling sword at the gate of Eden, between you and the tyrant, "Sin." You have "died to sin," and by the powerful application of the Holy Spirit in response to your faith in the working of God (*Col. ii. 12*), you are set free to "live unto God."

How deep shall it go? How deep do you consent that God shall go into your inner life? Do you want to be

delivered from "sin"? Do you hate sin? Let alone for a while the remembrance of various "sins" that trouble you. Let God deal with the centre. Let Him begin deep down, and set up the barrier of Death, between you and the tyrant "Sin." Say, as God declares you may, "Crucified together with Him" I am "no longer in bondage to sin"—and God will make it true.

How deep shall the death of Christ go in us? You say as regards "sin," as deep as God can go for my deliverance. So far, good. But there are other results to this initial setting up in the core of our being, the barrier of Christ's death against sin. There is much else to be shown us, involved in the death with Christ. There is a bondage to be delivered from, which Paul describes as the "law." Look at *Rom. vii. 6*,

"Now that WE HAVE DIED with Christ, the Law wherein we were formerly held fast has lost its hold upon us: so that we are no longer in the old bondage of the letter, but in the new service of the Spirit." (Conybeare.)

Behind the tyranny of sin lies the "Law," with its whip, and demands, making us know with bitterness our complete inability to obey it. God says through the "Law," "thou shalt" and "thou shalt not," and we under the slavery of Sin are helpless to obey. "But now that we have died . . ." the "Law" loses its hold upon us. We have (with Christ) "died" to Sin, and by that death we have "died" also to the demands of the Law. The days of bondage are over. Henceforth the "Law" under which we once trembled, is transfigured and fulfilled in us by the power of the Spirit (*Rom. viii. 4*), for Christ Himself living in us is the fulfilment of the law. Once it was "I must" and failure—now it is "I can through Christ,"—and Victory.

How deep shall it go? The death of Christ set up in the centre of our being has deeper issues yet. It is for us to say to God "how deep" He shall go into the outworking of all that Calvary means, in our lives. Let us read *Col. ii. 20* (Conybeare).

"If then when you DIED WITH CHRIST you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees (hold not, taste not, touch not . . . )"

How deep is the death of Christ to go in us? How deep shall the sword of the Cross cut into our lives? We have seen it is to cut us off, from (1) Sin as a master within us; (2) the bondage of the "Law" oppressing us, with legal claims, but now it is to deliver us from (3) *all reliance upon outward things*, and the undue emphasis upon those things as essentials, or even aids, in our worship or service of God. That Paul is speaking of the religious life of the believer is to be seen by the contexts of this passage. "Conscience" questions, which trouble and divide the whole Body of Christ. "Ought I" to "eat" this, or "drink" that? What about "Sabbaths"? Is the "Sabbath" ordained in Eden binding upon the "new creation in Christ," brought into being through Calvary and the Resurrection? (*2 Cor. v. 17*). What about certain "decrees" based upon "precepts and doctrines of men"—generally negative, such as "hold not, taste not, touch not" certain things, which, after all, are "all made to be consumed in the using."

These "precepts" said the Apostle, have a "show of wisdom" in "humiliation," and "chastening of the body," but they "are of no value to check the indulgence of fleshly passions, i.e., the *flesh* remains the same underneath, in

\* Notes of two addresses by the Editor (combined), at Swanwick, slightly revised and amplified, and given here by request.

spite of all "humiliation and chastening of the body."

God's way is better than this. He presses deep into the centre of the man with the sword of the Cross, and says through His Apostle, When "*you died with Christ*," it was to all these "outward things." None of them are essential to salvation, or even aids to the true inner life. The "flesh" was put to death in Christ for you (Gal. v. 24) then why rely upon "aids" which really are of "no value" to check the "indulgence of the flesh," for it will only change its form, and break out in another way. In fact *the puffed up "fleshly mind"* (Col. ii. 18) *is at the back of all these schemes to conquer the flesh*, and thus it is made even more active through the very means taken to bring it under control!

But, says someone, are no "outward things" of help to the true life of God in the soul of man? Paul tells us when they may be so. *They belong only to "childhood"*! They are "childish lessons"—which will fall away at the Cross of Christ, when its deep meaning dawns upon the soul. The Colossians were disturbed over "precepts," "sabbaths," etc., and they were condemning each other as vigorously as the Christians of the twentieth century do over the "right" and the "wrong" of various "outward things"! They are all "shadows," "shadows," "shadows," cried the Apostle. Aim at the *substance* (Col. ii. 17), and you will soon know the mind of the Lord for you, as to how to deal with the "shadows" in practice.\*

It is instructive to see that Paul did not attempt to settle their "conscience questions" for the Colossians. He takes them to the only place where they can be seen in true perspective. Away from Calvary, the only place which a sinner saved by grace has on earth—the place of death with Christ—these questions are magnified all out of proportion, for "outward things" which are small are made to overshadow the things that matter.

Back to Calvary, child of God, back to Calvary. Put away, at least for the time being, all your debates, and let God cut to the core with the Cross, and cut you off from all the various "views" concerning external matters of the Christian life. "Put away" the "lessons" of your Christian childhood, and die with Christ, then a veil will fall away from your inner vision, and you will see light in God's light, you will learn that "nothing availeth but a new creation," and know that "the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). This will take from you the disposition to judge and condemn others in matters which are not essential to salvation, and you will cease to allow them to become barriers between you and other members of the Body of Christ.

*How deep shall the death of Christ go in us? Deeper yet. Deeper yet.* Look at Col. iii. 2-3 (Conybeare) with footnote.

"Set your heart on things above, not on things earthly; for you HAVE DIED, and your life is hid with Christ in God."

*How deep?* So deep that your life is now in heaven "with Christ in God." This must be the reasonable sequence. As the death of Christ cuts deeper, the life of union with Christ must grow stronger. As the mastery of sin ceases, and the bondage of "must" gives place to loving obedience; as the soul is more cut off from reliance upon anything outside of Christ (or insidiously *added* to the completeness of Christ's finished work at Calvary), so the believer finds his life more and more lived in "heaven." The things that once troubled him sink down to their right place and he no longer tithes "mint, and anise and cummin"

\* Romans xiv. very clearly illustrates this.

(Matt. xxiii. 23), whilst blind to the weightier matters his salvation.

*How deep does this death go?* So deep that the heart now "set on things above," not on "things earthly." There has been no great struggle to "give up." The death of the Cross has cut away "things earthly," so that they simply fall into their right place as subject to the will of God. Thus a true fellowship with Christ in death cuts away fanaticism, and all "extremes," for all of this comes from the "flesh" and not from the new life in God. The light of heaven on the things of earth shows the true value of things, and the way to walk according to God in the spirit. When a man dies physically, he has to leave his great possessions. If you can suppose that man as coming back to live again his life on earth, think you that his values would not be changed and he would look upon all things with different eyes? This is, *spiritually*, just what God's plan was in the identification of the sinner with the Saviour at the Cross. The death of Christ applied to the believer cuts him off from "things earthly," so that he lives his life henceforth as one that abides in heaven.

*How deep shall it go?* Shall it touch your dress, your ambitions, your possessions? It is not so much you getting "victory" over these things, as *your "death" them* in the death of Christ.

But we must cry *deeper yet!* Let us turn to 2 Tim. 9-11 (Conybeare).

"I suffer as a malefactor . . . I endure all for the sake of the chosen, that they may obtain . . . Faithful is the saying, For if WE HAVE DIED with Him we shall also live with Him. . . ."

How is it "deeper yet" in this passage? Just this, the death of Christ has here cut into all self-interest. Treated as malefactor, the Apostle cries, "I endure all for the sake of the chosen, that they may obtain . . . . That "*they*" may obtain! Not that "*I*" may obtain. Who does not want a "life" that in this storm-tossed world "abides in heaven"? But to be willing to suffer as Christ suffered—as a criminal led forth to die—for the sake of others—that "*they*" may obtain glory and blessing. All that is deeper yet. No self-interest here in spiritual attainment. Some of us know a little of what suffering *for others* means, but oh so little. There is always the temptation to "save ourselves" and come down from the Cross.

Now let us turn to 2 Cor. v. 14-15, and read if there is deeper depth yet. The Apostle writes:

"For the love of Christ constrains me, because I have judged that if One died for all, then ALL DIED (in Him) . . . . that if living might live no longer unto themselves, but to Him. . . ."

*How deep?* So deep does the Cross cut into the inner depths of the believer, if the Holy Spirit is allowed to carry it through to its fullest extent, that really and truly he, so to speak, may be said to exist in this world only for God. If he "eats" or does not eat (Rom. xiv. 21) this or that, it is for God (1 Cor. x. 31). He does all for the glory of God and not for his own pleasure. In brief, Christ has become his All in All, the new centre of being (See 2 Cor. v. 15 Conybeare), so that he exists only for His will and pleasure.

*How deep?* It is for each child of God to say. "It is the Spirit that quickeneth, the flesh profiteth nothing. There is only one thing that God cannot do for us. God will not "will" instead of us. He will work in us, and for us, to bring us to the point of "will-ing," but *we must "will"*—i.e., set the helm of the ship by our choice.

*How deep shall the death of Christ go in us?* How far has the truth of the Cross penetrated? Having cut into the personal life, has it reached our ministry and Christian



service? The "world" that Paul said he was "crucified" to, and was "crucified" to him was the religious world, according to the context of Gal. vi. 14. "They who wish to have a good repute in things pertaining to the flesh, . . . are forcing 'circumcision' upon you, and that only to save themselves from . . . persecution" (Gal. vi. 12, Conybeare) wrote the Apostle to the Galatians. Here we have "religious reputation"; the "forcing" of views of "truth"; the counting of "converts"; the shirking of the Cross; giving in miniature a picture of the professing Church of to-day. "This world" is crucified to me and I unto [this] world" cries the Apostle. "My 'boast' is only in the Cross of Christ which is the instrument of my crucifixion as of His" (Lightfoot). And so it will be to every one to-day who will preach the Gospel "NOTHING AVAILS BUT A NEW CREATION."

*How deep shall it go?* So deep that we die utterly to all desire for a "good repute" in "things pertaining to the Flesh," in Christian service and are content to be in the true apostolic succession of the path of Christ and His Apostle.

And there is deeper yet in this marvellous Message of the Cross. Shall the death of Christ go so deep in us, that it breaks down all religious barriers between us and fellow-believers? Speaking of the barrier of religious ordinances

*God, knowing*

*"The people that know their God shall be strong."*

*By J. C. Williams.\**

**I**N the history of the world, there have been more pupils than teachers, and in the history of the church it will be so. Men may struggle for equality in material things, but only they who are willing to pay the price will gain the most in profit, whether in the spirit or in the material. There is no equality in the sense of knowledge, but there is an equality in salvation, in all that was purchased by the Cross of Calvary.

There is to-day in the heart of mankind, a terrible fear. You can see its working in foreign lands. Here you have a sense of protection. I never in all my life realized the protective sense of the ocean, until I travelled abroad, and found that nations antagonistic to one another, were only divided by a ditch here, and by a line on a map there. They watch each other with intense suspicion and hatred, and that hatred is like a dark, vast cloud, brooding over the continent of Europe. There is such a thing as a "group-thought," but there is a greater amalgamation than that, and that is a whole nation under the bondage of fear. There have been more catastrophes driven into existence by fear, than by any other power on earth.

From whence does this fear come? There was no fear in the garden when in the cool of the breeze the Creator talked with the created, and they had sweet communion one with the other, but when the catastrophe of sin entered that garden, when Satan, with his polluted hatred and presence, entered into the purity of that zone which God had sanctified by His presence, then man fled from the face of his Creator, and fear was created.

*Fear has its birth in hell.* There has never been a war that has had at the bottom of it, as the instigating principle of it, anything but fear. The nations to-day, in spite of all the Councils of Peace, in spite of all The League of Nations, all the councils of pacifists, are trembling on the verge of war driven by the pestilence of fear. There must be somebody to understand. Who are they who do understand? "The people who know their God shall do exploits." In the midst of this seething mass of frightened sheep, there are some who know the Shepherd. In the midst of this panic-stricken world, there must be some who know their God. The man who knows Him has no fear. God and fear cannot live together in the same heart, in the same house, in the same

\* Address at Swanwick Conference.

between Jew and Gentile, the Apostle writes of Christ and His Cross, in Ephes. ii. 11-22:

"He is our Peace, Who has made both one, and broken down the wall which parted us; for BY HIS DEATH He destroyed the ground of our enmity . . . that by His Cross He might reconcile both. . . ."

*How deep does the Cross of Christ go?* Deep enough to cut away all barriers caused by "ordinances" between those who look to His atoning death for salvation. What did the Cross do for "Jew" and "Gentile" but slay them both, so that out of both might be built a "New Man," neither Jew nor Gentile, but Christian. "In Christ," wrote the Apostle, "there is neither Jew nor Gentile, but Christ is all and in all."

*How deep?* Even yet the fathomless depths of Calvary, able to fathom the deepest depths of the human soul, are not exhausted. 2 Cor. iv., 10-12, and 2 Cor. xiii., 3 opens realms of possibilities in the depths of the Cross, making place for boundless inflow and outflow of the very life of Jesus through those who will allow the Spirit of God to "dig deep" channels in their inner lives; as well as the mighty energizing of human weakness by the might of the Strength of God. Let us be willing for all that the Cross means, that we may know the power of Christ's Resurrection as we become conformable to His death. (Phil. iii., 10).

group. The crux of the whole business is to get to know God. The only point where the human and the divine stream can meet and flow in one continuity of blessing for the human race, is at the Cross. There is only one point of contact, where man can know his God.

To know God is to know the mind of Christ, and to know the mind of Christ is to know God. Narrow things down. I give to you this broad outline, with the sweeping brush of one who sees a world dominated by fear. That is the world that lives under the thralldom of the Wicked One. Every pagan religion has its basic foundation laid in fear. I see around me on every hand, the evidences of fear in religion. I have seen men enter a church at 5.30 in the morning opposite my room in Poland, not because they have any love for the church, but they have a profound fear of things that may go wrong that day, unless they have been sprinkled by the "holy water," so they meet there to bow to the graven image. Fear and superstition are responsible to a great extent for the chaotic condition of the world to-day.

How are we going to meet it? I believe there is but one antidote, but one way of clarifying the waters of which the world is drinking at the present time. That is to bring the power of a resurrected life into direct contact with all that has in it the elements, and the principles of Satanic power. "The Spirit of Life in Christ Jesus has set me free" I Beloved, nine-tenths of the people in this world are slaves. The only free man is the man who is walking in the triumph of Calvary. For him the past is hidden under the blood, the future is enthroned in the conquests of his Lord. In this fear-driven world he is the only man who dare walk with head erect, because he has been redeemed by the Blood of the Lamb. As it was in the days of the American slavery, it was free men who fought for the slaves. In this day and generation it will be free men, trained to know the dominating power of the Holy Ghost, who shall be able to fight for the freedom of their fellow-men.

Not with carnal weapons are these strongholds cast down, but there shall be men who understand. When I heard my brother speaking—whom you know as a "Christian Trade Union Official"—it took me back to the old life. I used to study the matters he mentioned, as a fellow railway man, but from the other standpoint. Now that I am out of that service, perhaps I can tell a few secrets on the other side. When I heard

him speak, I knew how true his statements were. There are two in every conflict. I am sure that he never attended a meeting of his trade union council without prayer, to be guided in wisdom; so in the time of the national strike, I never attended a meeting of railway directors without prayer for wisdom. And so he and I were both standing between the two contending parties, and *God was there*. If any man then had told me that there was a praying man among the strikers, I might have laughed them to scorn, and if any one had told him that there was a praying man in the Board Room, he, too, would have laughed! Ah! but God is a Master of strategy, and He knows where to put His people. No accident for our brother to be in one camp, and Williams in the other!

"*We wrestle against principalities and powers.*" Paul was speaking of the church of God, of men and women who were wrestling against supernatural beings. How were they going to do it? First of all the foe was unseen, the foe was unnumbered. With all our advance in science, I have not yet had a statistical report of the armies unseen. How are you going to meet a foe unseen and unnumbered? By a heavenly principle and a heavenly arithmetic. I go back to my "general instructions," and there, in Heb. xi, I find that faith is the evidence of things unseen.

There is one thing that the Devil has no power to estimate, and that is FAITH. He may be able to measure planets, but he cannot measure faith, for faith is the gift of God, and he cannot know anything about it. *What are you going to do with a foe you cannot number?* With an army with no statistical report of its numbers? I turn to my "army regulations," and I read: "*One shall put to flight a thousand, and two shall put to flight ten thousand!*" What, then, are a few thousands?

I ask you mathematicians to give the totality of the power of a man who will trust God. It is the unknown quantity in algebra, and I tell you that no earthly mathematician has ever surmounted the problem. The man with faith in God, allied to God, is an unknown quantity, and neither devils in hell nor men who walk the face of the earth, have ever been able to estimate the resources and the possibilities and the potentialities of the man who is alive to the omnipotent God. When you talk to me of "group-power," I remember Daniel, who, in the time appointed, moved God-ward and saw the heavens opened. I see arch-angels move, and imagine when the arch-angel moves, the retinue under him also moves—myriads of ministering spirits with the arch-angel cleaving the heavens to stand against the dark wrong around the kingdom of men. I also see another rise from the pit, who bears the title of a prince, who who meets the arch-angel of God in deadly combat. There is no mystery about the issue of that fight between light and darkness, for light, by the very essence and quality of it, must overcome the darkness. I see the emissary of Lucifer hurled from his power, and a conquering arch-angel standing by the side of a man called Daniel, saying "I have been sent." I ask you, in spite of all the "mass movements" and the "group movements" that are moving over the world like a dark cloud that precedes a storm, can you estimate the power of the body of Christ, *allied to Christ in the heavenly places*, who has control of angels and arch-angels for war in the conflict we are in.

#### Get to know God.

GET TO KNOW GOD. *It all hinges on a knowledge of God.* In that knowledge there is wisdom, there is power. I have seen prayer penetrate like light, flashing its message over seas and continents. I have seen a man grappling with sorrow and burdened spiritually and materially, away in the solitary places of Africa, crying out to God in his loneliness, and wishing that the earth would open and cover him, and hide him from his own misery, and I have seen God calling a humble messenger of light, which the world will know nothing of, and which even the body of Christ does not recognize—God, putting into the heart of a poor widow woman, a flash of inspiring light, that has transformed the circumstances of such a man in Africa, until he has risen with renewed strength like an eagle out of the ashes of his own sorrow—to work for the kingdom of God, as one inspired, as one who had come into contact with God Himself. That is prayer!

The heart of man has no conception, the imagination of man has no inspired vision, which can speak to me of the secrets of those things which are possible to the man who *lives with God*. You can meet "group thought" with "group-prayer." O, yes! I believe this, that in the first stage of the world's history, the English-speaking people, who the generations of teaching, will be found to have had behind them all generations of prayer.

If prayer is anything, it is eternal, and if prayer is eternal, then the prayers of godly men in the ages that are gone, are added to the prayers to-day, and they are a continual incense rising before the God of heaven. Now then, will you tell me—*can you measure the power of prayer?* Are you estimating the power of prayer by the state of the church to-day? Then you are wrong. Are you measuring it by the state of your own heart? Then you are wrong. O no! Prayer is a spiritual force, it is the outcome, the fruit of a spiritual condition. Fulfil the condition, or the conditions of prayer, and immediately the stream of your life is turned in the stream of everlasting power, and upon that stream the church will ride victoriously into the open portals of the celestial city.

#### The Forces of Anarchy.

I am prepared to admit that the forces of anarchy are gathering their powers together. I beg of you not to think of the Bolshevik as you would think of a blacksmith, with a brawny arm and a black face. That is the figure of an inflamed imagination. I have met the representatives of Soviet Russia. I have met their consuls both in Berlin and in Poland and in them I have met cultured gentlemen. One of them in Poland was one of the most charming of men. I spent an hour with him. He speaks six languages quite fluently, and apologised because his English was not as good as mine, and I apologised that my Russian did not express itself at all. Then he suggested that we should talk more easily in French. I went on apologising in English. Then he suggested that German would be better. I still apologised in English, and then he came down to my level, for which I was extremely obliged! My idea was to go into Moscow with the Gospel, but I did not know how to get in. He said that I would go as a missionary, I should probably go to die, and a dead missionary is not of much use. So I went to the Soviet Government, and I said, If you will give me a building in Moscow, I will start an orphanage there. The Consul said, That is very kind of you, and add that he would have to communicate with the general government in Moscow. Then we had a talk about everything but the Soviet Government! I tried to find out what they were doing or thinking, but he was too "old" for me. I had only been at the job for four months. He had been at it for years. Trained for the business. When our brother was talking about the Communists, I was thinking about this man. Some months later my door bell rang, and there was a gentleman who wanted to see me. Instead of meeting a man, as in times gone by, a rough man I found this man waiting for our second interview. He offered me a silver cigarette case, and then he remembered my refusal in the first interview. I thought it remarkable, for he said: "I beg your pardon, Mr Williams, you do not smoke!" That was an evidence of his mind working. If you had asked me if the Consul smoked, I could not have told you. I am a man trained to detail. Now you get to be as clever as that in prayer. This man offered me a building in Moscow, offered everything but *I was not to teach the children religion*. I had a nice talk with him but we were far apart; but never mind, God has a wonderful way of dropping seed into a man's heart.

We are working for eternity, and I am quite convinced that God is training a people to co-operate with Him, for the emancipation of us all as we are willing to be emancipated. You can never emancipate an unwilling slave. God is also training us to co-operate with Him in detail. You can meet group-movement with group-movement. *You can meet the strategy of hell with the strategy of heaven*. If we will only be humble and pray as though the work belongs to God, and not to us, and pray with the plan of heaven—the draftsmanship of that plan was conceived in heaven. In the large construction works, the management never sees a complete plan to the workshop. They only send a section of it to the

shop, and another section to another. Please don't wait to pray till you get the whole plan of God. You get that in the "Drawing Office"! That is presumption. You only get the section you are dealing with. Are you a builder? Then you get that section of the plan dealing with the foundations, but nothing about the roof, nothing about the strain that must rest upon the girders. That is the work of the Draftsman. The trouble with us lies in our wanting to learn, learn and learn. We want to absorb, absorb and absorb, and say we don't know enough. We never shall know enough, *but we can put into practice the little bit we do know.* God never gives to His workman more than he can understand and assimilate at a time.

If you knew the whole plan of God, you would run away. In His

wisdom He treats us as we would treat the children, and teaches us on similar lines. And so meet the position of to-day, with the knowledge that you have, and you will be astonished how God will develop through that knowledge other shades and realms of knowledge. What little I know on prayer, I have learned by prayer. There is no teacher in the world who can teach you to pray, unless you begin to pray. Prayer is its best teacher, and the college is the secret chamber and the locked door. And yet is it? Nay, it may be a tram top, where the inspiration of the moment will give to you more than all the conquests of the world. It may be an underground train, or in the gloaming by a peaceful fireside, that God will unexpectedly lift a corner of the veil. You never know behind what corner you may meet with God.

*Swanwick Conf.*

## The Swanwick "Overcomer" Conference 1923.

By our Special Commissioner.

THE Fourth Conference of Ministers of the Gospel and Christian Workers, in connection with the "Overcomer" Testimony, was held at The Hayes, Swanwick, Derbyshire, May 7 to 12. The Conference excelled all its predecessors, both in the matter of attendance, and in the living intense interest of those who attended.

There were 280 registered visitors, 50 of them Ministers of the Gospel. The attendance of the meetings was full and regular, and increased day by day by the incoming of "Overcomer" friends from neighbouring towns, especially from Derby. We noted that the Derby friends did very well in this matter. As Swanwick is only 12 miles from Derby and has an excellent motor bus service, as well as regular trains, they were able to return home each night.

All through the Conference, the Convener, Mrs. Penn-Lewis, maintained her full status of power and activity, although two weeks previous to this great occasion, when your correspondent saw her, she looked wholly unfit for the responsibilities entrusted to her. Out of His limitless reserves, God graciously renewed her vital forces, and inspired her spirit and mind for this special ministry. "Utterance" was indeed given to her, so that she was able to open her mouth "to speak the mystery of Christ." Many enlightened and delivered souls thanked God for this His gift to His Church, and they doubtless will continue to do so, as the days of their warfare and pilgrimage are prolonged "till He come."

The theme of the Conference was "The Message of Calvary in relation to the Lord's Return." The general subject was divisible into important sections. The mornings from 10 to 11.30 were given to a series of addresses by Mrs. Penn-Lewis on the potentialities of the Cross of the Lord Jesus Christ. The 11.45 to 1 o'clock meetings dealt with the proclamation of the Cross, and all this series were wisely entrusted to the Ministers. They presided over them, and gave the messages. In the afternoon meetings "The World-outlook from the Throne" came under review. The evening meetings at 8 p.m. lasted until 10 o'clock, with the exception of the last one—the Praise Meeting—and that was so full of spiritual "overflow" that it lasted to nearly 11 p.m.

The first assembly in the Hall was on Monday evening, and took the form of a "Welcome Meeting." Great expectations from God were fostered by it in all hearts. After a short address from the convener, on the words "It is in the Spirit that quickeneth, the flesh profiteth nothing," as the keynote of the Conference, the Rev. J. Rhys Davies, of Leeds, the Chairman of the Ministers' Prayer Bond, welcomed the new Ministers who had come to the Conference, as well as

the members of the Bond. He spoke of the blessing that had come into his own heart as a result of the "Overcomer" Conferences, and expressed the conviction that this specific "Testimony" to the church to-day is far more vital than most people realize.

The Rev. C. E. Procter Liverpool, welcomed the members of the Ministers' Prayer Bond, of which he is the able Secretary. He said that it was difficult to describe the significance of the ministry of this, and the other prayer groups associated with the Overcomer Testimony. "The Prayer Bond to which I belong has been intensely helpful to me. The Bond not only binds Ministers together in prayer for one another, but also in a peculiar fellowship of sympathy and love." Miss Leathes, of London, welcomed the members of the "Prayer Groups" associated with the London Section of the work, together with the scattered provincial members. She said that the wonderful work of prayer was almost overwhelming, when we are forcibly reminded of it by striking proofs of its working power. One realized this in listening to Miss Leathes. She affirmed that we shall never know this side of heaven, what God is really doing through the prayers of His people, who are living in the midst of the pressure of to-day in a chaotic world, and interpreting it to Him through their intercession. She emphasized the fact that we learn to pray, not by theorizing about the principles involved therein, nor yet only by the study of the Divine promises associated therewith, but by wrestling with the enemy (Ephes. vi. 12), where the devil's firing line is in view. Mr. J. C. Williams, who had unexpectedly arrived from Poland, was then welcomed by a spontaneous rising of the whole Conference from their seats, and the singing of the Doxology. He stood before them visibly illustrating the words of the Apostle Paul, "I bear on my body the scars of the Lord Jesus." His hair was whiter, and he looked as if he had gone through depths of suffering. His few words gave hint of the cost of his work in Poland. He said there was a greater death than the physical, namely, the paralysis of the spirit, in that pressure from hell that makes the spiritual functions refuse to act. "I have been there, but I was not forsaken," he said. When overwhelmed in spirit, with the Bible like a sealed book, God had moved to his help, for, he said, "He always moves in a crisis." Mr. F. N. Palmer, representing the Prayer Bond for the Universities, told how that, "without man's organization there is springing up in all the Universities of the British Isles, with the exception of three, a Union that stands emphatically for Christ, and for the Bible as the inspired Word of God."

*Cross, Message*  
*The Morning Hour.*

### SECTION I.

### The Two-fold Message of the Cross.

The Conference proper began on TUESDAY morning, when Mrs. Penn-Lewis gave the first of a series of morning addresses on the Cross. On the first day her subject was "The Two-fold Message of the Cross," condensed into two basic facts, declared by the Apostle Paul in connection with Calvary. (1) "Christ died"; (2) "We died." Here we have clearly explained the identification of the sinner with the Saviour. The question for each of us to settle is, How deep is that death

to go in every believer? The Holy Spirit seeks to apply it to the depth of our "inward parts," until sin loses its mastery at every point. It is deeper than the cutting off of visible and external things. It enters the innermost core of the being, until there is complete liberty from sin. It changes the inner life centre, and rests the soul upon the Eternal God. The fellowship of "His death" is deeper down than the cleansing of the heart. It sets us free from the bondage of the law. It leads to the

putting away of childish things (Col. ii. 20) and liberates from the slavish following of the precepts of men. *How deep shall it go?* Since "ye have died, and your life is hid with Christ in God" (Col. iii. 3), will you cease to set your affections on "things earthly"? Shall it go deep enough to touch your "dress," your ambition, your position, your self-interest, your reputation? *How deep shall it go?* It is for you to say. Remember, God does not quicken the "dying," but the "dead." The word is "Ye died," then He quickens into newness of life, and you will serve in newness of spirit.

#### The Cross and the Reigning Life. (Wednesday.)

The second aspect of the message was presented by Mrs. Penn-Lewis on Wednesday morning, when she spoke on the path of the Cross in relation to the reigning life in Christ. After Mr. C. H. Usher, of Brighton, had given thanks to God for bringing us to the mount of revelation, and for the privilege of hearing the voice of God, saying, "This is My beloved Son, hear ye Him," and others had prayed that the government of all the Conference meetings should be on His shoulders, that all present should obtain the vision, and that our "listening in" should be followed by a vigorous "broadcasting" of the message of the Cross—the speaker read 2 Cor. iv. 7, (*Conybeare*.) "This treasure is lodged in a body of fragile clay, that the surpassing might that accomplishes the work should be God's and not my own. I am perplexed, but not despairing, persecuted, but not forsaken; stricken down, but not destroyed." Here we have the "reigning life." The misconception is that if we truly know the "reigning life" there will never be any of these experiences. No more "perplexity," but clear "guidance"; no more being "stricken down" by external happenings! But the truth is that we reign with Christ over everything, when whatever happens, we inwardly triumph over it. You may be "struck down" with a blow, but you can get up again. There is such a thing as will-power, but this is not that. It is the spirit joined to the Risen Christ, and reigning with Him. It may often mean outward suffering and trial, so that as Paul says, you are daily "given over to death," accounted as sheep for the slaughter, but all the time you will be living and reigning with Christ. Christ is reigning—reigning over sin, the world, Satan, death, and that is why and how we reign. When "curses" are met with blessing—that is reigning; when "railing" is met with good words—that is reigning; when we are made the refuse, the off-scouring of all things, and "reign" throughout it all, then we are in the apostolic succession—we are in the path of the Cross. Though "in this tabernacle we groan," yet we live and reign because of Him.

#### The Cross as Victory over Satan. (Thursday)

"The Cross in its victory over Satan and the world" came under review on Thursday morning. The echo of the thunders of the battle field were heard in the hearty singing of the opening hymn: "In the midst of the storm and strife, in the midst of rage and war, Under pressure from the foe, suffering conflict near and far."

The address of Mrs. Penn-Lewis found its occasion in Gen. iii. 14-15, with its three-fold emphasis on (1) The curse on the serpent, which continues to hold good in the plan of God; (2) The war proclaimed—"I will put enmity between . . ."; (3) The victory of The Seed of the Woman, wrought out for us on the Cross of Calvary. The bruising of the serpent's head took place on the Cross, and its ultimate results are seen in the words, "*The God of Peace shall bruise Satan under your feet shortly.*" Satan is a person, he is always spoken of as "he" and "him." The Lord Jesus treated him as such, and we have to deal with him as Christ did. He is the world-ruler at the back of the world unrest. Our Lord spoke of him as king of a kingdom, as the prince of this world; declared him to be the sower of tares among the wheat, and said the tares were his children—"the children of the Wicked One." He told the religious leaders of His day that they were of their father, the devil. Satan has executive skill and power. He snatches away the seed, which is the Word of God. Jesus discerned him in the mouth of Peter, and told the latter that Satan desired, or asked and obtained permission to sift him as wheat. As a monarch he appears in Ephes. ii. 2, as "the prince of the power of the air," who worketh in the children of dis-

obedience. Such is the N.T. outline of the person of Satan, and working. He was always antagonistic to the Son of God, attacking Him in Person. The path of victory through Calvary is described in John xii. 22: "Now shall the prince of this world be cast out, and if I be lifted up from the earth, will draw all men unto Me." That is our basic fact for prayer. We have it in our Lord's own words, that the prince of this world was cast out of his place of authority, on Calvary. That, too, establishes the relation of Calvary to Satan. We know the relation to sin, to the flesh, to the world; here we have its relation to Satan. When you are attacked by him, get back to the basic fact of your redemption—Christ "bore our sins in His own body on the tree." Apply the principle of the Cross to everything. Stand upon the fact that Satan was there made into a defeated foe, and all his claims are cancelled. Let the Church of Christ take hold of that fact. She has proclaimed forgiveness through Calvary, and in some degree victory over sin, now let her declare this part of the Gospel which is so much needed to-day. It is the work of the Holy Spirit to convince of this: "He shall convince the world of sin . . ." and "*that the prince of this world is judged*" (Jno. xvi. 11). If that Holy Spirit has a right of way in you, He will impart such a confidence as will make you less afraid of Satan than of men. For if you deal with the enemy through the Blood of Christ, he is bound to go, but if you deal with men, you have their individual freedom and obstinate heart to contend with. The Cross is the way of victory over Satan and the world.

The second speaker on this theme was the Rev. Edward Parker. He had some weighty things to say about the Cross and the Victor. He showed from the Scriptures that it originated in the heart of God, that it began in the heavens, came down to the depths of the earth, of man and of sin, and returned again to the heights. "He that descended is the same also that ascended, far above all heavens, that He might fill all things." That is the scope of the victory of Calvary. It is an individual provision but it is not only that. It is vast in its fruit. "*That He might fill all things.*" As He ascended, He opened a new and living way into the Holiest for us. The Cross has cut right through the cordon of the Evil One surrounding the earth-planet. It is true that "*the whole world lieth in the Evil one,*" but every child of God has an access to the throne of God through the Blood of Christ. The full fruit of it—"By Him to reconcile all things unto Himself, whether things upon earth, or things in the heavens (Col. i. 20), *And you . . .*" The Cross reaches to the heights, and it is through the Blood that there is promised peace for all things in the heavens, and all things on the earth. It is not only within the Kosmos, but beyond, for Christ is both the Power and the Wisdom of God.

#### The Cross and Revival. (Friday)

The last meeting of the morning series, on Friday, was attended in full force. The marvellous blessing, continued from the after-meeting of Thursday night, was such as to justify the largest expectations of Divine joy and activity. Nor were these expectations unrealised. If it was the broken heart on Thursday night, it was the singing heart on Friday morning. The progressive sequence of Divine truth was seen in the choice of the messengers all through the Conference, and especially so in the theme for this meeting: "The Cross as the way to Revival and the outpouring of the Spirit." Mrs. Penn-Lewis explained that the reason why the Cross was the way to Revival lies in the fact that it removes the hindrances to it. Revival is the outflow resultant, arising out of the inflow of the Holy Spirit as the antecedent. We had the inflow made true to many souls last night, but there must be the outflow to make Revival. There is a work of the Spirit upon the unbelievers, the key of which is prayer. Dr. Andrew Murray says in "The Spirit of Christ," that there is in the world a holy cosmic Spirit-power of God, actively working against the cosmic spirit power of Satan, and leading men through the Cross to reconciliation with God. The "outpouring" of the Spirit upon "all flesh" at Pentecost was, says Dr. Murray, a gracious outpouring of a new life from above into the world of men, providing an entrance into the heavenly life for all who will individually receive it.

The Rev. E. Parker strengthened this aspect by his references to the

statement of Peter in Acts ii. about the prophecy of Joel: "This is that . . . I will pour out My Spirit upon *all flesh* . . ." Peter explains Pentecost as the outpouring of the Spirit "upon *all flesh*." The confirmations of it in Acts ii. are in these words, "From *every nation* under heaven," and the individual aspect—"every man heard them speaking in his own language." It is the cosmic aspect of the outpoured Holy Ghost that is supreme in Peter's message. That is the larger vision. What a change it brings to the certitudes and directions of Christian service, when the worker goes forth to address the worldly crowd, or to talk to the blasphemer on the street. We look upon the man with new eyes, when we remember that the Holy Spirit has already been poured out into the world of men and that behind all God has given His beloved Son "authority over all flesh, that He should give eternal life to as many

as Thou hast given Him." "*This is that*"—the proof of that—the sunrise of that promise of the Father—not only as an endowment upon the little handful of persons who were seeking Him in the upper room, but upon the *outer cosmic world of men*, ready to lead each one to salvation.

Following these remarkable and deeply impressive words, the Conference went to prayer for a present outpouring of the Spirit—already outpoured at Pentecost—upon Leeds, upon Dublin, upon Russia, upon the Jews. Nations and peoples were brought into the embrace of prayer. Eager solicitude entreated for an outpouring of the Spirit to go before, and upon the world-fields to which they would shortly return, that all the vessels chosen to hold the cup of salvation to the lips of the lost and sinful souls, should return filled to overflowing with Him.

*Cross Proclamation  
The Noonday Hour.*

## SECTION II.

## *The Proclamation of the Cross.*

THERE was a second series of meetings each morning of the Conference, extending from 11.45—1.0 o'clock, on the theme of the preaching and teaching of the message of the cross. Those who were actually engaged in the work of the ministry in the churches, were in charge of these meetings. Dr. F. E. Marsh of London led the way with the first address on *Tuesday*, on the subject, "*How to present the message*." He said there is only one "worker" in the church, and that is the Holy Spirit. Instead of using Him to reach our own ends, He is to use us for the fulfilment of the will of God. Knowing how to present the message of the cross is a great thing. Great principles run through the whole Bible. It begins with a brooding Dove, and ends with a bleeding Lamb. One great principle running through the whole is this, that all approach to God and all blessing from God, is on the *ground of sacrifice*, and this principle has its great and final consummation in the person and the sacrifice of Christ.

The speaker on *Wednesday* morning was the Rev. Edward Parker of Leeds, who spoke upon the necessity of viewing the world of men from the standpoint of the Throne of God. He said that there were five things which the Holy Spirit had lately opened to him: (1) The contrast between the earthly and heavenly things—the earthly, which our Lord's forerunner had to give, and the heavenly, which He Himself declared. Without faith the latter cannot be understood. The unveiling of the heavenly things is seen in the statement "Even the Son of Man, Who is in heaven." (2) The life unfolded was heavenly in its origin. He descended out of heaven with that life within Him. (3) The sphere of that life was heavenly throughout. (4) It was heavenly in its consummations. Until the heavenly life becomes an experience, we cannot understand the heavenly things. The fulness of the latter are found in Ephesians and Hebrews. Immediately the victory of Calvary is unveiled, it makes the life possible. (5) The Son of Man lifted up, on the Cross, and on the Throne—that is the unveiling, and there we get our world-outlook, the "Throne-view"—"God so loved the world that He gave His only begotten Son."

The Rev. George Litchfield, Brighton, followed, with strong emphasis on the Divine certainties of prayer at the back of all preaching of the Cross. "Whatsoever ye shall ask the Father in My Name, He will give it you." What must it have meant to Him to entrust the cause of His Kingdom to His disciples, and to invest them with His authority? He has secured to every member of His Body on earth the right to exercise power through prayer, in the interests of His Kingdom—given to every believer the position of authority and ambassadorship in a world hostile to Himself, with all the powers of heaven at the back of that authority. It means that the Risen and triumphant Jesus has united us with Himself in a victory that is bound to prevail, with one object in the glory of God, and with absolute certainty of results. Such is the Divine side, but what is our side of it? It is this—that the Lord Jesus shall so unite us to Himself as to enable us to use His Name, as to enjoy the certainty of being heard. That is more than the mere repetition of a Name. When the Lord gives us His Name, it is as if He said, I want you to prove that you are in Me and I in you, and that as

such I am able to trust you with My Kingdom, and with power to bind and loose in heaven and on earth. I am trusting you with promises that are practically without limit. We are one, the warfare one, the ministry of prayer one, the object one, the glory of God one. Prayer was never meant to be a mere repetition, or an obtaining of personal needs. It carries us further, even to the turning of the battle in other lives.

On the *Thursday* morning, the Rev. J. Rhys Davies uttered a strong powerful word about preaching the Gospel of the Cross and that too, with the passion of the Cross within the messenger. In the delivery of his message his hearers were led to wish for him an auditorium filled with all the preachers of the land. He said that the *subject matter* of all preaching is the Atoning Gospel of our Lord Jesus Christ, and there is no other "preaching" from the Biblical point of view. While there are many "religions" and many "truths" in the world, *there is only one Gospel* provided for the salvation of men. Every person who preaches it is in need of three things. (1) A vision; (2) A mission; and (3) a passion. Two of them only will not do. The preacher is bound to see, to know and to feel, as there is no efficient preaching without them.

In the N.T. ministries *there is no room for a priest*, only for prophets, preachers and heralds, men who have seen the Lord. For this there must be vision. Vision made Moses, vision made Isaiah, and vision makes the Christian prophet who declares the grace of Christ. The vision of the Lord is glorious, the vision of one's self is humbling, and the vision of the world despairing. Only as we get the first, can the second be changed and the third be made hopeful.

The mission of the preacher is in the message of the Cross, given to Paul "by the revelation of Jesus Christ," and given to us by the enlightenment and experience of the Holy Spirit. That Gospel is that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." The preacher should be able to say "He hath committed unto me the ministry of reconciliation." With such a Gospel, there must be specially anointed preachers, from God, to men, through men. The world is still lost and in need of the Gospel, with its promise of a new character for sinners, and a new type of man with a new aim. The one great Christian order for the propagation of the Gospel in the world is the "preacher" order, ordained in heaven, whose aim is to get at the consciences of men.

The passion of Paul is expressed in his determination: "I determined to know nothing among men save Jesus Christ, and Him crucified." One degree of temperature makes all the difference between the engine standing on the rails, or running 60 miles an hour, and one degree of Divine passion makes all the difference with the preacher, whether he is a stationary man or a moving man, driven by soul-winning passion.

The last of the ministerial series of noon gatherings was enriched on *Friday*, by the presence and ministry of Dr. F. E. Marsh. He had been to the Metropolis since Tuesday, to address the London City Missionaries, but returned to address this meeting on the Cross in relation to the Lord's Return. He said that there is no truth in the Bible that is not related to the Lord's coming, all is associated with Christ in His Atonement, and Christ in His Return.



THE four afternoon meetings of the Conference were set apart for the consideration of the "world-outlook" of the believer from the standpoint of the Throne of God, for the purpose of prayer for "all saints" and "all nations." On the *Tuesday* afternoon, after the Rev. Joseph Ellison of Leicester had opened the subject with an address on "The Enthroned Christ,"\* Mrs Penn-Lewis said that a clear knowledge of Christ's enthronement was a necessity to universal prayer. The royal priesthood to which reference has been made involves intercession and kingship. To-day it is obvious that the battle is over "government." *Human governments are failing.* The need is formulating for a Dictator, endued with Satanic power, who shall take the headship of the world. As those who are joined to Christ, we are destined eventually to reign with Him. "If we suffer with Him, we shall reign with Him." In our training for prayer, we learn first how to pray for ourselves, then for the family, then for the church, until our horizon widens to the nation and the nations.

The *Hon. Secretary of the Industrial Prayer Bond*, then urged that prayer should descend from the top, that is, the Throne, and proceed to the bottom by treading on serpents and scorpions. All saints are influenced by the cosmic conditions under which they live, but it is from the "heavenly places" that they can govern. The power to reign is possessed by faith. God has also seated us there in Christ, that we may pray. The speaker gave some striking illustrations of the way in which prayer had prevailed over certain decisions of trade unions in the land, and said that there are 100 praying men, in seventeen different Unions, who make it their special business by prayer to safeguard the country in the times of industrial crises.

Mr. J. C. Williams said that the power of prayer depends in great measure upon the position we occupy. From our rightful place with Christ we can look over the moral state of the whole world with the views of the Lord Himself. As partakers of the Divine nature we are to be co-workers with God. He never strikes a man blind in order to work with Him. He came to open eyes already blind, that they may see as He sees, and co-operate with Him in saving the world from the perils which He sees. The redeemed ones are associated by saving grace in saving work. It was no ideal when God gave to Adam dominion over all earthly things. The regenerated man is born of God in order to have dominion, that he might become a king and a priest, to rule and to intercede. Such power and privilege can never safely be given but to a selfless man.

#### The Perilous Times. (Wednesday)

The *Wednesday* afternoon meeting continued the "World-outlook from the Throne of God," and it was a long range perspective from the zenith to the nadir, where "the perilous times" are pending, imperilled by its "doctrines of demons." Mrs. Penn-Lewis described the apostacy of to-day by reading 2 Tim. iii., showing the fallen Adam nature in its full development and manifestation. She analysed the "doctrines of demons" by reading 1 Tim. iv. 1, where the Holy Spirit warns us against them. Certainly the apostacy is a falling away from the truth, which implies that the fallen ones were once in the truth and professed it. It is now spreading over the world like a pestilence. "Teaching spirits" are in it and behind it. Then one of the most recent developments of the workings of the powers of darkness may be described under the term "soul-force," which is power originated and developed from the source of the "soul," for the bringing about of various results which men have hitherto believed accomplished by Divine power alone. The danger at present to the Christian lies in the possible development and the using of psychic forces, under the impression that they are from the Holy Spirit.

Anticipated addresses for *Thursday* afternoon led the Convener to call the meeting 15 minutes before the scheduled time, when there was a full attendance of a deeply interested Conference, for the addresses of the speakers were far-reaching in their importance to the whole Church, and were like the utterances of statesmen who grapple with world problems.

#### The Menace of Communism. (Thursday)

The brother known to *Overcomer* readers as a "Christian Trade Union Official," set forth some of the dangers in the menace of Communism both to the Church and to the world. He was careful to emphasize that his presence in such Conferences as the one in which we were gathered did not mean that he was there to obtain in any degree "support" for any political party or for any industrial section of the nation. He was "trade unionist," it is true, but he stood among them as a fellow-citizen of heaven, with the one burden to obtain *understanding prayer* for the menace of the hour, arising from forces which he was persuaded were in motion by the powers of darkness. Men were talking to-day of the "group mind," and the understanding of this was now becoming universal. To-day men are thinking alike in "groups" or sections. They are doing that to some degree in the Church, but there the members and leaders hinder the exercise of the power of united action by the party spirit within their ranks. The purpose of the "group mind" within the Church should be to *get the Gospel into the world*, and to lead men to accept it. The "group mind" in the world is under Satan's power, and is so concretely organized as to prevent the world from getting the Gospel. In times of riot and trouble, the "group mind" will do things which the individual would not do. That is a primary evidence that it is under Satanic power. The danger of the "group mind" lies in the fact that it produces conditions favourable to the working of the Evil One.

The greatest mass movement to-day is Communism. The modern use of the term is not a proper interpretation of its meaning. Yet even here as Christians, we "wrestle not against flesh and blood." We want every Communist saved, and thank God, *some of them are being saved.* We are against the *system*, because it is a Satanic system. The speaker said he had been to a Communist Conference, and could justify the description given of it by a newspaper correspondent, who said that the atmosphere of the place seemed "chock full of evil." He did not say "evil spirits," but perhaps his testimony is the better to us on that account.

Another strange fact is attached to Communism, viz.: it is leaning favourably to Mohammedanism. *The libraries of Communists are supplied with Mohammedan literature.* They read the Koran. If they have a tendency to any religion at all, that is it. This is in line with God's Prophetic Word. Just as Christ came to be the Saviour of the world so the Antichrist will come to be its destroyer. The former is the incarnation of God, the latter will be the embodiment of Satan. His type are found in Nebuchadnezzar, in Napoleon, in Lenin and in Trotsky perhaps. Communism is a system which can produce exactly the characteristics necessary to Antichrist. There you have the marks of the Beast of Rev. 13, where it is stated that only those who have his mark shall buy or sell. Psychology is fully understood by these men. *By psychic power they understand how to get and keep the crowd, and through it they intend to rush it at the right moment into riot and into revolution.*

What are we to do? Form "anti-societies"? No! Put into practice what we have learned about prayer. It is no use talking about "prayer warfare" if we do not practice it. By prayer, united prayer, we can place in opposition to the "group mind" energized by Satan, the "mind of Christ" as inwrought to His believing children, in prayer to God to overthrow the work of the enemy.

#### A Standard Raised. (Friday)

"The standard raised against the foe by the Spirit of God" was the triumphant theme of the last afternoon meeting of this series on Friday. A glimpse was also taken into the working of God among the nations of to-day, as well as the final victory assured to the Captain of our Salvation who cried "It is accomplished" at Calvary.

Mrs. J. Gordon Logan gave many reasons for the "Need of prayer for Egypt." She punctuated five points about the religion of that land: (1) Mohammedanism is mighty in its extent. It covers the world except for Japan and Korea, all lands have a Mohammedan problem.

\* This will be given in our October number.



(2) It is mighty in its activities. (3) It is a terrible menace, with its hatred of Great Britain, in India, Palestine and other lands. God has restrained these forces of darkness in answer to prayer. (4) This religion is mighty in its bitter hatred to the Cross of our Lord Jesus Christ. A little child in Egypt will take the image of the Cross and trample it under foot. This great religion defies our Lord. (5) God wants reinforcements for His Army.

Madame Brunel (Metz) asked for prayer for FRANCE. She explained in some measure the reasons for the actions of France at the present time, among which she named a spirit of fear of great mass movements which France saw might lead to revolution. The only thing that can save France from the latter is a revival of spiritual faith in Christ, and the experience that will lead to this is an endowment of power from on high for all evangelical workers, in the Baptism of the Holy Ghost. The speaker also spoke a word about the good work of Mr. Henry Johnson in France, and also delivered a message from him.

The Rev. J. P. Harrison, of Dublin, gave information to the Conference to enable its friends to pray for IRELAND. (1) God hears our praises just as much as He hears our prayers, and we want to thank Him for the evidences that the Roman Catholic Church is going the same way in Ireland as it has in France. (2) There is no future in the South of Ireland for Protestants, and that too, notwithstanding what has been said about the R.C. Church. (3) The devil is always defeating himself. The wonderful retributive justice of God is seen in recent events. How did

## SECTION IV.

## Power for Service and Warfare.

## The Evening Meetings.

THE evening meetings were of the most practical sort. All theory and theorizing were studiously avoided. Power for service, for warfare, for personal victory, and the need of reliance upon the Holy Spirit in the endowment of power—such was the wide field of vital interest covered during the four important evening meetings.

### The Cross and Missions. (Tuesday.)

Rev. A. E. Calver (Plymouth) gave the first address on "The power of the two-fold message of the Cross, so far as missions are concerned." That message, he said, is the logical sequence of the new birth. The Cross is the sphere of power. As we yield again to the power of God as centred there, we are taken into the process of crucifixion. Deeper down still, through the process of death. Thence we go forth as those who have had a second liberation. That two-fold message is also the corrective to any acceptance of error the children of God may entertain. For practical purposes in the working of missions, this message has tremendous power. There you stand at the centre of things. We must get there first, before we can lead others into it.

Rev. George Litchfield (Brighton) narrated how he was brought experimentally into the death-position by his old and greatly honoured friend, the late Dr. Andrew Murray. Theologically he had known it for years, but experimentally not so. He said, "He argued the point with me, especially on the matter of reckoning myself dead to sin. I told him I never was so much alive as to-day! Ah, he said, brother, it is not that sin is dead. If you will do the reckoning, God will make it true." "Then," said the speaker, "I did the reckoning, and it seemed as if I had left my old life behind me."

Mrs. Penn-Lewis followed, and suggested the necessity of getting down before God, so that this experience might be made real to all. Time is needed to pass from the theoretical to the actual. We too should be discontented with anything short of reality. With this in view, she returned to her morning message. The ground covered then was outlined, and again she asked her hearers, "How deep shall the death of Christ go into us?" Shall it remain as a mere sound of words? We have died to sin that we should not be slaves to sin. Are we fully free. How deep shall it go? Deeper! Deeper! Deeper!

Then followed a time of silence, of bowing before God in prayer, for the facing of a series of heart-searching questions, to help all to go into death, to be willing for all fleshly activity to abide there—questions

Michael Collins meet his death? In the way he brought others to death, and on the very spot where he began his work of ambush.

Rev. S. J. Nabney, also from Ireland, corroborated these things, but interpreted the needs of that unhappy land from another point of view. He did so as to the evil of the Confessional, of the "tabernacle of the Host," and in the worship of the saints. If you pray for that people, then pray against these psychic forces. In Roman Catholicism you have the exact opposite and counterpart of what is found in spiritual religion. We worship the Lord on the Throne, but in every R.C. Church there is a "presence" in the atmosphere, a real presence, and a power inexorable over the people. They believe that Christ is in that atmosphere in every church in the land. Few of them know how to pray to Jesus Christ on the Throne, and if they do not pray to Him, they pray to a counterfeit of Him.

Rev. H. C. Morton spoke on "The Standard of the Cross in Great Britain," especially in connection with the Wesley Bible Union, and other Unions like it, that stand firmly against the current of unbelief in the ministerial modernism of to-day. He told how the atmosphere of it is being manufactured in the ministerial Colleges, and from them it spreads all over the land. He called for steadfast devotion to God's Word, and for grateful love to express itself in constant devotion to our Lord Jesus Christ, our blessed Lord and Redeemer. The ringing of the tea bell made it necessary for Mr. Morton to close his message much sooner than his hearers desired. It was a joy to have his continued fellowship in the Conference circles during his stay at The Hayes.

which the waiting souls must answer alone to God.

### The Work of the Holy Spirit. (Wednesday.)

On Wednesday evening the Rev. E. L. Hamilton expounded the secret source of power for service by calling attention to the New Testament difference between the *sealing* of the Spirit, the *baptism* of the Spirit, the *anointing* of the Spirit, and the *filling* of the Spirit. As to the first, it is God the Father Who seals the Christian, and the Holy Spirit is the Seal. As to the second, Matt. iii. 10-12 makes clear to us that it is Jesus Christ Who baptizes with Holy Spirit. The Spirit of God is the Administrator of the death of Christ. To get the deeper teaching on this we turn to Rom. vi. 3, "Baptized into His death . . . . we shall be also in the likeness of His resurrection." It is one thing to have the operation of the Spirit, and another to receive the Operator Himself. Then we read in 2 Cor. i. 21 of the anointing of the Spirit. Here it is God Who anoints and by it He sets us apart and equips us for service.

In Acts ii. 4, we read, "They were all filled with the Holy Ghost." The Spirit is the Filler. God seals and anoints, Jesus Christ baptizes, and the Holy Spirit fills. He fills with power for service, with power to live the Christian life; fills out of the fulness which is in Christ, with the life and love of Christ, with joy, peace and long-suffering.

Mrs. Penn-Lewis said we need the Holy Spirit to make the Word of the Cross real to us. Then too, we may know the inworking and indwelling of the Spirit, but not what it is to be *immersed in Him*, to be in Him as an atmosphere, surrounded by the Spirit, encompassed by Him. Fire! Yes, that is what we need. It is still true that Jesus Christ baptizes with the fiery Holy Ghost. Death is negative, fire is positive energy. He burns, looses the bonds, liberates. He enshrines Himself in the human spirit, He cleanses from all filthiness of flesh and spirit, He severs between soul and spirit. He seeks to possess all regenerated souls, and to use them as His channel of communication. Do not be satisfied with a little—you surrendered last night and placed all on the altar, now let the fire come to burn up the sacrifice.

A solemn bowing down before God followed. At first silence reigned, then a long quiet series of sentence prayers of real heart cries for heart cleansing, for Spirit burning and consuming, and for rich infillings of power. It was long after 10 o'clock before the solemn assembly separated, only to enable many to get apart for the further revelation of the will and way of God.

### The Anointing of the Spirit. (Thursday.)

On Thursday evening the Rev. Arthur Harries (Cardiff) addressed the Conference upon the words, "*Upon man's flesh it shall not be poured*" (Ex. 30:32). The anointing oil of the high priestly ordinance in the O.T. anticipates the anointing of the Spirit in the N.T. That anointing, God says, cannot fall upon the old Adam creation, whatever it may be, whether cultured or vulgar, refined or debased, improved or degraded. The Holy Ghost will not come upon the *flesh*. Why not? (1) The mind of the flesh is death. It may be well-informed, intelligent, possessed of all the brilliancy of the world's ideas, versed in its systems of education, yet it is *flesh*. (2) It is enmity against God, positively hostile. (3) It is not subject to the law of God, not under His dominion, His government, therefore He cannot pour out His Spirit upon it. (4) "They that are in the flesh cannot please God," therefore He has only one thing for it, and that is to put it to death, so that there may be a new life in the spirit. (Rom. viii.)

The Rev. Edward Parker (Leeds) told how there had been a longing in his own heart all the day that neither he himself, nor any others, should go home from the Conference without receiving that which God meant us to have. We need the liberation of our spirits. It means so much. All day I have prayed, he said, that nothing should come to dim last night's meeting, and take my burden out until it is fully met. . . . It would be tragic if God brought us here, and we returned without our heart's longing being satisfied. Whatever the liberation of spirit and anointing of the Holy One may mean, that is our need tonight.

Mr. George Fox, a minister of the Society of Friends, then rose to remind the Conference that of a deliberate, set purpose, our Lord "*made Himself of no reputation.*" "He is every day bringing me up to places where I must do the same, and where I am thrust out, and wholly launched upon Him. If I know anything of the leadings of the Holy Spirit, it is that He will have us recognize continually that we are helpless, and not only recognize it, but *confess it before our fellow-men*. There is a hunger abroad to-day that there has not been for a generation. If there is anything hindering you, as between you and perishing souls, let it go. Is it 'uniform'? Let it go. All the power of the Holy Ghost is available to you, but it must be that you make yourself of no reputation . . . ." "Stand always," said George Fox, "in that which crucifies the flesh." "The Lord bring us to where the last cling to reputation is wrung from our hearts!" Many cries of "Amen" followed Mr. Fox's remarks.

Mrs. Penn-Lewis, following, said, "I think that after these words we should get down to our knees, and take the position God holds for us. Christ made Himself of no reputation, and that step has to be taken by us. Are you willing to have no reputation, willing to break down before your people in order to come into Divine accord with those around you? Are you conscious of your need of an endowment of power? Willing to become unpopular? To sacrifice everything? Willing to trust God for and in everything? These and other questions were audibly answered with "Yes," and then in response to an intimation that if any desired to come forward to dedicate themselves to God for the deepest work of His Spirit, workers crowded all available areas around the platform and far down the gangways, for full surrender, full acceptance, and full faith. When the first silence was broken and heart supplication began, the sight rather than the sound of revival was in evidence. Sentence prayers arose from every part of the audience. In 30 minutes there were 80 audible prayers offered, some singly, others in twos and threes, and more, until a holy awe came upon all as they realized the Presence of God in the stillness and quietness of the solemnity of such a holy convocation. Then with united voices a triumphant and well-known verse of a hymn was repeated:

The Cross now covers my sin,  
The past is under the Blood,  
I'm trusting in Jesus for all,  
My will is the will of my God.

To very many souls the altar service registered one of the spiritual

crises of a life-time. It could not be otherwise. Some would enter into possession of a rich and formative endowment of power, that will initiate them into effective service, if the Lord tarries in the heavens.

### The Praise and Testimony Meeting. (Friday)

The Friday night meeting was a crowning one, a real time of rejoicing and testimony.

Referring to the solemn climax of the Thursday night meeting, Mrs. Penn-Lewis gave a few words of help to those who had taken definite steps with God. No souls could deal with God like that without results, but these would vary according to the stage they had reached beforehand. Just as in conversion, there are antecedents which affect the crisis, so also in seeking for the endowment of power. In the former, when one has deeply dealt with sin, he is just as deeply made a new man in a new birth, but where there is simply *light*, and a receiving of the gift of eternal life by an act of choice it sometimes takes a long time for the new birth to be blessedly realized. Deep conviction of sin leads to a radical work of the regenerating Spirit of God, and it is a healthier start for the Christian life. It is just the same in receiving the Holy Spirit. In some God may have previously led the soul to the point of desperation, where there is, so to speak, only a thread to snap, and then the flood-tide of the Spirit comes in. The primary thing for all who yielded to God the night before, and received the Spirit by faith, was that *they should not go back on anything they said to God*. Never mind what happens, or if there is not a trace of anything happening, just keep to what you told the Lord, as recorded in heaven, and He will work it out in His own way.

Then followed a remarkable meeting, marvellously under the restraining of the Holy Spirit, and yet throbbing with a force of life which is indescribable. The testimonies were so rich and full in expression, that the meeting extended near to eleven o'clock, and it must have been after midnight when some of the members of the Conference retired for the night.

For the purposes of group testimony, various companies rose together to bear witness to their thanksgiving for the blessings of the Conference. There were eight of them from the unhappy land of Ireland, twenty from Wales, several from France, and a large number from widely separated areas in England and Scotland.

The Rev. J. P. Harrison, of Dublin, and Rev. S. J. Nabney, spoke for Ireland and her needs; the Welsh company sang in Welsh "*Dyma Gariad*" ("I love Jesus.") Madame Brunel spoke for France, and greatly desired prayer for that land. Mr. J. C. Williams, speaking in the interests of Russia, said his last word to them was "*Little children, love one another.*" The world is a loser through Christian controversy. "Because I have seen something of the sufferings of men," he said, "I never loved humanity more than I do now. Degraded men have haunted my dreams, my heart has been torn, my eyes wet with tears, when Russian refugees have fallen on the ground and kissed my boots. Out of the love of God in my heart has sprung a great hatred against the power of darkness in this world. If this fight is conducted in the flesh, it will fail. It must be the outcome of the love of God shed abroad in our hearts by the Holy Ghost. Out of love springs the flower of hope, and the grasp of power, therefore, little children, love one another."

Then the members of the Ministers' Prayer Bond rose in a body to give thanks to God, and speaking for them as chairman of the Bond, the Rev. J. Rhys Davies said it was the most remarkable Conference he had ever attended. He would never forget it. The best things are costly, but let us go in for the costly life, for the greatest and best God can give, and for the greatest and best we can give to Him.

There was not time on Saturday morning for any meeting save that around the breakfast table, where appreciation was expressed of all the kind services of those who had contributed to the Conference, including the members of the Staff at The Hayes, who had so graciously supplied our physical comforts. Mr. J. C. Williams conducted family prayers, read the Scriptures, and commended all to God, and to the Word of His Grace, which "is able to build them up and give them an inheritance among the sanctified."

VERAX.

## "The Son can do nothing of Himself."

Some further light on "Soul Force."

WE may define the meaning of "soul force" as that which has its origin in the soul, and "spirit force" as that which has its origin in the spirit. The soul is the medium for the outworking of both. Soul-force is manifested through the faculties of the soul, and spirit-force is manifested through the faculties of the spirit likewise. Let me try to explain it crudely thus. Draw three sections, one above the other, and mark the top one "spirit," the centre one "soul," and the lowest one "body." Then draw an arrow passing down from the "spirit" into the soul, and then outward. This suggests the Holy Spirit in the human spirit, passing down and out through the faculties of the soul. Or draw an arrow going up from the "body" section into the soul, and out through the faculties of the soul. In the first you have spirit-force coming from God energizing the soul—and in the second you have "soul-force," or power arising from the flesh into the soul and out. You see therefore how the "soul," as the central compartment, is the medium for both "spirit" and "soul" force, and you can only tell which is which by its fruits.

I have said that "soul-force" as soul-force, has its origin in the soul. More correctly, it rises from the body or animal life—this the Bible calls "flesh." There are great discoveries at the present time of latent powers in the "soul," such as our fathers never dreamed of. They have their origin in "flesh" and not "spirit," even though they do not appear so, for the "soul" is under the power of the flesh, until the regenerated spirit rules by the power of the Holy Spirit dwelling within. He desires to control and use the soul faculties. For instance, either the mind—one of the faculties of the soul—is energized and animated by soul-force, or it is entirely renewed by the Holy Spirit, and energized and animated by Him through the human spirit.

The danger to-day is the counterfeit in the soul-realm of everything in the spiritual realm. Through ignorance there has been a developing and using of these psychic forces, thinking them to be spiritual. But the word spoken by Christ is the test. He said, "It is the Spirit that quickeneth." *Only that which comes from the Holy Spirit through your spirit, has its origin in God.* The latent powers of the soul are not Divine—though some think they are. For example, I have read that some say "Divine Healing" comes from healing power in the soul, developed by those who have it. I know of one said to have the "gift of healing," who smells of smoke and liquor even when laying on hands. But this is not the true Divine Healing, which must come from God in the spirit.

In connection with certain spiritual manifestations, there have been used methods to bring these about that synchronize with the methods of mesmerism, and thus counterfeits have broken into the spiritual life of the Church. In other cases believers have had a wonderful influx of the Holy Spirit into their human spirit, and then through ignorance, they have developed the psychic power latent in the human frame, e.g., if a chorus is sung over and over again, a meeting can be brought into a psychic condition, when it becomes incapable of thinking, or of any decisive action of the will. There is a flood-tide of psychic force in the world to-day, and the demons are riding in on it, to carry out their plans and purposes. *"It is the Spirit that quickeneth, the flesh*

\* An address at Swanwick. It is specially given here as describing in more simple language the distinction between "soul" and "spirit" referred to in previous articles.

profiteth nothing." Every one of us is governed either by the Holy Spirit in all service—preaching, teaching, working—or by the other, the psychic force of which we speak. Dr. Andrew Murray says that the soul is dominated, and animated by the "flesh" until after regeneration, which commences in the spirit. It is the *spirit* that is regenerated—"a new spirit will I give you." Fausett says that the spirit is the shrine where the Holy Ghost dwells, and it is the organ through which He works. When He comes in and renews the spirit and dwells there, then He renews the mind, and gains control over the faculties. As we walk in the Spirit, and fulfil the conditions of His working, we become "spiritual" in all our actions. Everything touched will then have a spiritual stamp, every faculty will be changed, quickened, uplifted. The believer is then a "new man," and not only a new man, but one who has the life of God in his spirit. All foggy thinking, all confusion of thought, passes away, and the mind becomes crystal clear. *"The flesh profiteth nothing."* How true it is in spiritual, work. If it is animated by the flesh life of the soul there is no fruit. Toil as you may—no fruit! The reason is that it is "soul," energized by the life of nature, and therefore it "profits nothing." Vast toil and little fruitage! It is quite a fair exegesis of these words to say that if the "flesh" profits nothing, soul-force also profits nothing.

Let us look at some passages in John's Gospel, and note the Lord's words about His own attitude as to reliance upon Himself and His own "powers"—which in His case were sinless powers. Our Lord had spoken about "eating His flesh" and "drinking His blood" (John vi. 53-58), and His disciples said it was a "hard saying." It was in connection with the apprehension of spiritual truth that the Lord said these words. They have been materialized by an apostate Christendom in such a way that it is manifestly true that "the flesh profiteth nothing."

Dr. Andrew Murray points out the danger which lies in the activities of the soul principally in the religious life—and he shows the absolute necessity of being brought into helplessness before God, so that He may lead us by His Spirit. How marvellous to read that the Lord said *"The Son can do nothing of Himself."* In no case did He originate His own activities. He did, He said, just what He saw the Father do—"the Father dwelling in Me doeth His works." There should be in our measure, a continuous waiting upon Him for every step taken, until one can see what is from Him, and what originates in ourselves, and then we may know the co-working of God in all our words and work.

Jesus said again, "As I hear, I judge." "I receive not honour from men" (John vi. 38). "I came not to do Mine own will," "I seek not Mine own glory." That was the position He took. It is the position we are to take, that of entire dependance upon God. Again the Lord says, "A man can receive *nothing* except it be given him from above" (John iii. 27); "No man can come to Me except the Father draw him" (John vi. 44).

Our danger to-day, as I have said, is the development of the psychic by believers, in ignorance of its existence. There is also great peril in the world through the widespread teaching on psychology. Children are now to be saved from their "weaknesses" by psychic means. Soon

there will be no place for conviction of sin, for conversion, for regeneration. Even children of God need to be careful lest they take a "psychological" view of themselves, and whilst trusting God on the one hand, become so occupied with the "laws" of spirit, soul and body, as to practically forget reliance upon the Holy Spirit Himself, Whose office it is to take of the things of Christ and reveal them to us. In the huge movements of to-day there is a great amount of psychic power. If those who have to do with the movements *preached the Cross* more fully, there would be more probability of true power in them. I have just received a letter from abroad concerning a great healing movement, and the writer says, "It is all a dead failure. There are thousands upon thousands who have come, but it is failure, and what can you expect if the leader who lays hands on others smokes, and drinks whiskey!"

Let me close with a few points in which "soul-force" can be a danger in the Christian life. There can be "soul-force" in relation to the will. The Lord liberates the will, and energizes it, but it must be energized by the Spirit and not by the flesh. There is a danger of soul-force in *will-prayer*. There can be a bringing of will power to bear upon another person, but it is soul-force energizing the will. In ignorance of this danger, some believers project the mind on to the person they are praying for, and say that that person "shall" do this or that. We should be careful never to pray out *toward* any person, but upward in a prayer directed to God. "Focussed" prayer does not mean focussing your prayer *upon* a person, to restrain them from doing this or that. Every prayer should be directed Godward, and should never be a telling the Lord what to do for somebody else. We may pray that God will direct them what to do, but we ought not to say that they "must" do what *we think* is God's will they should do. We are members of one Body, but we are each of us responsible to God only, and before Him we must stand or fall.

Then there is the psychic in *worship*. The Lord said "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." What means then all the cultivation of the sensuous in the churches? Why do

some people, living a worldly life all the week, become so happy because they have gone to church on the Sunday? Is it not that through the music and other influences, they have been made happy and comforted. They have been soothed, and, so to speak, confirmed in their state, *but have they been truly convicted of sin and regenerated?* Is it wrong to have music? Not at all. There is a worship of God in song. But think of the psychic elements in the worship of the Roman Catholic churches! Dr. Andrew Murray points out that the ordinary activities of the soul intrude into worship. He adds that people little think that one reason why they do not get victory over some sin, is because they yield to the soul life in the religious part of them. They yield to self (flesh) in their *worship*, and thus keep alive and active that fleshly sin, fed from a quarter they little suspect. They think they have done with the "flesh," and cannot understand why these things remain. The strength of the "sin" lies in the activity of the soul in its worship of God. It is "flesh" under cover of the religious life. What must be dealt with first is our approach to God. He must be worshipped in spirit and in truth, *"for the Father seeketh such to worship Him."*

The present danger of the *spiritual* believer is the danger of soul-force. There are currents of thought sweeping in all directions. Many are caught in them, and are not on guard against such currents. You can cut yourself off from them absolutely, by taking your place in the death of Christ, and asking that it shall come between you and all the atmospheric forces that are abroad at this time.

Let us ask ourselves whether our minds have been really renewed? Are they illuminated and energized by the Spirit of God. Or have we only the mind of the natural man? The Rationalism of to-day is not going to be dealt with by intellectual arguments, but *by spiritual power, and by prayer*. Let us pray that the Lord will teach us how to live and walk after the Spirit. With a renewed mind you will learn to discern the difference between soul and spirit. "For the Word of God is quick and powerful . . . dividing between soul and spirit," so that this soul life is dealt with at the Cross, and we become spiritual.

*Mind*

### *A Prayer for the Purification of the Mind.*

**L**ET the Church of God cry out aloud to The One sitting at the purification furnace.<sup>1</sup>

"O, Purifier of wretched man, and the Giver of irreproachable holiness, take away from me all the dross of my evil thoughts of Thee. Remove such thoughts as lead to an evil expectation of Thee, and leave naught but a sevenfold tested creed: such beliefs as no power of hell can shake, remove or destroy.

Not only fill me with thoughts of Thee, but let me be so filled with the *correct* ones, such as cause the ones living in Thy light to utter thanks to Thee, and their Amen to my words confirm me in my establishment in the truth.

Let my doctrines be only such as proceed from a life of absolute justice. And if a thought—a misleading thought—issue forth from my evil nature, then be Thy light so great as to not leave me in darkness of it. Let it be revealed and slain.

Let me be not so vile as to use the power of the new life to uphold the doctrines which come out of the evil nature. Not only let my evil nature be put to death,<sup>2</sup> but also all the evil thoughts that from it arise.

Remove my carnal and devilish wisdom,<sup>3</sup> cast down the vain imaginations of my heart,<sup>4</sup> and let the peaceable wisdom from on high dominate my actions.<sup>5</sup>

Let not my thoughts disturb the peace of Thy Church, in causing

schism, quarrels and division unbearable to Thee, and detrimental to the sanctity and awfulness<sup>6</sup> of Thy living Church.

Unite all that differ; bind up the wounded in expectation, and who are disappointed with the world; gather to the fold the straying, and content them with Thy pastures and care.

No longer let lies and ignorance of Thee lead astray and divide Thy Church.

Let Thy Church not only walk in the light, but make it light in Thee, Let all its members walk in sweet fellowship with Thee, and with one another

Let deception be no more,<sup>7</sup> and the whole world be one in Thy great Light. O Light of the World shine so that no darkness may abide on earth.<sup>8</sup>

I crave thus for myself and for the Church.

In Jesu's Name I ask it. Amen.

E.R.

"**A**ND be not conformed to the fashion of this world, but be transformed by the RENEWING OF YOUR MIND . . . I warn every man among you not to think of himself more highly than he ought to think, but to seek a sober mind . . . Rom. xii. 1-3 (Conybeare).

<sup>1</sup> Mal. iii. 3. <sup>2</sup> Rom. vi. 6. <sup>3</sup> James iii. 15. <sup>4</sup> Gen. vi. 5; 2 Cor. x. 5. <sup>5</sup> Eph. vi. 15. <sup>6</sup> Isa. vi. 4. <sup>7</sup> Rev. xii. 9. <sup>8</sup> Matt. v. 16.

# The War of the Ages.

## Satan's bid for the control of the believer's mind.

THE mind of man is the centre of his being. Through the is placed in touch with the rest of his fellows. His consciousness of God is by its aid, as "the vehicle for the Spirit of God" (*Overcomer*, 1921, pp. 53), so "The mind of the Christian is the strategic centre of the 'War on the Saints.'" The aspect of the "war" as touching the individual is fully dealt with in "The Battle for the Mind,"\* but there is another view of the "war" which makes it necessary to notice the increase of the "group" mind. Mankind of to-day is more than ever before organized in groups. Psychology has taken up the study of "the group mind," and "crowd thought" is taking the place of individual thought. In the train, or wherever men are collected in crowds, you will quickly notice the different "groups," each with its "mind" so clearly apparent, as to almost make it a personality. For the possession of this "personality" of the group, Satan "wars," and it is not accidental that St. Paul gives us an object lesson in his dealings with the Corinthian Church. His letter is written to the "group" of Christians forming the Assembly at Corinth. He states that he has learned with sorrow of the existence of at least three "groups" in their midst. "I have been informed," he writes, "that party feeling exists among you. I mean this, that every one of you says, I follow Paul, I Apollos, or I Kephas, or I Christ." (1 Cor. i. 11-12, Westcott.) Here in the Church which was part of "The Body of Christ," have arisen at least three distinct and different "groups," each with a distinct "Mind." Let us briefly look at them.

### 1. "I follow Paul."

Paul had taught them the plain Gospel, of the existence of sin, of the universality of its possession of mankind, of the Cross as the only way of deliverance from it, "I . . . determined to know nothing among you, but Jesus Christ and Him crucified." It must have cheered his heart a little to know that a few at least stood by him, although they possibly merely used his name as the centre around which to rally, and his "teaching" as the theme of their arguments with the other "groups." Paul, at any rate, does not place them in any better position because they followed him!

### 2. "I follow Apollos."

This Teacher, who was thus placed at the head of a "group," and it must be noted that he does not appear to have been desirous of the position, had been taught by Priscilla and Aquila at Ephesus (Acts 18) "more carefully" the truths of the Gospel of Christ. He was a very eloquent, fearless debater, and "taught carefully the facts about Jesus." Especially did he prove the Messiahship of Jesus. This intellectual, reasoning method of instruction captivated the Corinthians, and they became "puffed up with knowledge" of perfectly legitimate truths, stressed to the exclusion of the Gospel of the Cross of Christ, thus making it of no effect.

### 3. "I of Cephas."

Others had come armed with letters of introduction from the Apostles and sought to set up the authority of the Chief of them, Cephas. They probably said quite openly, that Paul was an apostate Jew, and had no right to call himself an Apostle. They sought to establish the authority of the

\*See Book List inside cover.

Jewish section of the Church, and insisted upon the law of Moses being kept. This presentation of a Jewish Church, merely meant a reformation of the existing "synagogues," and such a Church was acceptable to many of the people, and would have met with little opposition from the Authorities. But the "Group" who followed them became "legalists" and made again, the Cross of no effect.

The result of these "groups" was the development of factions, strife, and disorders amounting to open sin, in their midst. The individual minds had formed into the "group personality." The "Group minds" had become the "strongholds" in possession of the enemy. The outstanding feature of them is that they had been captured by means of MEN WITH HONEST MOTIVES, TEACHING WHICH WAS TRUTH, AND WITH SCRIPTURAL AUTHORITY FOR THEIR MESSAGES. Satan has revealed himself as "the Angel of light." Paul therefore seeks "to overthrow the REASONINGS of the disputer, and to pull down the lofty bulwarks that have raised themselves against the knowledge of God" in the "group" (2 Cor. x. 24, Conybeare). He launches an attack upon Satan in the minds of the "groups."

To-day, we are faced with the fact of a divided Church, "groups" who say, "I follow Zenos, I am of Eichorn, I agree with Driver," etc., and revolutionary theories are openly taught to our young people, all causing the formation of various "group minds." What shall we do? Shall we retire from the field, and leave it in possession of the enemy? Never! Where there is one faithful "mind" brought into harmony with the mind of Christ, the tendency of other "minds" is to attach themselves to it. The Prophet thought he was alone in Israel, but he was shewn he was not. If we appear to be "alone" in a Church, and we are in union with Christ in His mind and Spirit, then we are not alone. The very fact of our "standing" for the finished work of Calvary, and the up-lifting of the blessed truth of a Church united to Him in the Heavenly places, will enable the Holy Spirit to create in mankind the "group mind" of the true "Group"—the Church which is His Body.

W.E.C.

## What saith the Scriptures?

### The "Group Mind" in the Church of Christ.

"I exhort you, brethren, by the name of the Lord Jesus Christ, to shun disputes, and have no division among you, but to be knit together in the same mind, and the same judgment." 1 Cor. i. 10. (C.H.)

### Paul's fear for the Church at Corinth.

"I fear to find you full of strife, jealousies, passions, intrigues, slanderings, backbitings, vaunting . . ." 2 Cor. xii. 20.

### Whence comes "parties" in the Church.

"Now the works of the Flesh are manifest . . . intrigues, divisions, sectarian parties. Gal. v. 19-21. (Conybeare).

### How to keep the "Group Mind" of the Church unbroken.

"Do nothing in a spirit of intrigue or vanity, but in lowliness of mind let each account others above himself. Seek not your private ends alone, but let every man seek likewise his neighbour's good . . ." Phil. ii. 3, 4, C.H.

See Phil. i. 17 (C.H.) describing a "spirit of intrigue" (the noun means selfish party 'intrigue'—ulterior motives), in the preaching of the Gospel.



## The Word of Witness.

### Attacks of "Epilepsy."

The following remarkable testimony is here given to show how the children of God may personally be used in the deliverance of their loved ones from the enemy's power, instead of thinking that only special individuals are equipped with the power of Luke x. 19.

"During the past months I have had such conflict and such a deliverance that I feel I must write to you. God had prepared me for what was to come through the teaching of *The Overcomer*, which is lent to me from time to time.

Last October, my boy, aged 7 years, became very ill and had five horrible screaming convulsions in about 30 hours. My doctor never saw him during an attack, but from what I told him he concluded that they were epileptic fits. After the fifth attack the child was exhausted, and could not stand. I felt from the first that all this was from Satan, and was drawn out in prayer against him. After agonizing in prayer for almost three hours, I had the assurance that God's will would be done, though I did not know whether it would be life or death for the boy.

After that he improved rapidly, and all went well for five weeks, when he had two more fits. Then it came to me that it was a demon who entered and possessed him. After this, whenever he showed symptoms of a further attack, I prayed that the Lord Jesus would forbid the demon to enter, and He answered my prayer, and no fit came. But over and over again the thought came that he would have another attack, and that I should have to do something. I felt I simply couldn't cast the demon out, it seemed presumption on my part to think of such a thing.

However, the dreaded fit came, and though I prayed as before, the attack continued. I was constrained to clench my hand and shout out 'demon, in the Name of the Lord Jesus, go!' Immediately all convulsing ceased, the child looked at me intelligently and smiled.

Oh the power of the Name of Jesus!

Every attack had been during sleep, and for weeks afterwards I had hours of awful conflict. It began each night on retiring to rest; I could not 'pray through,' nor could I until I realized the decisive victory on Calvary. At last it was revealed to me that the Power of Christ was

sufficient to keep out the demon, apart from anything the child might be or do (all of grace). Now I pray along these lines, and there has not been an attack since early in January. (The longest period between any attack was five weeks, in one case only one week elapsed).

Over 12 months ago a Christian girl from this village was taken to a Home for Epileptics, and before she went she asked me, along with others, to pray for her. We did, but still the fits continued. When it was revealed to me the real cause of each attack, I prayed for her accordingly, and she has not had one fit since.

Medical men do not seem to understand this dreadful affliction. No wonder, is it? when these things are spiritually discerned . . . I suffered such agony when my child was attacked that my heart just aches for all who are similarly afflicted . . .

### Deliverance through the Message of Calvary.

I desire to praise God for all the help and deliverance obtained through reading and studying *The Overcomer*. In November, 1914, someone unknown left a copy of the paper on one of the tables in our Free Library, and God used it to open my eyes to Truth, and to my own most awful condition. Very, very ill, not long from Hospital for a serious operation, and added to this suffering, in the last stages of demon possession, for months on the verge of the Asylum, and fighting for my reason. God has delivered me, and Calvary has triumphed! It has taken several years to get through to Victory, but God, Who brought again from the dead our Lord Jesus, causeth me to triumph in Him, and although the battle rages sore we are more than conquerors through Him that loved us. Thus after 49 years of suffering, I can praise God for it all, and thank Him for the things I have learnt, and now He has brought me through and healed my body by the power of His Risen Life. All through the ministry of *The Overcomer*. Each number as it comes out seems just to meet the need of the moment.

Through my deliverance God has also delivered others. It will cheer you to know that God is using *The Overcomer* in this district.

I should like also to add my testimony to that of others to the value of "War on the Saints" . . .

### Brief Replies to Correspondents.

#### Pestering Thoughts.

A Correspondent writes—"I am in great trouble . . . Satan is pestering me over some thought. I can't get rid of it. It follows me. I am afraid of losing my mind . . ."

By another post comes a letter which is almost an exact reply to this: "I have learned to take the Lord Jesus to be the Sentinel at the door of my thoughts. I get such wonderful deliverance when I do so. I am learning to understand the form of the attack. Sometimes it is a 'fear' that I dare not let in; sometimes a judging or critical thought; sometimes a self-pitying thought. I always get deliverance when I appeal to the Lord Jesus to rebuke or take away these . . ."

Note: The first writer is evidently beset by an evil spirit seeking to get access, because he has already obtained some ground in the mind. Let her go to Rom. vi. and reckon her position as having died with Christ. Claim the cleansing Blood over the past yielding to the enemy, and then take the Holy Spirit for her thinking, as well as living, and watch unto prayer in the way the second writer explains.

Mrs. H. W. C. (U.S.A.). I am much obliged for your letters, and am very sorry I am unable to reply personally. All you say I carefully note for prayer. Pray definitely that all the "great Evangelists" may preach the Cross more clearly, and not take for granted that their audiences are well grounded in its truth.

L.B. (en route to S. America). This may be my only means of just thanking you for your letter written on your voyage. I hope you will receive *The Overcomer* regularly.

C.A.S. I am glad you find "War on the Saints" of value in meeting the conditions you describe.

C.E.B. I have found it impossible to attempt to issue *The Overcomer* bi-monthly, although I know it is sorely needed, and I have much matter ready for issue. Pray the Lord to make all the more use of its quarterly issue.

A.B.H. Yes indeed you may be counted as "one of the family," since you belong to the "household of faith"—the royal family of God. See the letter on Epilepsy on this page as a proof that you may take the authority of Christ over all the power of the enemy, if you stand on the ground of Rom. vi. 6 and Col. i. 27.

M.C. I am so glad to hear from you that the Superintendent of the Hospital where Mrs. Rudisill is lying has decided to allow her to remain there as long as she lives. I mention it here for many who remember the late Dr. Rudisill to know this. May God be El Shaddai to her,

more and more.

B.L.P. The booklet "Spiritual Perils" has been sent you. It will answer your question.

A.G. (Australia). I can only briefly reply that the Lord Jesus asked the evil spirits in the man with the Legion, particulars as to their name, thus compelling them to declare themselves. The exposure by the Prince of Darkness of his purpose to draw the world under his power enables the children of God to counter his workings. It is true that Paul did not accept the testimony of the spirit of divination to his message, but he did not contradict what the medium had said. The demons can be compelled by the power of God in His children to speak the truth, when God has a purpose in their doing so. "I know Thee Who Thou art, the Holy One of God," said the unclean spirits to Christ.

Communications acknowledged with thanks from A.V.; A.M.H.; M.H.G.; E.S.H.; E.M.P.; C.M.; E.H.; A.C.; M. & H.B.; S.S.; S.A.P.; F.S.J.; J.J.; J.G.; F. St. C.; M.S.O.H.; S.B.; H.H.A.; M.M. (Natal); M.F. (warm thanks for enclosures); J.S.R. (Calif.); M.M. (India); C.J. (N.Z.); J.O.F.; M.I.W.; Dd. E.; D.J.; M.E.H.P.; K.B.; C.F.S.; C.A.C.; L.A.R.; J.B.; G.S.; S.P.H.; M.I.L. (India); G.S. (Japan); F.M.; A.M.H. (Idaho); E.K.H. (China); S.S.; E.L.S.; W.F.H.; R.E.B.; E.G.; A.S.; A.J.D. (Minn.); A.C.; L.A.H. (N.Z.); E.D.B.; J.M.; W.L.; R.R.A.; L.S.; C.A.B. (N.Z.); A.McC.; J.W.C. (S. Africa); S.A.P.; S.J.R.; J.T.H.; W.H.; J.B.L.; M.N.; F.W.; Mrs. H.S.; M.E.H.P.; Rev. F.W.J.; C.H.W. (thanks for pamphlets); J.C.D.; A.J.G.; S.M.; E.L.; M.F.; J.L.M. (India); R.S.; S.W.; F.H.S.

Will correspondents kindly note that all letters addressed to the Editor personally, are forwarded to her when away from Leicester. Delay in attention to any communication enclosed for the Bookroom is then unavoidable. It would also be a great help if orders for the Bookroom enclosed were written on separate paper.

Who'll face the straightened way  
Choosing God's Best;  
With not a look behind,  
Conqu'ring each test;  
Whose spirit dares to press  
Through pain and fear?  
For, in the midst is felt:  
"Jesus is near! Jesus is near!"



**Third Edition Now Ready.**  
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The new edition of this book is meeting with much acceptance, and many letters of gratitude are being received for help through its contents. The irruption of wicked spirits into the world is proceeding at such a pace, that many who thought the truths in this book incredible when it was first published, now are driven by necessity to admit their accuracy, and thankfully say it was given of God for such a time as this.

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**MOTTO CARD FOR 1924.**

Friends abroad may like to know that this is now ready at the usual cost of 1/- per dozen, net; 1/2 post free.

To Readers in the U.S.A.

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing. Separate small sums can also be sent by American Express, Canadian Express, or other Orders upon London Banks. Cheques on American Banks are not negotiable in England. All should be made payable to J. Penn-Lewis. Money orders payable at Leicester.

We are asked to make it clear to our readers abroad that "Cartref" is the name of a house, "TOLLER ROAD," the road in which it is situated, and LEICESTER the name of one of the largest cities in England.

Will our American correspondents please note that the postage of letters to England is two cents per one oz., and POST CARDS also. We have had many overcharges on the latter of late. American correspondents please note!

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**BOUND VOLUMES OF "THE OVERCOMER."**

(1909, 1910, 1911, 1912 all out of print).

1913, 1914, 2/6 each, 3/- post free. Also 1921 & 1922, price 2/- post free, 2/2

# The Message in Other Lands.

## JAPAN.

A Missionary writes : "I believe that if we could put the book, 'God's Plan of Redemption,' into the hands of a number of 'key-people' trusting God to lay it upon their hearts to read it, and to use them to make the truth known, a way would be prepared for the message. I have just finished a careful reading of this book, and believe that it is the message of God for these times. It unfolds the Scriptural 'Plan of Redemption' in the God given order, in a most thorough and yet concise manner. The book not only enables one to grasp the subject for himself but also shows how it may be applied in Bible Class work. I regard this combination as especially fortunate for Japanese work. The most popular form of Christian work in Japan to-day is the Student Bible Class, taught in English . . . . God has just laid on my heart the tremendous possibilities of getting 'God's Plan of Redemption' introduced as widely as possible, for this purpose . . . I know personally a number of Missionaries who are doing this kind of work, who at the outset are not bound by destructive criticism to any extent. The book will appeal to them immediately . . . ."

✍ Steps are being taken similar to these for the sending of the book to Missionaries in *China*.

## FRANCE.

The way is now clearing for the issue in book form of the French "God's Plan of Redemption." The translator writes that she is confident that it will find a ready circulation in French speaking countries. But it will be necessary to widely distribute copies free to strategic leaders in Colleges and Seminaries. It is hoped to be able to assist Madame Brunel in this venture of faith, as she not only translates the matter of the book, but undertakes the cost of publishing. Any of our readers who desire to join in this work, may write her direct, or send to the office of *The Overcomer*.

A Worker in ALGERIA writes : "I have just had the April number of *The Overcomer* sent me, and have read with gladness how 'God's Plan of Redemption' is being distributed ; also that you are waiting for guidance as to whether to issue a French Edition. May I say how thankful we are here to have been able to get copies of '*Le Vainqueur*' in which there is the abridged translation, for though our work is among the Arabs, we of course come across many French people, to whom the message of this book is a God-send. We are using it in a small meeting we have for French Protestants, the Sundays there is no Pasteur here. One of our Missionaries has also been translating it for daily teaching with an Arab Christian . . . Just recently, while itinerating, we met a young French officer, who has a native wife. I sent him a copy of the special issue of *Le Vainqueur*, as we are sure he is seeking the Truth . . . . With many others, I would be most thankful if the book could be issued in French, like the British Edition . . . ."

## INDIA.

Our report for India is as given on the cover page of the April *Overcomer*. Mr. Watkin Roberts has now sailed with Rev. R. B. Jones of S. Wales, for America, where they are having widely open doors for the Message of Calvary.

Will our readers continue to pray for the literature being steadily issued in India, and for all the matters laid before them in previous copies of *The Overcomer*.

A worker travelling and circulating the literature in SOUTH AFRICA writes : "I wish that a stream of help and prayer could be directed to South Africa, as well as to other lands . . . ."

*Editor of the Overcomer.*

We have received up to date (for 1923) a Total of £39 . 16 . 5 to be allocated as follows : China £3 . 13 . 7 ; Japan £2 . 15 . 0 ; France £6 . 5 . 0 ; India £27 . 2 . 10.

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Donations may be sent to the office of "The Overcomer" marked "India," "China," "Japan," "France," as the case may be. Remittances should be made payable to J. Penn-Lewis. Mr. Watkin R. Roberts' address is 6 Burgess Hill, Hampstead, London, N.W., for any communications our readers may wish to write to him direct.

Volume  
iv.

NEW SERIES.

October  
1923

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

# The Overcomer

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

*"The Cross of Christ  
and our Weaknesses."*

*—Page 55.*

LEICESTER:

THE "OVERCOMER" OFFICE, CARTREF, TOLLER ROAD

*Published (D.V.) Quarterly on the first Thursday in  
January. April. July. October.*

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For terms of issue see inside cover.

# THE OVERCOMER.

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

Vol. IV. New Series. OCTOBER 1928.

Number 4.

Published Quarterly on first Thursday in January, April, July and October.

The paper is issued with no specific charge, each reader being free to contribute toward cost of publication as enabled by the Lord.

## 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;

N.B.—We are requested to say that the "Overcomer" may be obtained in SOUTH AFRICA from Mrs. H. L. Scott, 44 Sydenham Road, Port Elizabeth.

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

N.B.—Changes of Address. No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter.

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

A 16-page paper issued occasionally as funds permit, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued free by H. Johnson, 41 Rue de l'Ermitage, Paris xx, France.

Mr. Johnson is finding *Le Vainqueur* greatly appreciated by the children of God in France, especially the scattered ones who are without any spiritual teaching except through its pages. Mr. Johnson says that very liberal help toward its cost has been given from France and Switzerland, but as the expense of issue is so high the assistance of the Lord's stewards in England is still necessary. Moreover, as he is perpetually travelling about on his preaching tours, the circulation of the paper is extending. He will greatly value prayer above all, that the seed sown may fructify and bear fruit. He thankfully acknowledges all help sent through Miss Cope.

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 1908, 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).

Address: 25 High Street, Manchester (marked personal).

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

## The "Redemption" Charts as Lantern Slides, or Diagrams for Meetings.

The set of diagrams issued with the book "God's Plan of Redemption," may now be obtained as Lantern Slides on Hire or Purchase. Apply to Mr. Scottorn, Cartref, Toller Road, Leicester. Rev. G. H. Harris, 8 Colonnade, Hawkhurst, Kent, is prepared to make the diagrams, for use in meetings, at a cost of 10/- per set (Funds go towards his work). Will applicants please write direct to Mr. Harris.

## CARDIFF, S. WALES.

THE CARDIFF PRAYER WARFARE GROUP gathers for Prayer every Thursday at 3 p.m. in the Charles Street Congregational Church. Friends from all parts cordially welcomed.

## Eccleston Conference Hall Eccleston Street, Victoria, London, S.W.

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It is hoped that Evangelical Societies and Missions to the fundamentals of the Gospel of the Atoning Word Christ, will avail themselves of the above accommodation.

Applications for the use of the various Halls, and formation as to the very moderate charges may be addressed to Secretary, 4 Eccleston Place, London, S.W.

☞ The Conference Hall is situated in Eccleston Street, Buckingham Palace Road, and near to Victoria Station. entrances to the Lower Small Hall and the Upper Small Hall are in Eccleston Place. Telephone: Victoria 6.

## Forthcoming Meetings.

**LONDON: October 3 and 4.** ECCLESTON CONFERENCE HALL, ECCLESTON STREET, VICTORIA. A Two Days' Conference for Christian Workers, conducted by Mrs. Penn-Lewis. Meetings daily, 11.30, 3 p.m. and 7 p.m. Tea at 4.30. Mr. J. C. Williams is expected to take part and on Thursday afternoon Lord Radstock (if in England) hopes to present and speak on the purpose of the late Lord Radstock in building Eccleston Hall.

**LIVERPOOL: October 10, 11, 12.** THE NORTHERN OVERCOMER CONFERENCE. Gordon Hall, Blackburn Place. Speakers: Mrs. Penn-Lewis, Revs. J. Rhys Davies, E. Parker, Mr. J. C. Williams and other Particulars from Rev. C. Ernest Procter, 78 Bedford Street, Liverpool (Stamped envelope, please.)

☞ Miss Leathes, Hon. Deputation Secretary of the London Provinces' Prayer Warfare Groups, hopes to be present, and will be pleased to meet all who are on the prayer list in Liverpool and district. She will be free to visit any groups in the North of England after Conference. Letters may be addressed to her at 41, Carlton Mansions, Maida Vale, London, S.W.

**LONDON: November 1 and December 6.** ECCLESTON CONFERENCE HALL, ECCLESTON STREET. The Monthly Conference of Christian Workers, conducted by Mrs. Penn-Lewis. Meetings, 11.30, 3 p.m. and 7 p.m. Tea, 4.30. Rev. Gordon and Mrs. Watt hope to be present on Nov. 1, on the eve of their sailing for America.

**LONDON: January 1, 2, 3, 1924.** ECCLESTON CONFERENCE HALL, ECCLESTON STREET. A Three Days' Conference on the Message of Cross. Meetings each day, 11.30, 3 p.m. and 7 p.m. Tea 4.30. Speakers: Mrs. Penn-Lewis, Dr. Stuart Holden (Thursday afternoon), and others.

## Eccleston Hall Announcements.

**SUNDAYS, at 7 p.m.,** in the CONFERENCE HALL, ECCLESTON STREET, commencing **October 7.** Mr. J. C. Williams will give a series of addresses on the book, "God's Plan of Redemption."

*Earnest prayer is asked for these meetings.*

**THURSDAYS, at 8 o'clock,** in the UPPER SMALL HALL (entrance 4, Eccleston Place), commencing **October 11.** A Young Women's Meeting, conducted by Miss Leathes. All young women welcome.

**FRIDAY, October 5, November 2 and December 7,** in the UPPER SMALL HALL. The PRAYER DAY, hitherto held at Trinity Lecture Hall, Edgware Road, conducted by Mrs. Penn-Lewis. Meeting 11.30 to 3 p.m., with brief interval for lunch, served in the same Hall.

# THE OVERCOMER.

Am. 19:1  
The Overcomer

## The Peril of Procrastination.

"But he lingered, and the men laid hold upon his hand, and . . . of his wife, and . . . of his two daughters, the Lord being merciful, . . . and set him without the city." (Gen. xix, 16 R.V.)

THIS Scripture is specially illustrative of the time just before the Lord comes (see Luke xvii, 28): "Likewise . . . after the same manner." That chapter ends in Rapture or Retribution, "Taken" or "Left."

I. A Solemn Warning to Christians of becoming entangled in the world.

Both Abraham and Lot had come up "out of Egypt" (Gen. xiii, 1), "even to Bethel" (xiii, 3), and both worshipped at the same altar. But "strife" (xiii, 7) for the best pasturage for his own flocks and herds, and a hankering after the world, quickly brought down the worldly-minded Lot from the heights of Bethel to the low level of "The Plain." And so to-day we find the worldly Christian at the Play-house, and the Pictures, and the Ball-room, and the Card-table; and the erstwhile "No-Man's-Land" between the trenches of faith and unbelief, has become the Devil's playground in his Mission of Amusement.

Not that this downgrade is completed at once. It often begins with worldly Christians finding the company of the godly too narrow for them: "Behold now, the place where we dwell with thee is too strait for us" (2 Kings vi, 1). In fact, we have five clearly-marked stages of the downgrade in Lot's case.

(1) "Lot lifted up his eyes and beheld all the Plain" (Gen. xiii, 10; cp. iii, 6). (2) "So Lot chose him all the Plain" (xiii, 11). (3) "Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom" (xiii, 12). (4) Lot "dwelt in Sodom" (xiv, 12). (5) "Lot sat in the gate of Sodom" (xix, 1).

Tent life—the life of a pilgrim—is too easily surrendered for town life—the life of a settler upon earth. "On removing to the Plain, Lot intended at first to live in his tent apart from the people. But he was gradually drawn in, dwelt in the city, and he and his family were connected with the citizens by marriage" (*Portable Commentary*).

No doubt he would seek to quieten conscience by saying: "I can influence them for good"! How many did he influence? *Not one.* The pull was all the other way, and he himself was only "saved so as through fire" (1 Cor. iii, 15). To toy with the world and play with sin to-day is "as blood to a tiger." You may flee too late:—

"For ever round the Mercy-seat,  
The guiding lights of Love shall burn;  
But what if, *habit-bound*, thy feet  
Shall lack the will to turn?"

II. A Call to come out from the world, and the Peril of Procrastination (v. 17):—

"Escape for thy life, look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed." Remember, the Lord Jesus is coming "in flaming fire rendering vengeance" not only "to them that *knew not* God," but also "to them that *obey not* the Gospel" (2 Thess. i, 8). It is only too possible to "hold the truth in *unrighteousness*" (Rom. i, 18). What if we be like "that servant, which *knew* his Lord's will, and *made not ready*, nor *did according to His will*," and "shall be beaten with

many stripes" (Luke xii, 47). O "love not the world, neither the things that are in the world . . . For all that is in the world . . . is not of the Father, but is of the world" (1 John ii, 15). Ask yourself of any doubtful thing you allow yourself: *Is this of the Father?* It is grievous to hear men of the world scoff at Christians whom they have seen standing in the queue outside the "Pictures."

"O World, with all thy smiles and loves,  
With all thy song and wine,  
What mockery of human hearts,  
What treachery is thine!  
O World, there's fever in thy touch,  
And frenzy in thine eye;  
To lose and shun thee is to live,  
To win thee is to die."

Surely there has been *warning enough!* Look at the *Late War!* What effect has it produced for godliness? Lot and Sodom had but lately been saved from the sword of their enemies (Gen. xiv, 16), yet Lot remained in Sodom, while Sodom went on its old way. So to-day the Lots (worldly Christians) have returned to the old life of compromise, and the world to its plethora of pleasure (cp. Ezek. xvi, 49). But let us not tarry "in all the Plain." "Let us Go Forth" (Heb. xiii, 13):—

"We pass out at the World's wide gate,  
Turning our back on all its state;  
We press along the narrow road  
That leads to life, to bliss, to God.  
No sigh for laughter left behind,  
Or pleasure scattered to the wind,  
No looking back on Sodom's plains,  
No listening still to Babel's strains."

Prophylax.

## The "Revival" we need.

From a private letter written to the Editor by the late  
Rev. Evan Hopkins.

I HAVE a vision of the kind of meetings that will be held in the near future. God's people will meet together, not primarily for the outpouring of the Holy Ghost on the world, as for the manifestation of His power in and through the Church. They will meet together, not so much with a view of realizing their union in Christ, as of seeking their *unity* in the Spirit. They will come together not only in one place, but really and indeed "in one accord." Then there will not only be union, that is, *oneness of life*—but the unity, *oneness of heart*. Let that point be reached, and the demonstration of Holy Ghost power will be seen.

They will come together seeking the Holy Spirit, not as if He were an absent Lord, but as One verily in their midst—One who is waiting to put forth His power.

This is the vision I seem to have of what is not far distant, of the character of the meetings that will be held in connection with prayer for a world-wide Revival. The Holy Ghost, Who is in the Church, but Who is grieved and hindered in His work because of the lack of this unity amongst believers, will then put forth His power through the Church, and work mightily among the unsaved. . . .

## The Editor's Personal Letter.

September, 1923.

MY DEAR FRIENDS IN GOD,

"Our God is marching on." As I write to you from time to time there is always some new unveiling of His purposes to tell you about, showing that the Spirit of God is carrying out some definite "programme" in connection with the ministry of *The Overcomer*, which only comes to light as we follow Him.

It is just two years ago this September when I told you that the Lord had asked for the surrender to Him of a colleague in the work of *The Overcomer*—Mr. J. C. Williams—whom it would be impossible to replace. For you will understand that the truths we have set forth in our pages are *not experimentally learnt in a day!* Nor can any but those who have been trained of God in the personal knowledge of those truths, be of real service in all that is involved in making them known to the Church of Christ.

But it was for me to trust when I could not "trace" the why of God's new dealings, when He knew the consequences better than I. And, as I foresaw, some of these came to pass. I had to cancel much I had hoped to do, and I was flung under the overwhelming pressure of the *Overcomer* work, which had been slipping from my hands for some time. Under the stress and strain of it all, as you know, my health broke down, and all that I was able to really hold, was the issue of *The Overcomer*, until in May, 1922, the Lord intervened, and sent me the needed help.

Now the Lord has moved again, at a time most crucial for the *Overcomer* Testimony, for the Conference and Prayer work is throbbing with increased life. He has now called back His servant, Mr. J. C. Williams, from his work in Poland, to return to his old sphere of service for Him. This time, not only to give the spare hours remaining from his secular work, but to devote his whole life service to the special ministry of Prayer.

With thankfulness I am able to tell you that Mr. Williams will be taking up his residence for the winter in a flat in the house attached to the Conference Hall. Thus he will be close at hand for all developments that may be shown us, in the yet unrevealed plan of the Lord.

At 4 Eccleston Place, therefore—after the October Conference—Mr. Williams hopes to be at the service of any who desire prayer-help or spiritual advice in perplexity. We also expect to make Eccleston Hall a "Prayer Centre" for special Days of Prayer and Prayer Conferences and for "emergency" prayer-gatherings in respect to the industrial situation and the world-wide unrest. And last, but not least, we earnestly pray that Eccleston Hall will become owned of God in deepening the unity of all members of the Body of Christ in preparation for the Lord's Return.

Let us lift up our hearts unto the Lord for His servant that He will mightily use him in the greater and wider service He is calling him into for the members of the Body of Christ, in this critical hour on the eve of the Lord's Return. "I am so glad," writes a worker from abroad (who was at Swanwick) concerning this decision of Mr. Williams, "for the intended service of prayer which will be *for the world*. I could not see anyone else but Mr. Williams for this, and I am not surprised that the Lord has brought it to pass . . . . ."

As to Mr. Williams himself, in his new venture of faith, let us give thanks to God for his obedience to God's call. He wrote from Poland reminding me of the vision which God had given us in connection with the Prayer Work of the "*Overcomer*" many years ago, and how in pressure of spirit *even in 1921* I had broken out in spirit-burdened prayer for the fulfilment of this thing, but, says Mr. Williams, "*all these years I was the stiff-necked one who could not give up an assured income to trust Jehovah! But God will have His way, though His servant may have to reach 'Nineveh' by way of the depths of the sea . . .*" And "*God had to get me out of secular work [into His original call] via Poland.*"

The circumstantial confirmations of this decision by Mr. Williams we do not touch, as lying outside our province. We may be sure that *Russia* will not be the loser, but the gainer through the increased prayer which can now be poured out for that stricken land, with intelligent understanding of its needs.

And now just a word about other matters which must not be overlooked. We shall continue to need your special prayers and practical help as God may guide you, in the financial side of what is becoming a very wide-spread and living Testimony to the Gospel of Calvary.

First, as to the "base" (Cartref), where the "stokers" feed the furnace with fuel for the heavenly fire; I thankfully acknowledge the supplies sent in to the Thankoffering Fund for the support of the Gen. Secretary. There is just sufficient in hand to meet the need up to end of September, and no more.

I am thankful also to all who are meeting the cost of the issue *The Overcomer*, quarter by quarter. The expenses connected with are kept to a minimum of cost, so that all that is possible may be devoted to the vital ministry of the Truth.

I have no space to record the signally blessed Conference held High Leigh, August 11-18. It consisted only of about fifty guests, it was quite remarkable in its unity and overflow of blessing. The li group of "speakers" say it was an object-lesson to them of the lead of the Spirit without a pre-arranged "programme."

You will note that there are several Conferences arranged, which need your prayer-help. The "Northern" Conference at Liverpool, friends in the North, and the Southern one in London, the first 14 days of January.

But beyond the "teaching" work of Conferences, the present n seems to be more acutely the call to "Mobilise the Prayer Forces," the governing by prayer of the present situation in the Church and the world. There is a sense of upheaval and unrest beyond all that have yet known. "Our God is marching on" *spiritually*, in the matu of the Church of Christ in readiness for translation, but there is al great marching on of the forces of evil, which nothing will restrai until the hour strikes for the upward call of the Lord's people—bi drawing together of the Prayer Forces of God, to be at His disposal co-operative prayer in this crisis-hour.

My conviction is that the Spirit of God has now given us a *prc base* in London which will have a vital effect upon the world-conditi at this hour. We do not yet see how this "Mobilising of the Pr Forces" will be carried out. The "Kingdom of God is not in w but in power." The prayer that will control the forces of evil to-means deep and sacrificial work, not on the platform, or even in "prayer meeting," but in the "secret place of the Most High," in ho maybe, of travail and pain.

Moreover, the training of the prayer-warriors is costly in many w since it must mean deep experimental work by the Holy Ghost. this the Lord has been doing of late years. There are already m Prayer Warfare Workers in and around London, ready for rallying Eccleston Hall when emergency needs arise.

You will see in this issue that Mr. Williams is resuming the "Lo Watch," for the personal helping of the Lord's people sorely prei in the conflict of the hour. The problems aroused by the errors of perilous time are many, and the Lord's children need help to keep tl from being caught in the snares around them. I will give one exan here. As we go to press I have a letter from a reader in Canada, tel me of an English worker (visiting the country) giving to a young con a tract, "teaching in the boldest way that the redemption of Christ yet be applied to all in the lake of fire." This worker, I am told, fr mentions the names of many spiritual leaders in England as in harm with such teaching, because of no definite statements to the cont made of late years.

It is therefore evident that *silence* is being used by the devil to- as well as speech, and that a clear-cut statement of adherence to Word of God, and the Gospel as it was "once for all delivered to saints," is obligatory upon all believers. We suggest to our rea in other lands that they accept the statements of workers from Engl with great reserve, until they have made personal enquiry whether s workers are correctly expressing the attitude of God's servants in Homeland. I will only say that the teaching of the tract referred generally called "Universalism," is as contrary to the Truth of ( set forth in the Scriptures of Truth, as "Modernism" and all tha implied in that term.

There is much else I would like to write, but my space is gone, I only add, in response to some other letters, that I have been unabl write further at present on the subject of "Soul-Force," or upon "Healing movements" of the present hour. I trust I may be abl do this in our next issue.

Earnestly counting upon your faithful upholding in prayer,

Your fellow-partaker of Grace,

Jessie Penn-Lewis



# Mobilise the Prayer Forces.

*A Call to the Mount of Prayer.*

**T**HEN came Amalek and fought with Israel in Rephidim" (Ex. xvii. 8). The multitude of slaves set free by God, and whom Moses was leading out of Egypt, had reached Rephidim. They had crossed the Red Sea, and seen "the great work which the Lord did upon the Egyptians," to save them from their hands; they had streamed across the desert for three rainless days, and reached water at last, only to find it bitter; but it was changed into a supply for their needs by the miracle-power of God, manifested through the symbol of a tree. Again, they needed food, and once more it was miraculously supplied by the hand of God; and now they reached Rephidim, where again they saw the guiding and providing care of God in the supply of water given to them from a smitten rock; and here for the first time in their march forth to the promised land they found their passage contested by a foe. A band of Amalekites appeared to fight with them. What was to be done? Untrained for war, almost too helpless even to care for their own needs, how could these erstwhile slaves meet such a foe as the warlike Amalekites?

But once more the leadership of the Lord Jehovah was shown through His chosen instrument. Moses said unto Joshua, "Choose out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand" (Ex. xvii. 9). And on the morrow, whilst Joshua went out into the valley with the little company of picked men, to meet the foe, the man of God went to the hill with two others, there to watch the battle, and lift up the "rod of God"—the symbol of His power—which had brought about so many judgments in Egypt, and divided the waters of the Red Sea for Israel to pass over.

## Moses' Uplifted Hands.

"And it came to pass" runs the story, "when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." Was it not enough to lift his hand *once*? Nay! The hands had to be *kept up until the battle was through*.

But what about the "strain" of it, and the needed food and rest? All this must not be taken into consideration. Israel was in a crisis—attacked by foes. God had put into the hand of the leader a "rod" which, if it was kept lifted, would bring about His power manifested on the behalf of Israel. If it was laid down, even for a brief period, the foe would prevail, and during that interval might gain such advantage as to seriously threaten the safety of the whole people, if not to obtain rule over them altogether. Be that so or not, the "way of victory" shown to Moses by the Lord was not only that Joshua and his little company should go forth to meet the foe, in hand-to-hand conflict, but *that on the hill-top the trained prayer-warrior, Moses, must stand, and with calm, steadfast faith lift up the "rod" which he had seen bring about so many mighty deeds, and hold it up with unwearied persistency, until the battle was won, and the foe utterly discomfited.*

But Moses was but human, and after a time his hands grew heavy. The battle was more stubborn, possibly, than he had thought. The foe did not give way quickly before the uplifted hands to God, and the valour of the picked men with Joshua. *Shall Moses retire from the hill, and say that someone else must hold up the "rod" whilst he went to rest, for he had been faithful to his trust as long as he was able but now he could do no more?*

Nay, Moses knew that he must not leave the hill until the battle was won. He had seen that *whilst he lifted his hands* Israel was gaining, even though the enemy was not yet completely routed; therefore he must stay at his post until the conflict was through. So "they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side, and his hands were steady *until . . .*" (Ex. xvii. 12).

Moses had *stood* as long as he could, and now he *sat*. He "sat down" to watch and wait, and simply hold up the rod whilst Aaron and Hur held up his hands. No "feeling" but *heaviness*! No *sense* of victory! No power to *do* anything but just sit and hold the rod! Was the day a long one to him? Did his *faith* in the God who had bidden him use that rod, ever quail? It mattered not. He had seen certain tokens of Israel prevailing in the valley-fight whilst his hands were lifted, and so he must go on and "pray through"—or rather, "*hold through*." He dared not fail Joshua and the little company who were depending upon the uplifted rod on the hill-top; he dared not fail God who had shown him the plan of campaign.

But why was it not sufficient for Moses to lift the rod on the hill-top, without Joshua and his warrior-group going to meet the foe in hand-to-hand conflict? And, *vice versa*, why was it not enough for Joshua to lead forth the picked men of Israel to meet the Amalekites without Moses with the rod on the hill? *Why should Joshua fight at all*, if the rod of God could accomplish such things as the dividing of the Red Sea, when Israel did no fighting and saw their enemies slain before their eyes? And why should Moses endure such a strain that long day in the broiling sun, if Joshua and his men could fight in the valley? Why, again, was it not enough for Moses just to *ask* God for victory? Why have to lift his hands and persist even when they lost power to stay up of his own strength?

## The Prayer Warfare.

"These things happened unto them by way of figure, and they were written for our admonition upon whom the ends of the ages are come" (1 Cor. x. 11, R.V.m.), wrote the Apostle Paul to the Corinthians concerning the story of Israel; and this incident most truly is an ensample to us now. Moses on the hill-top, lifting his hands to God for the battling men in the valley, is one of God's "ensamples" to us of the prayer-warfare at the close of the dispensation, and of the division of the people of God into those who are called to the mount to watch and pray, and those who are sent forth by the Captain of the resurrection-host into the battle-fray.

The prayer-warrior on the hill lifting his hands to God, and the armed men in the heat and confusion of the battle on the plains, have both their commission from the Lord of Hosts, and—from the spiritual standpoint—picture the two aspects of the spiritual warfare, where the holding up of the hands, and the grasping of the "rod" of the victorious Word of God, needs the co-working of the actual aggressive warfare with the enemy in the valley by the soldiers of the Lord.

God *could* have given victory to Israel at Rephidim by the lifting of the rod, as at the Red Sea, but *Israel must now learn to co-operate with God*. So Joshua is sent out to fight, as though there was no uplifted "rod" on the hill—

top; and Moses must lift up the rod at the cost of suffering and strain, as though there were no armed men fighting the foe in battle, because the time had come when Israel must learn the lesson of co-partnership with God, and the people of God learn from the object-lesson how to work with God in prayer.

We learn from this story how "faithful in all his house" Moses was, and how faithful to his trust on the hill-top that day. Because his hands were *steady* until the "going down of the sun," "Joshua discomfited Amalek and his people with the edge of the sword," and the Lord bade him write "a memorial" of the battle and the victory, in the very words of the Lord of Hosts, who had watched the scene from His holy habitation.

"Write," said the Lord, "that I will utterly blot out the remembrance of Amalek from under heaven." Amalek that day was only "discomfited," but God declared that the hour should come when he should be "utterly blotted out." He had seen what they did in attacking His people, "smiting the hindmost," and "all that were feeble," when the whole host was "faint and weary" (Deut. xxv. 18); therefore He had determined that Amalek should be blotted out of remembrance. Years afterwards the Lord told Saul: "I have marked that which Amalek did to Israel, how he set himself against him in the way when he came up out of Egypt"; and He bade Saul "go and smite Amalek, and utterly destroy all that they have. . . ." (1 Sam. xv. 1-3).

What the "rod of God" meant we see in the action of Moses, for after the victory he built an "altar," and called it "Jehovah-nissi"—"the Lord is my banner." Israel had fought under the banner of Jehovah, and at the "altar," *typifying the Cross of Calvary*, Moses said, "Amen" to God, saying: "*The Lord hath sworn: the Lord will have war with Amalek from generation to generation.*"

#### The Armour-clad Prayer Warrior.

For the New Testament pattern of the prayer-warrior on the hill, and for the understanding of the full significance of the ensample to us, we must turn to the last chapter of Paul's letter to the Ephesians, and see how wonderfully the Apostle depicts the conflict and the victory of prayer through the uplifted hands of the armour-clad prayer-warrior.

"Ours is not a conflict," he writes, "with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare" (Eph. vi. 12, Weymouth). The battle of Joshua and his picked men with the Amalekites was a very small thing compared with this great conflict which is being waged in the *unseen sphere* with the forces which govern this dark world—"the spiritual hosts of evil"—a battle which is *world-wide*, and not confined to one spot of earth, like Israel's fight with Amalek. Moses—one man—and the two with him—Aaron and Hur—were enough on the hill-top for victory for Israel, but not so in this great world-wide war.

"I will *stand* on the top of the hill with the rod of God," said Moses. There he could watch the battle, and *know how long* to hold up the rod until that particular phase of conflict over Israel's advance was over. On the hill-top—figuratively—of the "heavenly places" the prayer-warrior is called to *stand*, and—clad in heavenly armour—to "take" in his hand the "sword of the Spirit," which is "the Word of God." In the New Testament it is called a sword, but it is also a "rod" in the aspect of conveying the messages of the reigning power of the Ascended Lord. The "rod of God" typifies the power of the Reigning Lord, who

stretches forth the "rod of His strength out of Zion" (Eccl. ix. 2); and rules "with a rod of iron"—unbending truth—on His throne.

There are many stages of the prayer-fight which Eph. vi. opens out, if we read it carefully. In verse 13 Paul speaks of "having overcome all" and *then standing* unshaken (A.V.m.). The prayer-warrior learns in much suffering something of the fight with the spiritual hosts of wickedness and of the "wrestling" in hand-to-hand warfare; but "having overthrown them all" (Conybeare) in their *personal attacks*, he now "stands unshaken" on the hill-top to wait and share in the world-war of the foes of God against His church. For a time he "*stands*," having carefully seen the various parts of the armour, until he hears the word of the Lord, "*Sit down with Me*," just when he was beginning to feel "heavy" with the prolonged "standing." He does not yet realise how long the conflict will last; and thin it may be quickly through, as all the "wrestling" conflicts have been sharp and short in the battle stage he has known. But in time the vision grows clearer, and he sees that sin is a *world-wide battle*, the final "War of the Ages" it will last until "the going down of the sun"—i.e. until the whole Body of Christ is gathered to the Lord (2 Thes. ii. 1), and darkness settles down on the whole world. And then he hears the Master's voice: "*Sit down with Me*"—"From henceforth expecting"—and he settles down to *wait*, and *watch*, and hold the weapon of victory with steady faith, irrespective of feeling, and even sense, ability to "hold on" until the end (Rev. ii. 26).

#### The Reigning Prayer-Life.

Paul depicts this stage of "having overcome," and then settling down of the prayer-warrior to persistent, watchful prayer, in his words, "*All-prayer*." "Praying at *all seasons* in the Spirit," and "watching thereunto" in "*all perseverance*," for "*all the saints*." Here is clearly the *focussed* prayer of the prayer-warrior standing on the hill of the heavenly position "IN Christ Jesus." With the Lord His reigning prayer-life, he watches the battle—in India—in Africa—in England—and *holds the "rod"*—the Word of victory through the Christ of the Cross—over the foe, the place where the conflict rages, and settles down *spirit* to a quiet, dogged, steadfast, holding up (sometimes figuratively, sometimes *literally*!) "holy hands" unto God until that phase of the conflict is over, and that particular section of the world-wide battle is "through."

Moses and Aaron and Hur were enough on that hill-top to hold the victory for Joshua and his men in the valley but now in this great world-wide conflict with the Satan hosts, many groups of twos and threes (Matt. xviii, 1) are needed, who have learnt in personal conflict to "overcome," and "having overcome" right up to the full extent of their present stage of knowledge, are called by the Lord to "sit down" with Him to hold in persistent focussed prayer, His *finished victory* over the various battle-centres throughout the world.

"*Mobilise the prayer-forces*" is now the need, for the Joshua-companies have been left long enough in the battle of the plains without the prayer groups on the hill. As still, as in the time of Moses, the Lord Himself is watching. At the "altar" of Calvary let us say Amen to God, as joyfully remember that "the battle is the Lord's," for the Lord had *war* with Satan at Calvary, and there brought about the first stage of his casting down, which in due season will be completed by his casting into the Abyss (Rev. xx. 1-3), through the prayers of the saints (Rev. vi. 3-5), by the grace and power of God.

## Is Prayer Fundamental or Supplemental?

"Be watchful with all perseverance in prayer for all the saints. . . ." Eph. vi, 18. (Conybeare).

FLLEMMING in his Book "*The Dynamic of All Prayer*" asks the question:—"What part has Prayer to play in God's processes and operations? Is it a *secondary* part or is it a *primary* one?" He says that the current view in most circles until quite recently and the view that is held in many minds until to-day is this—that the real work of the Church and of Jesus Christ is done in the pulpit and on the platform, in the classroom and by personal influence. This is the *fundamental* work and prayer comes in as *supplemental* to it. We believe that much the same view is held by many Christian workers in India. The "work" is so pressing that there is little time for "prayer." All readily admit the value of Prayer, that it is well "to have an introduction of prayer, and that all work should be wound up by prayer"; but it must not encroach on the work proper.

This is putting the emphasis in the wrong place, making prayer a secondary matter when according to the Word of God prayer is the *primary* work. If we could only give prayer its right place . . . would this really bring about a change? Would it mean more success if we made prayer our *primary* work and preaching and teaching *secondary*?

The following account of a Lady Missionary who has been a faithful member of our Prayer Union for many years, will show us how this has succeeded in her case . . .

This worker often sent requests for prayer to our Circular in years gone by and she has always deplored the sad state of the work in her district—the hardness of the soil, the lack of fruit, the indifference of the Indian workers, her own lack of passion for souls, etc. She considered her own field the hardest field in India, she was almost in despair at times. These requests were scattered over the years 1910 to 1912. . . .

Then we printed in the *Remembrancer* an incident showing how the late Rev. J. N. Hyde gave himself to prayer, and with what result, and . . . the Lady Missionary referred to, read this account, and the Holy Spirit so impressed her that she resolved to carry out what she felt the Spirit of God had been prompting her to do for some time, viz., to *make intercession her primary work* as a Missionary.

This is how she wrote to us then. "For a long time the Lord has been calling me to a deeper work of intercession; and of late I have felt the call increasingly to give my life more to the ministry of prayer. It has not been easy to yield to this call, for it may mean misunderstanding on the part of my fellow-workers as it did with Mr. Hyde, but since reading this incident in Mr. Hyde's life, I feel that at any cost I must know and live this prayer life, and so at last the battle of my heart for many months is ended. I feel that from this time forth my *life work* is to be the ministry of intercession. I do not mean to exclude active work, but I do feel that this other ministry is to be my real life-work. And how much India needs prayer. It came to me yesterday, what a great work even the humblest of us can do by prayer. In our Mission work, the strongest and the most talented even can touch but a small number of people; comparatively, with their influence, but *with our prayers we may each one girdle not only India but the globe*. Strange how dense we are that we cannot see this, why should we place greater value on our own feeble puny effort than upon reaching up and "moving the Hand that moves the world." When we think of such promises as

"Call upon Me and I will answer, and will show thee great and mighty things," it is a very simple conclusion that the reason we do not see "great and mighty things" is because we do not "call." What else can it be in the face of such a promise? I believe the world has yet to see what can be done by patient, persevering, prevailing prayer." . . .

In less than a year she wrote again, and what a change! The Lord had heard her prayer, and the wilderness was being changed into a fruitful garden.

We cannot do better than reproduce her letter:—

"It is almost a year ago, I think, since I wrote to you of the definite call I felt from God to give myself more fully to the life of prayer and intercession.

The most of the year has been a battle to keep to my resolution. There has been no opposition from the other Missionaries, for my work is quite separate, and only the members of the family in which I live have known this new way into which God has led me, and they are most sympathetic. But the opposition has come from *within*, not without. At first the temptation came—"Suppose you see no immediate result of your prayers. If God should keep you waiting perhaps years for any blessing in your work; if things go on just the same in spite of all the time you give to prayer, *can you trust God and pray on until the answer comes?* or even if the answer never seems to come? It was hard but God gave grace to feel that I could pray on although I might never see the fruit of it.

Then came what was even a harder struggle. I have always lived such an active life, accustomed to steady work all the day long, . . . but God would not let me go. His hand held me with as real a grip as any human hand and I knew that I could not go. This experience often comes to me yet. Only the other day I felt it and then with the old longing God seemed to say "what fruit had ye then in those things of which ye are now ashamed?" Ashamed! yes, I knew I was heartily ashamed of the years of almost prayerless missionary life. I do not know of anything in my past life that I am more ashamed of. And what fruit had I! I can look back over eight years in India, eight years of hard work, unceasingly from morning till night, and very, very little fruit of any kind. And to-day? *Not quite a year yet of this new prayer life, yet there are such changes*. You know something through my requests for prayer and praise of the turning towards Christ of the people in the villages. *Last year we reported fifteen adult baptisms during the year. This year during the last six months over 125 adults have been baptised and there are still a large number of enquirers. In several villages where a few months ago we had no work whatever, we have now small Christian communities and day schools, and the work is spreading. The evangelistic work here in — has never been what it is to-day. I am not specially associated with this movement, in fact, I do not think any one connects me with it particularly; our senior Missionary is the leader in it, and I am more than glad to have it so, there is such a joy, I think, in being a hidden instrument and it is far safer.*

With every department of my work things are in a more prosperous condition than I have ever known them to be; and yet I give but half-the-time to the work that I once did, still I do not feel that anything is neglected. *The stress and strain have gone out of my life. I find that I can work quietly with none of the feeling of hurry which once*

characterized it. And the joy of feeling that my life is evenly balanced—the life of work and the life of communion—brings constant rest and peace.

*I could not go back to the old life now—it does not seem as though I could, and God grant that it may always be impossible. I have written this just as a testimony to His faithfulness and to the wide reaching value of the prayer life, and especially of the life of intercession. It is this from which Satan is keeping so many of God's children. . . .*

We received another letter quite recently showing that the work is growing in interest and in power, so that this prosperity is *not a mere flash but a permanent blessing*. This is how she writes:—"You will be glad to know that the work here still goes on. The spirit of earnest enquiry is increasing in all the villages and there is every promise

*Prayer, Relation to Ministry.*

### *Prayer in Relation to the Ministry.\**

*Rev. Edward Parker (Leeds).*

**P**RAYER in relation to the ministry has many aspects. There is prayer in relation to our particular ministry for a particular day, that we may be kept in the will of God in all our activities. Take, for instance, the *pastoral visitation*. How important it is that we should pray that we may be led to those homes where we can be used of the Lord. By so doing, we should find the sure guidance that we need, in seeking out those souls the Lord Himself is seeking.

Then there is need of prayer with regard to the *activities within the church itself*. How else can we know how to direct the activities of workers and members, if we ourselves are not in the Divine will? To this may be added, prayer in relation to the whole warfare—the burden of the whole church, not only the personal sphere, but the responsibility all round.

Then we have prayer in the *ministry of the Word of God*, as in Acts. vi. 4. This is the crux of the whole position. Prayer here is very specific, because the definite article is before it. "We will give ourselves to the prayer." It takes us back to Acts i. 14: "These all continued with one accord in the prayer"—the definite article again. It is linked up there with waiting for the promise of the Father, and the endowment of power. There is a reference to Rom. xii. 12, "Steadfastly continue as to the prayer." Col. iv. 2, "Continue steadfastly as to the prayer, watching in it." That will help us to define what is here—"we will give ourselves continually to the prayer and to the ministry of the Word." In its fullest and widest aspect, they steadily exercised themselves in the ministry of the Word, watching it, intelligently following the guidance of the Holy Spirit, step by step.

The evidence of that is very manifest in the succeeding chapters of this book of Acts. In Acts viii. 4, for instance, "They therefore that were scattered abroad, went everywhere, evangelizing the Word." That is the literal (Newberry)—"evangelizing the Word." It is a general and comprehensive word. In Ch. viii. 5, we read that Philip went down to the city of Samaria, and proclaimed as a herald, the Christ unto them, There is a distinction—"they went abroad evangelizing the Word," and Philip "came to Samaria, and proclaimed as a herald the Christ"—the Lord's Anointed. When they believed Philip, evangelizing the things concerning the kingdom of God, and concerning Jesus Christ, they were baptized (ver. 12). Then we are told that they "received the Word"—a general term covering the things spoken of.

"And they, when they had fully testified and spoken the Word of the Lord, returned to Jerusalem, and preached the gospel in many villages." They spoke the "Word of God" in Samaria. That is the first reference to "speaking" it in the N.T. They spoke in Samaria, and fully testified, after that the Holy Spirit fell upon them. In Acts. viii. 35, we are told that Philip "opened his mouth at the same Scripture, and evangelized unto him, Jesus." He went to Samaria and proclaimed as a herald the Christ, and he began at the same Scripture and evangelized to the eunuch, Jesus!

\* Notes of an address to Ministers. Not revised by the speaker.

of a greater movement in the future than we have yet seen. *Our Christians now number 600 in contrast with one-sta that number two years ago. . . .*

Our question to every reader is **What place do Prayer have in your life?** Has it the **first place**, or **secondary place**? We all believe in prayer but *is it fundamental work? or supplemental?*

We may think that our work is so urgent that we cannot give time to prayer; but this worker says, and many would confirm her statement, that the work has not suffered in any way, *one is able to do more work, when prayer has its rightful place in our lives*; the work runs more smoothly, difficulties vanish away, when we take everything to the Lord in prayer. Let us revise our estimate of the value of spiritual forces. Shall we make prayer our chief work?

*J.P.J. (India).*

Jesus had already visited Samaria, so that they knew Him, but when Philip visited that place, he preached Him as "The Christ." The "Word of God" is not mentioned before the eighth chapter. In Heb. 4-5 are some phrases which come in to relation with this. "Tasted the heavenly gift"; "made partakers of Holy Spirit" (there is the endowment); "have tasted the good word (*rhema*, the spoken word) of God and the powers of a coming Age." There you have distinct and progressive experience in the Word of the Lord.

It may be that we have been speaking of the Word, and expecting for the presentation of the "*logos*" what is only true of the "*rhema*." The *logos* is the revealed Word of God from cover to cover, but the *rhema* that particular part of God's Word which you are giving forth—that which God speaks to you through His Word, that which He speaks in your own heart and life and experience, as part of your life in Him. It is the difference between God's truth, and God's message to us through you. . . .

In giving oneself to the ministry of the Word, one finds again and again the "*rhema*" in relation to that endowment of power from on high. "Our gospel came not unto you in word (*logos*) only, but also in power and in Holy Spirit, and in much fulness" (1 Thess. i. 5). The spoken word, the *rhema*, is always in power. We must always have the experience of it, but as we give ourselves to the ministry of the Word, He will give us to know and to express all that is in our hearts.

"No *rhema* of God is void of power." Newberry makes the distinction that the *rhema* is the spoken word, hence, "Man shall not live by bread alone, but by *rhema* which proceedeth out of the mouth of God." The *rhema* is the word which God Himself speaks, as you wait on your knee with your Bible, before Him. "The sword of the Spirit is the *rhema* (not the *logos*) of God." In our warfare and ministry, it is the *rhema* of God that is the active and offensive weapon. In Acts ii. we see Peter speaking "*rhema*," and three thousand are pricked in their heart. Cornelius said, "We are here gathered to hear the *rhema* which God has spoken to you"; and while Peter was yet speaking, the "Holy Ghost fell upon all them that heard the word." Again, "Faith cometh by hearing, and hearing by the *rhema* of God." The promise of the Spirit is through the faith, and it is as the *rhema* is given out, that faith is generated in hearts that lay hold of the promise.

**P**RAY, for the light is coming,  
Darkness will soon have fled;  
Backward our foes will be driven,  
Onward our course be sped!  
Pray that your heart gain courage;  
Stand, in the Victor's Name!  
No need to faint or falter,  
He is the great I AM.  
Pray that the Holy Spirit  
In all His seven-fold might,  
Millions of souls may quicken  
Flame of revival light. W.A.D.

# The Cross of Christ and our "Weaknesses."

Matt 8:17

"Himself took our infirmities. . . ." Matt. viii, 17.

**I**N our last issue we rang out a question to the children of God, which has echoed and re-echoed since in many hearts, concerning the extent to which we all would voluntarily choose that the depths of the Cross should be wrought in us by the Spirit of God.

Let us suppose that the question, How deep shall it go? has been settled in our individual lives with a real cry to God that the Holy Spirit shall cut so deep that we truly experience the "life hid with Christ in God" in the innermost of our being. There yet remains what the A.V. Scripture describes as "our infirmities." Has the Cross nothing to say to them?

Let us turn to the Word of God for light upon this very vital and practical aspect of the Christian's life. First as to the word translated "infirmity" in the A.V. In the Revised version it is rendered several times "weakness," and "weaknesses." The Greek is *astheneia*—the word having in it the primary thought of want of strength, feebleness or physical weakness—in some cases it includes the moral weakness which every human being has in one form or another in his character. It never means sin, or disobedience to the known will of God, and God does not deal with real "infirmity" as such. This can be seen in the difference between His treatment of Elijah when he fled from the threats of Jezebel (1 Kings 19, 1-3), and Saul when he disobeyed the commands of God in respect to Amalek (1 Sam. 15).

But what has the Cross to do with these "infirmities" or "weaknesses"? Our inherent moral weaknesses, such as inherited strains in our moral make up, e.g., timidity, cowardice, fear, meanness, boastfulness, impulsiveness, shyness, etc., etc., arising so to speak, from the "shape" of our "make-up"—whereby every human being has a distinct and separate individuality, whilst yet manifesting certain idiosyncrasies obtained from ancestry. Is it not possible for the moral weaknesses thus inherited, or born with us, to come under the power of the Cross, as well as physical weakness or feebleness? Must the inner-life of union with Christ be hindered in its manifestation to others by these "infirmities," or cannot the power of the Cross deal with these as well as with the old Adam life of Rom. vi.? Surely it can. What saith the Scriptures?

## I. The Cross and Sickness.

"He cast out the spirits with His Word and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying 'Himself took our infirmities (*astheneia*) and bare our sicknesses (*nosos*) . . . ." Matt. 8, 16, 17, A.V.

It should be noted that the Greek word for sickness—*nosos*—is distinct from *astheneia*—infirmity. The Lexicon gives *nosos* as meaning "confirmed disease." It is said that He "bare" our sicknesses. The word rendered "bare" in the Greek means to take away or remove. The A.V. margin gives the reference to 2 Cor. v. 21 ("He hath made Him to be sin for us"), and 1 Pet. 2, 24 (*His own self bare our sins in His own body on the tree*), and Isa. 53, 4, showing that the translators of the Bible into English clearly connected this passage with the Substitutionary work of Christ at Calvary—and that it means more than the fact that Christ as a Man of Sorrows sympathized with all in sickness and suffering. It also appears from the words quoted by Matthew, that the Lord did His healing work on the ground of His forthcoming substitutionary death of

the Cross, for we must not forget that the Sacrifice on Calvary is timeless in its scope. It reached back to the ages preceding it, as it reaches forward into the ages of ages yet to come. Therefore in one respect deliverance from sickness is part of the "Gospel," but in another it *does not mean that knowledge of this is essential to salvation*, any more than knowledge of the Rom. vi. aspect of the Cross, and all the deeper depths of Calvary, which will never be fathomed by any redeemed soul until the final moment comes of the complete redemption of the body.

There are many in bondage here, because eager souls urge upon them, that Christ "bare our sicknesses" on the Cross, and therefore their "salvation" is incomplete if they cannot turn away from "means" and trust Him with their bodies as implicitly as they did with their souls. Let us take care that none put a stumbling block in another's way by pressing upon others the stage of faith they may have been brought to themselves. It is here that the danger of "soul-force" comes in! Let God's children bear witness of all that they have proved of the grace of God, but at the same time leave to the Holy Spirit His work of co-witnessing to those He is leading on, always as they are able to bear it.

The Substitutionary work of Christ on the Cross was a FULL REDEMPTION. It would not have been so had He not dealt with our sicknesses as well as our sins; our infirmities, and *all that has come to us through our first birth into the old Adam race*. But this redemption, complete in Christ, can only be apprehended by each one little by little under the teaching of the Holy Spirit. "Let us therefore not judge one another any more, but judge rather that no man put a stumbling block . . . in his brother's way" (Rom. 14, 13). e.g., the stumbling block of forcing upon others our "experiences" of the use of "means" or "no means," instead of encouraging them to rely upon the Spirit of God to reveal to each one individually His will. For we must not limit the working of God to our personal experience of His "ways."\*

## II. How Christ took our infirmities.

"Who being in the form of God, . . . made Himself of no reputation . . . and was made in the likeness of men" Phil. ii. 6-8.

Here we see how the Lord Christ took our weaknesses, in the sense that He laid aside His Godhead and became a "weak" man. He was, we are told, *in all points* tried as we are, *yet without sin* (Heb. 4, 15). His "weakness" tried Him, but it never became a vehicle for sin as our "infirmities" often do. Witness His victory in the wilderness temptation. "If thou art the Son of God"—and therefore possessing by birth the Divine nature and attributes—said Satan, "make these stones bread." And the Lord Christ could have done it! But He was in the place of man—weak man—a "Son of Man" as well as Son of God. As a weak man His reliance must be upon God, His path one of obedience to His Father's will. He was "tried" and "tempted," as we are often, to independence of God, but He had taken our "weakness," and He must not fail in the path of being our Example, as He would be our Substitute, when He reached the place called Calvary.

\*Our space will not allow fuller reference to other aspects of this subject, excepting to say that there is much self-deception along this line, e.g., a child of God says she trusts God and does not use "means," but in some physical attack she retires to bed, and uses the best means of all (apart from the healing touch of God)—the letting nature do her own healing work!



### III. The Cross and Infirmities.

"He was crucified through weakness but He liveth by the power of God.

We also are *weak with Him* . . . . . 2 Cor. xiii., 4.

But where does the Cross come in in relation to our infirmities. Listen to the words of Paul: "He was crucified through weakness . . ." (2 Cor. xiii. 4). As the Representative Man, Christ hung as our Substitute on that Cross. He not only bare our sins on the Cross, and carried us to the Cross with Him, but the very Cross was only possible because of His "weakness"—the weakness which He had taken on our behalf. He therefore carried to the Cross in His own Person our weakness and our "infirmities"—i.e., all that comes to us with our first-Adam birth.

Here we see a deeper depth of the Cross reaching not only to our deliverance from the mastery of sin, but dealing with our physical and moral "infirmities." In Rom. vi. 6 Paul said "Our old man was crucified *with Him*." Here he writes "He . . . crucified through weakness . . . we are *weak with Him*." Our "infirmities" and weaknesses, were dealt with on that Cross, so that they might become vehicles for the power of God to be manifested. This brings us to ask how this works out in practice. For the fact remains that these "infirmities"—in their sense of inherent physical or moral weakness—are *not removed*, although under some mighty manifestation of the power of God—intermittently, or continuously experienced in response to faith—they may appear to have become non-existent. For experimental light upon this paradox we must go to that wonderful 12th chapter of ii. Corinthians and read the words of the Apostle Paul.

### IV. Paul's attitude to "infirmities."

"Of myself I will not glory, but in mine infirmities (*astheneia*), 2 Cor. xii. 5.

"*In me first for a pattern*," wrote Paul to Timothy, and he is for us a striking object lesson, in many aspects, of the way the redemption of the Lord Christ on Calvary works out in all who will follow on in the path of the Cross. Are the "infirmities" removed which we take to Calvary, is the question, and Paul's experience answers No, and yet it can also be said "yes" up to the degree in which they become enveloped in the power of Christ. Let us repeat again that the word "infirmity" means primarily physical and sometimes moral "weaknesses," not sins. Rom. vi. says distinctly that the mastery of *sin* is dealt with by the Cross so that the believer is delivered from the power of sin. But the moral and physical "weaknesses" remain as the "bent" or "make" of the believer which go to show his individuality. These are not removed and cannot be removed until he has his resurrection body. But why does the Apostle say that he will "glory" in them? And again and again he refers to his "weakness." "If I must needs boast, I will boast of my weakness" (2 Cor. xi. 30, Conybeare. See too 2 Cor. xii. 5-10). Was it not that his eyes had been opened to see a deeper depth in the Cross of Calvary which maybe he had not known before? Is not 2 Cor. xiii. 4 the key to 2 Cor. xii. 9? "My grace is sufficient," said the Lord, in answer to the Apostle's third appeal that Satan's messenger might "depart from him." Was that grace manifested to Paul in the revelation of 2 Cor. xiii. 4. "He died upon the Cross through the weakness of the flesh . . . I, too share the weakness . . . ." Yes—and through the death of the Cross I share too the Life out of death.—"HE LIVETH by the power of God"—whereby His strength shall become perfected in my weakness.

### V. Infirmities and the powers of darkness.

"There was a woman which had a *spirit* of infirmity. . . Luke xiii., 11.

The record in Luke's Gospel of the woman with a *spirit* of infirmity, placed alongside of Matt. viii. 17, and 2 Cor. xiii. 4, shows *why* our infirmities must be taken to Cross, ere the Risen Life of the Ascended Lord can take nacle upon them. This story of the bound woman reveals that *behind an "infirmity" can be the grip of an evil spirit holding the victim in its power*. A Greek scholar points that the word rendered "of" indicates the genitive of origin and the word spirit, "an evil demon" or "evil spirit being." This case shows how *any "infirmity" can be the ground which evil spirits can work*, just as behind every sin arising from the old nature can be an evil *spirit* feeding or inflaming that sin, e.g., the jealousy that comes from the unregenerate heart may have behind it a "*spirit*" of jealousy.

In contrast to this case, we have Paul's experience recorded in 2 Cor. xii. Paul knew the Cross in its depth of power if any man ever did. Following his acceptance of the non-removal of his "weaknesses" so that they might become vehicles for Christ's strength we read in ch. xiii. 4, that in the extremity of "weakness" and "infirmity" he turns to Calvary and sees the way of victory, through the Cross. Let us ring out again his words, "He was crucified through weakness . . . He lives by the power of God . . . I am *weak with Him*," in the weakness of His death, and I also "LIVE with Him . . ." Therefore I "glory" in "infirmities," and "take pleasure" in them (vv. 9, 10).

In brief, as we put the two records side by side, a woman with the "*spirit*" of infirmity, and Paul with the "power of Christ" tabernacling upon his infirmities, can see clearly that our "weaknesses," moral and physical or both, are open camping grounds for Satan or for God, and that the Cross with its message of identification shows how we are protected from the one and brought under the power of the other.

This is the crux of the whole matter. Our inherent moral weaknesses of disposition and character, as well as all the inherited "weaknesses" of the physical frame, are "camping grounds" for Satan or for God. "Spirits of infirmity" seek to hold every "infirmity" in their grasp, as well as every "weakness" of the body. How shall we escape their power? *Only by means of the Cross*. "I was crucified through weakness." We are "*weak with Him*" on that Cross, for He hung there in our place. Let us even in these things say "I am crucified with Christ." Then as we abide hidden in the Christ of Calvary, we are out of the enemy's reach and power. *Through the Cross* the Risen Life of Christ can envelope us, so that His strength is perfected in weakness.

### VI. The Holy Spirit and our "weaknesses."

"The Spirit also helpeth our infirmities . . . for we know not what we ought . . ." Rom. 8, 26.

Here "infirmities" are described as lack of knowledge, particularly in connection with prayer. "We know not what we should pray for as we ought, but the Spirit . . ." The Holy Spirit with compassion for the weakness and ignorance of the believer is given to "help" his "infirmity" especially in the way of ignorance. And in fulfilment of His office to reveal the Christ of God, He makes real to us the blessed fact that the Ascended Glorified Lord also remembers the day of His own being "compassed with infirmity" (Heb. v, 2), and is *touched* by the "feeling" of our weaknesses. He knows just exactly how we *feel*! Yea, His very sinlessness made more acute His "feelings" when He



walked as Man on earth. Every nerve was alive to all that tells on "nerves," in the atmosphere around, both spiritual and climatic. Is it not written that on the eve of Gethsemane, He "began to be sorrowful and very heavy," i.e., *distressed unto despair* (Gr. Matt. xxvi. 37). Mark says He was "sore amazed," i.e., *under a panic of fear* (Gr. Mark xiv. 33). His Spirit was sensitive to the faintest trace of unbelief and doubt and *criticism* in the minds of those around Him. He knew what was *in man* and so He did not commit Himself to man (John ii., 24, 25). He saw into the wrong motives (John vi. 26) of those who sought Him. He knew when His disciples were murmuring at His "teaching" (John vi. 60, 61), and was not taken by surprise in the betrayal of Judas (Luke xxii., 21) and the denial of Peter (see Luke xxii, 31), nor that *all* the disciples eventually forsook Him and fled.

Ah yes. He is "touched" as He watches His children doing these things again to one another. He knows what is *in man*—the cowardice and fear that bursts out in an Elijah, as if he had never stood on Mount Carmel and faced the priests of Baal; the boastful talk of a Peter which fails in the hour of testing . . . . .

This brings us to the last point that

#### VII. Our "weaknesses" are a test of others.

"Ye know how through infirmity I preached the Gospel unto you at the first. And my 'temptation' which was in my flesh ye despised not . . ." Gal. iv. 13, 14.

These striking words were written to the Galatians by the Apostle who had learnt to "glory" in his "infirmities." They show how *others* are "tested" by them, and how they may be tempted to despise the earthen vessel bearing to them the messages of God, sometimes through "infirmities" which are visible. Depreciating comments on the messenger were current among the Corinthian Christians as much as in our day! "His letters, say they, are weighty and powerful" but "his bodily presence is weak and his speech contemptible" (2 Cor. x. 10). It is thought, says Scofield in a footnote, that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness and a repulsive appearance! In any case Paul ascribed it to *Satan* and said that through it Satan's messenger "buffetted" him! This shows how keenly the enemy takes advantage of our "weaknesses." He knows how to direct

his "buffetting" on the exact moral weakness of our make-up. Paul said about himself that it was directed toward his danger of being "exalted above measure." Very few are free from this moral weakness—the "weakness" being unable to keep steady under the using of God—the *easing by Him of circumstantial trials*. Paul's "revelations" from God therefore had to be counterbalanced by some obvious "infirmity" which disposed others to "despise him," criticize his lack of oratory, and his manifest lack of a "presence" which commanded the idolatry of the crowd.

And finally the infirmities of *others* are a test of our own spiritual growth. If we are "strong" in God, the strength should be manifested in our bearing the infirmities of the weak, and not pleasing ourselves (Rom. xv. 1). It is only imperfection that complains of imperfection, say one of the mystic writers. Our inability to "bear" with others' weakness, but reveals our own.

May the Spirit of God open our eyes to see the Cross in all its aspects, so that in all our "weaknesses" we may find a camping ground for the power of our Living Lord.

#### Gleanings from the Greek Lexicon.

ASTHENEIA : want of strength, weakness ; want of energy.

Rendered *infirmity* in Matt. viii. 17 ; Luke v. 15 ; Luke viii. xiii. 11, 12 ; John v. 5 ; Rom. vi. 19 ; 2 Cor. xi. 30 ; 2 Cor. xii. 5, 9, 11 ; Gal. iv. 13 ; 1 Tim. v. 23 ; Heb. iv. 15 ; v. 2 ; vii. 28. Rendered *sickness* in John xi. 4.

Rendered *weakness* in 1 Cor. ii. 3 ; xv. 43 ; 2 Cor. xii. 9 ; 2 Cor. xiii. 4 ; Heb. xi. 34. Note : Heb. iv. 15 ; v. 2 ; vii. 28 ; xi. 34, include the idea of moral weakness.

ASTHENEOS : to want strength ; be infirm, weak, feeble.

Rendered *sick* in John xi. 2, 3, 6 ; Matt. xxv. 36 ; Luke vii. 10 ; John iv. 46 ; Acts ix. 37 ; Phil. ii. 26, 27 ; James v. 14.

NOSOS : sickness, confirmed disease.

Rendered *sick* or *sickness* in Matt. iv. 23 ; viii. 17 ; ix. 35 ; Mark iii. 15. Rendered *infirmity* in Luke vii. 21.

Rendered *disease* in Matt. iv. 24 ; Mark i. 34 ; Luke iv. 40 ; vi. 1 ix. 1 ; Acts xix. 12.

#### Fresh light on James v, 14, 15.

KAMNO : To be weary, faint, as from labour, faint or weary in mind distressed with labour or anything else. *Used only in James v. 15.*

Participle ; one whose strength gives way in consequence of excess of labour.

"Is anyone 'sick' (*astheneo*, infirm, weak, feeble) among you ? I him call to him," etc., and "the prayer of faith shall save the exhausted one (*Kamno*, faint or weary in mind or body) . . ." The operative supplication of a righteous man prevails much . . . .

Englishman's Greek New Testament.

### How deep shall The Cross go in your life?

HOW can I answer the question before me?  
How do I know what it all may entail?  
How can I say just how deep in my being  
There place the Cross that once rended the veil?  
All that I know is, that deep down within me  
Longings for holiness quivering there,  
Speechless and wordless, but living on always ;  
Knower of heart throbs, Thou knowest my prayer.

Oh wilt Thou cleanse me from all my defilement ?  
Oh can'st Thou meet such a sinner as I ?  
Saved ! Ah I know it, yet daily defeated,  
Oh Mighty Saviour, help me, or I die.

Swift as an echo Thou comest before me.  
Lord I can see Thee—and down in the dust  
Lord will I lay me, still lower and lower  
Give me the power of Thy Pentecost.  
Power to live holily, in all conditions !  
Power to be sweet when nothing seems right !  
Power to go forward when there's no ground to tread on !  
Walking by faith and never by sight.

Oh for the power to win souls around me !  
Sincerely I ask Thee to answer to-day !

Lord I am baffled by conflicts around me  
About me, within me, blocking my way.

Hark, hark my soul, what is it thou hearest ?  
"Stand on thy feet while I speak unto thee,"  
"The Cross is the symbol, the sign, and the conquest,"  
"Choose now how deep in thy life it may be."

I cannot, I cannot ! I answered Him trembling,  
Thou knowest, Thou only, the great need in me.  
Choose Thou, oh Crucified, Mighty Redeemer—  
How far, and how deep Thy Cross goes in me.

He answered I—*is answering !*  
And oh how I praise Him  
That there is a place for mortals like me !  
Where victory is certain, and victory triumphant !  
Where life is abundant, and spirit is free.  
You ask where I found it ? I found it in JESUS—  
Defeated and baffled no light could I see  
Till I flung self away, completely abandoned  
And just said "Yes" to the Cross life in me.

# The Enthroned Christ.\*

By Rev. J. Ellison.

THE theme of the world outlook is divided into four sections.  
1. The Enthroned Christ. 2. The Royal Priesthood of Believers.  
3. The Body of Christ. 4. Universal Prayer.

1. The Enthroned Christ. The world outlook is certainly from the throne—that is our prospective. It is for our place on the throne and world outlook that our Lord has redeemed us and sanctified us and endued us with power from on high. That He is on the Throne is the emphatic statement of the New Testament. In Hebrews we find it recorded sixteen times that the Lord Jesus is there, but there is only one such statement as, "When He had *by Himself* purged our sins, sat down on the right hand of the majesty on high." (Heb. 1, 3.) Alone! Man forsaken! God forsaken! "When He had *by Himself* purged our sins, sat down on the right hand of the majesty on high." He sat, not set. Twice or three times in this Epistle we are told that He has been *set* there, but we have the statement here that He *sat* there. There is a difference between my sitting on a chair, and a brick-setter setting a brick in the wall. The Lord Jesus was set on His right hand by His Father, and that for final purposes. Our Lord Jesus sat there, and He is seated there now. "We see Jesus . . . crowned with glory and honour." (Heb. 2, 9.)

Another statement concerning His enthronement, "We have a great high priest, that is passed into the heavens" (Heb. 4, 14), and for fear of mistaking Him it says "Jesus," and it goes further, "The Son of God." "We have such an high priest, who is *set* (not sat) on the right hand of the majesty in the heavens" (Heb. 8, 1), indicating that there is a purpose of God in setting Him there, and that purpose is to be wrought out because of Him, and through Him for ever. Since the Father has committed all things into His hands, for a racial purpose, He is to control the destiny of every human being, and He is enthroned there, and set there for that purpose.

"Who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12, 2). I do not know whether you have noticed the reason why He is there? It is a meritorious reason. He is not there because He is the Son of God; He is that. He is not there because He is Deity; He is fully and equally that. The reason confirmed in the New Testament again and again is the statement given to us throughout this book of Hebrews. He has been exalted to the right hand of God *because of His Cross*. "Wherefore God also hath rightly exalted Him, and given Him a Name which is above every name." (Phil. 2, 9.) The "wherefore" leads us back to the antecedent of the verse, which is, "He humbled Himself." "We see Jesus . . . crowned with glory and honour; that He by the grace of God should taste death for every man." (Heb. 2, 9.) You have the reason why the Lord has put Him there. It was for the joy that was set before Him, He endured the Cross and despised the shame and is now set down. "When He had *by Himself* purged our sins, He sat down." The reason is the meritorious reason of His humanity, not of His Deity. What does it suggest to us? He is figuratively there, He is representatively there. He is there for the purpose of being our great High Priest, Who is passed into the heavens, denoting our Lord's high priestly character.

2. The Royal Priesthood of Believers. The Lord Jesus has a royal priesthood, therefore we must have one. He has a Melchisedec priesthood, that is a royal priesthood. He desires to confer on every member of the Body of Christ a right of entrance into His high priestly family. None but the high priestly family could enter into the holy of holies. Aaron and Eliezer were able to enter. The family of Aaron were able to enter in a proper way and at a proper time into the holiest, therefore if we are commanded to enter into the holiest by the blood of Jesus, it is a proof that we are being lifted to a high priestly rank. (1.) He has loved us. (2.) He has washed us; that washing means sanctification as well

as salvation. Washed us from our sins in His own Blood (*loose us*, R.V.) He has made us kings and priests unto God. That is our royal priesthood definitely stated. If we are to enter into such a relationship to God as this, it follows the Lord must lift us up to our high priestly position. He must incorporate us into His Melchisedec order of priesthood so that we shall be kings and priests unto God. What is His function in heaven as our great High Priest? "He ever liveth to *make intercession* for us." What is the function as kings and priests unto God on the earth? We must be engaged as our Lord is engaged. He give to us this priestly function—men and women who are engaged in the sovereign work of prayer. We become priests and kings unto God before Him bearing in our hearts the needs of His saints and of a fallen world.

3. *The Body of Christ*. We are members of the Body of Christ. In that relationship we not only have a relationship to our Lord Jesus as the corporeal Head of that body, but to one another.

4. *Universal Prayer*. Then comes the ministry of prayer, as well a triumph. Our kingship includes the ministry, and a predominance, for one another and with one another, over all the power of circumstances and over all sin, and over all the power of the enemy, because we are united with our Lord's sovereign life. He gives us authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt us. As *victors*, we are kings, as *believers* we are priests in the Body of Christ. Every one of us should enter into our Lord's universal love for mankind. His devotion to the interests of mankind is an impartial devotion; it matters not to Him, who the man is or where he is, or what he is, there is given authority to declare the message that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have ever lasting life." He is *personally* able to save us because He is Jesus. He is *positionally* able to save us because He is ordained of God. He is *sympathetically* able to save us, because He is touched with the feelings of our infirmities, and under *obligation* to save us because He is the surety of the function. In that positive relation with our Lord Jesus we can go forth and take hold of all the powers of Satan by the horns and break them down. We need to have power to predominate. We have no rule of endowment of power until we know how to predominate. The power to predominate is not the power to have our own way. We do not want our own way; we have learnt to crucify that way on the Cross. We want our own way if it is the *Lord's* way. It is His will that the Gospel shall be preached. Satan shall not prevail. We prevail every time "He has made us kings and priests unto God." May we go forth with His universal power and authority in our hearts to prevail in prayer, and to predominate in the world at large over the Usurper Prince of the world.

**V**ERY few in number are those who know that praying is a WORK, but work it is. The Apostles, although filled with the Holy Ghost on the day of Pentecost, gave themselves not only to the ministry of the Word, but to prayer. One of the deepest and strongest signs of divine power in any man is his POWER TO PRAY. The more the power in him, the vaster his ministry. The world becomes his parish, the Church his pastorate, and all the power of darkness his foe.

—Evan Roberts

FIERCE is the conflict now,  
Stronger the foe,  
More keen the battle-cry  
Raging below;  
Louder the noise of hell,  
No longer dumb!  
Yet sounds the midnight cry:—  
"Quickly I come! Quickly I come!"

\* Notes of an Address at Swanwick Conference, Tuesday afternoon.

## Spiritual Perils of To-day.

### Can a Christian follow Coué?\*

**F**EW teachers, or methods of self-cure in our generation have been as widely advertised as Emile Coué and his doctrine. A pharmacist of Nancy, France, Coué became interested in hypnotism and auto-suggestion, and worked out the philosophy and methods which are now so widely exploited in connection with his name. It is said that before the war he was consulted by about 40,000 persons a year in his clinic at Nancy. . . .

In the book which the publishers (American Library Service, New York) claim is the only one authorized by M. Coué himself, "Self-Mastery Through Conscious Auto-suggestion," he outlines this treatment:

"As long as you live, every morning before getting up, and every evening as soon as you are in bed, you must shut your eyes so as to concentrate your attention, and repeat twenty times following, moving your lips (that is indispensable) counting *mechanically* on a string with twenty knots in it, the following phrase, 'Every day, in every respect, I am getting better and better,'"

His book continues: "There is no need to think of anything in particular, as the words, 'in every respect' apply to everything. This auto-suggestion must be made with confidence, with faith, with the certainty of obtaining what is desired. The greater the conviction of the person, the greater and the more rapid will be the results obtained." Very remarkable cures are claimed as a result of this simple method of influencing, by auto-suggestion, one's sub-conscious self.

People are recommending M. Coué because he is so quiet, and sane and well balanced, and does not go to extremes in extravagant claims for his method. A well-known evangelical denominational journal says editorially: "He has won respect by his wholesome restraint. He has made no extravagant claims and has consistently resisted extravagant statements on the part of others in his behalf." Yet his own authorized book goes to startling extremes. It claims *recorded cures of organic diseases of almost every sort, including tuberculosis, ulcers, bronchitis, club feet, asthma, glaucoma, epilepsy, and still other disorders.* "Every illness, whatever it may be, can yield to auto-suggestion, daring and unlikely as my statement may seem; I do not say *does always yield*, but *can yield*, which is a different thing."

What shall we think of these claims to marvellous cures. It is probable that some of them are true. Bodily healings are unquestionably brought to pass in various ways, apart from ordinary means, and apart from true Christian faith.

But Coué by no means limits his treatment to the healing of physical diseases. He goes to astonishing lengths in his claims for the securing of results apart from the matter of disease, and for child-training, and in the whole realm of moral regeneration in both children and adults. . . .

First a word may be said as to *fundamental principles* of his philosophy and method.

The imagination, says Coué, is always more powerful than the will. In any conflict between the will and the imagination, the will is inevitably defeated, and imagination conquers. Therefore, abandon all thought of training the will, and train the imagination. Give the sub-consciousness, by the use of auto-suggestion, the ideas you want to have prevail in your life, and the sub-consciousness, not

\* An Editorial in the "Sunday School Times" of America.

the will, will bring the result to pass. "*This is an essential point, the will must not be brought into play in practising auto-suggestion.*" "*When the will and the imagination are antagonistic, it is always the imagination which wins, without any exception.*" . . . .

On this point alone, the Coué doctrine would seem likely to bring one into a dangerous condition of HABITUAL PASSIVITY, so that false ideas of any sort can enter and control. **To the Christian who believes the Word of God as to evil spirits, that are only too eager to mislead or dominate, or even take possession of the human personality, such an abandonment of one's will opens the door to unthinkable spiritual disaster and even demon possession.\***

But the appeal to falsehood seems to be an even more vicious element in Coué's teachings. The rhythmical formula that works such wonders is, on the face of it, a lie. Every thoughtful and honest person knows that it is simply not true that day by day he is getting better in every way. On the bodily side alone, advancing days and years mean advancing weakness and decay of the bodily powers. The reason for this is not given by science, nor can it be; it is given by the Word of God, that "the wages of sin is death"; and even those saved and redeemed by the precious blood of Jesus Christ, must, while they are in this body, and until the Lord's return, share in the universal death-penalty of the sin of Adam, and the whole human race, through the steady working of the elements of physical death in their bodily members.

For the unsaved man the Coué formula is a still greater and more disastrous lie. The natural man, "dead in trespasses and sins, . . . having no hope, and without God in the world" grows steadily worse the longer he lives. One need only read the latter part of the first chapter of Romans to see the terrible downward course of mankind without Christ.

The place that M. Coué gives to falsehood in his teaching is not an inference. He plainly declares it. In his section on child training, for example, he says this: "If a child is lazy and does his tasks badly you should say to him one day, even if it is not true: 'There! this time your work is much better than it generally is. Well done.' The child, flattered by the unaccustomed commendation, will certainly work better the next time, and little by little, thanks to judicious encouragement, will succeed in becoming a real worker." In other words, train your child in the right direction by lying to him, and all will be well.

Again, there is no recognition of the place of uncontrollable sin in the natural man, or of the impossibility of overcoming sin except through the substitutionary atonement of the Lord Jesus Christ, in Coué's doctrine. For example, he says: "In dealing with children, always be even-tempered, and speak in a gentle but firm tone. In this way they will become obedient without ever having the slightest desire to resist authority." In other words, let the parent be the child's saviour; he needs no other.

The child is to be taught to repeat morning and evening, twenty times consecutively, the famous formula, "which will produce in them an excellent physical, moral and healthy atmosphere."

\* The emphasis on these words, indicated by the black type, is ours.—Ed.

Or what of this? "If you make the following suggestion you will help the child enormously to eliminate his faults, and to awaken in him the corresponding desirable qualities. Every night when the child is asleep, approach quietly, so as not to awaken him, to within about three or four feet from his bed. Stand there, murmuring in a low monotonous voice the thing or things you wish him to do." The closing paragraph of Coué's section on child training is as follows: "This is the Counsel which, if followed faithfully and truly from henceforth, will produce a race endowed with the highest physical and moral qualities."

Over and over again throughout his book M. Coué makes it plain that he does not limit his healing to the body, but he includes moral regeneration. He says that by "knowing how to practise it (auto-suggestion) consciously, it is possible . . . consciously to provoke good ones (auto-suggestions) . . . thus bringing . . . moral health . . . to the erring, the unconscious victims of anterior auto-suggestions, and to guide into the right path those who had a tendency to take the wrong one." "Lastly, and above all," he says, "it (the incalculable power within us) that we can use by auto-suggestion) should be applied to the moral regeneration of those who have wandered from the right path."

Dealing with the cure of criminals, Coué says: "In the same way certain criminals commit crimes in spite of themselves, and when they are asked why they acted so, they answer, 'I could not help it, something impelled me, it was stronger than I.' And the drunkard and the criminal speak the truth: they are forced to do what they do for the simple reason they imagine they cannot prevent themselves from doing so."

God's Word in the seventh chapter of Romans recognizes this terrible fact and experience in human nature, that "I could not help it, something impelled me, it was stronger than I." But Coué differs with God as to the cure. Coué says that an individual, wholly apart from Christ and from any objective help or Saviour, may be delivered from his otherwise irresistibly sinful impulses simply by saying, "I am getting better and better." Then

Christ is not needed to bring us out of the seventh chapter of Romans into the eighth, where we can say, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." All we need is our "imagination" that we are free. To use Coué's principle, if we only *imagine* that Christ can do this for us, it will be done; but it would be equally effective to imagine that Buddha can do it for us; it would then be just as well done. Imagination not Christ, is our saviour.

"If you are subject to occasional fits of impatience, or ill temper, you will cease to have them: on the contrary you will be always patient and master of yourself . . . If you are sometimes attacked, pursued, haunted by unwholesome ideas . . . temptations, or grudges, all that will be gradually lost sight of by your imagination . . . Self-distrust will disappear little by little and give place to self-confidence, based on the knowledge of *this force of incalculable power in each one of us*." Again, "whatever it is your duty to do" you can do by cultivating self-confidence through the imagination. This is in striking contrast with God's Word, which is that the saved, born-again man, and only he, can say, "I can do all things *through Christ which strengtheneth me*" (Phil. 4:13). . . .

"Couéism" is based on the same fundamental error as New Thought, Christian Science, and other similar false religions, that are *only varying expressions of pantheism—that God is in all men and all things. These false religions fail to distinguish between the natural man and the regenerated man, born again through faith in Jesus Christ.* They all assume that men are equally the children of God, and that all have within them the same unlimited power which can be brought into play, by themselves, for the overcoming of ills and adverse conditions, whether physical, mental or spiritual. This is false, unscriptural, anti-Christian and eternally disastrous.

The question [*whether a Christian can follow Coué*] can be answered in only one way. Neither the Christian nor the unsaved may safely follow Coué's teachings.

*apostasy*

## The Foretold "Apostasy."

"Before that day, the falling away must first have come . . . ." 2 Thes. ii. 3. (Conybeare)

*Note:* The following paper was written by the Hon. Sec. of the Ministers' Prayer Bond, for insertion in the monthly circular of the Bond, but it gives such a clear summary of a recent occurrence in America which reveals the extent of the "falling away from the faith" of the present day, that we think many of our ministerial readers will value it. It may appear at first sight that such a paper is out of accord with the purpose of the issue of *The Overcomer* but in reality it is not so. "Controversy" as such we avoid, but in the battle which is developing, as the writer points out, between the Faith and "Modernism"—it is impossible to be neutral. "If the foundations be destroyed what shall the righteous do"? The "Apostasy" is penetrating the churches to such an extent that it is impossible to ignore it. Alas, many dear children of God, do not any more than some of the Modernists, see the issues at stake. "Peace and Unity" is the cry in Britain also, many forgetting that had not Paul the Apostle taken his stand for the truth of the Gospel in his day, the Christian Church would have been but a sect of the Jews at this time. Let us take heed that the "truth" is spoken in love, and that the "war" is not conducted "after the flesh"—but "war" it is bound to be against error wheresoever it may be found—Ed.

### The Condemnation of H. D. Fosdick by the General Assembly of the (Northern) Presbyterian Church of the U.S.A.

THIS condemnation is a critical occurrence in the struggle that is developing between the Faith and "Modernism." An article in "The Sunday School Times" (America) of June 23rd deals so fully with the matter that some extracts from it will be of vital interest to many readers of *The Overcomer*

The General Assembly referred to, has lately officially re-affirmed its own historic faith and that of the N.T. Church, and directed all Churches within its jurisdiction to require sound teaching, condemning the unscriptural preaching of H.D. Fosdick. Dr. Fosdick at once offered his resignation from the pulpit of the First Presbyterian Church of New York City, and the attitude taken by that Church and numerous other bodies, upon the action of the Assembly and Dr. Fosdick's resignation, bring into strong relief the true character of "Modernism" and the fact that the single issue between it and Evangelicalism is "Is the Bible wholly true" or, as "The Sunday School Times" puts it so aptly, "Is your 'sword' whole or nicked"?

The officers of Dr. Fosdick's own Church refused to accept his resignation, complaining that he had been misinterpreted! This is a significant feature of "Modernism," that it fails to see the very issues of the conflict, for Dr. Fosdick's utterances have been too plain to be misunderstood.

In a letter written by him in 1921, and widely published he said that Orthodox Theology "seems to me not only thoroughly false in facts, but pernicious in practical result, and while I understand it perfectly, having lived in it, and read its major works, I quite definitely and thoroughly reject it all."

Dr. J. W. Lowrie, Chairman of the China Council of the Presbyterian Mission Work, said at the National Christian Conference at Shanghai,

last year, "On October 23, 1921, in the Old First (Presbyterian) Church, N.Y. City, there was preached a sermon by a well-known theological teacher (Dr. Fosdick) in which he held up to mirth and scorn the Bible record of God's wondrous doings amongst His chosen people in ancient days, laughed at the pre-scientific view of the world in the Hebrew Scriptures, at fishes swallowing men, at the left-overs of medieval theology, and our belated hymns, and gave the impression that the preaching of a Gospel in China based upon the trustworthiness of the whole Bible in history was backward looking obscurantism impossible of acceptance by an educated mind." Continuing, Dr. Lowrie said, "I declare with all the energy of my being that such teaching as that, such giving the lie to God's great book . . . is a doomed thing."

But what is most significant is the action of other bodies. The Clergy Club of New York, and vicinity, gave a luncheon in honour of Dr. Fosdick at the Astor Hotel, the week after the action of the General Assembly, attended by almost 200 Clergymen, 200 others sending letters regretting their inability to be present.

At this luncheon Dr. H. S. Coffin, a leading Presbyterian Theologian, urged his hearers not to take too seriously what had happened. He is reported to have stated "that the brains of the Presbyterian Church have stood by the New York Presbytery" which repudiated Fosdick's condemnation.

Several hundred students and faculty members of Cornell University, have addressed a letter to Dr. Fosdick expressing admiration and complete confidence in him. They speak of the "world wide significance of the battle which is being waged . . . against freedom of speech in the Christian pulpit . . . and against the reverent interpretation of the pure religion of Christ, which you have given us with such power . . . as the

leading interpreter of the Christian religion for men and women of scientific training." A similar letter was received from more than 500 students and teachers at Columbia University, and Mount Holyoke College took similar action.

But such freedom that is sought is *freedom to deny the truth*, liberty to preach a lie. The "five essential doctrines" which were reiterated by the recent General Assembly are the inerrancy of the Bible, the Virgin Birth of Christ, the Substitutionary Atonement, the Bodily Resurrection of Christ, and His miracles.

"Of these," says the S.S. Times, "Dr. Henry Van Dyke, one of the best known, and most widely loved names in literature, and in Christian circles of our generation, is reported to have said in a recent sermon that the General Assembly made a mistake in 'the attempt to impose upon the Presbyterian Church five new tests of orthodoxy . . . Now of the five dogmas . . . one of them is certainly non-essential, and three of them are distinctly unscriptural.'"

THE BATTLE IS JOINED. We need to "fight the good fight of the faith" (R.V.). A difficulty that the upholders of the faith had at the Assembly, was that up to the adoption of the final action "every man that spoke, every man that prayed, spoke constantly of peace and unity." BUT UNITY MUST BE SACRIFICED TO FUNDAMENTAL TRUTH.

"If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."

It is *truth*, and *truth alone*, that matters, for belief of the truth is the source of all blessing and belief of a *lie* brought sin into the world.

C. Ernest Procter.

2 Thes. 2:10

Truth, Love

## The Love of the Truth.

"They received not the love of the truth . . ."—2 Thes. ii, 10.

IT is a startling revelation of the prophetic Scriptures that not unbelief, but FAITH, is to be the dread reality of the last days; not a negation of good, but an affirmation of evil; not a gross materialism, but a subtle and deadly spiritualism; not merely a refusal of Christ, but an actual embrace of Antichrist. Paul states it with great boldness. "God sendeth them a WORKING of error (an ENERGY of delusion), that they should believe a lie" (2 Thes. ii. 11): not an hypocrisy, nor a creed accepted under compulsion, but an ECSTASY OF ENTHUSIASM—like the infatuation of the Mohammedan—producing a genuine faith, a FAITH, but IN A LIE. The religious instinct, like nature, abhors a vacuum; The Faith the returning Christ will not find (Luke xviii. 8), but a new faith, in judicial retribution, will have mounted the throne of the old . . .

Now how is this portent explicable, of faith in a lie? The surface reason is obvious. The Day that approaches, on whose confines we seem to be, is "with all deceit." We must be prepared for counterfeit conversions, counterfeit revivals, counterfeit miracles of the Spirit, and even counterfeit heavenliness of character. But it is a still more pregnant fact that the seeds of deceit find so abnormal a receptivity of soil. "This unparalleled hallucination" as Dr. Eadie says, "indicates a mysterious state of mind and of society—anti-Christian, anti-theistic, credulous, with a fatal facility for being imposed upon by hellish mastery and subtlety."

But even so, the problem is not solved. Beneath the Satanic subtlety of the deception, and the abnormal receptivity of the age, there must be a deep moral reason for such a mental growth out of Gospel soil: the Apostle reveals it. "Because they received not the love of the truth." Here is a phrase of masterly revelation. It is not "they received not the truth"; God is very tender and patient with our blind stumblings and foolish unbeliefs, and His grace can bring us at last to receive truths we may have rejected for years. But the phrase—"received not the LOVE"—seems to show that to every soul, however blind, however dark, God offers the love of truth: the after life reveals whether the soul accepted that love or not. We little dream of the peril we run when we refuse to love the truth.

For we are here confronted with the dreadful fact of judicial retribution. "God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Love of error is an automatic recoil of indifference to the truth. Man's soul is so made that EVERY REJECTION OF THE TRUTH weakens it against the assaults of temptation; the heart that refuses to melt, automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse. A final chastisement of sin is deeper

sin. For this is the goal of righteous retribution. "God sendeth": when man shuts the door in the face of God, God locks it; and the diseased eye, blinded by the light it has refused, sees an illusory glare on a curtain of pitch darkness.

Two counsels of the Holy Ghost are especially requisite for the present situation. We must, first, maintain at all costs a clean conscience. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside"; "holding faith and a good conscience; which some having thrust from them made shipwreck" (1 Tim. i. 5, 19). Faith is a heart-whole acceptance of the truth: a "good conscience" is a life squared to that truth.

It is an absurd sentiment, prevalent among the Churches, that we may believe what we choose. But faith in God is not optional, it is obligatory: I must believe *what* God says, and *all* that God says, or I sin: *and the decisive proof of faith is obedience*. "My beloved brother," Mr. Muller once said to Dr. Pierson, "the Lord has given you much light, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more: if not, the light will be withdrawn." TO SEE THE TRUTH AND NOT TO EMBRACE IT IS TO FOUL THE CONSCIENCE; to have the truth search our life, and refuse to let it be searched, is to foul the conscience; to DECLINE TO PAY THE PRICE OF TRUTH IS TO FOUL THE CONSCIENCE; and apostasy is fearfully near to a wilfully defiled conscience. But a conscience kept pure is like the needle of a compass—it swings true. All things are possible to him who follows God from light to light. "Many shall purify themselves and make themselves white, and shall be refined; but the wicked shall do wickedly; and none of the wicked shall understand: but they that be wise shall understand" (Dan. xii. 10).

The second counsel of the Holy Ghost is that we cultivate a passionate love of, and faith in, the truth. God has called us to salvation in (1) sanctification of the Spirit—which is His work, and (2) belief of the truth—which is mine; and if I refuse to do my work, it is impossible for God to do His. No cost can be too great for truth: "her price is above rubies."

D. M. Pantton.

### Truth versus Falsehood.

" . . . Truth alone dispels the deceptive doctrines of the teaching spirits of Satan. The truth of God, not merely 'views of truth.' Truth concerns all the principles and laws of the God of Truth. Doctrines of demons simply consist of that which a man 'thinks' and 'believes' as the outcome of suggestions made to his mind by deceiving spirits. All thought and belief belong to one of two realms—the realm of truth, or the realm of falsehood, each having its source in God or Satan respectively . . . Page 21. "War on the Saints."

# On the Watch Tower for Prayer.

"We wrestle not against flesh and blood. . . ."—Eph. vi, 12.

THAT the supreme need of the hour is a call to "Mobilize the Prayer Forces" of the Church of God, will be admitted by all who even dimly realize the gravity of the world-outlook, from every point of view. Men's hearts are truly failing them for fear, as they see the things "which are coming on the earth." But the children of God are bidden to lift up their heads as they see these things, knowing that their occurrence indicates that the redemption hour of all who love the Lord in sincerity draws nigh. But those who have this personal security have a duty to the world ere they are taken from it. "Watch"—yes watch—all that is taking place, but *watch so as to PRAY*. It is for the Body of Christ, expecting translation, to restrain by prayer the "things coming on the earth" until all the "Lots" are out of Sodom, and the full purposes of God are accomplished in, and through His redeemed people.

But it is a special kind of "Prayer" that is needed to deal with world-events to-day! Something more than personal petitions for personal blessing, or even the salvation of souls. Here is a concrete example. *The Times* of Aug. 30 had a leader commencing with these words: **END OF THE DOCKERS' STRIKE.** The strike at the London Docks has collapsed as abruptly as it began in the first days of July. Unofficial leaders, who on Friday proclaimed the solidarity of their followers to be unbroken, passed a resolution on Saturday night recommending *unconditional surrender* . . . .

Let us lift the veil and see the prayer-side which lies behind (unknown to *The Times* writer) these words. When the Dockers' Strike broke out early in July a strong dealing with God took place, by a few prayer-warriors, and for a day or two it looked as if the strike would quickly be ended. But "holidays" intervened, and the prayer-warriors were scattered. So the strike dragged on! Then came the High Leigh Conference August 11 to 18, and a special hour for instruction in Prayer Warfare was held on Friday, August 17th. During that hour the speaker referred to the "Dockers' Strike," and incidentally said, "*This meeting should*

*bring that to an end to-day!*" The power of the Lord was very present, and the forty or so believers present, responded at once with a "Yes." Then came the prayer, as follows: "Lord, we come to the Throne on the ground of the Blood of Jesus (Heb. x. 19), and ask in Jesus' Name that His Victory at Calvary over Satan should be borne witness to by the Holy Spirit, in the elimination of *all that the devil has to do with the Dockers' Strike*. We ask for God's own proof to us that Satan was defeated at Calvary, in the bringing to an end of this strike . . . . The faith of all present leaped out in an Amen, and thanks was given that God had heard and answered. See the exact fulfilment. The "*strike collapsed as abruptly as it began*," said *The Times*.

Let us learn the lesson for these solemn days. If by prayer to God, based on John xii. 31 and Col. ii. 15, we eliminate the devil at the back of affairs *manifestly engineered* by him, the "flesh and blood" side of things collapses, unable to carry on! How foolish then to pray only about the "flesh and blood" aspect of affairs, and leave the enemy at the back untouched! Let us apply this to the terrible landslide of Modernism, which is threatening to engulf the world, as well as the professing church, in a vortex of ruin. It is true that the outlook was black when God raised up Wesley, but then it was the overflow of the fallen nature, wallowing in its filth, for lack of the Gospel of Christ; but now we have, not only the evil nature rampant, but *Satanic cults and forces* sweeping throughout humanity, far beyond the conditions of Wesley's days.

The Prayer weapon to-day that will meet the need is prayer to God AGAINST THE PRINCIPALITIES AND POWERS OF SATAN (Ephes. vi. 18), based on Calvary's Victory over him; just as prayer is made to God for the evil nature of man to be dealt with by the Gospel of the Cross, proclaiming salvation. "MOBILIZE THE PRAYER-FORCES" therefore, O Church of God, and lifting up holy hands, let us lift the Banner of the Cross against the unseen powers, and we shall see the Church of God prevail in this last War of the Ages.

## Resumption of the "Lord's Watch."

NOTE: As announced on p. 50, Mr. J. C. Williams is resuming the ministry of the Lord's Watch in connection with *The Overcomer*. For the information of our new readers, as to what this ministry consisted of, we give the following extract from a paper by Mr. Williams in *The Overcomer* of January, 1911, showing something of its work during that year. The Prayer-Bonds are meeting the need of linking together various sections of workers, but we trust that at Eccleston Place an effective spiritual "Clinic" work will now be possible, and the Lord's Watch become of greater usefulness than in its early days.

TO detail the work of the Lord's Watch during the past year would mean a clinical research into the spiritual state of some hundreds of souls who have sought our prayers and counsel. It is sufficient, therefore, to say that nearly seven hundred personal letters have been written on the prayer life, and ministry of intercession, to correspondents in many parts of the world. We believe it will be of service to the Church of God if we give a broad outline of what we have learnt in connection with this service.

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

The second fact is the large proportion of God's people who FAINT BY THE WAY. Unity of prayer-service must of necessity be the basis of such a ministry as the Lord's Watch; but, how many have sadly failed just here. Having passed on to us a request for prayer, it seemed as if *personal responsibility* ended on the part of the sender. Prayer without watching is prayer without intelligence, even as prayer without believing is prayer without power. *Watch and pray!*

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

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

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

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

### The Lord's Watch.

Will all who write for prayer kindly note the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," 4, Eccleston Place, London, S.W.

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

3.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

4.—It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxvi. 18. James iv. 3).

5.—All communications will be kept in sacred confidence, but *no anonymous requests* can be dealt with.

It is understood that all correspondents are regular readers of *The Overcomer*, as the teaching of the paper supplements the letters and forms the basis of the correspondence.



## From our Readers.

### *How the enemy sidetracks God's servants.*

"I possess a cloth bound copy of 'War on the Saints' which I am now reading through the ninth time. And I can never express how precious its message has been to me. I carry it everywhere with my Bible. If I were offered its weight in choice diamonds, I would not exchange my treasure.

I have been a preacher of the Gospel for about 25 years. . . . I worked with a friend . . . We worked in all the Churches and all the States, then my friend got *sleepless*, and came over here for rest about 12 or 13 years ago . . . But for these last 12 years we've been doing very little active work except small Bible Classes. While we were at evangelistic work, our congregations ran from 300 to 1600, and now they are from 20 to 30! God gave us the joy of seeing from 800 to 1000 souls every year brought from darkness to Light in our Missions, and Ministers testified that years after, practically all of them became workers for Christ (a good many in heathen lands). But oh the joy now since reading 'War on the Saints.' It has opened my eyes, and explained so much. I thought I was *submitting* to God's will in being 'set aside' owing to my friend's sleeplessness and broken health. And I had sunk into a passive state, and had agreed to what I thought 'God's will.' But now I see it was 'Satan's will.' We took a little cottage and 'settled down' in a little quiet country place 'to rest' . . . . .

Now I am asking God to guide where He, and He alone, shall choose. I have longed more than ever lately to go back to aggressive work. Will you please pray for me, and for my friend, that she may understand the precious truths of 'War on the Saints' . . . She has a marvellously strong constitution, but the least excitement and she is sleepless. Pray that all Satan's will may be undone . . .

I may be able in heaven to express a wee bit of what 'War on the Saints' has been to me. Instead of darkness—now Light!

*A reader in a far-off land.*

### *Sleeplessness and "Gloom."*

"I ask your special prayers that I may be delivered from the powers of darkness. Nine years ago I was in the Pentecostal Movement (so-called) after which my soul went into the darkest despair, believing I had committed the unpardonable sin, which resulted in a nervous and mental breakdown. But the Lord sent a child of His to show me that Christ's atoning work for me remain unchanged, and I came back to Him. Lately I realised that the 'unpardonable sin' was never mentioned to anyone who loved Christ, and had come to Him for salvation. Then I did rejoice for I *knew* I was saved, and that for me no sin was unpardonable. After that, a few weeks ago the Lord let me hear a most helpful address on abiding in Christ. I saw in it the secret of the Christian life. It was so simple that for about a fortnight it seemed almost like walking by sight, and I said 'Thou hast kept the good wine until now.'

Last Monday, for reasons I don't know, the evil atmosphere that I have been enabled to fight off during these nine years, returned around me. I tried again by prayer and resistance, but being very run down, and in trying circumstances away from home, I lost my sleep night after night, and again with awful persistency came the old attack of 'lost' . . .

Thank God in the deep, horrible darkness I got hold of Isa. 53: 6. 'All I' It seemed a little rock just big enough for my feet. I cling and cling to it. The nights are times of conflict and darkness, and I do most earnestly ask your prayers for my deliverance to God's glory. . . .

#### REPLY OF THE EDITOR.

"There is no doubt that to a certain extent, the cause of the gloom is physical, but the devil is trying to take advantage of your condition. I suggest to you that when the night attacks come on, you recite aloud hymn after hymn about the *Blood of the Cross*—and you will probably find you will soon sleep! Go over the hymns aloud, or quietly, as the case may be, all the while maintaining the attitude of refusing to think the thoughts the enemy is trying to push upon you.

You can also make use of the wakeful time at night to *pray*, and to *praise*, and to declare aloud what you believe about Christ and His death, and His victory for you. In fact *everything that the devil hates*, and it will not be long before he leaves you in peace.

This is all very simple, but it *works* . . . .

#### THE VICTORY.

"I have read and re-read your letter so that I may remember all you have said. I have tried, since receiving it, to quietly praise the Lord for His work on Calvary for me and for His precious Blood. I found that it brought me into a place of victory and rejoicing and peace. I mean to pursue this course in all times of mental and nervous depression (and not only then)!

Another thing I had never done, was to refuse to follow the train of thoughts and arguments that the enemy puts in my mind. I had always tried to confute them and generally failed . . . .

I continually turned to 1 John 2: 1-3, but I felt that my faith would be overcome, and I asked myself—Does salvation depend on my faith? I knew it did *not* but yet my faith must retain its hold! That night I got natural sleep but another day of conflict. Then I heard of some one else's need of prayer, and that was a great help to forget my own need in theirs. I slept better that night but my relatives and friends were distressed that I looked so ill. On Friday your letter came and the enclosure. The article on the Cross and the Living Christ helped me very much and my question about faith I found restfully answered! Not my faith but the faith of the Son of God to keep now. . . .

### *Brief Replies to Correspondents.*

H.P. In reference to your question concerning Paul's words, "We pray you in Christ's stead be ye reconciled to God," and their harmony with the admonition "never pray toward any person but upward in a prayer directed to God" (pp. 46, *Overcomer*, July 1923), you surely do not put on a par the beseeching (2 Cor. v. 20 R.V.) of a soul to turn to God, and "prayer" to God for that soul. The wrong kind of prayer referred to means putting a wrong name on a wrong thing, i.e., ostensibly praying to God for another but instead of directing that "prayer" upwards to the Throne of God (Heb. iv. 16), directing it *toward* the person "prayed" for in language such as "They shall not" do this or that; "they must" go here or there, etc. This is really exercising will-power on the person, although it may be ignorantly. To illustrate the meaning of prayer upwards to God, suppose it is desired to restrain a man from doing a manifestly wrong thing, the prayer to God would be "Father, in the Name of Jesus I bring this person to Thee and *trust* Thee to restrain him from" this or that. This is going to the Throne of Grace, and taking the special need there. This is the true "prayer" which should precede the "beseeching" of that one from doing the specific wrong thing, etc. Oftentimes prayer to God is the *only* resource, for the audible "beseeching" cannot be done. Your question illustrates Rom. 8, 26, of the need of the Holy Spirit to teach us how to pray.

E.J.V. I am glad that the paper on "The Inner Spirit of the Cross" is a help to you, but you must not have misconceptions about its message, e.g., You would cease to be human if you became "unconscious of suffering." There is no trace of this in h: Lord Jesus Christ. He was "sorrowful and sore troubled" in view of the Cross and in Gethsemane the anguish was beyond our power to apprehend. On the other hand it is possible for the enemy to *accentuate* suffering and we need in hours of trial to refuse *all* that may come from the enemy, whilst we bow to the will of God. We may not be able to discern which is which, but the attitude will check the powers of darkness and deepen the inner peace of God.

E.B.R. In reference to the papers on "Soul-force" which have been appearing in our pages you say that it is difficult to distinguish always whether "Soul-force" or "Spirit-force" is being exerted, and ask "Is it possible to be truly anxious to be and to do right, and yet be exerting 'Soul-force'." Certainly it is possible, because the *desire* "to be and to do right" is not sufficient in itself to enable a believer to "be" and to "do" all he may see to be "right." "Without ME" said the Lord Jesus, "ye can do NOTHING" (John xv. 5). How few really and truly believe this, and depend utterly upon the Living Christ through His Spirit for His enabling and keeping power, even when their eyes have been opened to the message of the Cross as declared in Rom. vi. Will you specially note the word on page 64 of this issue where it is pointed out that Christianity is "a RELIGION OF CENTRES AND NOT OF CIRCUMFERENCES," i.e., God deals with the *centre* so that the "circumference" may become adjusted to the "centre" and not vice versa. In other words get the "centre" right and rely on the Indwelling Lord to bring the "circumference" into harmony with Him. To apply this to "Soul-force," the key to its non-use is for the believer to steadily count on the Holy Spirit to apply the death of the Cross to the "I" (Gal. 2, 20), and all that pertains to the old creation, *every moment*, and along with this to reckon upon *union in spirit* with the Risen Lord (1 Cor. vi. 17), so that His Life and His Spirit is in continual exercise.

A.P.K. I am sorry, but in my mass of letters I have mislaid the one on Epilepsy from which I quoted in the July *Overcomer*. I will reply to yours as soon as the writer sends me again her address.

A.M. and J.R.M. I greatly value your kind letter. I am so thankful to God for all you both say.

A.C.M.B. I have carefully read your letter and warmly appreciate your loving thought and prayers for me. You will see in this issue of *The Overcomer* a reference to Matt. viii. 17, in its statement about sickness. This was written before yours was received. I have known this experimentally for thirty years, but I have never made any *section* of "truth" my only message! I have sought to proclaim an all-round full gospel with the assurance that if the Cross in all its aspects is proclaimed, the Holy Spirit will lead each one on from grace to grace in due season.

Mrs. H.S. How terribly sad are the many to-day who are in the condition of your son. I can only reply that much depends on *you* as to your access to the Throne of Grace (Heb. 4.16). So many true Christians do not seem to realize the meaning of Heb. x. 19, and how to press in to the very Throne of God, boldly, on the ground of the precious Blood of Christ. They measure their "access" by their "feelings," or their spiritual experience of victory, etc. Whereas we *always* have a right to go to the Throne solely and only because of the Blood. Go in, go in and take your son to Him who is ready to hear for Jesus' sake and as you plead the Blood shed for sinners, ask God to honour the Blood of His Son by delivering your boy. Will He not answer? "I tell you that He will."

F.R. and G.C. Warm thanks. It was a great pleasure to hear from you. So many I have had fellowship with for long years are now in other far-off lands—but they are not forgotten. The bonds in Christ are eternal and when we meet the intervening years seem but a day. How good the gathering unto Christ will be!

Mrs. W.E.R. I thank you for yours. You are indeed a "lonely" one, but don't forget the "lamps" are never put all together in one place, but set singly in the darkest corners. So let *your* light shine. "Light" and "salt" are both powerful *silently*. The one diffuses light unconsciously and the other *purifies* unconsciously. You have the Lord Himself as your companion in prayer, making the necessary "two" for the answer.

E.J.H. This is only a brief word of thankfulness for your letter (and the two brethren with you). It set me at rest that you were dealing with the case concerned. Go on steadily.

I have received several letters in connection with the "Epilepsy" case given in the July *Overcomer*. Will the correspondent whose letter I quoted kindly write me again sending her address, as her letter has been mislaid. There are many other letters which, alas, must wait for our next issue.

Communications, books, pamphlets, etc. acknowledged with thanks from F.M.L.; J.J.C.; G.F.; W.D.B.; S.C.E.; D.P.W.; L.P.; B.C.W.; F.C.S.; M.N.; F.M.W.; G.P.; M.M.G.; K.M.B.; T.M.J.; C.A.E.; L.M.E.; J.J.P.; G.S.; F.M.; I.S.C.; S.A.H.; Mrs. V.; Mrs. W.L.S.; E.L.; S.R.E.; P.S.O.; W.McM.; M.L.; Mrs. W.E.R.; A.V.S.; K.B.; M.W.; H.M. (U.S.A.); J.S.R.; A.M.S.; S.S.; A.C.; G.C.; R.E.B.; M.B.; J.H.C.; L.B.; Mrs. J.W.; A.J.; S.A.F.; E.M.H.; F.R. & G.C.; S.A.P.; W.J.P.; E.M.; F.M.W.; R.J.W.; Mrs. K.F. (U.S.A.); A.M.S.; E.J.H.; E.L.S.; F.H.; J.W.W.; S.E.L.; E.C.L.; M.L.G.; S.S.; S.A.P.; T.C.B. (N.Z.); E.M.; J.A.R.; G.G.D.; M.J.C.; H.E.D.; L.E.G.; C.H.B. (Holland); A.C.M.B.; M.A.; E.S.P.; J.W.H.; J.J.P.; M.E.B.; M.F.; A.B. (N.S.W.); F.A.C. (India); W.O.L.; R.M.E.S. (S. Africa); E.J.A.; F.E.R. (Ont.); E.R.B.

Will correspondents kindly note that all letters addressed to the Editor personally, are forwarded to her when away from Leicester. Delay in attention to any communication enclosed for the Bookroom is then unavoidable. It would also be a great help if orders for the Bookroom enclosed were written on separate paper.

## "It is Done!"

To Tune "Happy Day."

S.S. 866.

1. 'Tis done, the great transaction's done,  
The battle's fought, the victory won;  
Christ met the foe at Calvary,  
And now I know there's hope for me.

### CHORUS.

It is done! It is done!  
Through Christ the victory has been won.  
A song of praise shall now be sung  
For days of heaven on earth begun.  
It is done! It is done!  
All glory be to God's dear Son.

2. No more need dire defeat be known,  
No slavish fear again be shown.  
Seated with Christ, I share His Throne,  
And He my worthless name will own.
3. I take the shield, the sword I gird,  
And standing on His own sure Word,  
Strong in the strength of Christ my Lord,  
Unfurl the Standard of the Blood.
4. Yes, "it is done" Oh I praise the Lord,  
His Name alone shall be adored.  
His praise I'll sing, His love I'll tell,  
For Jesus has done all things well.
5. For others now Lord, would I live;  
Instead of "get," my motto "give."  
Thus may Thy Name be magnified,  
Thy travailed soul be satisfied.

High Leigh Conference,  
August, 1923.

F.E.W.

## A Word about the Literature.

"GOD'S PLAN OF REDEMPTION: The Gospel from a Biological Standpoint," is still in wide demand, and the British Edition published in October, 1922, is rapidly being exhausted.

There are still in hand some 2,000 copies of the remarkable Charts (which we have named "Redemption Charts"), which were printed separately from the book. These would be of great assistance to any Bible Class teacher giving lessons from the book. Reduction for quantities of not less than 50, 1/- per dozen, post free.

(These Charts can also be obtained as Lantern Slides. See note on inside of front cover.)

New Issues in "THE INNER LIFE" Series of Booklets.

No. 18. The Precious Blood of Christ.

No. 3. How Deep shall the Cross go?

These booklets deal especially with the message of the Precious Blood of Christ, and the inner meaning of the Cross to the Christian in a way that has deeply met the needs of God's children. "The Blood of His Cross" made me weep. I never read anything like it," writes a well-known Evangelist. May the Holy Spirit use the truths in these booklets in this day of numberless "Blood-less gospels."

Two booklets which appear to be little known, and yet contain much "Clinic" help on many problems of the spiritual life, are those entitled:

EXPERIMENTAL DIFFICULTIES IN THE SPIRITUAL LIFE. A Handbook for Workers.

SPIRITUAL PERPLEXITIES (Containing light on the guarding of the mind, etc.).

As they are some of the pre-war issues, and do not come under the increased printing or binding charges of to-day, they have been reduced to 4d. each, 5d. post free.

The Motto Card for 1924 has space this year for the addition of a personal greeting, or Title of a Church, Mission Hall, Bible Class, etc. Reduction on quantities of not less than fifty. (See Book List.)

The following leaflets suitable for broadcast use have also recently been re-issued. Others of the same series are out of print.

VIA CRUCIS No. 5. Spiritism and the Blotting out of Sin.

No. 6. The Two-fold Message of the Cross

9d. per 12; 6/- per 100, post free.

"RECKON" (4th Edition), by Evan Roberts. 3d. per 12, 1/6 per 100.

THE OVERCOMER REPRINTS. No. 1. The Standard of the Cross.

No. 2. Stand Unshaken.

No. 3. Inner Spirit of the Cross.

4d. per 12; 2/6 per 100, post free.

## "Centres" first—not "Circumferences"!

THE distinction between a "dispensation of statutes" and a "dispensation of principles," is an important distinction which exists between the dispensation of Christ, and the dispensation of Angels or Messengers (Heb. i. and ii.).

The *dispensation of Christ* embraces in it a oneness with the mind of God—not merely a readiness to do His will when we know it, but a PARTICIPATION IN HIS MIND, so that, by a participation in the Divine nature, we enter into the REASONS OF HIS WILL, and do not merely obey the authority of His will.

If I had a person living in the house with me, so gifted by God, that, when he was asked whether the will of God were so or so in any case, he always returned an answer of truth in the power of the Spirit; I should in such circumstances have it always in my power to know the will of God, and I might continually obey it in the spirit of ready submission; and yet I should be living in the *low dispensation of angels or statutes*, and *out of the dispensation of the Son*, or PRINCIPLES, if this were my only way of learning the Will of God.

And if I were without this apparent privilege, and though I often mistook the will of God, yet if my imperfect and defective knowledge and obedience arose from light, BY WHICH I SAW THE RIGHTNESS OF A THING AS GOD SEES IT, then, though my *outward* manifestation of God would be much less in this case than in the former, my real manifestation of Him would be much greater, and I should be *living in the dispensation of the Son and of principle*, and not of messengers and of statutes.

The Christian religion . . . is a RELIGION OF CENTRES, and NOT OF CIRCUMFERENCES . . . It is manifest that if I were living with such an oracular person as I have supposed, I should just be in the condition of the Jews with regard to Moses. Moses had met God, and they met Moses. I should be living under a messenger certified by God. *I should have my circumference determined for me, and nothing would be left for my own perception.* . . .

This doctrine of principles and statutes may be applied to the two degrees of conscience . . . the second degree of conscience is the real freeness of the will; for "If the Son make you free you are free indeed."

Third Edition.

## "War on the Saints."

A Text Book on the work of deceiving spirits among the Children of God, and the way of deliverance.

MRS. PENN-LEWIS BY IN COLLABORATION WITH EVAN ROBERTS

Eight new pages to Appendix, containing  
"Light on Abnormal Experiences";  
"How demons attack believers"; and  
"The Scriptural basis for warfare against the powers of darkness."

Topical Index, carefully corrected and verified. Diagrams. 360 pages.  
Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

The new edition of this book is meeting with much acceptance, and many letters of gratitude are being received for help through its contents. The irruption of wicked spirits into the world is proceeding at such a pace, that many who thought the truths in this book incredible when it was first published, now are driven by necessity to admit their accuracy, and thankfully say it was given of God for such a time as this.

Obtainable also in French. Apply to the Book Room.

British Edition of

## "God's Plan of Redemption"

The Gospel from a Biological Standpoint

With Chart in Three Colours

By M. E. McDonough.

Cloth Boards 3/6; Post free 3/9. Stiff Paper Covers 2/6; post free 2/8.

Special reduction to Ministers of the Gospel and for quantities.

The "Redemption Charts" in this book can also be obtained separately, reduced price 1/- per dozen, post free.

Copies of the American edition at 1 dollar 25 cents, post free, may be had from the writer, Mrs. McDonough, 1417 Beacon Street, Brookline, Mass.

Just re-published.

## Life in the Spirit; a glimpse into the Heavenly Warfare.

With which is incorporated "Conflict in the Heavens," first published in 1910.

Stiff paper cover 1/- net; 1/1 post free.

## MOTTO CARD FOR 1924.

With space for personal greeting or name of Church, etc.  
1/- per dozen, net. 1/1 post free.

To Readers in the U.S.A.

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing. Separate small sums can also be sent by American Express, Canadian Express, or other Orders upon London Banks. Cheques on American Banks are not negotiable in England. All should be made payable to J. Penn-Lewis. Money orders payable at Leicester.

Will our American correspondents please note that the postage of letters to England is two cents per one oz., and POST CARDS also. We have had many overcharges on the latter of late. American correspondents please note!

Just re-issued. Sixth Edition.

## Songs of the Heavenly Life

Used at "Overcomer" Conferences.

2d. per copy, net. 2/- per 12; 2/2 post free.

## Books on the Overcoming Life.

By Mrs. PENN-LEWIS.

4/- net 4/6 post free

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Thy Hidden Ones. Union with Christ in the Song of Songs.

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All Things New. The Message of Calvary for the Time of the End. Cloth Boards.

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The Logos of the Cross. Addresses at Swanwick Conference.

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The Conquest of Canaan. Sidelines on the Spiritual battlefield.

All Things New. The Message of Calvary for the Time of the End. Soul and Spirit. New (Third) Edition in the press.

Face to Face. The inner life of Moses the Man of God. Devotional Readings for a month. Third edition.

The Magna Charta of Woman "According to the Scriptures."

The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs.

Life in the Spirit; a glimpse into the Heavenly Warfare. New Edition just published.

6d. net, 7d. post free.

Power for Service and Warfare. A Message and a Testimony.

The Work of the Holy Spirit. Talks with Young Christians.

The Work of Delivering Souls. A Clinical Handbook for Christian Workers.

Spiritual Perils of To-Day as seen in the Pentecostal Movement.

Life out of Death (a Summary of Spiritual Torrents by Madame Guyon).

Much Fruit. The Story of a Grain of Wheat. New edition just issued, 13th thousand

4d. net, 5d. post free.

Experimental Difficulties in the Spiritual Life. A Handbook for Workers. Spiritual Perplexities. "The Guarding of the Mind," etc.

Bible Readings, for use in Bible Classes. Assorted packets of four leaflets, Nos. I. and II.

The Gate to Life Charts. A ten page pamphlet, consisting of three charts, with explanatory matter showing. The Cross and the Sinner. The Cross and the Christian. The Resurrection Side of the Cross. New edition (Twentieth Thousand) now ready.

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The terrible disaster in Japan of the earthquake and its awful results, puts an end for the present to our literature work. Let us pray for the stricken land and its people.

*Editor of the Overcomer.*

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