

Volume
v.

NEW SERIES.

January
1924

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 Power of the Name . . .

—Page 3.

LEICESTER:

THE "OVERCOMER" OFFICE, CARTREF, TOLLER ROAD

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

For terms of issue see inside cover.

THE OVERCOMER.

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

Vol. V. *New Series.* JANUARY, 1924. Number 1.

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

The paper is issued with no specific charge. Readers contributing toward the 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.—Changes of Address. Please note that 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.

We are requested to say that the "Overcomer" may be obtained in SOUTH AFRICA from Mrs. H. L. Scott, 44 Sydenham Road, Port Elizabeth.

With the Editor's New Year Greeting in the Lord, to all our Readers. —Phil. i, 9-11.



Jessie Penn-Lewis.

Forthcoming Conferences.

The (Second) Southern Conference

[in connection with the Overcomer Testimony] will be held in

Eccleston Conference Hall, Belgravia, London,
January 1st, 2nd, 3rd, 1924.

Convenor: Mrs. PENN-LEWIS.

Revs. J. Rhys Davies, Arthur Harries, Dr. Stuart Holden (Thursday afternoon only), Dr. F. E. Marsh, Revs. T. M. Jeffreys, Ed. Parker, T. Austin Sparks, Mr. J. C. Williams and others are expected to take part.

Meetings Each Day.

10.30 a.m. Ministers' Prayer Bond in Prayer Room. Quiet Hour, led by Mr. J. C. Williams, in Upper Hall.

11.30 a.m.
3.0 p.m.
7.0 p.m. } Conference in Large Hall.

5.30 to 6.30. After-Tea Question Hour.

Friends from the country desiring to attend this Conference will be assisted in the obtaining of suitable accommodation in the neighbourhood as far as possible.

Enquiries may be addressed to Conference Secretary, Cartref, Toller Road, Leicester (stamped envelope), who will send Conference Circular (with street plan showing the location of the Hall), and any other particulars desired.

Please Note the Dates.

The Fifth 'Overcomer' Conference at "SWANWICK"

will D.V. be held

MAY 5th to 10th (inclusive) 1924.

Full particulars will be given in *The Overcomer* for April, or may be obtained from the Conference Secretary, Cartref, Toller Road, Leicester early in April (stamped envelope).

Eccleston Hall Announcements

The Conference Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrances to Upper Hall and Tea Hall in Eccleston Place.

February 7 { A Conference for Christian Workers is conducted
by Mrs. Penn-Lewis on the first Thursday in
March 6 { every month, October to July (inclusive).

Meetings 11.30 o'clock, 3 p.m. and 7 p.m.

A Day of Conference and Prayer is also held monthly on the Friday following the Workers' Conference. Conducted by Mrs. Penn-Lewis. The Meetings are held in the Upper Hall (entrance 4 Eccleston Place). Note the dates. **January 4, February 8, March 7.** Hours, 11.30 a.m. to 3 p.m.

A "Prayer Day," led by Miss Leathes, Hon. Secretary of the London Prayer Warfare Groups, is also held alternately with the Conference Prayer Day, on Fridays, from 11.30 to 3, friends bringing their lunch so as to give the whole time to prayer.

Note the dates for these "days": **January 18, February 22, March 21.**

THURSDAYS, at 8 o'clock, in the Upper Hall (entrance 4, Eccleston Place). A Young Women's Meeting, conducted by Miss Leathes. All young women welcome. Miss Leathes will be glad to see any who desire spiritual help at any time from 6.30 p.m. before the meeting. Letters may be addressed to her at 4 Eccleston Place, London, S.W.1.

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.

LEEDS, YORKSHIRE.

Prayer Conference for Christian Workers in the Library, Y.M.C.A. Albion Place, Leeds, Wednesday, January 23rd, 1924, at 3-0, 6-0 and 7-30 p.m.

Year

Sept. 11

THE OVERCOMER.

"Dread Not, Neither Be Afraid."

—Deut. i. 29.

OUR pilgrimage is closing. We are living in "the time of the end." Eternity is drawing nigh. We stand where Israel stood in this chapter on the borders of the Promised Land. This book is God's Last Charge through His servant Moses, before, "through the last weariness, the final strife," He brought them into "the Glorious Land" of the gigantic foe they were to displace.

"Now all these things happened unto them *by way of example*; and were written for our admonition, upon whom the ends of the world are come."—1 Cor. x. 11.

I. *Who are our foes?* The same as those from whom sprang these giants of old: "Satan and his angels."—Rev. xii. 9; Eph. vi. 12; cp. Gen. vi. 4.

Which are the stronger in themselves? "Greater and taller than we." Deut. i. 28, ix. 1, 2. "Angels which are greater in power and might." 2 Pet. ii. 11; cp. Num. xiii. 33: "We saw the giants: and we were in our own sight as grasshoppers."

II. *"How can I dispossess them?"* (Deut. vii. 17). "Thou shalt not be afraid of them" (Deut. vii. 18). "Thou shalt not be affrighted at them" (vii. 21). "Dread not, neither be afraid of them" (i. 29). "In nothing terrified by your adversaries" (Phil. i. 28). "So many of God's children are discouraged, and some are yielding to fear. They are shrinking from the near future, which, to their vision, is charged with storm, lightning, and suffering."

III. *What is to replace such fear?* "The Lord your God Who goeth before you, He shall fight for you" (Deut. i. 30). "The Lord thy God is in the midst of thee, a great God" (vii. 21). "The Lord thy God is He which goeth over before thee . . . He shall bring them down before thee, so shalt thou drive them out" (Deut. ix. 3). "Troubled hearts, hide more deeply in Jesus, and let Him hide in you. Do not ask and insist on a sign that He thus indwells you! Turn your face from the spirit of unbelief that prompts this continuous seeking after a sign, and tell Him, in simple confidence, that you now trust Him to take full possession of your heart, which is freshly yielded for His occupancy."

I was reading a bit of "The Holy War" lately, where Diabolus (the devil) is mustering all his forces against Mansoul, bringing up his army of "Doubters" under "Incredulity," and "over him the great Diabolus himself." And there was this nice little verse:—

"In times like these we should
Be driven to despair,
And in desponding mood
Give up all hope and prayer.

Did God before our eyes,
Not set forth His dear Son;
His death and Sacrifice,
And all that He has done."

What a joy to know that he (Satan) is a conquered foe, and that "greater is He that is in you than he that is in the world."—(1 John iv. 4).

IV. *How is the foe overcome?* "They overcame him by the blood of the Lamb."—Rev. xii. 11.

And how sweetly we are reminded of redeeming love by the words here: "According to all that He did for you in Egypt" (Deut. i. 30). "And by the word of their testimony," continues Rev. xii. 11. And pointedly we are reminded of the Word in Deut. viii. 3: "It is written Man doth not live by bread only, but by every word that pro-

ceedeth out of the mouth of the Lord"—the word of testimony against Satan used by the Lord Himself when He was in the wilderness and overcame him."

V. *What is God's purpose in it all?* "Thou shalt remember *all the way* that the Lord thy God hath led thee . . . that He might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no" (Deut. viii. 2). The test is never too severe:—"God is faithful, Who will not suffer you to be tempted above that ye are able" (1 Cor. x. 13). It is the humbling and chastening of love (Heb. xii. 5-8). "And the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). Don't shrink back. (Heb. x. 38):

"Fear not, brethren, joyful stand,
On the borders of your land:

Jesus Christ, your Father's Son,
Bids you undismayed go on."

VI. *And what is the goal?* "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains" (Deut. viii. 7) . . . to do thee good at thy latter end" (v. 16). "For the Lamb . . . shall guide them into fountains of water of life, and God shall wipe away every tear from their eyes" (Rev. vii. 17).

"Dream not of yielding, nor flight, nor
fear,
When the blast of the terrible ones
sweeps near,
And through the rent wall, side by
side
The awful leaders together ride—

Death and Satan and all their power
Shall pale and pass with the Morning
Hour;
In the dark: on that stained and cum-
bered ground,
The saving strength of the Lord stands
round."

"DREAD NOT."

Prophylax.

The Sentinel.

"They watch in behalf of your souls."—Heb. xiii. 17.

His lonely post he holds
The long night through:
Nor voice is heard, nor leaf is stirred,
He nothing seems to do:
Yet many lives are in his hands,
And so he stands.

He nothing seems to do,
Yet cares for all.
He guards 'twixt friends and foes,
A rest to these, a check to those,
Lest the sleepers' heaving breath
Be stilled in death.

Thus are there those that watch
O'er precious souls:
So quietly, so patiently,
They nothing seem to do;
Yet weary vigils keep
O'er slothful souls that sleep
With danger nigh;
And the foe is held at bay,
And the slumberer sees the day,
Nor thinketh why.

When, with the morning light,
The King shall leave His Height,
And end the long drawn fight,
And crush the foe.
The praises He will tell
Of the lonely sentinel;
And those he saved will bless
His faithfulness.

G.H.I.

The Editor's Personal Letter.

December, 1923.

MY DEAR FRIENDS IN OUR VICTORIOUS LORD.

As you open the pages of *The Overcomer* this time, and look to see what key-note will be given as we enter into another year, you cannot fail to be struck with the fact that the papers and articles taken together, form a direct and strongly aggressive witness "against" our "adversary the devil." You will scarcely need to be told that when I sit down to prepare the paper, I prayerfully rely on the Holy Spirit to lead me into His pattern for the particular issue. As I have been led from day to day to select the messages I have now given, I am assured that the Spirit of God will ring out through them His call to press forward to victory in 1924. We must go on applying the Calvary message of Victory to every need as the pressure increases and the darkness deepens. We must triumph, not only over sin and over Satan, but over the miasma of death in the atmosphere which seems threatening to submerge us by its deadening weight. We must learn through the victory of Calvary how to live in the clean pure air above, "where Christ sitteth on the right hand of God." The present weight with many is through their bodies. Not only weaknesses too keenly open to the onslaughts of the enemy, but to the atmospheric germs let loose by the foe, carrying poison and death wherever they go. We must learn not only how to draw upon the Life of the Life Giver in our inner beings, but how to counter the life-destroyer, as we move about in the realm of the "world rulers of this present darkness."

One point only I would urge upon you. Remember that we are speaking about a moment by moment life in Christ, and not of a "state" into which we are brought by any victorious experience. Just use the weapons put into your hands, in reliance on the Holy Ghost, and you will find Him bear witness in so far as your faith is IN GOD, and not in the wisdom of men.

So far as to the key-note for this New Year. Looking back, we have abundant cause for faith and triumph in going forward. The letters that have poured in during the year bear witness to the ministry entrusted to us. From China a Missionary wrote: "*The Overcomer* came at a time when one needed the Spirit's guidance. Never before has such an answer come" From Australia a reader writes: "Many in remote, out-of-the-way places in the Australian bush are led to know the deeper meaning of the Cross through your literature. *The Overcomer* is very precious" Another in China says of our little paper, "So pure and unwavering in its wonderful message and testimony." This was in regard to the absence in our pages of any "attack" on other children of God. "The crystal clear ring of *The Overcomer* on that point rejoices me." We are grateful for this latter witness to the course we have been led to take in these days of controversy. But we need to distinguish between "controversy" and witness bearing. It is a false peace which is brought about by ignoring error. We must proclaim truth, and stand for truth, declaring it as written in the Word of God, with no uncertain sound, but "controversy" is another matter! In the first case we are "witnesses," and we rely on God to bear co-witness to His Truth. In the other we are, shall we say, "debaters," "defenders"—and too often "discuss" with the "natural man" what can only be understood by revelation! Let us learn from the Lord, as He met the attacks of the Scribes and Pharisees

of His day, how a few simple words, given Him from above (John xii, 50) silenced the quibblers and doubters attacking Him.

Let us give thanks also for the way the Lord has blessed our constructive ministry during the year. That "God's Plan of Redemption" was a strategic move, "extraordinarily opportune," as a Clergyman said, has been proved by the way the book has penetrated to every corner of the world giving the Lord's servants, utterly nonplussed how to face the state of apostasy around them, the very weapon they needed. The first British edition of 3,000 copies has been exhausted in one year, and a second edition is now in the Press. The French translation is just to hand. May God use it as fully as the British one. "Soul and Spirit," together with the papers on "Soul-force versus Spirit-force," has also just been issued. We are inexpressibly thankful we have been enabled, in "deaths oft," to carry through this work.

And now a word about Eccleston Hall and matters relating thereto. The Conferences held have been greatly blessed of God. The attendances have been considerably greater. Looking on the first Two-days' Conference, it seemed like a bee "swarm" which had hived in to new quarters, all so happy and busy in the various "duties" of the hive. The Prayer Days, and Miss Leathes' Class, etc. have all shared in the bright note of life. Mr. William has had his hands full with the Lord's Watch, special prayer interviews, etc. He has been to several Conferences and will be prepared in 1924 to undertake Prayer Days, or Conferences, in any part of the Country. Instructions for application to the Lord's Watch for prayer will be found on p. 13. You will also be deeply interested to read on the back page of this issue, that Mr. Williams has accepted the British Secretaryship of the North-East India General Mission, Mr. Watkin Roberts remaining as General Secretary. This will not affect in any way Mr. Williams' prayer-work at Eccleston Hall and in the country. We shall have more to say about this in the April *Overcomer*. Meanwhile he earnestly desires prayer.

And now as to the financial position in various aspects I desire to warmly acknowledge the steady way in which the cost of issuing *The Overcomer* is being met. We are manifestly in the will of God, and therefore I expect to find that we shall just clear expenses, as hitherto, at the close of the year.

The Thankoffering Fund, for the support of the General Secretary, needs your remembrance as the Lord enable you, and with the *Swanwick Conference* (May 5-10) on the horizon, those of you who know the importance of the "Minister's Guest Fund" will already begin to pray for the fullest supply to meet every need.

Let me thank you above all for what is infinitely beyond all earthly values, and that is for your upholding in prayer. I am finding the opposition of the aerial hosts intensified. Each issue of *The Overcomer* has been fiercely contested in ways beyond my power to tell you. Physically, God enabling me to press on, but it always seems at the point of the "impossible." Your prayers, I have no doubt, keep me alive, for they form a channel for the power of God. My heart's deep gratitude to you all. Praying that you may be strengthened with might by the Spirit for all the Will of God in the coming year.

Yours in eternal bonds in Christ.

Jessie Penn-Lewis

The Power of the Name.

"By what power or what name have ye done this?"—Acts iv, 7.

WHAT "the Name" meant to the Church at Pentecost is clearly visible in the record of the Acts of the Apostles. The Lord had said to them, as almost His last words ere passing from their view into the heavens: "It is written, that the Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached IN HIS NAME unto all the nations" (Luke 24, 47, R.V.)—showing Calvary, resurrection, repentance, remission—all linked and bound up in the preaching in His Name.

Peter on the Day of Pentecost, in his first words to men under conviction of sin, said: "Repent ye, and be baptized every one of you IN THE NAME," etc. (Acts 2, 38). To the lame man at the Temple gate he said: "IN THE NAME of Jesus Christ of Nazareth, rise up and walk" (Acts 3, 6). The power of the Name he emphasised again to the crowd who ran together to see the miracle, for he said it was "faith in His NAME" (v. 16) which had brought about this mighty work. "IN THE NAME" of Him "whom ye crucified" but "whom God raised"—he told the high priest—did the man stand before them whole! (1) "Crucified," (2) "raised," (3) "the Name"; here it is again—Calvary and Resurrection, linked with the power of the Name. "Speak no more in THIS NAME," said the council, but in vain. The faith of the Church in the "all power" of the living Lord at the back of His Name, grew so that WITH PREVAILING FAITH, THEY PLEADED in the face of the opposition of the rulers of this world, that "signs and wonders" might be done "through the NAME of Jesus" (Acts 4, 30).

"We straitly charged you not to teach in this NAME," said the high priest; and "they beat them, and charged them not to speak in the NAME of Jesus," but they only rejoiced that they had been "deemed worthy to suffer disgrace on behalf of the NAME" (Acts 5, 28, 42—Weymouth). The first stripes had fallen upon martyr souls ready to suffer for the NAME: for the Name stood for the Person behind it—the risen, ascended Lord.

Again, as we trace on in the Acts, we find Philip "preaching good tidings concerning the Kingdom" and the all-powerful NAME (Acts 8, 12), and gladly all who believed were "baptized into the NAME" (v. 16). We find Saul the persecutor changed into Paul the disciple, and the Lord saying of him that he was chosen to bear the NAME before the Gentiles, and even kings, and to suffer for the NAME (Acts 9, 15); we soon read of him "preaching boldly in the NAME" (v. 29).

All this, and much more, shows how the early Church wielded the Name of Jesus—(1) in prayer to God, (2) over Satan's power, and (3) in preaching the Gospel of the Cross.

But *what is the reason of the power of the Name?* Why should it be so mighty in (1) heaven—i.e., in prayer; (2) over hell—i.e., over the power of Satan; (3) over men—i.e., in proclamation of the Message? The Apostle lifts the veil in his letter to the Philippians, where he says that the Father gave the Son this all-prevailing Name on the ground of Calvary!

"BECOMING OBEDIENT EVEN UNTO DEATH, YEA, THE DEATH OF THE CROSS. WHEREFORE ALSO GOD HIGHLY EXALTED HIM, AND GAVE UNTO HIM THE NAME WHICH IS ABOVE EVERY NAME; THAT IN THE NAME OF JESUS EVERY KNEE SHOULD BOW" (Phil. 3, 10, R.V.).

Then comes again the threefold power of the Name in (1) heaven, (2) on earth, and (3) the world below (see Phil.

3, 10, R.V. marg.).

The Name therefore represents, not only the living Lord on the throne, but CALVARY—in His victory over sin and over Satan. It was because He was obedient unto death—even the death of the Cross—carrying through to the bitter end the only way of victory for fallen man over sin and Satan, that God gave Him the "Name."

Jehovah-Jesus He was named at His birth as potential Saviour-Victor, but He had to carry it through in stern reality. He had to reach the final point of the death on the Cross ere the birth-name could become surcharged with all the force and power of His finished work; and God gave Him the Name in which eventually every knee shall bow, "every tongue confess that Jesus Christ is Lord to the glory of God the Father.

"Authority" through the Name of the One Who has all authority in heaven and upon earth is for every servant of God, and authority in three spheres of service seems clearly set forth in the Scriptures, i.e. :—

Authority in prayer (Matt. 28, 19, 20).

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together IN MY NAME there am I in the midst of them."

"Whatsoever ye shall ask IN MY NAME that will I do . . . ask Me anything IN MY NAME, that will I do" (John 14, 13, 14).

It seems clear also from other words spoken by the Lord that the authority of prayer "in His Name" was connected with the coming of the Holy Ghost at Pentecost. He spoke again and again of "That Day" and all that it would mean to them. "In that Day," He said, "ye shall ask me no questions." (John 16, 23, R.V. marg.), for they would understand in experience what He was now telling them. The Holy Spirit would so reveal to them their union with the Son, that one with Him (John 14, 20; John 15, 7-16) prayer would be to the Father in His Name, and be the same as Christ Himself asking, and God Himself giving in response to the "Name" of His Son.

When the Holy Ghost had come, "In that Day" (a) *They would ask "In the Name."* "In that day ye shall ask in My Name" (John 16, 26). (b) *They would ask of the Father in the Name*—"Verily verily I say unto you, If ye shall ask anything of the Father, He will give it you in My Name" (John 16, 23).

"Hitherto have ye *asked nothing in My Name*," the Lord adds, showing that this "asking the Father" in the "Name" of the Son—because united to Him in one life—depended upon the work of the Holy Ghost in them and through them, when He would come at Pentecost. Until then—when the Calvary scene would be over, and the work of redemption accomplished; when the Resurrection triumph over sin and Satan had come to pass—they could not know the authority of prayer to the Father "in the Name."

If we briefly glance at these same disciples after the day had fully come, we shall quickly see the fulfilment of the Master's words. The most concrete example will be found in Acts 4, 29-31, when the assembled company prayed to the Father asking that "signs and wonders may be done THROUGH THE NAME of Thy Holy Servant, Jesus," and the response from God was immediate and clear: By the Spirit of Jesus in them they had asked "In the Name" of the Father, and the Father had glorified the Son. They

had authority through the Name.

Authority over the forces of evil (Luke 10, 17).—"Lord, even the demons are subject unto us IN THY NAME" (R.V. *marg.*), said the seventy, and this authority was not withdrawn when the Lord ascended to heaven, but confirmed as possible to all who believe by some of the last words of the Risen Lord, for He said, "Making use of My authority they shall expel demons" (Mark 16, 17—*Weymouth*). This again was proved as true for the Church of Christ, when, after Pentecost, Philip, "the evangelist," went down to Samaria, and, whilst he was proclaiming Christ, "with a cry, foul spirits came out of many" (Acts 8, 4-8—*Weymouth*), showing that the authority of the ascended Lord was as truly behind the proclamation of His Name as in the days when He walked the earth.

Again, in the history of Paul—not one of the "Twelve" who had personally known and heard the Lord's commission of authority, save as the Risen One who met him on the way to Damascus—we have a specific instance of the authority of the Name in the story of the girl possessed by A SPIRIT OF DIVINATION—just what *spiritualism* to-day means in its actual truth. This lying spirit, crying aloud the *truth* in every word it spoke, could not deceive the Apostle, who, speaking direct to the spirit, said, "I com-

mand you IN THE NAME of Jesus Christ to come out of her" (Acts 16, 16-18—*Weymouth*) and the spirit had to submit and obey.

This authority is possible only as the outcome of authority in prayer. The power of the NAME must be proved on high ere the soul can dare to wield it over the denizens of the pit. Then, as the outcome of knowledge of authority in both these spheres, i.e., (1) with God in prayer, and (2) over the unseen forces of evil in the air comes—

Authority in preaching to men (Acts 9, 43).—"Through His NAME every one that believeth on (into) Him shall receive remission of sins." It was the authority of the NAME, and the Living One behind the NAME, that made the proclamation of remission of sins through Him to carry power to all who heard. In the house of Cornelius "the Holy Spirit fell on all who were listening to the message," bearing witness to the proclamation in the Name "Authority!" It is written of Christ, "He spake as One having authority, and not as the scribes" (Mark 1, 22) "Opinions!" Nay, men have "opinions," "views," "theories"! But an ambassador sent from God with His message has *authority*—the authority of the unseen but Living Lord who stands behind His Name. J.P.-L.

Oct. 19:15
Sermons

Jesus I know, and Paul I know, but who are ye?

Acts xix. 15.

Dr F. B. Meyer.*

IT was the third missionary journey of Paul, and he suddenly came down from the upper country to the great city of Ephesus. The first thing that this man, Spirit-filled, did, was to enquire of the twelve men which composed the little church, whether they had "received the Holy Ghost."

We may receive the Spirit of God in regeneration, but to have received the Spirit of God in regeneration does not at all exhaust the mighty office of the Holy Ghost. A man remains absolutely powerless unless he has received the unction of the Holy One.

There are four different planes of power—the lowest is the physical, above that is the mental, above that is the moral, and above all is the spiritual. It is only when the man moves on the spiritual level that he has power with God, and power over unclean spirits.

It is because too many ministers, and too many Christian workers to-day, are content to live upon the intellectual level, or upon the moral plane, that their work is impotent to touch the mighty strongholds of Satan.

The first question, therefore, to put to every Christian worker is: On what level are you working, on what level are you living, on what level are you speaking? For if you are speaking on anything less than the spirit level, know that your life will be largely a failure.

These twelve men gathered round the Apostle, were led by him, through Jesus Christ, to receive that same Spirit which descended upon Christ at His baptism, and upon the Church at Pentecost, and upon the Gentiles in the house of Cornelius. The Spirit as at Pentecost, as at the first, descended upon the twelve men, and made a revolution.

Even the power of God working led to a great deal of disputing, and the Apostle was wise enough to feel that when disputing and argumentation arise, not through desire to know the truth, but from the desire to controvert it, there was no use wasting his time, and therefore, he separated himself and his disciples from the synagogue

* Notes of an Address. Not revised by speaker.

and carried on his work, "reasoning daily in another place" (Acts xix. 9, 10).

You are not surprised to learn that at that very moment the descent of the Holy Spirit had stirred up evil spirits: Wherever in the world the Holy Spirit comes down in mighty power upon men, there is always an uprising of evil spirits to resist it. Some of you have never known much about the devil, because you did not know much about the Holy Ghost. You began to think that there is no devil at all. Why, there is no need for him to worry you. You don't hurt him; but if ever you begin to live by the power of the Holy Ghost, all hell will be arrested to stop you. So at Ephesus we are not surprised to learn that evil spirits began with increasing power to reveal themselves and their presence.

I suppose they had been there all the time, but they had not wakened up. Just as you may have a lot of "blue-bottles" in a window, but it is when the sun comes that they begin to buzz. So the very presence and power of God in these twelve men and others, stirred up an intense opposition on the part of these evil spirits whom Paul met in the Name of Jesus Christ.

When Paul spake, they knew that they must yield. For just as horses and dogs know when a masterful man comes, the demons know when a really spiritual man comes.

So great was Paul's success in dealing with evil spirits, by which the bodies and minds and souls of people were tormented and possessed, that a number of men who gained their living by pretending to, or actually exorcising demons, felt that their trade was in danger. And, as their own exorcism failed, they resolved to use, second-hand, the Name of Jesus, and said, "We adjure you by Jesus whom Paul preacheth."

They did not know Jesus themselves. They had no first hand knowledge of Christ, but they reflected Paul's power, as they hoped, by exorcising in the Name of Jesus, "whom Paul preacheth." But the demons said, "Jesus I know, Paul I know, but *who are ye?*" "You up-starts,

I never heard of you before, I don't care for you ; who are you ?

Now the demon said—speaking through the lips of this possessed man—“*Jesus I know ; Jesus I know.*” What the previous knowledge that evil spirit had of Jesus was, it is not for me to say, but I may go back to the first chapter of Mark, where we are told that when Jesus had cast out an evil spirit in a synagogue one Sabbath morning, the spirit said : “I know Thee who Thou art, the Holy One of God.”

In that same chapter in Mark we are told that the Lord Jesus casting out demons that same Sabbath night, “forbade them to speak because they knew Him,” as though He did not wish that they should tell all they knew, though they wanted to.

The fact is, that as Satan, in the book of Job, “considered Job”—“hast thou considered my servant Job ?”—so evil spirits are always considering *us* ; they are always taking our measure, they are always estimating what our piety, with all our talk, really amounts to. I suppose the demons talk us over pretty freely, and they pass on the information, and they say, “I saw that man do so-and-so ; he is good spoil for us.”

They considered Jesus. They had considered Him on the mount of temptation, and, whilst their great leader was dealing with Christ, there were, may be, tens of thousands of spirits waiting to see what Jesus would do. When Satan tempted Him to make the stones into bread, and with the vision of the world, and Jesus refused to throw Himself vainly down from the pinnacle of the temple, all the demons, when the day was over, went home, saying, “We never saw the like of that.”

They watched Him on the Mount of transfiguration, when again the door of eternity was opened before Him, and He might have stepped into heaven without reproof, because He was the sinless and therefore the deathless Man. They noticed—though at that time Jesus might have passed away into the glory, for “instead of the joy” (for the Welsh Bible puts it so, and that is true to the Greek) “instead of the joy that was set before Him, He endured the cross,”—now He took the road to Calvary. They watched Him, and made up their minds that He would not flinch, would not be attracted from His main purpose.

The garden of Gethsemane was almost darkened by evil spirits, by myriads of them, gathered there in the hour and power of darkness, to see “the prince of this world” in the last supreme conflict and duel with Christ.

They saw how, on the mount of temptation, Satan had tried to turn Him aside by attracting Him elsewhere to use His power ; now they saw Satan holding up before Him the tree and agony and shame of the future, but they saw that Jesus flinched not. They heard Him say, “Father, not My will, but Thine be done” ; and they said to one another, “It is all up, we cannot do anything with Him.”

On the cross they watched Him die, as He led captivity captive, and exposed them openly. When they saw the evil principalities and powers bound to the chariot wheels of the ascending Christ, as He went home to the Father, they *knew* Him, they knew He was the triumphant, victorious Saviour. I have no wonder that this demon said : “Jesus I know ; I know Him to be the Son of God.”

Well, then, this demon went on to say : “*Paul I know.*” He knew him pretty intimately. He had known him when Paul was a “very respectable man,” when the demons thought they could do what they liked with him, and when he was doing their business. They had stood aghast when, upon the road to Damascus, the glorious Immanuel had

stricken Paul to the ground, and suddenly Paul became a living and obedient servant.

They *knew* Paul. They knew him in his boyhood, and in his manhood ; they knew him in his conversion. They had watched him oft, as they watch you and me. They measured him, and they knew him.

For instance, they knew that Paul had passed through an experience of fighting against them in his own strength, and being overcome repeatedly, for they had caught him, as boys catch one another over a string, and over he had gone ; and every time he had picked himself up, and said, “I won't do it again” ; and they had heard him moan : “The good that I would, that I do not, and the evil I would not, that I do” ; and they laughed, and said, “We have got him ; he is a Christian, but we will trip him over ; we know the trick of it.” But they had seen Paul in that moment in Paul's life when he had said : “Thanks be unto God which giveth me the victory” ; “I can do all things through Christ who strengtheneth me” (Phil. iv. 13) ; and when they heard him say that, and this : “The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.” When they heard Paul say that, they said : “There is not much more chance left for us if he goes on like that. We know this man, we watched him go through that experience.” “*Paul I know.*”

Well, then, they had watched him in his prayers. I think there is only one of the epistles of Paul in which he did not speak of his prayer-life. In nearly every one he talks about bending his knees to the Father.

Paul did more on his knees than he did with his pen. Paul did more by praying than we do by fussing. Paul did *WORK* on his knees. He knew how to pray. Paul's power in the world was really determined by his prayer. Yes, the demons had watched Paul pray. Every time they heard him pray I expect they got between him and the sun, and made a cloud, that it took Paul all his time to pray through. Oh, they saw that Paul would never take a denial. The more he was repressed the more he rebounded, and when he persevered in prayer he never stopped until he had won a victory.

This demon said : “I know Paul, I heard him praying. I never heard a man pray like that, and I know he is going to tackle me ; I have no chance.”

These demons knew also that Paul lived exercising himself to have a conscience void of offence against God or man. They knew that every night, before he went to bed, Paul sat down and went through the previous day, in order to see if any microbe of Satan's temptations had got into his blood. Any of us who know the devil, know that he never comes down upon us all at once. He generally puts a little microbe in us three days before the temptation comes off, and if you don't mark it with the disinfectant blood of Christ, he will have you three days after that. The demons had seen that Paul was up to their tricks.

These demons said : “We know that Paul is up to our tricks, because he exercises himself every night to have a conscience void of wrong before God and man. He keeps such short accounts.” The man who pays cash, and keeps short accounts, gets off best. The demon knew this in Paul, and when he heard his command to “come out,” he came out of the man.

It was otherwise when the seven men started on him. He turned on them, and said : “You little dwarfs, you Lilliputians, who are you ? Who are you ? I don't know you, I never heard about you before ; your name has never been talked about down in hell. No one knows

about you outside this little bit of a place called Ephesus."

Aye, and there is the question that comes to me also: "Does anyone know of F. B. Meyer down in hell?" Do the devils know about us? Are they scared about us? Are they frightened by us? or do they turn upon us?

There are two men, the Greek says, who tried to get this evil spirit out of this man, and the spirit said, "I don't know you; I am not going to come out for you, not likely. Let Paul come along, I will come out; but I am not going to come out for *you*. Who are you?"

And he not only did that (the Greek word is very strong) "he *mastered* them." That is, one spirit mastered two men. This one spirit could have mastered not only two but the seven sons of Sceva, all of them. It reminds you of what took place at the foot of the mountain. When Jesus Christ came down from the mountain of transfiguration He found a whole crowd of people arguing with the apostles. There was a demoniac son, and, running to Jesus, the father said: "I brought my son to Thy disciples, but they could not cast him out." And Jesus said, "O ye of little faith." He cast the demon out, and then He said, "This kind cometh not out but by prayer and fasting."

Men and women, this is it: it is a remarkable thing that through the Bible much of the evil of the world is attributed to the action of evil spirits. It is they who govern the darkness of this dark world. And these evil spirits are all around us, in society, in our own family, in that drunkard's son, in that girl who seems to be possessed with the spirit of pollution, in these young souls that seem sometimes as though fascinated, turned away from God, and made stolid, so hard, so indifferent; "the spirit that worketh in the sons of disobedience."

Oh, where are we? We have been praying that God would send converts to the churches, and stop this awful ebb; but still the people are leaving our churches, and the pews are empty. We have no additions or few to our church roll. There is a sort of dry rot in our churches, and pray as we may we cannot avert it. What is the matter? Why, because the devil is not scared at us, he is not frightened. When we preach on Sundays, or when we visit in the streets, or when we take our Sunday School class, the devil says: "I don't know you, you are not worth my powder and shot; you can go on doing your work, I am not going to upset hell to stop you."

When Luther went to Worms, and they tried to stop

him, he said if there were as many devils in Worms as there are tiles upon the housetops he would go on; but we have never got so many devils as that to stop us. We are no worth it. We have no power. Why, the devil masters the church, and masters the world, and here are all we powerless, and he laughs, and says, "Who are you?"

I am not talking to you merely, but to myself, and to every minister. What on earth are we doing, ministers that one devil can master two of us? What is the matter with us? Don't you think the time is coming when we shall have a Convention of self-examination and prayer even though we give up a Convention of talking? Don't you think if we could gather the whole church together from between the four seas to wait upon God, don't you think we could get right with God, and get so right that the devil would know it? Then the power of hell would be broken.

Where it is said that our Lord "cast out devils (or demons through the prince of demons," the Lord said a most remarkable thing: "how can you enter into a strong man's house until you have bound the strong man, and when you have bound him then you will spoil his goods."

Now many of us ministers go down to a town full of public-houses, full of sin, one sort or another, full of evil men and women, and we are powerless. We cannot spoil the house because we have NOT "BOUND THE STRONG MAN." We have not bound the strong man in our own hearts; we have not bound the strong man in our own life. We do not know what it is to master the power of evil. How then can we rescue the men who are led captive at his will?

It seems to me that one must get back, and say, "God help me, I am going to get victory over Satan in my own life, I am going to turn from Satan every stronghold on which he can stand, I am going to get so full of the grace of God that the devil cannot get at me." As the negro man said, "When the devil comes to me I introduce him to his Master."

And then, it seems to me, we have got to get back to prayer. Oh, God forgive us for our prayerlessness. Oh friends, it is easy to say "Amen," but God knows what prayerless lot we are. We are a prayerless lot. I do no wonder at things being as they are. God forgive me if I have spoken hardly. I want to learn the secret of binding the devil, and I want, for the last few years at least, my name to be feared in hell.

Luther's Hymn.

A SAFE stronghold our God is still,
A trusty shield and weapon,
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell,
Hath risen with purpose fell,
Strong mail and craft and power
He weareth in this hour—
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-ridden,
But for us fights the Proper Man,
Whom God Himself hath bidden.
Ask ye Who is this same?
Christ Jesus is His Name,
The Lord Sabaoth's Son,
He and no other one
Shall conquer in the battle.

"Unbelief fears
Satan as a lion;
Faith treads
on him like a
worm. . . ."

—Gurnall.

And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not THEY can overpower us.
And let the prince of ill,
Look grim as e'er he will,
He harms us not a whit.
For why? His doom is writ—
A word shall quickly slay him.

GOD'S WORD, for all their craft and force,
One moment will not linger,
But spite of hell, shall have its course—
'T is written by His finger.
And though they take our life,
Goods, honour, children, wife,
Yet is their profit small—
These things shall vanish all,
The city of God remaineth.

Victory Over Death.

"Thanks be unto God, Who giveth us the Victory. . ."—1 Cor. xiv, 57.

Note.—These extracts from "Notes of Talks with Evan Roberts" are taken from *The Overcomer* of January, 1914. They seem to have been written for the present hour, for "*Victory over death forms the last link of the chain of the victory which the Holy Spirit gains*," writes Stockmeyer, and the strengthening and development of this "last link in the chain" of victory, gained by our Lord Jesus Christ at Calvary for His redeemed ones, is the present need of those who have been steadily pressing on in the aggressive warfare of past years. The Church of God, in her advance toward maturity and preparation for translation, must lay hold of life, and through Calvary's Victor and Calvary's victory, conquer death at every point as the last enemy. This does not mean that those who do so, will certainly escape what is called the "article" of death, but they will have triumphed over it in *faith*, and in the passing to glory, find "death swallowed up in victory." Moreover, blessed be God, the Ascended Lord holds the *keys* of death (Rev. i, 18), and when it is *His* will to unlock the gate of death for His own to pass through, the "prince of death" will have nothing to do with it. Stockmeyer says, "I may die, but it is no longer that I *must* die. By *faith* Enoch was translated, and all depends upon some at least . . . believing that death is no longer; any more than sin, a *power that binds*."—Ed.

IF we desire to complete our cycle of victory, we must get victory over *death*. Victory over *sin*—sin must not reign; over *Satan*—Satan must be "under your feet"; over the *world*—you must be "crucified to the world"; over *men*—the men of Belial—must be put to nought; and over *death*—there must be victory over the last enemy, "death," whether it be from within or from without.

We have thought of Christ getting the victory over death for us; that is true, and without His Calvary victory we could do nothing; but God means that we should, as a practical, experimental thing, get the victory over death *on the ground of what Christ has done*.

There are murderous spirits at work everywhere, and these must be defeated by prayer to God. These spirits should be refused, fought and cast out everywhere. Although we may say, "Lord, give me victory over death," He says "*Resist it, and I will give thee the victory*." So you then say, "Lord, give me victory over this death attack. On the ground of Thy victory over the Prince of Death I now refuse all death attacks, and I take victory now." Whatever form it takes, over men or demons, or the corrupt power of death itself, you should be a conqueror.

See how the Lord Jesus Christ resisted death, because He knew His hour had not yet come to die. They sought His life, and would have thrown Him over the brow of the hill, but He escaped them (Luke xxix. 30). When He was in the Garden of Gethsemane there was an attack of death upon Him. He was in such agony that it seemed His life would go from Him before the time. Then He cried in the anguish of His soul—"sorrowful even unto death"—"Father, save me from this hour" (John xii. 27). He knew that that was not the place for Him to die. He knew that He was "the Lamb slain from the foundation of the world," and that He must pass to the glory via the Cross. The devil wanted to kill Him before the Cross, but the Lord Jesus detected this as an attack of "death" upon Him, so He refused to submit to it, and prayed for deliverance. He put His will on the side of God the Father, and put the whole responsibility of His deliverance upon the Father.

David resisted death. "Surely," he said one day, "I shall fall by the hand of Saul." But he had lost the fear of death when he went into the cave while the men of war were asleep, and took the spear of Saul from his side. It was victory over death, too, for David and Abishai (1 Sam. xxvi.) when David refused to put Saul to death.

When Paul shook the viper from his hand, he had victory over death (Acts xxviii. 3-5). There was death in the pot which the sons of the prophets ate from, but the man of God (Elisha) cast in the meal so that the evil thing was destroyed (2 Kings iv. 38-41).

The three men who were cast into the fire said to the king: "We are not careful to answer thee on this matter. If it be so, our God, Whom we serve, is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hand." "But if not . . . we will not serve thy gods . . ." And they were thrown into the flames which meant death to those who threw them in, whilst the three Jews walked about in the midst of the flames. The very cords that bound them were loosed by the fire, and they had victory over death (Dan. iii. 16-17). See also Daniel in the den of lions. Do you think that God sent the angel to shut the lions' mouth without Daniel praying? Daniel no doubt said, "I am willing to go into the den, but I trust Thee to save me, Lord." This is victory over death—to go right into the face of death, believing that God can deliver.

There is a testing where God puts us in such circumstances that we are helpless and powerless, and have to hang on God for the very faith that He will keep us alive. At such a time nothing seems to work, but that faith in God which cries: "Lord, keep me alive."

There must be a systematic resistance to things around you which have the power of death in them, just as you resisted the evil forces of the air. Take, for instance, the Missionary who is in a district where there is malaria. He goes into the midst of it, but in the faith that it cannot touch him, he becomes immune by recognizing that he must not be a victim to the enemy, death.

One way of having victory over death is in believing that you cannot die until you have finished your work. Another way is recognizing that the "sting" is taken from death, so that if you do die, when the precise moment comes, you pass through it as one passing from one room to another. The third way is to believe that you shall escape it altogether, by the Coming of the Lord.

In preparation for the Lord's Coming, there should be a carrying out of a systematic warfare against *death*, as intelligently as the war against sin, and the world, and Satan, and the men of Belial, was carried out the believer laying hold of the victory of Christ, Who "through death brought to nought him that had the power of death, that is, the devil." (Heb. ii. 14).

At this stage the one who would be victorious needs to lay hold of victory over death in every conceivable aspect. If you look back over your life and ask God to illuminate the path, you will be able to see how you have been in these "death attacks" without knowing it. You have called them by another name, and that has weakened your power to deal with them. When you can recognize and name the attack, God can give you the power to deal with it intelligently, and you may then be an overcomer over death in experience.

Let us lay hold by faith of Christ's victory over death, and lay hold of the power of Christ's resurrection for victory. Stand with the Victor over death and the grave—stand against anything coming to you with the nature of death in it. The devil's attacks come to wear you out and to strain you.

If there be a tension upon the spirit, that may be an attack of death upon it. If there be tumult in the mind, where the soul is never at rest, a being stricken with terror at the least sound, what is that but death seizing hold of the mind? What does the continual dripping of water accomplish on the rock? Nothing? Nay, it wears away the rock. Only one drop at a time, but it wears away the rock. The devil knows that law, as he seeks to "wear out" the saints.

I once went into a woollen factory, and they showed me an iron rod with a deep groove, which had been caused by the perpetual friction of the thread which was running over the iron. It had gone over the place hundreds and thousands of times, and worn it as if it had been cut with a file. The devil knows that law. He knows what is effected by a little bit of overwork, a little rush here and there, a little care, a little hurry with the food, a little curtailing of the sleep; he knows how to carry on his campaign of death, and he has been doing it—"wearing out the saints." Did he not wait before the man-child in order, if possible, to kill him, and did he not persecute the woman! It is no little thing to have a demon, or a dragon, persecuting you.

There is death in nature, death caused by the devil; and death in yourselves. The very earth is cursed. The atmosphere is cursed, and you have to lay hold of God in order to live victoriously in a cursed world, in a cursed

atmosphere. Your own nature is cursed, and not only are you to conquer death as a *crisis*, but to resist the workings of *death* in your members. Lay hold of God concerning the working of death in you—death slow and silently claiming you. Death begins to work in our bodies the moment we are born. See how our food passes through the hands of sinful men. "Saying grace" is not a mere formal thing to those who want real blessing out of the food. Asking God's blessing should be not only for the purpose of destroying anything that would injure us but for making the food a real blessing. You see the faith you are called upon to exercise. If you feel at liberty to touch a certain food, then you must have faith that no harm can befall you in taking it—not only that it will not hurt you, but that God will make it a real blessing to you.

People may think of victory over death as the precise passing through it, or avoidance of it. But can you have the faith in God that you can *live* in a stream of Victory? You must ask for that. And when death has been fought and conquered, what else is there to conquer? Is not the last enemy that shall be destroyed, Death? "O death, where is thy sting! O grave, where is thy victory! Thank be unto God Who giveth us the victory, through our Lord Jesus Christ." May that become an experimental fact and may there be a systematic warfare against, and victory over, this campaign of death upon the saints of God who are being prepared for translation.

Ed. D. C. Dwyer

Victory over the Life Destroyer.

"That by death . . . destroy the lord of death, that is, the Devil."—Heb. ii, 14. (Conybeare).

AS in all directions the children of God seem to be especially attacked physically, as the atmosphere of the world becomes more and more saturated with Satanic currents and influences, the following suggestive extract is given from a little book written by the Rev. Kenneth Mackenzie, of America, on "Divine Life for the Body."* It seems so in line with the principles of victory over the forces of darkness which we have been opening up in the pages of *The Overcomer* for many years. It may contain the clue as to the "why" many who ask for "healing" are not "healed." They have failed to deal with the Satanic element in the trouble, *i.e.*, the germs of disease sent out by the prince of the air! By the continual appropriating of the death of Christ we close ourselves to all atmospheric influences from the enemy. Shall we not stand against all germs in the air also?

This brings us to the much debated question as to Satan being the author of disease. The facts are, however, so plain that they seem beyond debate. "Sin entered . . . and death by sin, and so death passed upon all men" (Rom. v. 12). At rock-bottom point, Satan, being the cause of Adam's Fall, must be the cause of all its consequences. But applied individually, this does not mean that all sickness is the result either of sin or disobedience. The "germs" of the prince of the air find congenial soil in bodies injured by the Fall. All we can lay hold of now, until our redemption bodies are given us, is (1) through Calvary's victory to counter the devil's working at every point revealed to us, and (2) in fullest obedience to God, lay hold of the Life of the Life Giver to quicken us for all His will—on the basis of the Cross of Calvary in all

its deepest meaning of Romans vi.

Rev. Kenneth Mackenzie writes:—

"In Ephesians ii. 2, Satan is called the 'prince of the power of the air.' The word 'air' (Greek *aer*) means the lower atmosphere. It has been given to the end of the Nineteenth Century to disclose the real meaning of the title. The germ theory of disease, while not at all recognizing the truth we are tracing, has demonstrated that a disease is the product of the invasion in the bodies of humanity of minute animalculae, that float in the air . . . We are constrained to regard the Apostle's words in Ephes. ii. 2 as indicating that Satan is the source of these destructive germs . . . Science affirms that disease arises from a predisposition of the patient, or from influences without the patient." It is 'the introduction into the living organisms of minute parasite forms of life, and their subsequent multiplication, to the obstruction of the vital functions'. Here science halts. It reverently stands in the porch of the temple of life, but does not assume to enter the sacred precincts. Science unfolds all that it can of the nature of health and disease, by its experiments upon the material in man's physical being . . .

We are therefore able only to accept God as our Healer when we recognize through God's vision, the diabolical origin and perpetuation of disease. We have no ground for appropriating the life of Jesus for our mortal bodies unless, in taking the Life-Giver, we stand with Him in clear conviction of the power and persistence of the life destroyer. Are we ever to know the experience of the devil's fleeing from us? James iv 7 becomes real to us only when we are in the way of obedience. Submission to God is the synonym of putting Satan to flight. But we do not get to the point of true submission to God until we see with God's vision the malignance and force of the adversary. St. Paul could say, "We are not ignorant of his

* We have mislaid the little book from which this extract is taken. We cannot supply copies of it. Rev. Kenneth Mackenzie is the Rector of an Episcopal Church in Westport, Conn., and a writer well known in America.—Ed.

devices" (2 Cor. ii. 11). But how few there are among us who comprehend the manifold inventions of Satan to entrap the unwary! Has he not yet the masterly knack of 'transforming himself into an angel of light'? Who of us have so far grasped the present-day manifestations as to cry out with St. Peter, 'Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour'?

And because believers have tried to obey God's command for healing and health without cognizance of this all important feature of the way of obedience, they have failed to get the touch of the Healer. He draws us to experience

His own detestation of the enemy we are to conquer (Gen. 3, 15), that we may fight the good fight of faith as Jesus Himself did. We say then to the dear children of God everywhere, As you are filled with the Spirit, get the Spirit's view of Satan. As you would be obedient to God, wait upon Him for His own resistance of the adversary; 'for the battle is not yours but God's.' Be careful not to modify the portraiture of the devil which the Word reveals. Pray to be delivered from knowing intellectually in this matter, what you do not experience in your inmost being. 'For there is no condemnation so great as light not heartily embraced'

Oct. 1:18

The Personal Christ and the Body of Christ.

"He is the Head of the Body, the Church."—Col. i, 18.

WE all believe this. That is, all who are truly united to Him by faith and have received life from above. But do we all truly realize it in practical life? The Christ is not only the Head of His Mystical Body, the whole Church, consisting of all united to Him in the true union of faith, but He is also the Head to each individual member of the Body, even the most feeble.

The Head directs the members, and directed by the Head, all the members work in perfect harmony with each other. "The eye cannot say to the hand, I have no need of thee"; on the contrary, the eye is dependent upon the hand to carry out the action seen by the eye to be necessary or wise. God "tempers the body together." So would He temper together all groups of workers placed by Him in juxtaposition for the carrying out of His purposes in the various lands.

What is true of the whole must be true of a part, as well as true of the individual member under obedience to the Head. The individual member of Christ must not act without the personal direction of the Head. Likewise workers placed together by God for the fulfilment of His purposes, should not act *independently* of each other, but each looking to the Head, work in obedience to the Head, and in accord and harmony with each other. Knowing this marvellous unity in Christ as essentially necessary in the Body of Christ for the outworking of His will, Paul writes to the Corinthian Church, with contentions in its midst, and exclaims: "Is Christ divided?"

Contentions always arise from a spirit of independence which is not of Christ, and the saying of "I." We know that we may not act independently of Christ, but do we all realize that we may not act independently of each other, *when God has knit us together for service*? Outward accord is not enough. There must be one life, one heart, one mind, one motive, one desire, between any group of "workers," if Christ the Head is to perfectly carry out His desires through that group, placed in any part of the poor dark world.

IS CHRIST DIVIDED? cries Paul to the Corinthians. Christ the Head, personally directing one of His members, must of necessity be personally directing others of His members in harmony with His mind through the one, if each one is truly looking to Him. Only thus can the Lord's children be "perfectly joined together in the same mind and same judgment."

Oh that we understood this in our co-service with all the Lord's people. Oh that we knew how to act out in practical matters these spiritual facts in the spiritual realm. Briefly, that *Christ in us must of necessity be in harmony with Christ in our brother*, so that it may never appear that "Christ" is "divided." We should wait before God over

every point of action until the "mind of Christ" is revealed, not only to "me," but to *my fellow worker* with whom I am joined in the service of God. Only thus can we fulfil the directions of the Head, and be each in our place in the Body, so that we come under the anointing of the Head, and be the visible instruments in the world for Him through us to again "preach good tidings unto the poor," "bind up the broken hearted," "proclaim liberty to the captives," "the opening of the prison to them that are bound," and the acceptable year of the Lord. We have "an unction from the Holy One" only when we are so planted into Him that we are "fitly framed and knit together" with Him, and all His members, acting solely in obedience to His working and in harmony with Him in other souls.

How can this be, is the question? Paul said, "By revelation was made known to me the mystery . . . to wit, that the Gentiles are fellow-heirs and fellow-members of the Body."

The mystery of the Body of Christ can only be known by us by revelation. It is only as the things of God are unveiled to us that we are able to see from the heavenly standpoint and act "according to God," and not according to men. In the light of God we learn to know ourselves, and *our place in the Body*. We understand that one is given to be, as it were, an "eye"—the place of vision; and another, maybe, as it were the "feet"—down low on the ground, sustaining and holding the higher parts of the body. Hidden out of sight, uncomely, yet necessary, and not able to say "Because I am not the eye, I am not of the body."

God grant to the various groups of workers at home and abroad the privilege of being living object lessons of the mystery of the Body of Christ, each acting under the direction of the Head, and in harmony with each other.

The Deity of Christ.

We deeply regret a serious omission of important words, through an oversight in proof reading, in the article on "The Cross of Christ and our Weaknesses" in the October issue of *The Overcomer*. In column 2 on page 55 under the heading of "How Christ took our Weaknesses," the second line reads "He laid aside His Godhead" instead of "the glory of His Godhead." Our readers will see the importance of the omitted words, and join us in prayer that our Reigning Lord will guard the matter from mis-use by the Adversary.

Dr. Griffith Thomas in a recent article, writes on this subject, "In Phil. ii. 6, Christ is spoken about as 'existing in the form of God,' the word existing meaning 'permanently subsisting,' while the word 'form' means God's 'essential attributes.'" So that "all through our Lord's earthly life He was permanently subsisting in the essential attributes of God," and did not empty Himself of 'equality with God.' In Phil. ii. 7, the true translation is 'emptied Himself by taking the form of a servant,' showing that the 'emptying' simply meant that He limited Himself to the conditions of human life"—Ed.

"The Word of Prophecy Made More Sure." 2 Pet. i. 19 (R.V.)

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. i. 3.)

NOTE.—The drama of fulfilled prophecy is so remarkably unfolding in the events of to-day, that some pen is needed to point out to God's people these events as they unfold before us. "Prophylax" most ably does this in the following paper. There is no desire to dogmatize on any of the themes touched upon. Let us all "WATCH and pray."—Ed.

A PREVIOUS article dealt with "The Trees"—"The fig tree and all the trees" (Luke xxi. 29)—commencing with Israel, and ending with Rome. The present article deals with "The Cities," commencing with Rome and ending with Jerusalem: "And the great city was divided into three parts, and the cities of the nations fell: and Babylon the Great was remembered in the sight of God" (Rev. xvi. 19).

It is noticeable that four cities have the title "The Great City" in the Revelation. JERUSALEM: "And the great city was divided into three parts" (Rev. xvi. 19). Cp. Rev. xi. 8, as reference in R.V.), "The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." ROME: "And the woman whom thou sawest is the great city, which reigneth over the kings of the earth" (Rev. xvii. 18). BABYLON: "The great city, Babylon, the strong city" (Rev. xviii. 10). THE NEW JERUSALEM: "That great city, the holy Jerusalem, descending out of heaven from God." There is another city which has played, even up to this present year, a vast part in the politics of the world—Constantinople. Though not mentioned in the Revelation, its power, the centre of a particular religion, seems sufficiently indicated there to call for special notice. "For the time is at hand" (Rev. i. 3). Yes indeed, and in view of it the hand writes with a deep sense of responsibility and chastened awe.

I. Rome. (Rev. xvii. 18.) The previous article closed with a reference to the revival of the Roman Empire. But the preliminary stage is shewn in Scripture to be a revival—for a short period—of that abomination "The Holy Roman Empire"! That is to say, the finally consummated "League of Nations" presided over by Rome Papal: "A woman sitting upon a scarlet-coloured beast, having seven heads and ten horns" (Rev. xvii. 3). That the woman is Rome, or "Mystery Babylon," is sufficiently indicated not only by reference to the "seven mountains on which the Woman sitteth" (Rev. xvii. 9), but also by the words in the last verse of the chapter: "The Woman . . . is the great city which reigneth over the kings of the earth." "Then reigning," as rightly remarked in a book on prophecy.

Pleading for the revival of the idea of "The Holy Roman Empire" under new conditions, the following words occur in a speech by Lord Hugh Cecil on "Christianity and Nationalism," on behalf of the League of Nations:

"Now it seems to me that what is all-essential for the future—what you will want to have behind whatever diplomatic machinery is set up—is really to transfer the interests of men from their country to some larger organization of mankind . . . It is quite true that the Holy Roman Empire was a disastrous failure. But imagine the ideas that lay behind that organization making such progress as, for example, the ideas that lay behind British Parliamentary Government. If you could imagine in Europe the same kind of development taking place round the mediaeval idea that all Christendom was one community. . . The question is: Can we begin where our ancestors failed, to ingeminate among mankind this sense of the essential unity of Christian peoples?"

That the Pope is ready enough to fill the part of Priest-King may be seen from more recent events, as recorded in a secular paper:—

"The new Pope, Pius xi., enters on his office with the goodwill of all Christian communities. No Pope has appeared in public since 1870, when the Papal temporal power ceased; and to-day's public blessing means that the church has begun a new historic phase."

"The crowd in the Square fell on its knees . . . and then the Pope . . . turned to the 'four corners of the earth' and imparted his first apostolic blessing on 'the City and the World' It was the first occasion on which a Pope has blessed the crowd from the balcony overlooking the Square since Pius ix. This is interpreted as a good omen of his pacific intentions towards the Italian Government."

Yes, for the next item shews, he is now the dominant power in Italian politics. The headline runs: "Priest-Politician. Vatican's Order to Enemy of Mussolini."

"Don Sturzo, the priest-politician and the creator of the Popular Party, has resigned his position as Political Secretary of the Party, on the eve of important Parliamentary events. His resignation is clearly due to orders from the Vatican. . . The most striking point of the episode is that for the first time since 1870 an Italian Government has begged the Vatican to interfere in Italian home politics—an event which throws some light on the question of the real strength of those who made the appeal . . ."

Thus the Vatican is shown to be the real power behind the Italian Government.

Meanwhile, there is the Romeward movement in England, as advocated by the Anglo-Catholics and their sympathizers. See this record.

"The change came the moment the Bishop of Zanzibar took the floor, amid a volley of thunderous applause . . . He reminded us under what glorious auspices this Congress was meeting, referring with quite unmistakable joy to the rumour that he to whom most of us look with longing eyes, the Holy Father in Rome, is not unmindful of us. 'Take courage then, the Eastern Patriarch smiles upon you; the Bishop of the Diocese loves you; the Holy Father waits.'"

Here then is a power that so truly "reigneth over the kings of the earth" that the Pope will not receive our own King and Queen coming from the Quirinal—all kings must defer to him, forsooth, as "king of kings." This is the power that will shortly saddle itself upon the League of Nations. (Rev. xvii. 3.)

II. Babylon. (Rev. xviii. 10.) Babylon the Great, the future metropolis, or Mother-City of the world, the Mart of the Nations, commercial Babylon, will turn on and destroy her understudy, Ecclesiastical Babylon, "Mystery Babylon." As Nero, in July 64 A.D., burnt the city, so it is written: "And the ten horns . . . and the beast, these shall hate the harlot . . . and shall burn her utterly with fire" (Rev. xvii. 16).

As regard the rebuilding of this city,* the following Scriptures should be read in connection: Zech. v. 5-11; Rev. xviii. 8-13; Isa. xiii. 19-20. Thus Rome, the understudy, is destroyed by the hand of man; Babylon, the mother of harlots, by fire from heaven.

It is remarkable that this second "great city" is also represented as seven-hilled. In a work now out of print—"Computation of 666"—the following remarkable words occur:—

"There is strong reason to believe that Rome, like Tarsus and Ecbatana, was held to be built on the model of the city

* Scofield says that "The notion of a literal Babylon to be rebuilt" is in conflict with Isa. xiii. 19-22! But time will show. No writer can be sure that in these matters his interpretation is absolutely correct. Let us keep an open mind on all these subjects.—Ed.

which Nimrod could not complete at Babylon (but which is likely ere long to be erected, either by occult or demonstrative scientific methods, or both, in that same Valley of Shinar), on account of the doctrines such form inculcated, calling herself the Eternal City . . . Babylon was built, saith Herodotus, in a quadrangular form with equal sides, which is to say, in the form of a square, on both sides of the Euphrates Then he gives this figure, which is a representation of Babylon as seen from the top, a pyramid of concentric hills, with the river running through it, and describes it as representing the seven planetary spheres . . .

Therefore the tendency is still, as of yore, however the thought may slumber as a far-away dream, to build the Babylon of the Apocalypse, the same which Nimrod attempted. She will be a great commercial city, strong as a city of that shape must needs be, the home of the world's most unhallowed pleasure, so much so that she will enrich the very carriers of her luxuries, while her merchants will be millionaires. It is for this that the commercial rule of the present century is secretly preparing, and the woman of Babylon, is now hidden amid all the turmoil of mercantile strife, euphemistically denominated "competition," preparatory to the display of her luxuries in her true home, the land of Shinar (*Zech. v. 5-11*). Many think that Babylon is only a system of priestcraft, but in the manifestation of the city, the most remarkable feature is the absence of allusion to priests. There are kings, merchants, ship-masters; but no priests."

III. Jerusalem. (*Rev. xvi. 19*.) When Babylon, "the great harlot" (*Rev. xix. 2*), is overthrown, the "wife (Jerusalem) hath made herself ready" (*Rev. xix. 7*). In that final "great earthquake" (*Rev. xvi. 18*) when "the cities of the nation fell: and Babylon the great was remembered in the sight of God," "the great city (Jerusalem—*Cp. Rev. xi. 13*) was divided into three parts" (*Rev. xvi. 19. Cp. Zech. xiv. 4-5; Isa. xxix. 6-7*). "And she shall be lifted up" (*Zech. xiv. 10, R.V.*) "and it shall come to pass . . . the Lord's house shall be established . . . and all nations shall flow into it" (*Isa. ii. 2*).

IV. The New Jerusalem. (*Rev. xxi. 10*.)* This city, the fourth of those entitled "the great city," also "lieth foursquare" (*Rev. xxi. 16*), as Rome and Babylon, its Satanic counterfeits and parodies; Rome being described by her poets as "Quadrata," "foursquare" (Ennius in his *Annals*); and Babylon too, being quadrangular, as previously shown from Herodotus. There is this remarkable difference between the New Jerusalem, and its counterfeit, Babylon, that whereas Herodotus describes the walls of Babylon as 120 stadia each way, i.e., 480 stadia altogether, John multiplies the 120 by 100, and the New Jerusalem has walls 12,000 stadia each way, in all, 48,000 stadia. Even so the New Jerusalem, as Babylon its counterfeit, would appear to be pyramidal:—"It seems probable that the New, or Heavenly Jerusalem, is in the shape of a pyramid, with twelve foundations or platforms, rising one above another, till the apex 'the throne of God and of the Lamb,' casts its glory upon all."

One other city remains to be mentioned. Though not actually in the Revelation, it forms an important link in the chain of events.

V. "New Rome," or Constantinople. Strange though it may appear, this city too is a city of seven hills, as the following reference in Gibbon's "Decline and Fall of the Roman Empire" shows:—"We are at present qualified to

* As if to draw attention to the parody identical words of introduction are used in *Rev. xvii. 1, 3* as in *Rev. xxi. 9, 10*

view the advantageous position of Constantinople, which appears to have been formed by nature, for the centre and capital of a great monarchy. Situated in the 41st degree of latitude, the Imperial City commanded from her seven hills the opposite shores of Europe and Asia." Its political importance is expressed in the following words:—"Indeed, ever since Constantine, with an insight like genius, selected the fortress of Byzantium as a permanent bastion to the Empire, and the site of a fresher Rome, Constantinople has been a jewel to the world. As Napoleon said: 'After all, the question for Europe always remains: Who shall possess the City?'"

Here is the centre of a vast religious system—a city that links East and West—ready to hand for the cult of the future conqueror of the world.—"The False Prophet" (*Rev. xvi. 13; xix. 20; xx. 10*)! Has this description of that other "beast coming up out of the earth" (*Rev. xiii. 11*) penetrated our ears with due significance? Ready to support "the first beast" (*Rev. xiii. 12*) when he rises—no doubt with special claims on the support of the Mahomedan millions of the world.

What of recent events revealing the power exercised by Constantinople? In some secular papers, commenting on the signature of peace at Lausanne, the writers say:

"It is fitting that salvos in Constantinople should celebrate the signing of peace at Lausanne, and the news that in 1923 Turkey has won the war against the Allies which she began in 1914." (*Reuter*.)

"Europe has made its pilgrimage to Canossa. Ismet has accepted its prostration."

"Great Britain and the Moslem World. The Aga Khan's Manifesto, Eloquent Appeal for Friendship. On the morrow of the signature of the Turkish Peace Treaty, the Aga Khan, the spiritual head of the millions of Mahomedans in various parts of the world, and the most influential figure among the Indian Mahomedans, telegraphed from Lausanne the following important manifesto to the whole of Islam.

"To All Moslems: I am sending this message from Lausanne where, for the first time in history, a treaty has been signed on behalf of a Mahomedan nation upon absolutely equal terms with the Great Powers of the West"

"Leader of 70 millions A direct descendant of the Prophet, the acknowledged leader of seventy million Mahomedans, the guide, counsellor and friend of the British Government, such is His Highness Aga Sir Sultan Khan Mahomed Shah, G.C.S.I., G.C.I.E., LLd. . . . His residence in Bombay is no whit less holy ground than is the Vatican."

Conclusion. The goal of God's revealed purposes is a City—"The City of the Living God, the heavenly Jerusalem" (*Heb. xii. 22*), "having the glory of God" (*Rev. xxi. 17*). The goal of Satan's Empire is a City:—"Babylon . . . the habitation of devils, and the hold of every foul spirit" (*Rev. xviii. 3*). It is the City that will link East and West, and embrace in its unified religion Mahomedanism, Buddhism, Romanism, and corrupt Christendom in general. It was the sight of the goddess who was the City which was the climax of the revelation of the Ancient "Mysteries." It is the City which is the secret of Freemasonry, even as it was the City where its first Lodge was held. Read this:—

"Order of Noachites. Minor's Degree

Examiner: When did Masonry begin? *Respondent:* About one hundred and fifty years after Noah's flood, at the building of Babel's Tower. Who was Grand Master there? Nimrod, called by Masons, Belus. Where was the first Lodge held? In a pleasant plain of Babylon, called Shinar, on the banks of the river Tigris.

"But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God, for He hath prepared for them a City."

Prophylax.

Soul
Spirit

"Soul and Spirit."*

"The 'natural man' (man of soul) receiveth not the things of the Spirit of God . . . because they are spiritually discerned."—2 Cor. i, 14 (lit.)

CHRISTIANS who have arrived at the stage of knowledge of the Cross where they cease to walk "after the flesh," think that they are now "spiritual" believers, entirely renewed and led by the Spirit of God; but now comes the most important lesson, says Dr. Andrew Murray—the lesson concerning the danger of the "inordinate activity of the soul, with its power of mind and will"—the "greatest danger" which the "Church, or individual, has to dread."

The believer who has been quickened in the spirit, is born of the Spirit, and the Spirit of God dwells in his spirit. He has had the revelation of the Cross which has shown him the way of victory over the life after the flesh, and he now walks in newness of life, and victory over sin as manifested in the "works of the flesh." But at this stage the question must be asked: What about the "soul"—the man himself in his personality, and intellectual or emotional activities. *Which power is animating the actions of the man himself apart from the "works of the flesh"?* Is he animated and governed in the ordinary activities of mind, sensibilities, and all the functions included in the word "soul," by (1) the spirit life which comes from above—from the Risen Lord as the Last Adam, the Life-giving Spirit, or (2) the animating principle of the life which comes from the lower realm—the fallen life of the first Adam?

We have already pointed out that the prevailing idea is that when the believer has apprehended his death with Christ to SIN, and ceases to walk habitually "after the flesh," that he becomes a "spiritual man," and is "entirely sanctified!" But to be delivered from the domination of the flesh, or carnal life, does not mean that he ceases to be "soul-ish"—or *ceases to walk after the life of nature*; for the "death to sin," and crucifixion of the "flesh," is only one stage of the work of the Spirit of God to be done in the redeemed man. He may cease to be "sarkikos"—or fleshly, and still be "psychical"—or soul-ish, i.e., living in the realm of the soul, instead of the spirit, or God-conscious sphere.

To understand this clearly, we must consider what are the evidences of the Christian being "soul-ish," when he ceases to be "carnal," or living "after the flesh."

The soul, we have seen, includes (1) intellect, and (2) emotions, as well as the central personality which makes it the seat of the self-consciousness. The believer may be entirely freed from the manifest "works of the flesh" as described in Gal. v. 19-21, whilst his (1) intellect and (2) emotions are still moved by the "psuche," or "animal-soul" life—i.e., they are not yet renewed, and freely animated by the Holy Spirit working through the regenerated human spirit. The soulish Christian is therefore one whose intellect and emotions are still governed by the first Adam life, and not by the Life-giving Spirit of Christ (see 1 Cor. xv. 45) bringing the intellect and emotions under full control as the believer walks after the Spirit, i.e., The Holy Spirit may dwell in his spirit, and enable him to "make to die the deeds of the body" whilst his intellect and emotions are "soul-ish."

If we take, for instance, the question of the intellectual life, a passage in the Epistle of James very clearly shows the distinction between the heavenly, and the soulish—

*From "Soul and Spirit." A Glimpse into Bible Psychology. Together with "Soul-Force" versus "Spirit-Force." Just re-issued. See Book List inside cover.

or natural—wisdom. The Apostle writes that the wisdom which is *not* "from above," is (1) earthly, (2) soulish (*psychikos*. The R.V.m. gives "natural" or "animal"—i.e., *pertaining to the soul*); (3) demoniacal (R.V.m.), and produces jealousy and faction, division and partisanship. Whilst the wisdom which is from *above*, that is from the Spirit of God dwelling in the spirit of man, is characterized by purity, peaceableness, gentleness, mercy and good fruits, and so partakes of the Divine character that it is "without partiality" (v. 17), i.e., The pure heavenly wisdom is without any element of the *soulish* life—the place of self-consciousness, self-opinions, and self-views—and therefore causes peace instead of strife and envy.

In the light of the passage in James, how clearly we can see the condition of the Church of God, and why it has split up into sections, and "parties." Often, alas, the "works of the flesh" in jealousy and strife are the causes of "factions, divisions, parties" (Gal. v. 19, 20), in the assemblies of God's professing people, but another cause of disunion in the professing Church is where the *soulish intellect* is the separating factor. We see *soulish "wisdom" handling Divine truths*, so that it facilitates the work of demons in fostering division among the followers of Christ.

Pember remarks that the "intellect is not merely fallible, but the *most dangerous of all gifts*, unless it be guided by the Spirit of God," and yet among Christians it is relied upon for the grasping of Divine truth, and for the understanding of spiritual verities, whilst the Scripture declares that the "soulish" man—and this includes even the believer in so far as he is "soul-ish"—cannot "receive" the things of the Spirit, because they can be only *spiritually* discerned.

Again, it is the *soulish element in teachers and professors of holiness*, which is often the cause of separation and disunion. There may be, it is true, love in the heart to those who "differ," but the "differences" divide nevertheless because the demoniacal powers, able to work upon the soulish element in the believer, always emphasize or exaggerate the differences in "views of truth," instead of magnifying the points of union, and even drive eager believers to "fight" for their view of "truth," under the name of "witnessing for God." Devoted believers, alas, thinking they are seeking the blessing of others, whilst unknowingly doing the same as the Pharisees, in compassing "sea and land to make one proselyte . . ." (Matt. xxiii. 15).

It is also the soulish element in Christians which insists upon the minute correspondence of others to its "views of truth," and "tithe mint and anise and cummin," in word whilst leaving "undone the weightier matters of the law."

In brief, the soul-life worked upon by evil supernatural powers is the main cause of divisions and separation among the professing, and even the true children of God. "These be they who separate, men *governed by soul* . . ." writes Jude (v. 19). "Separate themselves" is the A.V. and "make separations" the R.V. text. "Arrogant setting up of themselves, as having greater sanctity; and a wisdom and peculiar doctrine, distinct from others, is implied," writes Fausset in his commentary. Fausset also translates the words, "sensual" of the A.V. and R.V. text in this passage, as literally "*animal-souled*." . . . Men can be "governed by soul," even when they have the Spirit, and these soulish ones always "make separations," proving that in some degree they are "soulish," and not "spiritual."

On the Watch Tower for Prayer.

"She came . . . saying, *Avenge me of mine adversary.*"—Luke xviii, 3.

Luke 18:3
Prayer

AT a Conference in Cardiff in November, Rev. R. B. Jones (Principal of the Bible School at Porth, Glam.) gave a most suggestive message on prayer, which closed with a powerful climatic word on prayer in relation to the "consummation of the Age." Step by step he led the Conference from one aspect of prayer to another. (1) Prayer in relation to personal needs; (2) Prayer obtaining from God supplies for others' needs, acting as intermediary between one "friend" who has nothing, and a "Friend" who had everything; (3) Prayer in relation to the Gospel ministry, "to send forth true labourers, and to stop the devil pouring in his"; (4) Prayer for utterance to be given to those sent forth (Ephes. vi. 19), and finally, (5) Prayer in connection with the closing of the Age, as shown in the parable of Luke xviii. 1-8. From this aspect, Mr. Jones said, he could see the meaning of the "imprecatory Psalms." He showed from Rev. v. 8; vi. 10, and viii. 3, the place that the "prayers of the Saints" had in the closing up scenes of the present dispensation preceding the Millennium, and how the cry of the Church to God for vengeance on the Adversary just preceded the "Coming" of the Lord (ver. 8). "Is not the reign of Satan sometime to be ended?" he asked. Then let the people of God unite in the prayer made ready for them for such an hour as this, by the Lord Himself, and pray "Avenge me of mine Adversary."

The remarkable unction on the latter part of the message, and the sense of some thick misty atmosphere being cut by its ringing words, whilst the spirit leaped up in fresh hope and faith to the Throne of God, deepened our conviction that the Spirit of God was manifestly moving in the Living Body of Christ through the present distress, urging it forward to the foretold "cry" against the Adversary. Just at this juncture comes from America a paper called "The Presbyterian," which describes itself as "A Christian Newspaper for the Church and the Family, that stands for the Fundamentals," and in it is an article headed, "Can the Church of the Lord Jesus be brought to earnestly plead for the immediate Binding and Thrusting of Satan out of this World?"* The Editor calls attention to it as written by one of the veterans of the Presbyterian Church, Rev. J. S. McClung.

That such an appeal should be issued in a sober Presbyterian paper is in itself significant. The writer gives a masterly sketch of the way Satan has worked in the great movements of Mormonism, Spiritualism, Christian Science, etc.—"all spreading rapidly, and increasing faster in numbers than the heathen are being converted." Of "Higher Criticism" he says—"it threatens to run a plowshare through many of the churches, separating men whose fellowship and communion had been the sweetest." "It is growing and spreading and blighting. Wherever it worms its way it creates suspicion, alienation and divisions . . ." Alas, alas, what an outlook on the world and the Church! Is it not time for the members of the Body of Christ to cry to the Judge on the Throne, "Avenge me of mine Adversary"? The result of the "Higher Criticism" is deadly on the masses outside the church, but it strikes to the very vitals of the Body of Christ when it "runs a plowshare"

* This is actually prayer for the fulfilment of Rev. xx, 1-5, which is the result of the Lord's Coming.

between the true children of God, at an hour when they should stand shoulder to shoulder for "the faith" (Luke xviii. 8). Surely "an enemy hath done this"! Let us cry as never before, "Avenge me of mine enemy," and ask that the appeal issued in America may sink deep into every true child of God, until a cry is awakened sufficiently intense and purposeful to enable the long-suffering Judge to avenge us speedily.

In reference to our note in the October issue, mentioning the result of prayer directed against the Adversary at the back of the Dockers' Strike, we have received a letter from a reader in Switzerland asking if some such prayer might not be brought to bear upon the "Ruhr" problem. Of course it could be, if the Church of God were awake to the "Avenge me" appeal to God. That the Spirit of God is seeking to arouse the Church to this aspect of prayer has again been proved by a signal answer to a similar cry to God in connection with a strike of Boilermakers, which was affecting most seriously an increasing number of people and industries. Twenty-eight weeks this "strike" had gone on, and all attempts to deal with it had failed. And yet, within a few days of the first cry to God (as far as we know), to eliminate the devil's work at the back of it, negotiations were set on foot which ended in peace within a short time!

What shall we say to these things? How simple the weapon! The weakest believer may wield it. But there must be some special reason on the part of the Lord that such definite witness is borne to such prayers. It must be that it is because they indicate the "cry" of Luke xviii. 1, and that the hour of avenging is at hand. "Shall not God avenge . . . I tell you He will speedily." J.P.L.

The Lord's Watch.

Mr. Williams was very quickly appealed to by some of his old "Lord's Watch" correspondents as soon as the announcement appeared in *The Overcomer* for October, that he was resuming this ministry. Since his going into residence at 4 Eccleston Place, his room has been well used for the purposes of prayer, and "strategic" work has been done at the Throne of Grace—

Instruction for application to "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. 1.
- 2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.
- 3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.
- 4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).
- 5.—It should be clearly understood that all who ask prayer, join with the "Lord's Watch" intercessors in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi, 18. James iv, 3.)
- 6.—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.

The Spiritual Life.

Refuse! In other words, say No!

MOST people who have had any up-bringing at all, have been taught from their childhood that if any one should ask them to do something *wrong*, they must *refuse*, they must say *No*!

But how few have ever been taught to recognize and refuse the thoughts and suggestions which are injected into the minds *by Satan and his evil spirits* in order to lead the soul to sin! How few ever stop to consider the origin of the thoughts which course so rapidly through the brain! And yet, each of these must come from either one of three sources—either from GOD, or from the man himself, or from the Evil One. Satan is very clever in the way he hides his identity, by counterfeiting man's own personality to him, and making him believe that the thoughts which he thinks are all *his own*, and therefore must be the true interpretation of his mind and spirit.

Or, he may counterfeit GOD to the soul, giving a wrong and false impression of GOD's character and dealings, and the soul may be so deluded as to receive and believe the lies which are presented to him^{so} subtly by the Arch-Deceiver that they appear as if they must be truth.

How many a person has become a backslider and has lost his faith in GOD through entertaining a doubt in his mind! Why has he entertained it? Surely, because the devil has succeeded in making him believe that it is *the truth*. If he knew it was *a lie*, and that it came from the father of lies, what would he do? Why! the only sensible thing he could do would be to *refuse it*! and Satan *could not force* him to believe it against his will.

Doubt and discouragement and despair come from the Devil, working upon man's evil natural heart of unbelief, and the only way to get rid of them is to "refuse" them all ON THE GROUND OF CALVARY'S VICTORY.

The enemy's great concern is to poison the minds of GOD's children either against GOD, or *against one another*, in order to weaken the Body of CHRIST and cause divisions and dissensions amongst its members, thus checking the flow of the Spirit and hindering the salvation of precious souls.

It is time that Satan's deceptions were unveiled and that the Church of GOD roused herself to resist and "refuse" all his lies.

In order to do so successfully, each individual member must be clad in the *whole armour of GOD*, as Paul gives it to us in Eph 6 : 10-18. . . .

"Above all taking the *Shield of Faith*, wherewith ye shall be able to

quench *All* the fiery darts of the wicked." No poisoned arrow of doubt can pierce through *that shield*! "I believe GOD!" means "I *refuse* to believe the devil! or my own faithless heart!"

And because the mind is the most vulnerable point of attack, a close fitting helmet has been provided which if worn day and night will provide ample protection for *the Head*. *Salvation*! That one word in all its various phases of meaning covers every possible emergency, and is thus an unanswerable argument against *all* the devil's lies.

Saved! delivered! redeemed! loosed! and all through the precious Blood of CHRIST—the ransom price which has been paid in full for the emancipation of Satan's slaves!

It is when this blessed truth is believed, that the Holy Spirit is able to use the sword of the Word of GOD, and the preaching of the Cross for the dividing asunder of soul and spirit, and the laying bare and criticism of the *thoughts* and intents of the heart. He will give discernment to recognize when the suggestions in the mind come from the Enemy, and He will strengthen the Christian to say *No*!

As the child of GOD becomes aware of the wiles of the Devil, he sees the necessity for constant prayer and watchfulness—not for himself alone, but for the whole Church, for *all* saints. And as his outlook becomes more universal, he recognizes more fully his responsibility in relation to the whole Body of CHRIST, and learns to "stand" and "withstand" against the foe in the "evil" day, strong in the Lord, and in the power of His might.

Dear Reader, the next doubt that comes into your mind, *Refuse it*! The next time you are tempted to think that GOD does not love you *Refuse it*! The next time the devil suggests to you that GOD's dealings with you are unjust or unkind *Refuse it*!

"Whatsoever is not of faith is *Sin*."

"The thought of foolishness is *Sin*." *Refuse* all such thoughts, and claim the precious Blood of CHRIST to liberate you and to make you clear.

Every lie in the mind must be replaced by *the truth*, and *right* though must take the place of the *wrong* ones; hence the injunction "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, *think on these things*."—Phil. 4 : 8. R.R.R.

The Pathway to Life in God.

"Circumcision is nothing; neither is uncircumcision; but a new creature. And they who press forward in this path, peace be on them." Cal. vi. 15, 16. *Syriac*.

"Thou wilt shew me the path of life;" Psal. xvi. 11.

THE WORK OF REDEMPTION.

I.—Why a new life was needed.

Our condition by nature.

"Death passed unto all men, for that all sinned." Rom. v. 12.

"Ye were dead through your trespasses and sins." Eph. ii. 1.

"Alienated from the life of God." Eph. iv. 18. (See Rom. iii. 10, 11, 12. Eph. ii. 3. 1 John v. 19.)

II.—How a new life became possible.

By the gift of the only begotten Son of God.

"God hath sent His only . . . Son . . . that we might live." 1 John iv. 9.

"God . . . sent His Son to be the propitiation for our sins." 1 John iv. 10.

By the atoning death for sinners of the Son of God.

"Him Who knew no sin . . . made to be sin on our behalf." 2 Cor. v. 21.

"Whom God purposed to be a propitiation." Rom. iii. 25, m.

"That . . . He should taste death for every man." Heb. ii. 9

By the death with Him of all for whom He died.

"One died for all, therefore all died." 2 Cor. v. 14.

"His own self carried up our sins to the tree, that we, having died unto sins, might live unto righteousness." 1 Pet. ii. 24, m.

By the union with Him in life, of all who died in Him.

"Joined to another, even to Him Who was raised from the dead." Rom. vii. 4.

"Raised with Him through faith in the working of God, Who raised Him." Col. ii. 12.

"Quickened us together with Christ . . . and raised us up with Him." Eph. ii. 5, 6.

By His taking back to God all who live in Him.

"Christ died . . . that He might bring us to God." 1 Pet. iii. 18, See Eph. ii. 13.

By becoming the source of life to all believers.

"This life is in His Son." 1 John v. 11

"Every one that taketh hold of the Son, taketh hold of life." 1 John 12. *Syriac*.

"If, when . . . enemies . . . reconciled by God by the death of His Son saved, by sharing in His life." Rom. v. 11, C.H.

By giving the Holy Ghost as the impartor of life.

"Jesus . . . exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this." Acts ii. 33.

"The Spirit of Him that raised up Jesus . . . shall quicken." Rom. viii. 11.

To be continued

Tongues

From Our Readers.

The Question of "Tongues."

I continue to receive numbers of letters upon this subject, necessitating periodically a reference to it and them. Some send booklets, etc., and testimonies which, unintentionally, confirm to the full all I have hitherto written on this matter. One esteemed correspondent sends a booklet that she thinks will show me I have been "mistaken in the estimate of 'these people' . . ." Dear heart, the very words show you have a "mistaken estimate" of the entire position, *i.e.*, that all along it is not, as Dr. Andrew Murray once said, "personalities," but "*principalities*."

"Our wrestling," said Paul, is "not with flesh and blood . . ." Listen. Have we been mistaken in our reading of the mixture in the Pentecostal Movement? Here are recent words from one of its most trusted leaders.

"Because most of us have not understood what it means to have a broken spirit, generally speaking, the Holy Spirit has not *operated deeper than the soul-life* . . . Many have used the gifts in the energy of the soul-life, mind, feelings, and will, which has resulted in *fleshly manifestations*, unsound doctrines and the numerous divisions among Pentecostal people . . ."

Another worker said at the same time :

"The awful things happening in the Pentecostal Movement, for example, fleshly manifestations, wrong prophecies, bitterness, jealousy, strife, divisions and numerous sects, are due because we have not discerned what the *spirit* of man is . . . We have been baptized in the Spirit, but in most cases this baptism has reached only the soul-life . . ."

A Pentecostal paper again says (Sept. 1922) : "There is being revealed an unhealthy craze for manifestations which is *deadening* to deep spirituality and a life of faith . . . The door to the supernatural on Satan's side is wide open, as well as the door to God's side . . ."

Voices of warning and honest admission of the truth are therefore being raised in the Movement itself, for which we thank God. But these single voices will not cleanse and remove the flood-tide of Satanic counterfeit which has swept upon the Church through the error of insisting on "Tongues" as the one evidence of a Baptism of the Holy Ghost. If, "generally speaking," the "Holy Spirit *has not operated deeper than the soul-life*"—then the "gifts" manifested have been psychic, or having the soul as their source! The *spirit* has not been reached (vide second worker's words)—the actual place of the Holy Spirit's indwelling, and the only organ through which He works. This means that many of the supposed "baptisms" have been spurious, *i.e.*, not of the Spirit of God, but *another power falling upon the "soul" part of the man*, as the fruits described above bear witness.

Another correspondent lovingly protests against a sentence in an article where I sought to protect "personalities" by saying, "No reflection need be cast upon the zeal and devotion, etc." "It is true," she writes, that "wherever God works, there the great Counterfeiter works, but it is necessary to put beside this another fact, *viz.*, *that when the devil is in ascendancy in any 'work' because of the groundwork of error* which he has established in the minds of the people, there the 'work' of the Holy Spirit will be to uncloak error; not under any circumstances will He work except to *reprove* . . ." This is a very vital point, and true. A true "Baptism of the Holy Spirit" must mean that His coming unveils and slays the "flesh," and His working in power must lay bare "error."

There is yet another letter, and this from a Minister in a far-off land, who is troubled on the question of there being a true gift of tongues! Examining Spiritualism some years ago, he heard speaking in tongues, and that has made him careful. But, he says, "tongues" is one of the "gifts," and we cannot afford to miss one thing God has for us.

There is no doubt that the shock of the "manifestations" and the repugnancy of the proceedings accompanying the advent of "Tongues" among God's people a few years ago, threw back numbers of believers from all faith in the manifestations. Higher Criticism is "running a plowshare" through the churches of to-day. The question of "Tongues" ran a "plowshare" throughout the whole Body of Christ when they appeared, somewhere about 1908. The wound has really never been healed. In the U.S.A. the Movement has become a sect, and in other lands "assemblies" seem to be simply groups of believers here and

there, separated from others by the "sign of tongues."

But there is another side to the subject along the lines of what is called "Dispensational Truth." Were the gifts and miracles of Pentecost God's last word to His rebellious people? Did He not, after the Lord's Ascension, offer again to Israel their King, and accompany that offer with "signs and wonders" from heaven? We leave this as an open question for prayerful thought, only adding that in the prison epistles of Paul, in which he unfolded the revelation given to him of the Church as a heavenly Body, there is no reference to the "gifts" either of Tongues or Healing.

In view of this aspect of truth, it seems best for any in doubt to wait for further light, each one individually careful not to go beyond his measure. It is always safe to wait until God clears every obstacle away. Thank God, even when in loyalty to truth we are bound to do all we can to faithfully help other believers to clear themselves of all the enemy's besetments, we can keep our spirits in oneness with all who love the Lord in sincerity.

Our space precludes writing further on this subject, except to ask all correspondents who have written to please accept this as a reply to their letters.

The Man with the Legion.

A Correspondent sends some helpful light concerning the man with the legion, whose story is told in Mark v. 6-7. He writes that the procedure appears to have been as follows :—

"(1) The demons, seeing the Lord coming, sought to anticipate His command. Controlling their victim, they *compelled* him to run to Jesus, and used his tongue to beseech Him not to torment them.

(2) Our Lord paid no heed to their prayer, but commanded the "spirit" to come out of the man. (Did he address the chief demon in possession, that he used the singular?)

(3) Our Lord then sought to get the man's co-operation in his own deliverance. He asked his name to stimulate him to use his own personality, and thus break the passive state.

(4) The spokesman of the spirits in possession, still using the man's tongue, made the man answer 'my name is Legion.'

(5) Still using the man's tongue, the chief demon prayed Jesus not to send 'them' out of the country. His prayer was clamorous, and was joined in by all the demons. One tongue, but used in a frenzied way. Their prayer became more specific. They asked to be sent into the swine.

(6) Jesus gave them leave, 'suffered them' (Luke viii. 32). He did not send them . . ."

Our Correspondent then says :

"Our Lord could not ask the *demon, or demons, their name* if they were to use the man's tongue to answer the question, for thereby He would sanction the use of it."

This is an important point, and throws light upon a possibly dangerous procedure, if the Lord's servants dealing with cases of possession are tricked into, what is really "spiritualism," by seeking for information on the victim's condition by questioning the spirits in them. Our Correspondent adds : "Three years ago I saw a young man delivered from an acute state of possession by the use of the Lord's question. 'What is thy name?'—'In Christ's Name, what is thy name?' The young man was instantly delivered. There was a recurrence next day, but prayer and the command to the spirits soon resulted in complete deliverance, and he has been able to be at business ever since."

Control of Sunday School.

E.G. writes :—"If you were a Sunday School Teacher and on a particular Sunday morning you prayed God to control by His Spirit the children—who were very wild after six weeks' holiday—and yet by persistent giggling one boy attracted the attention of the rest, so that you were unable to deliver the message God had given you; what would you do?"

The same correspondent writes in his letter that he had passed through a soul crisis recently, through three professedly converted people failing him. He did not see that it was the "work of evil spirits" until God gave him directly the word, "Jesus I know, and Paul I know, but who are ye?" Then he understood! He confessed his 'mistake' to God (*i.e.*, putting down to people the work of the enemy), reckoned himself "dead unto sin and alive unto God," claimed the shelter of the Blood—and deliverance came.

I refer to this part of his letter because it may contain the clue to the Sunday School matter. God the Holy Spirit being the Spirit of Truth, can only work along the lines of truth. Therefore, our prayers must be inspired by Him (Rom. viii. 26) according to the truth, as He sees it, of the situation prayed over; i.e., if our correspondent recognized the wicked spirits at work, he would have wielded first the weapon of Calvary's Victory, to stop the enemy's attack, and then cast himself on the Holy Spirit to use him in control of the class.

Our correspondent adds: "Would you feel that God had failed you? As far as I can see, God has given each child a free will, and wicked spirits work through them to hinder God's work. Is it possible to get control of children who have run the streets for weeks? This problem needs definitely solving, for teachers are being overthrown in all directions. If prayer fails, the foundation of hope in a teacher is gone. If you can give light, many worn-out and discouraged teachers would be thankful."

Will any of our readers who have "solved the problem" write a brief testimony to help this brother?

Brief Replies to Correspondents.

Mrs. E.C.: I am sorry I could not answer your question in the October issue. I read the letter you refer to, and alas, once more the staving of a time for the Second Advent has come to nought. It is really better to recognize that we are in the closing era of the Age, and live "ready" for the Lord's Appearing. Our part is to ring out a warning of the Soon Return of the Lord, and to live as if we believed it! For so many say they "believe" it and do not act accordingly.

Mrs. M.R.: Your request for prayer in connection with the "Temperance Act Polling," aroused by the story of the "Dockers' Strike" stoppage, and your question whether we can pray for "reforms" with assurance of answer, needs a little clearing up from the spiritual standpoint. First, you are right that with many the only desire is to "make this world better to live in," with not a thought of the Lord's Coming, and preparation for it. In all these matters we need to sift the motive and the objective of each one concerned. (1) As an abstract principle, the spiritual organism of Christ's mystical Body must be a restraining power against sin and Satan, until the members of the Body are removed to join the Head. (2) The objective of all "reforms" should be (for a member of the Body of Christ), the removal of hindrances to souls being saved and sanctified. (3) The basis of "assurance in prayer" in these matters, can only be from taking our spiritual position in Christ, and (a) eliminating the activities of the devil at the back of a certain thing; and (b) trusting God as the Sovereign Disposer of all world-events, to carry out His will in the matter concerned, i.e., As a spiritual member of a spiritual Body, we work in the invisible realm at the back, binding by prayer the powers of darkness, and leaving to God to decide the course of things in the visible realm. This applies to all "reforms" in the world to-day. God's people must be keenly alive to all that is of benefit to others, but viewed from their place in God (Col. iii. 3) and not from the position of earth. This will keep them from a "controversial spirit," and from losing their spiritual power through external things.

G.D.S.: I am sure you will understand when I say that to fulfil your request would be to open the door to numbers of similar requests, which could not be safely granted. The only path for *The Overcomer* is to go steadily on with its ministrations of truth and prayer for all who are lifting the standard, encouraging them to walk with God in a faith which shall be found unto honour at the Lord's Appearing. If I can help you with literature I shall be glad, but I know as you pray you will see that this reply is the only one possible, with a paper circulating in all lands among the Lord's Standard Bearers. Phil. iv. 19. For the same reason we leave the circulation of Second Advent literature to other channels. 1 Cor. ii. 2, is our one commission to the Church of Christ.

L.M.C. I quite agree with you about the wisdom of the issue of *The Overcomer* being quarterly and not bi-monthly! I have such a quantity of valuable matter which the children of God need at the present time, that I did consider the possibility of the latter, but I found it was beyond me. Moreover, the "meat" is "strong" (Heb. v. 14) and needs time for assimilation. The paper cannot be read quickly. How wise our Heavenly Leader is, and true in guidance, when we trust Him.

A.P. The Apostle Paul referred to the "Cross" again and again, and we understand he always meant all that the Cross stood for, as the Cross of Him Who died upon it. We must always remember the implications of a word, to obtain its meaning. You would find the book "The Cross of Calvary" throw light upon all this. The subject is too large to deal with in a brief note.

M. van S. I do rejoice in what you say about Christabel Pankhurst. I have delayed noting your letter hoping to write personally; but I have had a summer of intense conflict; the battle to get *The Overcomer* issued is intensified beyond words. The issue is always one of the "impossibles" accomplished by grace alone.

Mrs. E.J. I am sorry I have been unable to reply to your letter, asking for the "confirmation" promised in the April *Overcomer*, of the correctness, or otherwise, of the article describing the "medley of

churches" associated in Mr. Hickson's Healing Mission in S. Africa (p. 29 *Overcomer* for April 1923). Further enquiries were made from well-known workers, who agreed, on the whole, with the article in question, but these workers were unwilling to be "quoted," and so the matter has been left in abeyance until further knowledge may come to us from other sources. There is much more needing to be said about the Healing Movements of to-day, but it is difficult to obtain true and just accounts "without partiality."

Communications acknowledged with thanks from:—F.A.P.; J. McC.; J.S. (N.Y.); E.W.S.; M.L.H. (India); J.W. (Ireland); F.R. & G.C. (N.Z.); E.K.; E.L.S.; M.M.F.; R.L. (India), thank you for leaflets. M.B. (China); J.S. (N.Z.); thank you for writing so fully. G.E.M. (China); W.H.M.; C.P.; L. van der B.; F.S.L.; J.O.; L.A.H.; Mrs. R.F. (Calif.); E.E.R. (Quebec); M.P. (Toronto); S.A.P.; Mrs. F.G.T.; A.D.L.; J.C.D.; L.W.; M.A.M.; L.E.T.; T.P.; Rev. W.O.L.; M.R.; E.M.; J.M.; J.H.; K.B.; J.C.; A.T.P.K.; M.B.H.T. (U.S.A.); L.M.C.; P.W.F.; P.B.; J.E. (Canada); A.B. de R.; R.E.B. (Australia); J.W.B.; G.T.

I am also exceedingly obliged for all books, booklets and papers sent me; all of great service from any point of view.—Ed.

Free Libraries.

A correspondent writes pointing out that Public Libraries to-day are being flooded with false teaching and urging that our readers should be asked to see that a copy of *The Overcomer* is offered to the local Library Committee for placing upon the tables. Two Libraries were thus supplied by him.

Is this next letter a lifting of the veil as to why the Spirit of God has burdened him? Another reader writes: "Someone unknown left a copy of *The Overcomer* on one of the tables in our Free Library, and God used it to open my eyes to my most awful condition . . . for months on the verge of the Asylum, and fighting for my reason . . . But Hallelujah, God has delivered me, after 49 years of suffering. He has brought me through . . . all through the ministry of *The Overcomer* . . . Through my deliverance God has delivered others . . ."

Maybe the Lord has others He seeks to deliver in the same way, if His children will place the truth where such may find it. Child of God—pray about this.

Some Books Received.

"The Greatest Force on Earth"—the Power of Intensified Prayer. By Thomas Payne, D.D. 2/6 net. Morgan & Scott, 12 Paternoster Buildings, London, E.C. The writer shows very helpfully the place that prayer had in the lives of Bible characters. May the Spirit of God use this message to stir up many to lay hold of God in these solemn days.

"The Ministry of Women for To-day," A Call to the Christian Church. by Mrs. H. Tydeman Chilvers. 2/6. Stanley Martin & Co., 47 Imperial Buildings, Ludgate Circus, London, E.C. A ringing "call" to the women of God to join the increasing number of the "women that published the tidings" (Ps. 68 : 11) foretold as being endowed with power of utterance by the Holy Ghost in the "Last Days" (Acts ii. 16-18).

"God's Plan of Redemption," by M. E. McDonough. Translated into French by I. Brunel, of Metz. We are rejoiced to see this book available in French for God's people in that land. It may be had from the Book-room at Leicester (2/-), or orders may be sent to Madame Brunel, 8 Rue de la Haye, Metz (Moselle), France.

The Second Edition of the British volume will be ready in the New Year. Note the reduced price.

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Mr. Johnson writes that he is publishing in French Rev. W. Scroggie's Notes on the Scripture Portions and this is bringing him in touch with some thousands of the "lambs" of the flock of Christ in all parts of France and Switzerland, opening up the way more and more for the ministry of *Le Vainqueur*. He is continuing his work in the Protestant Churches, having visited more than 150 already, occupying the pulpits for Sunday services. Let us specially uphold Mr. Johnson in this most vital work in France.

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 weakest saint may Satan rout—
Who meets him with a praiseful shout."

Ps. lvi. 3.

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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!

The Message in Other Lands.

INDIA.

We rejoice in this issue of *The Overcomer*, to make known to our readers that the "Thado-Kookie Pioneer Mission," with which we have been working in the dissemination of "Overcomer" literature, has now been established as the

North East India General Mission.

with a small Council, of which, among others, Revs. R. Wright Hay, R. B. Jones and Gordon Watt are members.

The story of the Mission, and the remarkable working of God in its rise and progress, we must postpone to another issue, only saying that it already comprises over 100 workers, of which five only are European, and 6,000 converts.

The part that concerns *The Overcomer* is that the newly-formed Mission has offered the post of British Secretary to Mr. J. C. Williams, who has accepted it. He expects to be able to combine its duties with the Prayer Work in his hands in connection with *The Overcomer*.

By this new arrangement the Lord deepens our fellowship in service with the Mission, in which some of our readers have been interested for many years, and our OVERCOMER EXTENSION WORK OF LITERATURE FOR INDIA will be strengthened and increased.

All through 1923 the work has steadily been going on, i.e., the issue of "*The Logos of the Cross*" in a monthly magazine, and reprints in the Bengali language, together with the supplying of books to Missionaries applying to the Calcutta office. We hope to be able to write more fully on the outlook in the April issue.

CHINA.

Just as we go to Press, a letter comes from a Chinese Christian, saying that he has issued in small magazine form some of the "Overcomer" literature, i.e., "More than Conquerors," the "Four Planes of the Spiritual Life," etc., and "*testimonies are streaming in telling how God has owned and used the paper.*" But, he says, "Satan is fighting hard, and up to to-day there seems not a bit of hope to publish the next issue." The hindrance is financial and physical. He adds, 'Please say that a free paper called 'The Reviving' has been published in Chinese to bear the 'Overcomer Testimony,' and ask your Chinese readers to write for a copy, also Missionaries to order some for their Chinese Evangelists.'

Our Chinese brother then says, "If people in Christian lands will not pray for us we can never go on. Satan is furious. Please ask many prayer-warriors to pray for us." Address: Watchman Nee, Chong Seng Sang, Foochow, China. (*A Missionary confirms this appeal.*)

Concerning "God's Plan of Redemption" for the Missionaries in China, we have now a list of these, and copies are going out shortly. The cost will be considerable if we carry out the purpose of a copy to every Missionary.

JAPAN.

In response to our statement in the October issue, a Missionary in Japan writes that "nothing has happened to put an end" to literature work. In fact, the need is greater, "a large number of Christian publishing houses were destroyed, and there will be a shortage of religious literature for some time to come. The catastrophe should be a great reason for increasing the effort. It will be easier to get such literature before Christian people Some of the workers to whom literature has been sent have lost everything, including books. God is already overruling the catastrophe for good, and people are being turned to Him"

We shall therefore go forward at once with the sending of all the literature possible, according to the supplies sent in by our readers.

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.

Volume
v.

NEW SERIES.

April
1924

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 World Sovereignty
of Christ . . ."*

—Page 19.

LEICESTER:

THE "OVERCOMER" OFFICE, CARTREF, TOLLER ROAD

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

For terms of issue see inside cover.

THE OVERCOMER.

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

Vol. V. *New Series.* APRIL, 1924. Number 2.

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

The paper is issued with no specific charge. Readers contributing toward the 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.—Changes of Address. Please note that 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.

Cheques and Money Orders payable to J. Penn-Lewis, Leicester.

We are requested to say that the "Overcomer" may be obtained in SOUTH AFRICA from Mrs. H. L. Scott, 44 Sydenham Road, Port Elizabeth.

ECCELESTON CONFERENCE HALL

Eccleston Street, Victoria, London, S.W.

The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Note the next dates, April 3, May 1, June 5.

A Day of Conference and Prayer, conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference, 11-30 to 3 o'clock. Note the next dates, April 4, May 2, June 6.

A mid-monthly Day of Conference and Prayer will be also held on April 16, May 14, June 18. 11-30 to 3 o'clock. The mornings will be devoted to "Clinic" on "War on the Saints."

Please note also the following weekly meetings:—

THURSDAYS, at 8 o'clock, in the Upper Small Hall (entrance 4, Eccleston Place). A Young Women's Meeting, conducted by Miss Leathes. All young women welcome.

Miss Leathes will be glad to see any who desire spiritual help at any time from 6.30 p.m. before the meeting. Letters may be addressed to her at 41, Carlton Mansions, Maida Vale, London, W.9.

FRIDAYS, at 7.30, a Training Class in the Upper Hall for Young People, to equip them as Christian Workers, conducted by Rev. T. Austin Sparks.

Enquiries on the Telephone may be made to 6401 Victoria.

The Cardiff Overcomer Conference, Tuesday and Wednesday, April 9 & 10.

11 a.m., 3 p.m. and 7 p.m.

Mrs. Penn-Lewis will conduct the meetings. Lunch and tea provided for visitors. Note: The Conference will be held either at "Bethany" or in the Friends' Meeting House, Charles Street. All enquiries (stamped envelope) to the Hon. Sec.,

Mr. A. L. MORGAN, Maescymmer, via Cardiff.

Will the friends in the Principality please note that there is held every Thursday at 3 p.m., at the Friends' Meeting House, Charles Street, a gathering for Prayer? Also a Day of Prayer on the Third Thursday of every month, 11 a.m. to 5 p.m.

Welsh readers of *The Overcomer*, please unite with us in prayer. A.H.

LEEDS, YORKSHIRE.

Prayer Conferences for Christian Workers in the Library, Y.M.C.A., Albion Place, Leeds, will (D.V.) be held on Wednesday, April 30, May 28, June 25. Please pray for us. E.P.

Note: A Holiday Conference for August 2-9, is being arranged by Mr. Raven. Particulars to be announced later

The Fifth Overcomer Conference at "Swanwick."

will D.V. be held

MAY 5th to 10th (inclusive), 1924.

Theme: "The Message of the Cross."

To Fellow Members of the Body of Christ.

GREETINGS IN THE NAME OF OUR COMING LORD.

It is once more my privilege to invite Ministers of the Gospel a Christian Workers, to gather with us again at Swanwick for a Fifth Conference on the Theme of the Cross of Calvary as the pivotal message the Gospel of Christ, from which all other aspects of truth radiate harmonious perspective and power.

In our call to the Mount of Vision last year we referred to the signs the near Return of our Lord having multiplied in definiteness and intensity. This can be said again with even greater force. The whithering earth seems to be rocking under the power of invisible for beyond the ken of mortal man to understand. The professing Church Christ is being rent with the disastrous results of the Apostasy foretold in the Word of God, whilst in the Kosmos itself the nations are like a troubled sea which cannot rest. The outlook is appalling. There is hope but the return of our Lord. How to be ready for this, and how be equipped for a faithful witness to the Gospel of Grace until He comes is our need.

As the Conference is an open one, in which all who attend may take part, no "platform" of "speakers" is arranged, but we expect to hear with us again many who are proclaiming the Gospel of Calvary with uncertain sound, among whom I may mention Revs. H. J. Andre (London), J. W. Brown (London), A. E. Calver (Portsmouth), Herb W. Cox (London), J. Rhys Davies (Leeds), E. L. Hamilton (Bath), Pearson Harrison (Dublin), T. Madoc Jeffreys (Cardiff), F. E. Mai (London), J. A. Morgan (Birmingham), S. J. Nabney (Ireland), Ed. Parl (Leeds), C. Ernest Procter (Liverpool), R. M. Richards (Cardiff), Austin Sparks (London), H. W. Thomasson (Manchester), and Murray Thom (Plymouth).

We also expect Mr. J. C. Williams (of the "Lord's Watch" Prayer Work in connection with *The Overcomer*), Mr. C. H. Usher (Brighton) and many clergy, ministers, and Christian workers, who have not been with us before, as well as Miss Leathes of the London Prayer Work.

We earnestly pray that all who are led to join us in the Conference may come with real preparation of heart, and an earnest cry to God, meet with us in power, so that in all that lies before us in the increasing conflict over the testimony to the Gospel of the Cross, we may be able say with the Apostle Paul:

"None of these things move me, neither count I my life dear to myself so that I finish my course with joy, and the ministry I have received of the Lord Jesus."

Your fellow-servant of the Servants of Jesus,

Jessie Penn-Lewis,

Convener.

Editor of "The Overcomer."

General Notices.

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

Guests are particularly requested to make application for accommodation—with payment—before April 16th.

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 in the Hayes, otherwise the only rooms available will be in the Hostel.

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

RAILWAY FARES.

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

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 circulars giving fuller details, as well as for accommodation, and payments for the same, should be addressed to the Conference Secretary, A. SCOTTORN, Cartreff, Toller Road, Leicester.

(Stamped Envelope).

See also page 29

THE OVERCOMER.

Victory.

Victory!

"Keep up your courage; I have won the victory."—John xvi, 33. (Weymouth.)

P. BEARD.

P.B.



"I heard a loud voice in Heaven which said, 'the salvation and the power and the Kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down . . .'"—Rev. xii. 10, Weymouth.

See Luke x. 18; John xii. 31, 32; John xvi. 12; Col. ii. 15.

- | | | |
|---|--|--|
| 1. Victory! Victory!
Through the Lamb of Calvary.
Victory! Victory!
Jesus came and died for me. | 3. Victory! Victory!
From my "burdens" He sets me free.
Victory! Victory!
Ours is glorious liberty. | 5. Victory! Victory!
Satan under my feet I see.
Victory! Victory!
Wrought for ever on Calvary. |
| 2. Victory! Victory!
From my sins He sets me free.
Victory! Victory!
Life for ever He gives to me. | 4. Victory! Victory!
Satan conquered on Calvary.
Victory! Victory!
By the Blood I'm now set free. | 6. Victory! Victory!
Seated now, dear Lord, with Thee.
Victory! Victory!
Through the world shout Victory! |

The Victorious Runner.

"... A race, .. the prize. So run .. so run . so fight .. lest .. rejected."—1 Cor. ix, 24-27.

Four Points in the Race.

I. *The Herald*—who summons the contending runners. "Having heralded" (1 Cor. x. 27). "After that I have preached to others . . ." Plato says that the herald summoned the candidates for the footrace first into the Stadium. Some of you that read this may have been "heralded" into the race but a few days ago. Stick to it! Don't flag or faint!

II. *The Course*—which rapidly diminishes in front of the runner, as his footsteps advance to the goal. Philip iii. 13:—"Forgetting the things which are behind, and stretching forward to the things that are before." Let there be no "looking back" (Luke ix. 62).

III. *The Judge*:—"The Lord, the righteous judge" (2 Tim. iv. 8). "Run with patience the race . . . looking unto Jesus the author and finisher of our faith. . . . Consider Him" (Heb. xii. 1-3).

IV. *The Prize*—a chaplet of fading leaves is compared with the strongest emphasis of contrast to the unfading glory with which the faithful Christian will be crowned (1 Cor. ix. 25). "The prize of the high calling of God in Christ Jesus" (Phil. iii. 14).

Four Peeps at the Runner.

I. 1 Cor. ix. 26:—"I therefore so run, as not uncertainly" This was in the year A.D. 57, written when the runner Paul was at Ephesus, whence he wrote this letter to the Corinthians. "Lest . . . I . . . should be rejected" . . . i.e., from the prize—was then the spur to his feet.

II. Acts xx. 24:—"But I hold not my life of any account, as dear unto myself, so that I may accomplish my course." This was a little later, when the runner was at Miletus on his way towards Jerusalem, where he realised that bonds and imprisonment awaited him. But he will not shrink back.

III. Philip iii. 12-13:—"I press on . . . I count not myself yet to have apprehended: but one thing I do . . . I press on toward the goal unto the prize." This was in the year A.D. 62, when the runner was in prison at Rome. Nothing daunted, but only more eager than ever to reach the goal, he presses forward to win that prize.

IV. 2 Tim. iv. 7:—"I am already being offered (martyrdom), and the time of my departure is come . . . I have finished the course . . . henceforth there is laid up for me the crown . . . at that day."

The end has come at last. This was in the year A.D. 68, when the runner was in close confinement at Rome awaiting death, and within sound of the lion's roar (v. 17). But the runner was at last sure of his crown.

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

"Ye have not yet resisted unto blood, striving against sin" (Heb. xii. 4).

I fear that we have had very inadequate ideas of what the race and the prize really mean. The conditions prevailing and threatening to-day should serve to give us a deeper estimate of both.

Prophylax.

The Editor's Personal Letter.

April, 1924.

MY DEAR FRIENDS IN OUR COMING LORD.

You will note again in the present issue of *The Overcomer* how its contents ring out to the members of the Body of Christ, even more insistently than before, the call to lay hold of that position "in Christ" which will lift them in Him "far above all principality and power . . . and every name that is named" in this time of appalling upheaval and chaos in the world around us.

The glimpse given on p. 18 of the world-sovereignty of Christ, and how the church is called to reign with Him in preparation for His promised deliverance out of the coming world-crisis, will be an inspiring "look from the top" to all who are seeking to enter into the purposes of God in the present hour, whilst the message on "The Cross and the Ascension" gives light on the way God's children may triumph over the snares around them by holding their position of being "seated with Christ in the heavens," "far above" the prejudices and shibboleths of the "earthlies." "Like a Lightning Flash" shows what the result will be to the prince of this world, as the Church of Christ presses on to apprehend her ascension position "with Christ in God." The message of "displacement," on page 25, is peculiarly applicable to the present stage of the warfare against the forces of darkness, for it is becoming acutely realized that the descending forces of the air seem to "fall upon," or collect around, like a dark cloud, assemblies or individual believers engaged in the active service of the Lord. Especially has been noted recently, a new tactic of the foe in the way they seem to drop suddenly down, so to speak, like a shutter, between the children of God, with the object of separating and causing misunderstanding among the members of Christ, who personally may have no "grievance" against the other, or even knowledge of the divisive influence at work.

With just this hint of the importance of the message, will our readers give very prayerful heed to it, especially seeking Divine empowering to wield in union with Christ, His authority over the defeated foes, so that they are dispersed from collecting around gatherings of the Lord's people, and hindered from "besieging" believers proclaiming the message of the Cross.

And now a word about the work of the Overcomer Testimony generally. The second "Southern Overcomer Conference," held at Eccleston Hall, London, January 1-3, after a hard battle with atmospheric resistance for the first day, was led out by the Spirit of God into much blessing in its closing hours. The Monthly Conferences since held have shared in the fruit in times of rich blessing, especially the February one, when there seemed an overflow of heavenly benediction on the theme of the Body of Christ, and the call to ascend to the heavens in readiness for the Lord's Coming. Two other days of blessing stand out during February, when, what was called a "Clinic," with "War on the Saints" as the Text Book, was held for the elucidation of questions arising out of that book, and numbers of the Lord's children obtained freedom from bondage in many ways unaware of before. The seal of God on these two days devoted to the subject, was so marked that the conviction has deepened that we must press on along this line, as a vital aspect of the "present truth" which alone will enable the Church of God to stand and withstand in this evil day. The effect too, of the Two Days, has been a deepening and strengthening of the prayer-force in London, which is being practically manifested, as we go to

Press, in eight days of prayer being held at Eccleston Hall for dealing with God over the "National Industrial Unrest." Truly it appears that the message of the "Prayer Warfa" has been given to the church for such a time as this. Those who took part in a three hours "prayer battle" over Dockers' Strike (referred to on p. 29) will never forget the moment when each one separately was given by God assurance of victory, and within a week the strike was over. How solemn the ministry and the responsibility. Will readers pray for these "prayer warriors" unknown to the world, who are thus learning to "take up the world situation" and stand against the forces of evil until the Body of Christ is complete and ready for translation.

And now as to the SWANWICK CONFERENCE upon the near horizon. The main great need is Prayer, for again, as in 1922, the Conference gathering is threatened by a possible "Miners' Strike" in April. But we "believe God," that, "AGAINST THE LAMB! NO NEVER, SHALL GATES OF HELL PREVAIL." We shall win through. Then the Conference itself needs prayer that the Spirit of God may lead us in the fullest purpose of God, in our gathering together, in a time when world-conditions are in such a state of fluctuation that none can know what an hour may bring forth. For this reason it has seemed best this year to prepare any outline of themes to be considered so that we may be free for the burden laid upon the hearts of those who come. And the Ministers' Gift Fund needs prayer, that we may be enabled to invite more of the Lord's servants, worn and spent with battle, and who could not come but for the Fund provided by the Lord's stewards. Numbers of the "guests" of the past are, partially, or wholly, meeting their expenses, having learnt the value of the Conference to their work, and some are giving place to new "guests" for the sake of the work of Christ. Will all our readers bear this Fund in mind and share with us in this ministry as they are able.

I need not remind you also of the Thankoffering Fund for the support of the General Secretary. I hope to send a circular letter shortly to all the Donors to this Fund, that they may know the exact position, and what their ministry means to the Church of God.

Again will all who contribute toward the issue of *Overcomer* accept my grateful appreciation of their fellowship. With all the devoted assistance given to me, labour which falls upon me is very great, and does not admit of many hours of respite, but it is for our Lord's Church. You "helping together by prayer," we stand together, when He comes, rejoice, and thank Him, for the privilege granted to us to spend and be spent for Him, His redeemed, in this hour of travail.

Earnestly counting on your upholding by prayer as I join me in praise for a winter, so far, without a serious physical attack. (2 Cor. i, 10, 11).

I am your grateful fellow-servant of Christ,

Jessie Penn-Lewis

British Empire Exhibition.

Should any of our Oversea readers be visiting London this Sunday they are cordially invited to make use of Eccleston Hall in any way convenient to them. The little "Radstock Room" (entrance 4 Eccleston Place), is at their service for rest and writing, or, should the numbers of friends calling make it necessary, the Upper Hall (same entrance), can be arranged for the purpose. Tea can be served at any time from the afternoon.—J.P.L.

The World-Sovereignty of Christ.*

The Letter to the Church at Philadelphia and its Message for To-day.—Rev. iii, 7-13.

THERE are four unique features in the letter to Philadelphia, which we will briefly look into without attempting exhaustive exposition.

I. Here is a unique unveiling of the Lord Jesus Christ. In each of the five previous letters, the Christ who is unveiled is the Christ of Rev. i. 12-20. He is the risen and glorified Lord who "walks in the midst of the lampstands." But to this Church a new unveiling is given. It is the Christ in HIS SOVEREIGNTY—the Christ of God's right hand—A CHRIST OF MORE THAN CHURCH IMPORT that is revealed. It is the Christ through whom all God's dispensational purposes will be fulfilled. Hence the description given of Him (v. 7) which is distinctly Old Testament, being a quotation of Isa. xxii. 22.

The question arises, what interest has the Church in the fact that the Lord Jesus Christ has the Key of David? Christ is the Head of the Church, not its King. And it is Christ the King that is here unveiled for "the Key of David is the regal right or authority of David" (Clarke). But the Key is the symbol of Governmental Authority, and the Keynote of this letter is governmental power. Compare Isa. ix. 6 with Isa. xxii. 22. And only the Church (Eph. i. 22-23) can give the true connotation of Christ's Sovereignty. So here Christ is revealed as the Christ of absolute power. There is finality in the very words, "He that openeth and no man shutteth, etc." And He is unveiled to this Church in relation to world-problems and world government.

II. Here is a unique commendation by the Lord Jesus Christ. "I know thy works." "Alone among the seven Churches the works of the Church in Philadelphia are acknowledged but not specified" (Anderson Scott). There was no need to do so, because they were the "first works." They were according to specification (Eph. ii. 10). They were the expression of the "first love" (c.p. Rev. ii. 4-5). The word Philadelphia receives strong emphasis in the Greek, and Philadelphia means "brotherly love." It is evident that this Church knew in experience the reigning life in Christ Jesus (Eph. ii. 6). Note the words in verse 11:—"Hold fast THAT WHICH THOU HAST that no one TAKE THY CROWN." "That which thou hast." Only in two out of the Seven Churches is there any mention of a crown at all. In Ch. ii. 10 there is the promise to the church in Smyrna of a victor's crown, but the church in Philadelphia already HAS IT. And not the least blessed part of this glorious fact is that this reigning life is being manifested in the face of organized opposition, Satanically energized (v. 9).

III. Here is a unique privilege offered by the Lord Jesus Christ (v. 8 R.V.m.). "Behold I have GIVEN thee an open door, etc." This is indeed a wonderful statement. "The government is upon His shoulder." And the Christ who is "the Head of all principality and power" (Col. ii. 9-10), confronts this Church with His World-Sovereignty—places it before her as a gift, and thus calls her to enter into co-operation with Him in relation to it. The deep purposes of God through Christ and His Church are here unveiled, and we are reminded (2 Cor. i. 20) of this fact. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God through us." The stupendousness of this privilege is almost more than one can grasp. And the privilege is intensified by its efficacy when tested.

* Notes of address by Rev. Edward Parker (Leeds) given at the Conference at Eccleston Hall, London, January 1924.

The Keynote of the whole challenge is World-Sovereignty, and the Scriptures and the immediate context give us a truer interpretation of this privilege.

(a) Christ has given the Church an open door in relation to His victory in this Kosmic system (John xii. 31-32). Here is a specific instance: 1 Cor. xvi. 8-9. What was the result of that open door? Read Acts xix. 10-20. The evil forces were paralysed in the whole of the city.

(b) Christ has given the Church an open door in relation to the destinies and future of His people Israel. The first word here is, "He that hath the Key of David," and through it we are brought back to the early conditions, "beginning at Jerusalem." Only this time the ultimate issue is world-peace, and world blessing (Rom. xi. 15).

(c) Christ has given the Church an open door in relation to translation (Rev. iii, 10-11). There is an open door to the heavens. A door for the Lord to come through for us (1 Thess. iv. 16) and a door for us to go through to Him (1 Thess. iv. 16-17). And as we thus enter into co-operation with Him we are truly "looking for and hasting the coming of the Lord."

(d) Christ has given the Church an open door in relation to His world dominion. For He must reign until He hath put all His enemies under His feet." And his universally acknowledged sovereignty in fulfilment of Old Testament prophecy is the great objective of that "open door." The reason the open door is given deserves a full exposition.

IV. Here is a unique series of promises given by the Lord Jesus Christ. There are three great promises recorded in this letter. Two of them are made to the whole Church, the remaining one is for the Overcomer:

(a) There is a definite promise of vindication (v. 9). This vindication is in relation to the opposition we have already referred to. But what a climax! Surely this Church might say, "Nay but in all these things we are super-conquerors through Him that loved us."

(b) There is a definite promise of deliverance (vs. 10-11). This Church had kept the word of His endurance. She is called to take up the WORLD SITUATION. It is significant in the light of this that the Lord says He will deliver her out of the coming world crisis, "that hour which is to come upon the whole inhabited earth."

(c) There is the promise given to the Overcomer (v. 12). It is a wonderful and comprehensive promise. We only touch two points. (1) Rome was mistress of the world when these words were penned. When any one added new territory to the Roman Empire, or sacrificed themselves heroically in its interests it was the custom to erect a pillar in their honour. There were many stately pillars of this character to be found in all parts of the Empire. The meaning of this promise is therefore unmistakeable. (2) "The name of the City of my God, etc." That city will be the seat of God's GOVERNMENT. The new Jerusalem, the heavenly city, is the true Metropolis. And the Overcomer is to be a freeman of the City and a member of the Government! So the thread of government runs right through the whole letter.

"I have given thee a door opened which none can shut." What a clarion call that ought to be to the Church of Jesus Christ. We are living in days of priceless privileges. God help us to buy up the opportunity. Amen.

The Cross and the Ascension.

By Rev. Gordon Watt.*

WE are to think for a little, about the Cross and the Ascension of our Lord. There is a very close connection between the death of Christ and His resurrection: He was crucified—He is risen, and through the Word of God we have learned something of the meaning of the resurrection in the daily life of the Christian. The power of the resurrection we only experience in the measure in which we know in practical ways the death of Jesus Christ. Just as the Holy Spirit is allowed to work into us what is meant by the Cross, we enter into and understand what is meant by being raised with Christ and living with Him.

Now, there is just as close a connection between the death of Christ and the ascension of our Lord. There is no gulf between these two events.

"And every priest standeth ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 11).

The proof of the work of the Cross being complete was given when He sat down. In the old Levitical priesthood the priest never sat down because his work was never finished. He was constantly offering sacrifices which never could take away sin, although they were God's appointed channel for bringing to the nation forgiveness for the time being, and these sacrifices had to be offered again and again: but this Priest, after He had offered one sacrifice for sins forever, sat down. On the Cross He said, "It is finished." At the right hand of the Father He sat down. Now, what is the message of the Ascension—what has the Ascension done for the believer on the ground of the Cross? It has given him a share in the place and power of his Lord.

Seated in the Heavens.

"And in Christ Jesus He raised us up with Him from the dead, and seated us with Him in the heavens." Eph. ii, 6.

On the ground of the Cross, the Ascension has seated us with Christ in the heavens. Just as the Cross through the new birth makes certain for the sinner a new condition of life, that of a child of God, so the Cross through the Ascension makes possible for the believer a *new position*. The Cross which set Christ far above all has set the believer in Christ far above all, and there is nothing adverse in your life or home or church or business that may not be under your feet because it is already under the feet of Him who is far above all, and you are in Him, seated with Him, in the heavens. There is nothing which cannot be overcome by the believer in his daily life because of the victory won for him by the Lord Jesus on the Cross. In union and co-operation with the risen and ascended Son of God, that victory is assured provided the believer stays in his position. The message of the Resurrection is one of freedom and fruitfulness in life. The message of the Ascension is *position, and position is everything*. In politics that is true. The leaders of different parties are constantly manoeuvring for position. Position is everything in the church. Men will do anything to gain position, and some pay a heavy price for what they gain. And the same is true on the material battlefield. The opposing generals are bent on finding out the strategic position. In Christian life and

conflict it is not different. Position means power, strength, security. And so all the strategy of the enemy is applied to bring the believer down from his position in practical ways. When that happens he has lost the fight.

In Nehemiah, we get an illustration of what their enemies sought to do:

The Purpose of the Foe.

"For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now, therefore, O God, strengthen my hands." Neh. vi, 9.

This gives us a picture of the deliberate, persistent, unwearied purpose of Satan with each believer, to bring him down from his heavenly position and thus weaken him. Whenever Satan succeeds in that, he defeats the object of the ascension of our Lord, so far as our witness and service are concerned. How watchful then would we require to be over our thoughts and motives and desires, over the things which claim our affection, as well as the attitude we take up and manifest towards people—oh, how often we are brought down by little things. Have you not noticed it? Satan's greatest victories are not won by big attacks, in what we call the crises of life, but by little things which unnerve and harass and irritate us. Far easier is it to meet a great crisis than ward off a pin prick of the enemy. Satan is always in the position of crouching ready to spring on the believer. Snares for our feet; attractions for our eyes, influences for our minds, deceptions for our spirits, forces approaching from all quarters—these are some of the ways of working by which he seeks to bring us down from our ascension position, *but he cannot unless we will*.

And here is a tremendously solemn fact—we can *bring ourselves down*. In what way? If you carefully examine the first records of the Christian church you will get a marvellous picture of the stratagems of Satan. It stands to reason that if he was to attack the new position created by Calvary and Pentecost, he must do it very soon, before that position became strong. That is exactly what he did, and the weaknesses, manifested through his stratagems in the early Christian Church, are with us to-day. Let me call your attention to them, for it is only as we recognize the perils of the Christian life that we shall seek through the Holy Spirit, the power of the Cross and the inspiration of the Ascension to live as victors. Turn, therefore, to the Acts of the Apostles and note a few of the clever stratagems of the enemy—oh, remember he is very clever, but do not forget this, the Lord Jesus is much more clever.

The Stratagems of the Foe.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price." Acts v, 1, 2.

That was the first attack upon the Christian church. Do you see what it is? A defective consecration. It means yielding your whole life to God *except something*: professing to dedicate everything to Him, but mentally reserving something; confessing the right of Christ's claim over you, but in some way holding back from the practical acceptance and acknowledgment of it in your life. It is *just a little below* the point to which God is directing us, and thus we leave a chink for Satan to come in, and we keep back part of the price. The Greek word which the Holy Spirit has used is a tremendously strong word in our modern language—it means embezzlement. Now, just think of a man when he embezzles trust funds—we know

* Address given in New York, January 1924.

what the world says and what the world does, and the enemy in a very clever way seeks to get us to embezzle something that belongs to God, to embezzle spiritual funds which have been put into our hands in trust for Christ and the world—life with all its powers, its potentialities, its possibilities. The moment we yield to such a wile of Satan, we go down.

1. *The Snare of the "Second Best"*

"Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables." Acts vi, 2.

The apostles saw and escaped this stratagem, which was an endeavour to cause the apostles to be taken up with God's second best. It was right to serve tables, but *not for the apostles*. They were ordained for service far higher than that. Do you not see the picture? Do you not see how it is possible for a believer to engage in a work, perfectly right, and yet miss God's highest purpose. How it is possible for a believer to be content with a view of life lower than that which God has shown him? to seek after only the second best? Whenever we choose something, in itself quite right, but not what God has made plain as His desire for us, we come down. Where we decide to do a lesser work than that which the Holy Spirit has pointed out to us, because it is going to make fewer demands upon us, upon our time and energy, upon our money and comfort and convenience, we are being dragged down, choosing God's second best. Sometimes in my travels I cross a bridge, in coming to which the train slows down and simply crawls over it. One day I asked the reason for this: was there something wrong with the foundations of the pillars? No, I was told, there was nothing wrong with the foundations, but some of the stones had not stood the weather test and they were getting a little bit crushed. My dear friends, when we do not stand the tests of life and we begin to slow down, to take the easier road, unwilling to follow the path God is pointing out to us, we are leaving behind our high position and God fails to get the best out of us. Oh, let it be our prayer that we may never choose the second best—that we may get God's best for us, and so not disappoint Him.

2. *The Grip of Prejudice.*

"But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean." Acts x, 14.

In the trance, into which Peter fell when on the roof top, he saw a great sheet wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, and heard a voice saying to him, "Rise, Peter; kill, and eat." But Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean." Do you see what we have here? It is one of the cleverest, subtlest stratagems of the enemy, the possibility of having a narrow conception of divine purposes and *your spirit in the grip of a prejudice*. There are few things which give Satan a greater advantage over us than prejudice or bigotry. Satan feeds these things and works through our dim vision and our narrow idea of God's plan for man. You will always find that when you become prejudiced against someone it lessens your spiritual vitality, distorts your mind, magnifies trivialities, and hides the good. Only one place exists where we can see aright what God is aiming at, and that is the place of fellowship and communion with the risen Christ. I am speaking to Christian workers. It is fatal to true Christian life and the accomplishment of God's work to look along the dead level of earthly customs or the opinions of others, or to judge

circumstances and facts by the standard of personal likes and dislikes as in the case of Peter. The right view of men and events can only be obtained as we let the Cross do its work against everything in us which savours of prejudice and narrowness, and yield ourselves to the ascension spirit which gives the true vision of God, in the light of which we discover His plans.

3. *The Snare of "Shibboleths."*

"And when they were come to Jerusalem, they were received of the Church and of the apostles and elders, and they declared all things that God had done unto them. But there arose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them and to command them to keep the law of Moses." Acts xv, 4, 5.

Rising out of a narrow conception of God's purposes words become large and we begin to emphasize non-essentials. Whenever we strive among ourselves about things not of supreme importance, things which may permit of quite a legitimate difference of opinion, we come down and Satan trips us up. With the Pharisees it was circumcision: with men to-day it is something else. All things are right in their own place. It is only when we give to them a human instead of a divine setting that they lose their proportion. If we are not to find ourselves deceived, may we be saved from turning Christian life into a catalogue of Shibboleths, asserting that because a man does not see things as we see them, therefore he must be in the wrong. To give non-essentials an unnecessary emphasis may lead to division among God's people, bringing sorrow and sadness to them, and robbing their witness and work of power and success.

4. *Standing on our "Rights."*

"And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them that they departed asunder one from the other. . . ." Acts xv, 36-39.

The contention—the Greek word is in our language, "paroxysm"—must have been very keen between these two old comrades in the faith. Do you not see here another wile of the enemy? It is to *allow personal feelings to predominate over God's requirements*. This is always sad reading, and how frequently it happens! It is one of Satan's pet schemes to destroy the influence and purpose of Calvary. Let us remember that Satan is not only the liar, but he is also the schismatic, the instigator of division, and much of the trouble in the Christian church oftentimes is the result of *wrong views that we have of the rights that are due to us*. Whenever you find someone standing upon his dignity and asserting his rights, you may be sure Satan has got a pull on him. As you hear a Christian worker saying, "I won't submit to this," and "I won't have that," you may be sure he is being dragged down from his position with Christ in the heavenlies. For settling differences among His children, that is not God's way. His order is, "Settle them at the Cross," and there is no difference among God's children which cannot be settled if it is taken to Calvary. But the moment we begin to contend, as Paul and Barnabas did, we slip into the wiles of the enemy. That is one of his favourite stratagems in the present, as it was in the early Christian church.

5. *Tempted to vacate a post.*

"And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." Acts xiii, 5, 6.

Very subtle is the stratagem revealed in this city of

Corinth. Circumstances are often used by the enemy to irritate and depress and unnerve the Christian worker until he is tempted to seek deliverance from them. Satan tries to jockey you out of some place because you are an obstacle to him and he lets this and that force press in upon you and you say, "I wish I were out of this." God says, "Be still and know that I am God." Do you remember how God came to Paul, troubled in spirit because of the attitude of the Jews and impressed with the feeling that he ought to get out of Corinth, saying, "Be not afraid, but speak . . . for I have much people in this city," and Paul remained for eighteen months. One of the devices of Satan is to give you a push and off you go. You resign your place in some service, and leave, to the great delight of the devil, because that was the very thing he wanted. His aim was to manoeuvre you out of it. And God says, "Be still for a moment, and know that I am God." Never try to press open a door for yourself.

How to keep our position in the Heavens.

The question therefore is, how are we to resist his wiles and keep our position? By yielding to the power of the Cross, God's great weapon through the Holy Spirit for giving us a complete victory. We are on strong ground for conflict and service as we stay in close relationship with the Lord Jesus Christ, resisting every attack and every stratagem of the evil one, and we stay up in our position just in the measure in which down here in our homes and business and work for God we are letting the Holy Spirit *through the Cross* accomplish His purpose in us. Oh, the great plan of the blessed Spirit is to bring everything that belongs to this big "I" into the place where it cannot influence or win, because that is the only way by which He can make our lives effective. The forms of that "I" are

Luke 10:18
revelation

"Like a Lightning Flash!"

"I saw Satan fall like a lightning-flash . . ."—Luke x, 18. (Weymouth).

THE Throne-life union with the ascended Lord is increasingly opening to many of the children of God, as the only way to meet the present hour of need, for it means the true fulfilment of Luke x, 19, of "power over all the power of the enemy," and the "spirits" made subject to those who are united to the reigning Lord. The ascended Lord sits in the place of power on the right hand of the Majesty on high, as foreshadowed by David in Psalm cx. when he said: "The Lord saith unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool. . . ." (Ps. cx. 1, 2).

Being by the right hand of God exalted, the Son of God "received of the Father" the Holy Spirit, and poured forth the life-giving tide on the Day of Pentecost. Having effected the purification of sin, He "sat down" (Heb. i. 3); having endured the Cross, He "sat down"; having finished the work, He "sat down," *expecting*—waiting; and, sitting down on the right hand of power, His one work is now *intercession*. On the Throne He is able to save completely all who draw nigh to God through Him, *because He is making intercession* (Heb. vii. 25). Upon the Throne He sits, saving completely, because He is continually receiving the effect of His finished work at Calvary, for all who come to Him. He sits in expectant faith, knowing that in due season the full fruition of His finished work will be given Him, and He will see the Prince of Darkness—conquered at Calvary, with all his principalities and powers—a footstool under His feet.

simply endless, and therefore we have to be alert and not offended as the Holy Spirit by some means convicts us. An offended spirit, resenting conviction and ready to fight for the rights of the "I," for the acknowledgment of the "I," is just part of that element in our characters which makes for weakness and must needs be kept under. By all such methods Satan seeks to overcome the plan of the death of Christ and neutralize the meaning and spirit of the ascension, and so through the Holy Spirit we must manifest the same deliberation of mind and will in resistance to Satan as he shows in the persistence of his attack.

It was said of one of Lincoln's generals in the Civil War that he lacked energy of will, a fatal lack in a general, but such a lack is not uncommon in Christian experience, and against the display of it we have to guard and put our wills in co-operation with the Holy Spirit to make His purpose through the Cross actual and real in its accomplishment in our lives. Each time we do that means victory, and we get the ascension spirit, the pull-up spirit, which constrains us to seek the things which are above, and brings to us something of the strength and inspiration of the throne. That strength and inspiration will not cease until He comes and calls us to share the throne with Him. His *Ascension* has cleft the way through the heavens for His children, to the throne. His *Cross* is keeping the way open, and the Holy Spirit by the Cross and the Word of God, and our co-operation in work and conflict, is bent on making us ready to go up the very moment the trumpet sounds. Let us therefore watch and be ready. Through these lives of ours the Holy Spirit asks for a clear right of way to fill us with the ascension spirit, to make our position in and with Christ real and secure, and work out His great plans through the Cross. He is seeking that now—a right of way through our lives. Shall we yield to Him?

The Epistle to the Hebrews gives the heavenly vision of the King-Priest sitting down upon His Throne, and it is the sphere of prayer which we may term "prayer-reigning" on the Throne with Christ, which the prayer-workers now need to fully apprehend, as they re-dedicate themselves to the work of prayer and to the prayer-battle, which, if a wide apprehension of the prayer-power of the Throne took place could quickly be turned into a widespread, glorious victory.

"I saw Satan fall like a lightning-flash out of heaven. See, I have given you power . . . to trample on all the power of the enemy . . ." said the Lord. "A lightning-flash" means a very quick "fall," and but a moment's work! Without trespassing on the many varied views of the meaning of this passage, the lesson is a very simple one. Satan can "fall" like a "lightning-flash" before the All-prevailing Name of the Christ of God. Why should we be harassed, and hindered by the foe? Cannot the Church shake off the attacking hosts of evil, as the Lord Himself shook them off at Calvary? (Col. ii. 15). Yea, verily, it can be done, if the whole Church learnt her *union with Christ in His death*, and her place in Him in His ascension victory on the Throne. It can be done if the prayer-warriors learnt individually to stand (1) on their basis of death with Christ on the Cross, unto sin and the world, and (2) in their position, joined to the Lord, one spirit, on the Throne, there to be "kings and priests unto God," *reigning by prayer*, and from the standpoint of the Throne

to have "power over all the power of the enemy" on the ground of the finished work of the God-man at Golgotha.

This is the call of the Risen Lord. It is (1) individual, and (2) a free gift to all who will heed His call. It is a call to "sit down" in spirit, with Him in His place of victory ; to "ask" of Him to manifest the "greater works" as the fruit of Calvary, and to "receive" in His name.

The connection of the Cross with the Throne is clearly seen in Heb. xii. 2, where it is said that the Author and Finisher of our faith "endured the Cross, despising the shame, and *sat down* on the right hand of God." The death of the Cross is the only way to the life of the Throne. The "hour and power of darkness" has been enveloping the Church these last years, as foretold in the Word of God. As each individual believer apprehends his union with the reigning Lord, the Church will emerge from the hour of trial, and the powers of darkness descend beneath her feet.

Prayer-warriors to pray the Church of Christ "through" and into Victory. *Prayer workers* who will dedicate themselves to this work of persistently and perseveringly watching unto prayer, until the full victory is manifested ! *Prayer-victors* who know how to overcome the forces of the evil one, and stand in the victory of Calvary, expecting with unshaken faith, in union with the waiting Lord, the going down of the enemy beneath His feet—these are the prayer forces needed in the last Hour of the dispensation to turn the battle to the gate and bring in the victory.

Those who have become "prayer-warriors" have learnt in deep suffering something of the reality of the "wrestling" with principalities and powers, described by the Apostle in Ephes. vi. ; but he speaks even there of a point where "*having overcome all*" (Ephes. vi. 13 ; A.V. *margin*), the prayer-warrior is to "stand" unshaken. But now the reigning Lord calls all into the *prayer-power of His throne*, and bids those who have "wrestled," and suffered from the hand-to-hand conflict with the enemy, to apprehend their calling of union with the King-Priest on His throne made "Kings and priests unto God !"

"*Sit down with me*" in spirit, and "ask" of Me, and "I will do," He whispers to the battle-bruised ones (Rev. iii. 21, John xiv. 14). "*Ask Me anything*" ; yea, "if ye ABIDE in Me, and My words abide in you, ASK WHATSOEVER YE WILL, and it SHALL BE DONE unto you." And what shall we ask ? Surely, that the Lord's pre-vision of Satan's fall may be quickly apprehended by us, and the Church arise, and shake off the principalities and powers contesting her advance unitedly to His throne.

"*I saw Satan fall like a lightning-flash out of heaven*. See, I have given you power to *tread* serpents and scorpions under foot, and to *trample* on all the power of the enemy ; and in no case shall anything do you harm. Nevertheless, rejoice not at this, that the spirits submit to you ; but rejoice that your names are registered in heaven" (Luke x. 17-20, Weymouth), said the Lord to His disciples.

This passage, as rendered in Weymouth's translation, is full of power and suggestive force. The occasion of its utterance was upon the return of the "Seventy" sent out by the Lord, two and two, to go "to every town or place which He Himself intended to visit." He had given them a few simple directions, and told them a little how they were to act as they entered houses or towns, but He appears to have left them to discover as they went forward—"lambs in the midst of wolves"—the mighty force of His Name over the dark forces of Satan. He, however, embodied in a few brief words the secret of the power which would accompany them as they were sent forth by Him. This may be

summed up in one word—*identification*. He said : "He who listens to you listens to Me, and he who disregards you disregards Me, and he who disregards me disregards Him who sent Me" (v. 16, Weymouth). The *Sender identified Himself with His sent ones*, so that they who heard their word heard His ! They spoke as His ambassadors, or as His "mouthpiece."

How much all this meant we can see in the joyful exclamation of the Seventy when they returned from their mission : "Master, even the demons submit to us when we utter your Name !" Why this should be so we can readily discover by reading the frequent record of the Gospels that, "with authority and power," He commanded the spirits, and they obeyed Him. His attitude to these denizens of the abyss was one of complete mastery and control. When the demon-troubled man in the synagogue cried out, Jesus *rebuked* him, and said, "Silence ! Come out of him," and he obeyed. And again we read that when these evil spirits cried out that they recognised Him as the Son of God, "He rebuked them, and forbade them to speak," even though they were speaking truth concerning Him ! Everywhere in the Gospel record we see the same complete mastery and control of the spirit-forces of Satan, manifested by the Lord Christ. Therefore, when He identified Himself with the disciples He sent forth before His face, they found that the spirits also submitted to them when they even uttered the Name of their Lord. And this was before the tragedy of Calvary had taken place—the tragedy which was vast, far-reaching victory.

The Master's response to the joyful exclamation of the returned Seventy was full of exultant joy also. "I give thee fervent thanks," He exclaimed, "O Father, Lord of heaven and earth, that Thou hast hidden these things from sages, men of understanding, and revealed them to babes . . ." (Luke x. 21, Weymouth). The Lord's words in Luke x. 18, and elsewhere, show clearly that He knew right along His path that His antagonist was Satan, the legal prince of this world ; and not until the conflict we are engaged in resolves itself into two issues—*Christ or Satan*, do we know clearly the full life of victory. These *deep-seated issues* which lie at the very heart of the universe as seen from the divine standpoint, are hidden from "sages and men of understanding"—that is, the wise of this world, and the "understanding" of the intellect, for they are understood only by "revelation," and the revelation of the deep "things of God" can reach only those who have an open mind, and the babe-like spirit in the knowledge of the heavenly Father. "No one knows who the Son is, but the Father," said the Lord, and "all things are delivered unto Me by My Father." "*All things*"—yea, even the fallen world of men—delivered unto the Son, to be His inheritance in the fulness of time, when He had met its legal prince in *mortal combat at Calvary*, and in the eyes of the angelic host, and the fallen principalities of evil, judged, condemned, and conquered him finally !

It was toward this final moment of victory that the inner vision of the God-man probably flashed forward as He exclaimed : "*I saw Satan fall . . . !*" The spirits submitting and acknowledging the authority of the Name of the new coming Ruler of the world, was a foreshadowing of the moment of final victory toward which His spirit pressed forward with intense desire, saying : "I have a baptism to be baptised with ; and how am I straitened till it be accomplished" (Luke xii. 50) ; and just before His "hour" came about, saying, "The hour is come that the Son of Man should be glorified. . . . Now shall the prince

of this world be cast out (i.e., from his legal and official position.) And I, if I be lifted up from the earth, will draw all men unto me . . ." (John xii. 23, 31, 32, R.V.). "I saw Satan fall . . ." said the God-man to the Seventy! And on the eve of the "fall" we see the two "Princes" clearly depicted as at issue on Golgotha. The "prince of this world cast out," and the Prince of Life lifted up on the Cross, drawing the human subjects of the fallen archangel unto Himself.

The discovery of the Seventy that the hosts of Satan, through whom he carried out his plans and government, had to "submit" to the Name of the Son of God, was a foreshadowing of what it should be to every blood-redempted servant of God when the "fall" of Satan at Calvary was consummated. Therefore, the Lord added to His pre-vision of Satan's fall the mighty words: "See, I have given you power to tread serpents and scorpions underfoot . . ." Spiritually understood, as the whole passage alone can be, this embodies the full meaning of the identification of the Saviour with His redeemed ones, as foreshadowed in verse 16: "He who listens to you listens to Me. . . ." Calvary would mean the identification of the sinner with the Saviour in His death, so that the Risen Lord might be able to identify Himself with all who died and rose again in Him, sharing in His death, and life, and victory. "Power to tread . . ." means being *above* the thing trodden upon, and this is really the position of all who are joined in spirit to the now risen and ascended Lord! "I have given you power . . . to trample on all the power of the enemy . . ." said the Master, not only to "utter" My Name and see the "spirits" submit, but to *trample* on all the power of the enemy, and "nothing shall in any wise hurt you . . ."

This is, indeed, complete victory—the very victory of Christ Himself depicted in Isa. lxiii. 3, where He is said to have trodden down His enemies, and "trampled" them in His "fury," as He marched in the greatness of His strength through the winepress of Calvary—for the picture given in Isa. lxiii. 1-3, may be said to depict the divine vision of Calvary in respect to the forces of darkness, as truly as Isa. liii. in respect to the Atoning Sacrifice for sin of the Lamb of God.

It is this full apprehension of the authority of Christ over Satan, and all the fallen principalities and powers, which the Church of God needs at this time. "I saw Satan fall . . ." was the God-Man's glad exclamation when He heard the "Seventy" testify that the spirits submitted to them on the utterance of His Name. He saw that they had apprehended the truth of His lordship over the evil hosts, and knew that it had been revealed to them by His Father. He apparently had not told it to them when He sent them forth, and it was not until He found that the revelation had been given to them that He sealed it, and added His own

Word to His Father's unveiling.

It is just the same now. The Holy Spirit must reveal to the servants of God the absolute lordship of the Risen Lord over the Satanic hosts, and they will prove the authority of His Name as, joined to Him in His Throne-power. He says again to them, "See, I have given you power to tread . . ." yea, "power to . . . trample on all the power of the enemy," as Isaiah says He "trampled" upon them in His victorious death on Calvary.

That Satan *did* fall at Golgotha, and his rule over the fallen realm of men cease potentially, is proved up to the hilt in the words of Christ concerning the mission of the Holy Spirit, in John xvi. 11. The work of the Spirit is to convince the world that its ruler—the god of this world—HAS BEEN JUDGED—that his visible rule will end, and give place to the Kingship of the Prince of Peace. And the "convincing" of the Spirit will take place through the Church. The "Church" must apprehend the "fall of Satan" at Calvary, and take the authority of the Throne-power with the ascended Lord. Individual believers, standing continually on the basic facts of death with Christ, and union with Him in His place of reigning-prayer, must take and assert the authority of Christ over Satan, and proclaim the deposing of the one, and the Ascension of the rightful Prince of the Throne of the universe. Christ or Satan should be the issue presented to the people. Christ or Satan should be seen to be the cause of conflict at the back of all things; and absolute victory over Satan, with full acknowledgment of the Lordship of Christ, the attitude of the believer.

"I saw Satan fall as lightning," was the Lord's pre-vision of Calvary, and He now waits at the right hand of the Majesty on high for the complete fulfilment of the work accomplished at Calvary. The pre-vision came as He rejoicingly saw His disciples testify to His authority; and the fulfilled vision will come at the close of the dispensation, as again His disciples testify to His victory. It is to this end that the prayer-force should give themselves to a work of prayer as some give themselves to the preaching of the Gospel. A prayer-force at the Throne asking for the complete fulfilment of Satan's fall at Calvary, should be at the back of every one proclaiming to the people the message of the Cross. The Church must arise, and take the authority over Satan and all his hosts, as definitely as she takes the atoning sacrifice for sin, and the deliverance from the power of sin made possible at Calvary.

Let the Lord's servants now take the weapon provided for them, and then the moment will be hastened when Satan will be cast down with a "lightning-flash" speed, and the reign of the Prince of Peace come about over all the Kingdom of this world.

Amen and Amen!

J.P.-L.

Through Your Prayer.

I know that this shall turn to my salvation through your prayer.—Phil. 1:19.

"THROUGH your prayer" a soul in conflict
Triumph in the strife obtained;
Fiery darts and fierce temptations
Were by God's great might restrained.

"Through your prayer" sin's chains were broken,
Blinded eyes received their sight,
Souls afar in darkness groping
Found the path of heavenly light.

"Through your prayer" the foe was vanquished,
Doors were opened, ways were made;

"Through your prayer" the force and fury
Of the raging storm were stayed.

"Through your prayer" the weak were strengthened
For the burden of the day,
And the weary feet encouraged
In the path where duty lay.

"Through your prayer" new hope was given
To a soul sore tempest tossed;
Think not then your work was fruitless;
Deem not that the time was lost.

Not a service God can give us
Will a richer harvest bear,
Than this one of intercession,
This blest ministry of prayer. —Ruth Thom.

Displacing the Powers of Darkness.

"Neither was their place found any more in heaven."—Rev. xii, 8.

"I saw an angel coming down from heaven, having the key of the bottomless pit, and upon his arm he carried a great chain. He laid hold of the dragon—the ancient serpent—who is the devil and the adversary, and bound him for a thousand years, and hurled him into the bottomless pit. He closed the entrance, and put a seal upon him in order that he might be unable to lead the nations astray any more . . ." (Rev. xx. 1-3, Weymouth).

IN Rev. xii 3-17 a glimpse of the dragon is given in a description of his "great wrath" because of his shortening time, showing in general principle, (1) that he knows there is a set limit to his workings, (2) that a judgment awaits him and his principalities, which he and they dread (Matt. 8-29; xxv. 41), and (3) that believers may understand that the "rage" of the enemy indicates his shortening time, as well as greater conflict and suffering as the end draws near.

In like manner Rev. xx. may be read in sequence to Rev. xii. as giving light upon the eve of the millennium, whatever period of time may actually intervene between the two.

The spiritual reality for us to lay hold of is, that the eve of the millennium not only means to the Church the blessed hope of the Lord's coming, but ultimately the freedom of the earth from the presence of the deceiver and his wicked hosts, when they are hurled into the abyss to "deceive the nations no more until the thousand years are finished." The eve of the millennium means the displacing of Satan and his evil spirits from the air (and the earth-realm. Rev. xii, 9, 11) to the pit, just as Christ displaced from the man the legion of evil spirits, who then, by His word of permission, entered the swine, the time not having yet come for their final casting into the abyss, of which they appeared to have a great terror.*

These incidents emphasize a fact which the whole Church needs to realize for effective warfare against Satan and his hosts, i.e., that they can be displaced from one place to another.

God is without bounds, and cannot be thought of as located in only one place, but all the language used of the Satanic units show that they have both limited size and local position (Mark v. 10). Unlike God, Who is omnipresent at the same moment, evil spirits are said to be here or there, in a house or out of a house (Matt. xii. 44), in a person or out of a person (Mark i. 25), in the lower heavens,† earth, pit, or lake of fire (Rev. xx. 10).

It is important to establish in the minds of God's people to-day a correct conception of the reality of the presence or absence of Satan and his evil spirits. In reply to the question of Jehovah: "Whence comest thou?" Satan said, "From going to and fro in the earth, and from walking up and down in it" (Job. i. 7). This of itself proves locality and the possibility of displacement.

Again, the principalities of Satan are not all located in the same place, as we see by Daniel x., as well as the fact that *warfare was required to break through them*. This work belongs to the hosts of light—not to God and not to man, although at the back of the angelic forces lie God's authority and the prayers of the Church. There is therefore shown us in the Scriptures the existence of a triple alliance against hell, i.e., Divine authority by God Himself, angelic force, and human co-operation by prayer, such as Daniel's three weeks of prayer, in the time of a "great warfare."

It is in the purpose of God, which must ultimately come

* Matt. viii. 29-32; Luke viii. 31. † i.e., aerial regions, Eph. vi. 12.

to pass, that Satan and his hosts are to be displaced from the air and cast into the pit. God Himself will not do the displacing, and man cannot. The angelic host in battle array will do the work,* but *the Church must do her part of prayer*.

The dragon is in "great rage," knowing that his time is short. He is a real foe in a real rage. It is not a crying of "wolf, wolf" when there is no wolf! The policy of "wearing out" the saints† is already in process. Many of the advancing believers are worn out and overcome. Among the nations there are continued wars and rumours of wars. The spiritual believers should be watching these signs for prayer, and give themselves to prayer. Let them pray millennial prayers, i.e., on to the vast future goals which are on the near horizon.

The "prayers of the saints" are gathered up from all ages into the golden censer, to have their answer in God's fulness of time (Rev. viii. 3-5). The saints of old saw the promises "afar off," and "were persuaded of them and embraced them" (Heb. xii. 13). They are still awaiting fulfilment (Heb. xii. 39, 40). They are in the golden bowl with the other prayers of all saints. They were needed for all the working out of God's purposes from their time until now.

In the closing days of the age, on the eve of the Lord's Coming, God needs those who will pray millennial prayers, seeing "afar off"—and not so "far off" as some may think—the promises concerning the displacing of the Satanic hosts from the earth, and the air, and being persuaded of their certain fulfilment, hastening their fruition by their prayers.

God needs the Church to do her part by prayer. Are there prayers even now being gathered into the golden censer for the fulfilment of Rev. xx. 1-6? Is the Church doing her part for the fulfilment of that great hour? The cry "Avenge me of mine adversary," from believers in wrung-out suffering has ascended to the Judge of all, but is He waiting for the Apocalypse prophecies to be turned into prayer?

In view of Rev. xx. 1-6, and in accord with Rev. viii. 3-5, the praying children of God should pray for the displacing of the spirits of evil from every place they locate. And let the fact that *prayer* is a factor in displacing them be rivetted into their minds. God's angel could not go directly from the throne of God to Daniel to deliver his message, because he was hindered by the force of the opposing principalities. The message could not be given until he could reach the place to give it to the one for whom it was sent. The same principle may be applied now to the evil spirit beings. When they cannot go to the place they want to, they cannot deliver a message, any more than God's angel could give his message to Daniel!

The best method, therefore, of stopping their work even now, is by displacing them, i.e., they cannot operate if they are prevented reaching any particular locality or person.

Let us therefore persistently pray God to displace the emissaries of Satan from their every lodgment, and sphere of activity, using the mighty weapon of prayer, so as to present an unwavering resistance against them in the Name of our Warrior God.

"Who is this King of Glory?

The Lord, strong and mighty!

The Lord mighty in battle!"—Ps. xxiv. 8.

* See Rev. xii. 7-9. † Dan. vii. 25.

Rev. 17:1
Rev. 21:9

The Word of Prophecy Made More Sure.*—2 Pet. i, 19 (R.V.)

The Masterpiece of Satan is a City.

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot. . . ." Rev. xvii, 1 (R.V.)

"And there came one of the seven angels who had the seven bowls . . . and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. . . ." Rev. xxi, 9 (R.V.)

IN the previous article it was shown that the climax of "The Mystery of Godliness"—the goal of God's revealed purposes—is a City. Even so the climax of "The Mystery of Lawlessness"—the goal of Satan's purposes—is a City. In view, then, of the tremendous import of this portion of God's revealed truth, as shown in the contrasted verses at the head of this article, no apology is needed for returning again to the subject of the building of that City, which is to be Satan's masterpiece, the parody of "the City of the Living God." Let us not lightly waive the subject with the assumption, "This has nothing to do with us." Let us rather reflect that this age of increasing lawlessness is to culminate in the revelation of "the lawless one" (2 Thess. ii, 8, R.V.) and the city as she is portrayed in Rev. xviii., is the brazen counterfeit of the New Jerusalem.

The "Babylon" of Rev. xviii. is no more figurative than is the New Jerusalem of Rev. xxi., "the City which hath foundations, whose builder and maker is God" (Heb. xi. 10). It is the city of the 17th chapter of Revelation which is figurative: "Mystery (Figurative) Babylon" (ver. 5), i.e., Rome, the woman of the seven hills of verse 9.

How does Rome come to be figurative Babylon? The Babylonian priesthood, on the capture of the city by Cyrus' general, were transferred to Pergamum. "The Adversary probably knew . . . that the centre of Gentile power must be still further stripped, and the fourth and greatest Empire have its seat in the West. Accordingly, during the times of Greek supremacy, he kept the headquarters of the Society still at Pergamum, whither it had been removed upon the capture of Babylon by Cyrus. But at the death of Attalus III. the royal priesthood was bequeathed to Rome, and had to remain for some time in abeyance, since no citizen of the Republic could fulfil conditions which required a travesty of Him Who 'shall be a Priest upon His Throne.' At

length however, Julius Caesar, who had previously accepted the office of Pontifex Maximus, solved the difficulty by constituting himself Emperor."

Henceforth the Pontifex and Imperator were combined, as seen to-day in the Roman Pontiff, the Pope, with his triple crown, spiritual, temporal and pontifical. "Thus the Babylonian caste settled itself in Rome . . . And so Rome became Mystery Babylon." Hence it is imperative to a clear understanding of revealed truth that we carefully distinguish between the figurative (Mystery) Babylon of Rev. xvii. and the Literal Babylon of Rev. xviii.

Let us hear what another writer pertinently remarks on Rev. xviii. 2; Babylon the Great:—

"Now with the 17th chapter in our minds, we might be disposed to think that we were about to hear something more concerning the Babylonian Ecclesiastical System. There is, however, no mention of a Mystery; and as we read on, we are impressed with the conviction that the seer is describing a literal and material city of Babylon . . . Can then this description be in any sense applied to the Mystical Babylon of the previous chapter? To this question we can return a decided No. For we read that the ten kings hate the Mystical Babylon, and cruelly destroy her. Whereas these same kings of the earth bewail and lament over the destruction of the Great City (Rev. xviii. 9). Moreover, the destruction of the Mystical Babylon is effected by the hands of the ten kings, while that of the city is a direct judgment of God (Rev. xviii. 8). It is clear that the Woman and City cannot be the same."

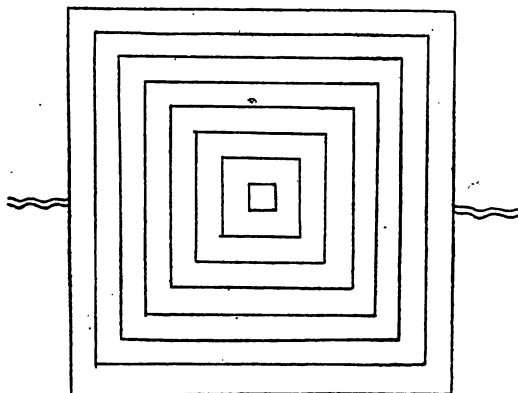
"What are we to understand by the City?" writes another. "The particulars given of it indicate that it is a great maritime and trading emporium, which Rome never was, and from its situation, never could be."

A Babylon yet to be.

Read Rev. xviii. 11-13. Such a description could not apply to Babylon of St. John's time. *It was a prophecy of a Babylon yet to be.* Moreover, the prophecy of Zech. v. 5-11 has never yet been fulfilled. This prophecy was written after the Jews' return from Babylon, so that it must refer to the future. Sir William Willcocks is by no means alone in his aspiration: he says "Babylon, the Queen of Cities, the capital of the world, the finest city men ever built! Christian man, and Jewish man before him, has cast over it the ban of superstitious loathing; only the evil of Belshazzar is remembered. My hopes, my ambitions, my work, are bound up with the re-creation of Chaldea." This is the very "Shinar" (Babylonia) of Zech. v. 11.

Now just as in Rev. xvii. we are shown Babylon as the Central City of Commerce, the coming Capital of the United States of the World, so in this chapter of Zechariah we see this same COMMERCE portrayed, and in the same "land of Shinar." See this Woman's name—see her character (vv. 7-8). "A Woman . . . Wickedness." See her (vv. 6-7) seated in the Ephah (the hollow measure of trade), and covered with the Talent (the solid measure of trade). See her conveyed suddenly and swiftly to Shinar, *when the time has come* for the founding of "The Golden City of Babylon": "And when it is prepared, she shall be set there in her own place" (v. 11). Learn her character (Commerce)! Listen to the late Count Tolstoy's dying description of her, published in U.S.A., 1913—no doubt demoniacally inspired: "This is a revelation of

* The following sketch, by Herodotus, of ancient Babylon, referred to on page 14 of the last "Overcomer," was omitted by an oversight,



Babylon was built, says Herodotus, in a quadrangular form with equal sides, which is to say, in the form of a square, on both sides of the Euphrates. Then he gives the above figure, which is a representation of Babylon as seen from the top, a pyramid of seven concentric hills with the river running through it, and describes it as representing the seven planetary spheres.

events of an unusual character, which must shortly come to pass. I see floating upon the surface of the sea of human fate the huge silhouette of a Woman. She is—with her beauty, her poise, her smile, her jewels—a SUPER-VENUS. Nations rush madly after her, each of them eager to attract her especially. In her hair, ornaments of diamonds and rubies inscribe her name—COMMERCIALISM."

Alluring and bewitching as she seems, destruction and agony follow in her wake. *The Friends Witness*, Jan., 1918, cites the following: "Commerce, which has for the present fixed her chief seat in Western Europe, thence visits every clime, her object being gain. In a word, the interests of commerce demand that the whole earth should be, as far as possible, effectually governed. We can easily understand therefore, that this necessity (which becomes increasingly felt every day in proportion as commerce extends itself more widely) will greatly tend to reconcile the minds of men to the creation of a central power sufficiently strong to arbitrate effectually among the nations." Iniquitous Commerce, then, personified as a Woman, "Wickedness," seated amid the emblems of Trade, is to be established in her own place in the land of Shinar. "Charing Cross to Baghdad" is at present the grand trunk line of commerce already proclaimed and advertised. But soon it will be "Charing Cross to Babylon," thus uniting the extreme Western limit of the revised Roman Empire, with its extreme Eastern limit, in one commercial system.

The Future Destruction of the City.

"But," someone may say, "What about Isaiah xiii. 20: 'It shall never be inhabited'?" It is an important rule in Scripture exposition that a text must ever be interpreted in connection with its context. Read the whole chapter, "and the first thing that strikes us on glancing through the thirteenth chapter is that . . . it foretells an awful judgment which shall not merely destroy the wicked city, but

at the same time move the very earth out of her place, and shake the powers of heaven." Hence we must not separate the part from the whole, the text from the context. The ground covered in this article is well surveyed in the following words.

"In the future, and possibly in the near future, it would seem that Rome, or at least the Romish system, will be destroyed, and the centre of wickedness restored for a brief season to its earliest seat on the banks of the Euphrates. *For the predictions concerning Babylon are not yet accomplished.* She has never been suddenly destroyed 'as when God overthrew Sodom and Gomorrah' Ever since 1850 a Euphrates Valley Railway has been in contemplation . . . and the British Government thought so seriously of the project that they sent out General Chesney to survey and explore the River Euphrates And among the documents prepared for the requirements of the great Emperor (Napoleon Bonaparte) was found (1851) a survey of the River Euphrates. It contained a plan for a new Babylon, with quays, river walls, and other arrangements necessary for a large commercial city. Evidently the vast schemes of Napoleon comprehended the *Eastern* as well as the Western side of the old Roman Empire, and especially that wonderful, fertile portion of the Euphrates Valley in the neighbourhood of the site of Babylon" . . .

Viewed then in its true perspective, as Satan's coming masterpiece, the unhallowed haunt of every unclean thing, and of the abominations of the earth, is it any wonder that the final overthrow of such a city by fire from heaven in one day, is hailed by the only four occurrences of the triumphant cry "Hallelujah" found in the New Testament (Rev. xix. 1, 3, 4, 6)? Thus the same trumpet blast, when "is finished the mystery of God" (Rev. x. 7), also finishes the "Mystery of Iniquity," "the time . . . to destroy them that destroy the earth" (Rev. xi. 18). *Prophylax.*

The Cross of Christ.*

By the late Rev. Andrew Murray, D.D.

Feb. 9:14

The Spirit leads to the Cross.

"Christ, Who through the Eternal Spirit offered Himself without blemish unto God.—Heb. ix. 14.

THE Cross of Christ is the highest expression of the Spirit of Christ. The Cross is His chief characteristic; that which distinguishes Him from all in heaven and earth; that which gives Him His glory as Mediator on the throne through eternity. Until we truly know the Spirit that led Christ to the Cross, we neither know it, nor Him.

When we have discovered what the Spirit was that led Christ to the Cross, we shall see how this is only one part of the great subject, the Spirit of the Cross. We shall see how *the Holy Spirit of Pentecost is still the Spirit of the Cross!* As He led Christ up to the Cross, He flows forth from the cross to us as its purchase, and the impartation of its power. And we shall then further find that as He led Christ to the cross, and the cross led to the giving of the Spirit, so the Spirit will always lead back to the cross again, because He alone can reveal its meaning, or communicate its fellowship. The Spirit led Christ to the cross: the cross leads Christ and us to the outpouring of the Spirit: the Spirit leads us back to the cross!

* From a booklet issued in connection with *The Overcomer*, by Dr. Andrew Murray's permission. It will shortly be re-issued at the request of an American reader.

Scripture does not teach that with the bearing of the cross, and the atonement, the meaning of the cross is exhausted; that when we trust to its finished work, our only relation to it is that of grateful confidence with what we are to it. No, it tells us that *in the most intimate spiritual fellowship the cross is to be our life.* We are to live as crucified with Christ: we are to walk as those who have crucified the flesh, and can conquer it in no way but by every hour regarding it as crucified. We are day by day to bear the cross, and to glory in it, because each moment our relation to the world is to be that of men who are crucified to the world, and know and feel the world crucified to us. If the Spirit of the cross is then to make and mark the only true Christian life; if this is to be our likemindedness to Jesus, we want to know what it was that made the Spirit of the cross the only power by which Christ could win life for us, or by which we can possess, and enjoy life in Him.

The path in which Jesus Christ walked had its value in the first place, not from the amount of suffering, or the actual surrender to death, but from the disposition which animated Him. And that disposition was not something strange or different which came in His last hour, but what animated and inspired Him through the whole course of His earthly life. And it is only as this Spirit becomes the animating principle of the life of the believer, that the

thought of being "crucified with Christ" can have anything like true meaning. Whence had our Lord this mind which was in Him, and the power at any cost to carry it out? we have the answer in our text: "*Who through the Eternal Spirit offered Himself without blemish unto God.*"

It was this Eternal Spirit that was in Christ from His birth, that taught Him to say—words that contain the seed of the obedience of the cross—"I must be in the things of my Father." It was this Spirit that led Him in baptism to humble Himself to be treated a sinner. It was this Spirit with which He was then afresh baptised, *to fit Him for the death to which the baptism had set Him apart.* It was this Spirit that led Him into the wilderness, there to resist, and overcome and begin the struggle, that ended on Calvary. It was through this Spirit, that He was led on, step by step, to speak of, and meet, and bear, all He had to suffer. As it had been in the prophets, "the Spirit of Christ which testified beforehand the sufferings of Christ," so it was through the Eternal Spirit that all was fulfilled and accomplished. *The Spirit of God, dwelling in flesh, leads inevitably and triumphantly to the cross.*

The cross is the most perfect expression of the mind of the Spirit; of what He asks and works. God taking

possession of human nature to free it from sin, and fill it with Himself, *can do so in no other way but by slaying it.* There is in the wide universe no possibility of liberation from the power of sin, but through personal separation from it in entire death to it. *What God demands, the Spirit works!* He worked in the man Christ Jesus, the spotless Holy One, Who yet in virtue of His union with us, and as our forerunner in the path of life, needed to die to sin. He works it now as the Spirit of Christ in each of His members.

Let us all who desire to be filled with the Spirit, stay and worship here. *The Spirit leads to the death of the Cross.* As He had nothing higher to do for us in Christ, ere He quickened Him in the grave, He has no higher work He can do for the believer than to lead him into the perfect fellowship of the cross. Pause and worship here, and pray to know what it means. Hast thou yielded truly to the Spirit to lead thee, as He led Christ, in the path of the cross? though seeking for the fulness of the Spirit, in full unity of heart with His one purpose to be in thee the crucifixion Spirit, as He was in Christ? To thee, as to Christ, this is the sure, the only path, to glory.

*Acts 2:16
Holy Spirit*

The Outpouring of the Spirit on All Flesh. (Acts ii, 16.)*

THE outpouring of the Spirit is not identical with the individual indwelling of the Spirit, but is the universal pre-supposition of the latter, for it is spoken of (see Acts 2:16, comp. 33) as an outpouring *down upon all flesh* (*epi* indicates the direction), of which the being filled with the Spirit individually is only the consequence; *the individual entering in of the Spirit is mediated by the universal outpouring.* The relation is the same as that in which the universal reconciliation, as a reconciliation of the world, stands to the personal reconciliation, which is mediated by the former. Each of these, the reconciliation of the world and the outpouring of the Spirit, stands as an all-embracing fact, accomplished once for all—an *objective* universality, while in *subjective* realization but few are partakers of either. The "Outpouring on All Flesh" is thus neither an inpouring in all flesh, nor a mere rhetorical expression for the inpouring in a few individual men, but indicates its direction and destiny for the whole of men.

And yet again, not as a mere ideal destiny, for this it was already in the Old Testament; in the New it is a fact that has taken place (Acts 11, 33). 'Having received the Promise of the Father, He hath *shed forth this.*' Corresponding to this destination for the whole—for All Flesh—there is also a world-embracing operation of the Spirit on the whole. Our Lord Himself, speaking of the coming of the Spirit (John 16:8), attributes to Him a work on the unbelieving world, even when they do not individually receive Him. It is thus a work independent of His reception, a judicial one.

"We are thus led to regard the matter in this light: that the Spirit, as sent down or poured out, has now, by His descendance out of His previous transcendence become a Power covering and influencing the world, a new Kosmic Power proceeding from Christ on the ground of the reconciliation of the Kosmos in Christ, even while the Spirit . . . has become personally immanent in but a few . . ."

The Cross and the Out-poured Spirit.

WITH spirit overwhelmed, and saddened heart,
A child of God indeed, yet overpressed
By anguish deep and dark, without one ray,
Of 'lightening comfort on my thorn-strewn way,
A lonesome way.

Such was my plight, as Satan's fury poured
Over my head, till, tempted, I had deemed
God had forgotten to be gracious,
Yea, to my stricken heart e'en He had seemed
A formless dream.

Then to my numb'd spirit was vouchsafed
A vision, Heaven-sent to cheer my way.
A vision, yet no vain and empty play
To mock me with its emptiness, and say
" 'Tis but a dream."

For clear-portrayed before me rose a world
Ensphered, encradled, in the Evil One (1 John v. 19)
With darkness pressing like a crushing weight,
A murky-clouded, sin-bound planet, curs'd
By fiendish hate.

Then, as I looked, a blood-drenched Cross appeared,
Stretching far-flung athwart th' eternal space,
Bearing a sacred Form all scarred and torn—
A countenance Divine, yet marred and worn
For human race.

And quick it cleft a pathway through the gloom,
Up, up, to where God's ageless Kingdom is,
And through the deep-rent veil I, rapt, beheld
The life and light of God the Spirit pour
The whole world o'er.

Upon "All Flesh" His quick'ning power streamed,
Yea more, it lifted up the crimson way
God's blood-washed, out into eternal day,
Straight to His Throne, to reign at His blest call,
Far above all.

* * * * *

Ah Lord, I praise Thee for the Cross-cleft skies,
And joined to Thee one spirit, now I rise,
Through that blest path, that new and living way—
All Thou dost mean by "Calvary" for me—
To reign with Thee.

* From "The Spirit of Christ" (page 153), by the late Dr. Andrew Murray. (By kind permission of Messrs. Nisbet, London).

On the Watch Tower for Prayer.

OUR readers are aware that we have, in connection with *The Overcomer*, not only a "Ministers' Prayer Bond," but an "Industrial Prayer Bond," in which Christian working men are linked up in prayer. In view of the present industrial unrest, and the many occasions at the present time, pressing the question whether it is possible to maintain unity in Christ, when outwardly divided in affairs of the Kosmos, we think it would be a help to many to read the letters written to the Industrial Prayer Bond by the Hon. Secretary, who is himself a Secretary of a Trade Union. Dated January 26th, this brother in Christ wrote as follows to his Prayer Bond (of nearly 200 men scattered in 13 Trade Unions):—

"I am writing you specially to-night to ask you to call all the members of your group together as early as possible, so that we can focuss prayer directly upon the Railway Strike now in progress Two Unions are involved, one out on strike, the other not. Men employed together, such as a driver and his fireman, in different Unions, one out, the other at work. With the 'rights' of the struggle we have little to do, because it is *all produced through the agency* of the 'Prince of this world,' Satan. It is a very practical illustration of the outworkings of the laws of force, greed, selfishness, hatred, jealousy, etc.

"Locally, half of our Bond members are in each camp. Can you imagine the position? Satan tries to divide us. *Division stops prayer.* Our Union membership demands a policy for each side which is antagonistic to the other. Is it not something to be thankful to God for that we are all united on one phrase? We all see that the power behind it is of Satan, and to be met through the power of his Conqueror, Jesus Christ. The immediate need is that we shall pray for a settlement, which will be of such a nature as to foil the almost certain consequence of more bitter hatred between the two Unions and their members. Why? Because this result will divide men, and hinder the fellowship of the Christians in each Union. Will hinder the Kingdom of Christ, and assist Satan to gain a more complete mastery over the world than he had before.

"Please pray that Satanic powers may be bound by the Lord, and peace prevail. Please avoid all personal desires. I know many of you are suffering under the present conditions, but there is the wider outlook, and 'touching the Kingdom' position. Shall we then remain calm and at rest amid all the troubles and turmoil of the Satanic kingdom in which we are 'pilgrims'?"

"The blessing of God be with you all. May He keep us faithful to our duty and privilege to work first for the Kingdom of Heaven . . ."

Early in February the Prayer Bond Secretary wrote:

"It was not with any knowledge that so soon the test would come, that I wrote last month of some of us being found on opposite sides in the strike, which has so happily finished now. The test came into several of our groups and men found themselves, some out on strike and others working. The men who were working immediately obtained the title 'blacklegs,' and in my own group one member was especially singled out by the strikers as an example of a bad trade-unionist. With deep gratitude to our Master, as far as I can learn, every member of the Bond stood firm to THE PRINCIPLE stated in the January letter, 'NEVER LET THESE THINGS EFFACE OUR PRAYER LIFE.'

"This month we are faced with a DOCKERS' strike. There are possibilities of over a million men being out. May I again appeal to all to keep on the PRAYER LEVEL. Some who get this letter are employers of labour; others are Dockers and in every section of the industry. Again some are those who, apart from industry, can assist by their prayers. In the Name of our Master and for the Glory of His Kingdom, shall we all keep to our PRAYER UNITY.

Last month I asked you to study Ephesians. As members of the Body of Christ we are one. Kosmic circumstances separate us, but 'around one common Mercy-seat' we meet. Behind all these events there is the fearful power of the Prince of this world, and really we are fighting him. He uses men and nations, unions of men and masters, finance and diplomacy, FOR THE FURTHERMENT OF HIS OWN PURPOSE, and the defeat of God's purpose for mankind. How then shall we act? Shall we assist him who is our enemy by allowing our Kosmic associations

to become the uppermost in our lives? I am sure every member of this Bond will say "NEVER," for there is no rallying point in the world around which we all could meet without differences of opinion and purpose. How then can we become united? There is only one place, only one centre—men have tried, and are trying to find a 'Kosmic Centre,' but all fail. The one and only central meeting place is around the CROSS of CHRIST. When we are full of kosmic differences, we can withdraw from them, and quietly and calmly rest under the peace which comes through Calvary, and rising up go forth in THE POWER WHICH CALVARY GIVES OVER THE SATANIC HOSTS AGAINST US, to the battle which is raging for this world, and in which God will shew us all our place.

Please read the prayer of Christ in John 17, as our portion for the month. With every wish for God's blessing upon you all"

The lesson of these letters is writ large for all who will hold their position IN CHRIST, and refuse to be drawn down into the arena of the Kosmos, in relation to divisions among those who are children of God. We must keep unbroken the bond in spirit, with others who are members of the Body of Christ, even when *circumstantially* compelled to be separate.

Please note that on this same ground, we express no "view" concerning "Trade Unionism" as such. The ministry of "The Overcomer" is to all members of Christ wheresoever they are found.—Ed.

An "S.O.S." for Prayer.

Will our readers in every land join us in the Prayer Battle which is evidently facing us if we are to hold our Swanwick Conference this year. We are well aware that the *spiritual* issues are of great moment to the forces of darkness. The prayer warriors are gaining in numbers and in power. Prayer against the Adversary is becoming more intelligent and persistent, but the "forces" are scattered geographically. To meet and "combine" for still stronger prayer cannot possibly be allowed if the enemy can hinder. The following message comes just as we go to press, and we hold back other matter to include it. The Hon. Secretary of the Industrial Prayer Bond writes:—

"The whole industrial world seems to be in a state of indecision. Every industry is seething with discontent. The only cause we can put it down to, is the loosing of a flood of evil spirits, who are working in every person with a view to producing a state of lawlessness. There is revolt against everything.

Our part is to hold back these evil forces by prayer, until such time as the Lord Jesus Christ returns. No other solution will be found . . ."

The writer adds, "We must counter by prayer every move, known and unknown, of the hosts of darkness over whom our Blessed Master gained victory . . . Never did I feel more convinced of the practical necessity of its application to kosmic affairs, and *never more certain of its being proved to be gloriously sufficient* to carry us through. Jesus lives, and is the Risen Victor over the whole Satanic powers. . . ."

Note: Will all who purpose coming register their names as early as possible, as we shall (D.V.) endeavour to arrange special transport if industrial conditions demand it.—Ed.

The Lord's Watch.

Instruction for application to "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. 1.
- 2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.
- 3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.
- 4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).
- 5.—It should be clearly understood that all who ask prayer, join with the "Lord's Watch" intercessors in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi, 18. James iv, 3.)
- 6.—All communications will be kept in sacred confidence, but NO ANONYMOUS REQUESTS can be dealt with.

Note: Mr. Williams has been able now to arrange for definite prayer help, in dealing with the increasing number of requests in connection with the Lord's Watch. He has conducted several Prayer-Conferences since our last issue, and will be glad of prayer for all the work opening up to him in the country.—Ed.

The Word of Testimony.

MY story has for its setting a railway carriage on the Lancashire and Yorkshire line. One foggy November morning, five of us, all Christian workers, started out for a day's rest by the sea, after arduous toil. Our hearts were all aglow, and we carried the *Overcomer*, not only the current number, but the living message of victory written in our hearts.

We glanced around the compartment. In the far corner sat a gentleman of arresting appearance. He looked across at us out of searching and hungry eyes, and appeared deeply affected by the animated conversation in progress between a Salvation Army officer and one of our party.

Very soon the circle of conversation was enlarged by the gentleman in the corner joining in; he was deeply interested. "This *Overcomer* seems just the message I need. My life is in a terrible tangle. I have occupied the best positions, but a long series of misfortunes have brought me down. Yet I am a child of God, and very puzzled to know how all things work together for good to them that love God. My last misfortune has been the loss of my darling daughter, and since then I have been losing my memory, leaving valuable things in the train, etc. I suppose this is owing to trouble, is it not? Is it possible for me to get deliverance? Do you think you could help me?"

The sight of a well-dressed and educated man, willing to humble himself before his fellow-passengers in this way, revealed the extremity of his need, and the greatness of the Divine opportunity. With what ardent spirits we united to bring home to him the true facts of his case. This is how we commenced:

"Do you realize, my friend, that these misfortunes which you are describing by various names are a part of a consistent plan to wreck your life?" No, he had never thought of it in that way. "Well, so it is—you have read Ephesians vi., and we have not the smallest doubt from our own experience that behind all your troubles the powers of darkness and the spirits of evil are labouring unceasingly to destroy you . . ."

The revelation struck the man with the force of a blow. From far-off days, as a Sunday School scholar, he had been familiar with the Scriptures which reveal the workings of Satan, and yet had never seen the living and practical application of the truth. He had contended quite ineffectually with a shadowy and impersonal thing called evil, which to him was nothing more intelligent than sin in a very general form. Now he was all eagerness to understand how to gain mastery over the bandits of the air, who had plundered his life. We had but five minutes left, and so, as briefly as might be, we poured in the truth of how Christ has VANQUISHED SATAN AND ALL HIS HOSTS AT CALVARY; and further, that however formidable and far-reaching their hold might appear, their power would wane if he took back all the ground he had ever given to them, and resisted their invasion in the strength of Christ's victory (1 Cor. xv. 57; Rom. vi. 6, 11; 1 John iii. 8; Jas. iv. 12). Was it not high time for him to set up an active resistance (Rom. xiii. 12)? Could he not on the strength of the Word of God, and in the power of His Spirit, refuse the yoke? This surely must be the way out of prison, and could he not rely upon God to destroy the Devil's hold upon his life? (Heb. ii. 14).

As the train drew up at our destination, there was only time to exchange cards, and to make an appointment for the next day, which would mean a railway journey for the seeker and a test of his sincerity.

The next day brought the sequel! True to his appointment, the traveller appeared, and brought to our fireside as strange a story as any we have heard.

Twenty-five years ago the traveller was a front-rank man of business, with the highest connections (which we were able to verify). A father's only boy, heir to, and manager of, a business establishment which paid £180 a week in wages, and had £6000 on the books, and yielded £4,500 a year income; a saintly mother, a host of friends, and a family circle religiously inclined, the traveller himself a Church member. Trouble first began to manifest itself at his wedding party, without any but the

most trifling cause. A family quarrel developed on this occasion which resulted in a wide breach between father and son, and involved the relations and sisters also. As the years progressed, this poisonous root of bitterness proved the source of untold harm and much sin. The traveller was left out of his father's will, and was persuaded by finesse and sharp business practice to part with his interests, and thus found himself cast upon the world.

Through all these billowy seas the traveller maintained good standing, and a name as yet untarnished. The relentless foe, however, had only made a beginning; domestic trouble intervened, a flock of quarrelsome demons seemed to invade his home life—at times it was unbearable. He struggled in a smaller way of business, and seemed to make some headway, until the attack developed here also, and money became tied up, heavy to get and light to hold.

Then the situation began to affect his religion; not that he was rebellious, but the dark mystery of evil appalled him. Having no explanation, it wore his spirit down. He became wistful and restless, memory began to be affected, bereavement intervened, and "had I not met you yesterday," said he, "I fear that my life would have broken up, and I should soon have joined the great majority with a wasted and ruined life-record. But now I see it all, it is as clear as day to me, and I have seen in two hours what I have been praying blindly through for weary years. I understand the tactics of the foe now, and can intelligently take measures, through the grace of God, to withstand his workings in me and mine. Thank God for the message for hundreds of oppressed people of God who, like me, have been overcome through not understanding the wiles of the devil." (Ephes. vi. 11.) *Sentinel.*

Aids to Prayer.

A request reaches us from America asking that we will re-print the "Aids to Prayer" extracted from the book "War on the Saints," which were given in *The Overcomer* issues of 1913. It is probable that these will be found to be of more value now that the eyes of so many are being opened to the reality of the "Warfare." The request came from a very matured worker and teacher who had only recently "discovered" the truth. Others will probably be glad of the help as to how to turn "knowledge" into prayer.—*Ed.*

Warfare Principles.

THE believer must learn to walk in *personal* victory over the devil at every point if he is to have victory over the powers of darkness. . . The warfare with Satan must be accompanied with a vigorous, unflinching warfare against sin. Known sin must not be minimised or tolerated. Pp. 225, 233.

All dependence upon "feeling" and acting from "impulse" must be put aside in this warfare . . the fight must be permanent—part of the very life . . fight from principle. P. 245.

I pray—

That I may have a right knowledge experimentally of death to sin, so that I may moment by moment walk in unbroken personal victory up to all the light I have.

That I may always wage a vigorous, unflinching warfare against sin. That I may never minimise sin in myself or in others, and never parley with sin or the foe.

That I may be able to so walk with Thee by faith as to put aside all "feeling" and acting from "impulse" in this warfare.

That I may understand the reason for not acting from feeling or impulse in order to become free to fight in "cold blood."

That energised by the Holy Spirit I may be able to wrestle against spirit foes.

That I may know how to take and use the armour depicted in Ephes. vi.

That I may never stop the fight.

That I may fight from "principle" and be always against the Powers of Darkness because they are always against me

And what I pray for myself I pray for the whole Church of God.
Fidelis.

Our Readers' Page.

Control of Sunday School.

A ministerial reader writes that he sent our January note on this subject to a Sunday School paper, in which, of course, it was dealt with from the ordinary standpoint of "home training," etc. But our readers need light on the subject from the aspect of the "war" against the aerial foes, who seek as much to work upon children as upon adults. In reply to our request for a *testimony* to the working value of prayer in the matter, a Sunday School Teacher writes as follows:—

"I had just been put in charge of a large girls' class in Sunday School, out of control for some time. The first Sunday or two it was very out of hand, and disturbed others, though in a little room shut off from the large school.

"At the monthly prayer meeting the Superintendent brought the unruly class up as a subject for prayer, among other things. As we knelt God distinctly laid on my heart 1 Cor. 15:57, in such a way that I felt all God's plan was revealed. I started to praise for the *gift of Victory through Christ*, and the assurance was very great, and deep peace came. At the close the Superintendent said, Shall I come in on Sunday, if it gets bad again? I remember saying, Oh no, thanks, I believe there will be no need, the victory is gained over that class now! *It was*.

"Going down in the assurance of the Holy Spirit's call and empowering, I had the witness. Not a disturbing element, but afterwards confession on the part of ringleaders, and so long as I led that class there was order, and never a recurrence again of the disorderly element. I withhold unnecessary details."

This is God's way. Victory is ours if we take it and praise for it.—Ed.

The Sinlessness of Christ.

Two Evangelists, from another land, write saying that some believers in their country are teaching the strange doctrine that our Lord Jesus Christ had "sinful flesh," although He did not sin, and that this is the "Doctrine and Teaching" of *The Overcomer* in England, thereby doing great damage against the literature of *The Overcomer*. In reply to this we believe, in the words of the late Bishop Moule, that Christ "not only did no sin," but "He *knew* no sin" (2 Cor. v. 21), and "not for one moment did sin enter the human field of His being." The doctrine of Christ having "sinful flesh" is not held by *The Overcomer* or its Editor.

Brief Replies to Correspondents.

E.R.W. Many thanks for sending me the newspaper report of Prof. Robertson's address. As Physician-Superintendent of the Edinburgh Mental Hospital no one could speak more effectively on the dangers of Spiritism, and warn those who, he says, "may have inherited a latent tendency to nervous disorders to have nothing to do with practical enquiries of a spiritualistic nature"

A.H.R. (U.S.A.). I am so thankful for the many testimonies that come concerning the ministry of *The Overcomer*. That "War on the Saints" should be to you "a revelation and *delight* in a barren land" surely shows that you viewed its contents from the uplands of the heavenly places! To those who know *Calvary* and the life of union with Christ in real experience, there is no "scare" in the unveiling of the foe, for as you say, it is unwise to ignore the enemy. Pray that others may be given the same revelation and then the Body of Christ will advance to the victorious realm of the Conqueror in very truth.

B.D. (U.S.A.). I am sorry but it is impossible to write fully. I quite recognize all you say. I am sending you a booklet which may show you that I have no "extreme views" in the matter.

A.H.S.C. Thank you. I am so glad you have been shown the way to get full *spiritual* value out of our literature, i.e., by careful day by day study, along with the Word of God. Since all has been written from the experimental standpoint, the real meaning does not come out in cursory reading, such as in literature which appeals to the *mind* rather than the spirit. Because of this I find that lonely souls in the Mission Field cut off from our plethora of religious Magazines in Great Britain, gain the most help.

D.A.C. I had seen, thank you, the books and papers you refer to. There is nothing in the Word of God to warrant those who have lost their loved ones, being given the "unspeakable consolation" of "seeing them in their glorified bodies," as Mr. Hickson teaches. He says about his own experience, "I have been very conscious at times of the presence and help of those beyond the veil and I have had *visions* of them" We dare not go beyond that which is written. Knowing that evil spirits *personate* the dead, and that their prince can work as an angel of light, these statements of Mr. Hickson destroy confidence in the Healing Movement associated with his name. That God will meet seeking souls in spite of this mixture is, of course, true. A most interesting story comes from Melbourne, of a soul winner evangelist personally known to us, asked to take intercessory services in the Town Hall during the Hickson Mission, when some 5,000 people attended off and on during each day. He says that "scores of souls were gloriously saved," and that during the meetings he must have read at least 5,000 requests for prayer. This evangelist is careful to say he has no sympathy with Mr. Hickson's beliefs as recorded in his books, but he felt he must take the opportunity of reaching the thousands, which God put

within his reach. It shows how the Spirit of God overrules and is working to reach the masses when He can find instruments for His use.

G.M. All you write brings back the fragrance of the loved one translated to heaven. I value the old links with you and covet your prayers. Ere long we shall all meet in the glory and we shall have much to tell of the grace of our Glorious Lord.

R.S.G.V. Thank you for notice which I was very sorry I could not use. You may note that every inch of space in *The Overcomer* is used for vital truth and I am unable to give place to but little else.

J.W. (Ireland). I am sorry I overlooked replying to your letter, in the January *Overcomer*. In it you will have probably got your answer in the articles on "Victory over Death." At least we can, on our part, "refuse death," leaving the final decision wholly to God Himself. The reason for this is that we have in us as inherent in human nature, the "pull" to "death," hence even if the Lord chooses that we should "live" for His Return, on our part the "pull" will be to death, if we do not resist it.

A.M. Le F. You write, "I was delivered from bondage under the 'Holiness' emphasis, by a few pages in 'War on the Saints,' my mind has not been held since . . ." I suppose you refer to the way in which the mind which is in bondage, harps on one point of truth to such an extent that it becomes error! For every truth needs stating from more than one angle, or it would lead into dangerous and extreme practices.

A.H.H. (U.S.A.). Am always glad of a word from you and others associated with you. You will forgive my not saying thank you for your help in the matter I asked you about. I have been away from my desk a good deal this winter, hence more difficulty than usual in dealing with correspondence.

R.R.H. So glad about the Bible Booklet in Arabic. No, we must not alter its title. The Lord will use it to sift out those who are open to its message.

S.M. Is it not remarkable that everything spiritual is being counterfeited or copied by the Adversary. A "Convention" presided over by an "advanced Modernist" is one more illustration of the *activity* of error and counterfeit to-day. It is not the time for the followers of the Lamb to be asleep or *passive*! Rom. 18.

A Mother. I have read your letters with deep sympathy. Perhaps the testimony on p. 30 of this issue will help you to see how the aerial foes have much to do with all the circumstances you describe. The world is going with break-neck speed into conditions where the Anti-Christ will for a brief period rule, and numbers of true children of God are bewildered at what is occurring and the way their loved ones are entrapped and misled. Prayer *against* the unseen forces is the key. May the Lord bring you through. Write to the "Lord's Watch." Names are kept in strict confidence.

A.H.B. I am glad "War on the Saints" has helped you. I do trust you will use any part of the truth which God reveals to you as meeting your case, and in due time, as you gain freedom, you will see more clearly the rest.

A.L.L. Yes, I know how valuable even a brief reply may be to those who write letters, but with Editors that brief word is often impossible. I trust my readers to understand this, knowing that every letter is read prayerfully and the contents noted for prayer, and later use if necessary. Please pray over this side of *The Overcomer* ministry, one which cannot be handed over to others.

"One of the (Lord's) Scholars." No, I do not know of any simple service. The Lord must guide you to those who can help you in this way.

R.J. (U.S.A.). We cannot insert your little notice without opening the door to many similar requests. So your will understand. Phil. 4, 19.

Communications also acknowledged from:—N.D.; G.J.; F.S.J.; B.M.T. (I note all you write with prayerful interest. Phil. 4, 19); J.N.; M.B. (many thanks for the valuable copies of magazines you have sent to me); Mrs. M.M. (U.S.A., warm thanks. We gladly send the papers); B.E.I.; J.A.T. (thank you, I am glad and trust all is going on well with your loved one); J.S.R. (very warm thanks for all papers); A.C.L. (yes, appalling indeed, but it is just the foreshadowing of Rev. xiii.); S.A.P.; D.M.S.; J.H. N.Wales. (Loving thanks); K.B.; E.L.B.; P.W.F.; J.W.W.; W.B. (so glad about the "War" Book, as it is called! Press on); S.S. (so thankful for your suggestions); B.C.W.; A.M.C.; J.H.R. (I am sorry I could not write, but I was with you in real fellowship in your fiery trial); W.J.P.; L.M.E.; S.C.; A.A.K. (warm fellowship in response to all you write); A.M.T.; Mrs. H.W.C. (I value all you write, for the "household of faith" is precious to all who belong to it); A.G.R.; E.L.S.; E.A.L.; J.C.C. (I do trust the 'case' you wrote about is being helped); L.E.T. (do speak to me when you come to any of the meetings); S.M.; A.D.L.; F.W.; N.F.S. U.S.A.); M.H.; S.H.; M.N.; J. McC. (thank you so much); E.M.; F.T.P.; A.R.; D.P.W.; Mrs. J.W.; A.P.; E.N.; M.G. (Glam.); M.A.W.; A.V. (Swiss); A.S.F. (S.W. Africa); L.J.; E.K.H. (China); C.A.W.; E.M.H.; H.N.; A.L.E.; E.K.; G.B. (Australia); L.B. (Queensland); W.L. (Australia); N.T.; W.D.B.; C.F.F.; V.G.R.; M.E.H.P. (U.S.A.); T.M.W.; Mrs. G.S.H. (Oregon); W.R. McN. (Wash.); E.G.W.; Mrs. H.A.W. (Arizona); K.M.W.; H.F. (S. Wales); L.T.; E.D.; J.T.C.; J.A. (Penn.); E.M.G.; M.S.G.; E.W. (Natal); A.W. (U.S.A.); W.T.E. (from Denmark); A.J. (Sweden); A.E.B. (N.S.A.); S.T.; L.B.; J.H.; S.S.; M.S.O.H. (Warmly value fellowship); A.A.K. (Always glad to hear); G.K. (India); Mrs. L. J.R. (your testimony greatly valued); Mrs. S. C. C.; J.C. (so sorry have been unable to write); L.T.A. (U.S.A.); R.E.B. (Australia); G.McK. (N.Z. I note all you write with deep sympathy); H.A.deV.; J.G.; N.L.H.; C.A.B.; F.M.S.; M.E.G. (the Lord bless you); W.S.; M.J.L.; E.F.S.; R.H.; E.C.E.B. (U.S.A.); L.C.; E.J.J.; R.P.M.

"Unmasked."

Being a Review of "War on the Saints" (First Edition, 1912).

by
Mrs. Penn-Lewis in collaboration with Evan Roberts.

THIS is being called a remarkable book; but, sad to say, that is more because the measure of its singularity is the measure of the ignorance of its vital contents. The more extraordinary it appears, the greater the inexperience of the wiles and subtleties, and the deceiving and ensnaring possibilities and probabilities of the evil one.

In short, the more striking it seems, the greater the need of it for the inevitable spiritual conflict of Eph. vi. 12 and 2 Cor. x. 3-5, the discerning of spirits—I John iv. 1, and the understanding of "the depths of Satan"—Rev. ii. 24.

Again, the measure of *hostility* to it by the reader will be the measure of the deception by evil spirits into which he or she has fallen, and possibly, too, a measure of the improbability of freedom.

The writers of the book "rip the lid off" the workings of the powers of darkness—the cunning, subtle, lying, delusive, deceitful, deceiving, devilish, ensnaring, tyrannous, malicious, malignant, murderous—in a word, *Satanic* operations in the spiritual realm.

Mark you, in the *spiritual* realm; for this work deals with Satan's sphere of influence *not* in the police court, but in the pulpit—*not* in secular, but Christian literature—*not* in the amusement hall, but in the assembly of the "called out" ones—*not* in those seeking political position and worldly power, but in those desiring spiritual gifts and power from God. It deals *not* with Satan's sphere of influence with unregenerate man—the world—but with the child of God—the Body of Christ—and that especially along the line of deception and gaining control.

It is Satan as an angel of light, 2 Cor. xi. 14, 15, who is unmasked—and his ordered, obedient, and united hosts of deceiving—deluding—ensnaring evil spirits—attacking and counterfeiting the work of the Holy Spirit, and, moreover, succeeding—chiefly through the lack of knowledge of believers.

If ever God used human agents to deal Satan a "solar plexus" blow, it is in "War on the Saints," with its masterly unfoldings of the activities of the enemy.

Truly, the writers do not err in calling it a "text-book"; for it is a scriptural, scientific, presentation of arguments and facts.

These are clearly arranged in a logical, practical manner, well paragraphed with references, diagrams, etc.; the whole (360 pages) being written from the standpoint of "the believer's side of co-working with God, i.e., not what God works in man, but what *man* must do in co-working with God.

Striking points about this book which will appeal to the spiritually-minded are, the place and prominence given to Calvary and prayer, and are perhaps responsible for the encouraging, uplifting, victorious note running throughout.

While there are things which may seem peculiar and subject to criticism, the reader is reminded to notice the difference in knowledge and vision between Elisha and the young man in 2 Kings vi. 15, 16, in regard to spiritual forces—the prayer of Elisha and its result in verse 17—and again, the prayer and power of Elisha in verse 18.

By "Phulax" in "Notes for Bible Study," Toronto, Canada.

Some Books Received.

"MODERNISM," The Peril of Great Britain and America. By Arthur H. Carter 6d. (or 7d. post free), from Runnimeade, Nounslow, London. The story told in these pages truly fulfils the words of the writer, "The outlook is dreadful." The Apostasy is running ahead as an overflowing scourge, but let us not forget the other "outlook" which the "dreadful" one emphasizes, i.e., THE COMING OF CHRIST. Were it not for this we should indeed be overwhelmed, but we lift up our heads with joy that all that is happening means that our redemption draweth nigh.

IAN MACFARLANE—Medical Missionary at Nazareth and Captain R.A.M.C. Price 1/6, from Buchan Observer Press, Peterhead, N.B. Our old friend Rev. Norman C. Macfarlane, of Juniper Green, Edinburgh, sends this memoir of his "dear boy Ian," adding "he was an earnest reader of *The Overcomer*." May the Lord use the story to stir up others to a life of similar devoted service to the Lord.

Turn all you read into prayer.

—Ephes. vi. 18.

A BOOK FOR PRESENT NEED.**"Soul and Spirit."**

A glimpse into Bible Psychology, together with papers on
"Soul-Force" versus "Spirit-Force."

Dr. F. B. Meyer writes concerning the new edition of this book, just issued:—"I have spent all to-day in the quiet reading of your book 'Soul and Spirit.' It is extremely opportune to our times, and searching to the individual. But the chief excellence of it is the deeper experience of the Cross, the Blood, of Christ. It is a searching book also . . . The only item of gratitude in connection with one's daily crucifixion is that it probably shows that the Divine grace is flowing through. If we live on the dying note in *experience*, by faith we live on the receiving side . . ."

From Canada comes the word from a servant of God: "Its contents ought to be scattered all over Christendom, for they were never more needed than now." Whilst another leading worker says: "For seven years I have wanted a book on Christian Psychology and I have got what I wanted in 'Soul and Spirit.'"

The papers on "Soul Force" versus "Spirit Force" which have been added to the Third Edition of this book bring the subject up to date, for they show how the "Psychic wave" passing through the churches of to-day, carries in it grave issues in the submerging of the true spiritual life. If "God is Spirit" and they who "worship Him, must worship Him in spirit and in truth," then the present psychic wave however "Christian" it may appear, is but carrying souls further away from God, in deep deception and ignorance of the truth.

Christian workers and believers in Christ need the light in this book lest they be carried away also by the psychic forces of the hour.

Note: We are sorry that numbers of the *New Life* Series of leaflets are out of print (i.e., "Time or Eternity," "Far above All," "Hints to Workers," "Fret not Thyself," "Don't Look"). We hope to re-issue them later on. "The Pathway to Life in God," part of which appeared in the January *Overcomer*, will shortly be re-issued in booklet form by the request of an American reader, hence our not continuing its reprint in our pages.

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 the Book Room, 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.

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.

"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 was present recently at an Eccleston Hall Conference. He reports much encouragement in the work he is doing in France, many churches being open to him for the preaching of the Gospel. *Le Vainqueur* is also meeting a real need. Please pray.

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.

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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 order payable at Leicester.

Will our American correspondents please note that the postage on 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!

The Message in Other Lands.

The Overcomer Literature Extension Work.

A CALL FROM GERMANY.

A letter has reached us from a lady in Germany which contains such an S.O.S. that, although not written for publication, we are constrained to give the following extracts from it. She is translating "War on the Saints" into German, and is finding the circumstantial difficulties acute. She writes :—

"There are no books available on the subject (in Germany) at the present hour. This is pressing upon me to make me go forward. I have a growing conviction that the Lord let me go through many sad experiences to prepare me for this task. Till I got 'War on the Saints,' the enemy had been torturing me . . . Can you imagine the relief of seeing God's answer to it all? . . . I long to have 'Soul and Spirit' published, and cannot tell you what a help it was to me. There are a large number of souls in Germany who have followed the Lamb as far as they could, and are now 'blocked,' as you say. May the Lord help us to reach them . . . Please do pray . . . an Editor is ready to issue 'War on the Saints,' but the printing must be paid for! I have only enough to pay for the *fifth* part of it. Though I said that all my 'losses' were advantages (to set me free for this work), the *money losses* don't seem to be so, but really they are, for they force us to pray to get the means for doing things, which I could have done without prayer formerly . . . Germany is so poor at present . . ."

Will the Lord's stewards pray over this matter. The writer had no thought of any "appeal," but the Lord may lay the burden on others to share it with her.

* * * * *

CHINA. Copies of "God's Plan of Redemption" to Missionaries are being sent out steadily. Balance in hand towards this, £10.7.3.

FRANCE. "God's Plan of Redemption" has been issued by Madame Brunel and donations toward the free distribution of the book to Ministers and workers are being forwarded to her. £7.6.5 is the amount in hand at present.

INDIA. We are unable to give the space we had hoped to do for the story of the Thado-Kookie Pioneer Mission, now merged in the North East India General Mission, with Mr. J. C. Williams as its British Secretary. For nine years we have had fellowship with the mission in its literature work, and this we hope will be strengthened in days to come. We have in hand the amount necessary to meet our commitments for 1924, with £19.0.6 balance available toward sending the July *Overcomer* (with the Swanwick Report), to Indian Missionaries. Later in the year we hope to let our readers know of further possibilities in connection with this work of Literature distribution, such as an Indian edition of the "Logos of the Cross," etc., etc.

JAPAN. Literature has been steadily sent on as mentioned in our last issue. £4.2.8 now in hand toward this.

* * * * *

We are now arranging at Eccleston Hall for a band of workers to give regular time to the issue of books in connection with this Extension work. Many developments are taking place, which we hope to lay before our readers in the Autumn.

Editor of "The Overcomer."

Donations may be sent to the office of "The Overcomer" marked "China," "France," "India," "Japan," as the case may be. Remittances should be made payable to J. Penn-Lewis.

SPECIAL CONFERENCE NUMBER.

Volume
v.

July
1924

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*

*"The Challenge of
the Cross."*

—Page 37.

LONDON :

THE "OVERCOMER" OFFICE, 4 ECCLESTON PLACE, S.W.1.

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

For terms of issue see inside cover.

THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.

Vol. V. *New Series.* JULY, 1924. Number 8.

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

The paper is issued with no specific charge. Readers contributing toward the 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.—Changes of Address. Please note that 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.

All remittances should be made payable to J. Penn-Lewis. (Money orders *Ebury Street* Post Office, London.)

We are requested to say that the "Overcomer" may be obtained in SOUTH AFRICA from Mrs. H. L. Scott, 44 Sydenham Road, Port Elizabeth.

ECCLESTON CONFERENCE HALL

Eccleston Street, Victoria, London, S.W.

The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Note the next dates, June 5, July 3.

A Day of Conference and Prayer, conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference. 11-30 to 3 o'clock. Note the next dates, June 6, July 4.

A mid-monthly Day of Conference and Prayer will be also held on Wednesdays, June 18 and July 16, 11-30 to 3 o'clock. The mornings will be devoted to "Clinic" on "War on the Saints."

Please note also the following weekly meetings:—

THURSDAYS, at 8 o'clock, in the Upper Small Hall (entrance 4, Eccleston Place). A Young Women's Meeting, conducted by Miss Leathes. All young women welcome.

Miss Leathes will be glad to see any who desire spiritual help at any time from 6.30 p.m. before the meeting. Letters may be addressed to her at 41, Carlton Mansions, Maida Vale, London, W.9.

FRIDAYS, at 7.30, a Training Class in the Upper Hall for Young People, to equip them as Christian Workers, conducted by Rev. T. Austin Sparks.

Note.—NO MEETINGS in August.

Enquiries on the Telephone may be made to 6401 Victoria.

CARDIFF, S. WALES.

Meetings in connection with the Overcomer Testimony.

Weekly Prayer Gathering, every Thursday at 3 p.m.

Monthly Conference, Third Thursday in each month at 11-0 a.m. and 2-30 p.m. at the FRIENDS' MEETING HOUSE, Charles Street.

Co-operation from those who know the "Victory" invited.

LEEDS, YORKSHIRE.

Conferences in connection with the Overcomer Testimony will be held in the Lecture Room of the LEEDS CENTRAL Y.M.C.A., Albion Place, on Wednesdays, July 23 and September 24, at 3 p.m., 6 p.m. and 7-30 p.m.

N.B.—No meetings in August.

Enquiries to Rev. E. Parker, 3 St. Mark's Terrace, Leeds.

SPECIAL NOTICE.

Mr. Raven asks us to say that, to his great regret, he is unable to arrange a Summer Conference this year.

Important Announcement to our Readers.

On and after July 1, 1924

The OVERCOMER BOOK ROOM

Together with the Editorial Office of the Overcomer, will be transferred to

4 ECCLESTON PLACE LONDON, S.W. 1.

How to address correspondence.

Please note that all letters in relation to the Overcomer, orders for the Book Room and a matters relating thereto, should be addressed:

The Manager,

Overcomer Book Room,

4 Eccleston Place, London, S.W.1.

and not to individual members of the staff.

Letters to the Editor.

As all letters to the Editor should henceforth be addressed to 4 Eccleston Place, London, S.W.1, and not to her private house, it is essential that any that are "personal" should be marked "Personal" on the envelope, with stamped envelope enclosed: reply is required. (Foreign correspondents excepted).

Preliminary Notices.

LIVERPOOL OVERCOMER CONFERENCE.

October 14, 15 and 16.

Mrs. Penn-Lewis and Rev. T. Austin-Sparks will (D.V.) be the speakers. Enquiries to Rev. C. Ernest Procter, 11 Bedford Street, Liverpool.

The Third Southern Overcomer Conference

Will (D.V.) be held on November 5, 6 and 7, at Eccleston Hall. Further particulars in our October issue.

Address enquiries to Conference Secretary, 4 Eccleston Place, London, S.W. 1.

The "Redemption" Charts as Lantern Slides, or Diagrams for Meetings.

The set of diagrams issued with the book "God's Plan of Redemption" may be obtained as Lantern Slides on Hire or Purchase. Apply to the Book Room, 4 Eccleston Place, London, S.W.1. Rev. G. H. Harris & Colonnade, Hawkhurst, Kent, is prepared to make the diagram for use in meetings, at a cost of 10/- per set (Funds go towards his work). Will applicants please write direct to Mr. Harris.

THE OVERCOMER.

The Preaching of the Cross.—1 Cor. i, 18.

"THE whole world," writes the apostle John, "lies in the evil one." In the darkness of his sphere ; in the blindness of his deceiving ; in the bonds of his control. And the "Word of the Cross" tells of light, life and liberty from the power of darkness through the death of the God-man at Calvary. God was *in Christ*, therefore it was God on the Cross giving His life a ransom for the liberation of the world, under the thralldom of the god of this world. But it is the "Word of the Cross" which is the power of God. The Cross is God's "Word" of deliverance, to a world lying in darkness and sin. God points to Calvary, and in that Cross is the "Word" speaking God's heart towards the world. God points to Calvary, and in the death there of the God-Man taking the sinner in Him to the Cross, is the "Word" speaking of the death of the sinner to the world, and his emergence in the Risen, Ascended Lord into a *new* world, a *new* sphere, a *new* home in the heart of God. God points to Calvary, and in the poured-out life of the God-Man, is the "Word" to the redeemed shewing the Divine and Royal way of drawing sinners back to God.

The "Word" of the Cross is God's Word concentrated into action, and pattern, and power, His way of bringing back the world unto Himself. For God's "Word" is God's action, and *God's action is His Word*. "He spake and it was done." "And God said, Let there be, and there was." With God therefore speaking is doing, and doing is speaking. Calvary is God's "Word" to the world. It spoke His heart ; it spoke His omnipotent power to save a world sunk in the depths of a Fall which was beyond human remedy.

The "Word of the Cross" is the POWER of God. The Cross is God's "Word" to the world speaking love, deliverance, sacrifice ; and through that same "Word of the Cross" the Divine Spirit now speaks the delivering Word of God to souls. When the Lord Christ walked the earth—His Deity veiled in the likeness of man—His word was sufficient to accomplish the deliverance of all who came unto Him. "He spake and it was done" and "He cast out the spirits with a word" (Matt. viii. 16). "He rebuked the winds and the sea, and there was a great calm."

His "speaking" was "doing." God alone can speak, and in speaking—*do* ! Therefore the "Word" of the Cross must now be spoken by the Divine Spirit Himself to souls needing deliverance. The "Word" of the Cross is the power of God, when spoken by God alone. Not man's word about the Cross, giving his views of the Cross—nay, nay, but the "Word" of the Cross—which, we have seen, was God's "Word" in action shewing His heart to sinners—spoken by the Divine Spirit Himself, and thus containing in it the omnipotent liberating power of God which was manifested at the creation by the Triune God, and in the Son of God—God manifest in the flesh—when He walked the earth.

The world's need is this Message of the Cross. Not man's human view of the tragedy—the human physical side—but the Divine omnipotent "Word" speaking the Word

of loosing from the guilt of sin ; from every chain of sin, and from the thralldom of the devil.

"The preaching of the Cross—or the word of the cross—is to them that perish foolishness, but unto us which are saved, it is the power of God." Since Calvary means all that we have said, then we may be sure that all the power—*omnipotent energy of God*—must be behind and through its proclamation, or preaching to the world lying in darkness and death. And if God was in Christ on the Cross, then God by the Holy Spirit must be in the proclamation of the Cross. That is, that *all the omnipotent power of God to save the world, will be manifested in the proclamation of the divine work at Calvary*.

If men need the forces of electricity manifested in the electric light, they must obey the laws of that invisible power, and along the wires laid to convey the current will run the forces they desire. So if we desire the forces of God manifested in the flashing forth of divine light to souls sunk in darkness, we must obey the laws of God's dealing with the world, and along the wires laid by the *proclamation of the death of Christ*, will run the invisible Power of God needed to save the deepest sinner.

The preaching of the Cross is the power of God. Not the preaching of man's ideas about the Cross, for no divine current of power is guaranteed to run along the wires of the fallen intellect of man, but the proclamation of the Cross—the proclaiming of Calvary, and the death of the God-Man there as the power of God to save the sinner from sin, and the believer from the power of sin, and the world, and the flesh, and the devil. Folly to the intellect, and to those who are perishing—*folly* ! But to those who have hearkened and accepted the deliverance, it is the power of God.

It is the word of the Cross which is the energy of God, and which has God's power in it. Not man's words about the Cross, but God the Holy Spirit speaking the word, the liberating, the enlightening word of the Cross, through the lips of the messenger. This word—God's own word through man as the energy of God ; "words" as the apostle Paul said, "which the Holy Ghost teacheth," not words which man's wisdom teacheth, for they wholly fail here. God's wisdom in a mystery needs God's Holy Spirit Himself to *unveil that mystery* through the lips of His messengers.

The message of God in Christ, and the Cross to save the fallen race, needs God in a saved man to speak the word of the Cross as the power of God to save other men. The word of the Cross thus spoken by God the Spirit, through chosen messengers, is a liberating word, as all the words of God are.

The Cross is God's *word in action*—God's word to the world, revealing His heart, stricken with grief at the sight of the utter ruin of His handiwork in the first creation. *God's word to the world*, speaking mercy and forgiveness, in the providing of a way of escape to all who turn to Him. *God's word to the world*, speaking the hopelessness of repairing the ruin of man, and the complete deliverance by the Cross from the life of Adam by the death of Calvary.

The Editor's Personal Letter.

June, 1924.

BELOVED FRIENDS IN GOD.

I scarcely know how to find words to tell you of "*what God hath wrought*" since I appealed to you for prayer in our last issue. We did indeed "*win through*" to the holding of our Conference at Swanwick, and we were given of God proof of the victory aspect of the Cross in its application to Kosmic affairs, in a way which should strengthen our faith to believe to see even greater things in the days to come. Surely many of our readers must have noted how extraordinarily the "strike" epidemic seemed to die down suddenly in April, just as it appeared to be reaching a point when no human power could control it. Let us give God the glory for all that He wrought for His children in those testing days, and betake ourselves to the mount of God with faith that the God of Elijah still works for those who will seek His face.

As to the Conference itself, prayer was answered in a way transcending all we could ask or think. The atmosphere was clear from the beginning. The deep working of God was never hindered, for the way in which all who were watching unto prayer in the background kept faithful to their call was most blessed. The real work was "behind the scenes," and Eternity alone will reveal the fruits of the hidden service of the praying ones which made the public ministry possible. May the Lord reward the loyal and devoted co-operation of the prayer warriors at Swanwick. How their hearts must have rejoiced as so many strategic workers testified to "prejudices" against "prayer-warfare" being swept away, and of their wonderment at the results of putting to the proof the truths set forth in our pages, especially in the realm of "binding the strong man" in church and Kosmic affairs!

It seems that at long last the call to the Church of God to arise and in the Name of the Victor of Calvary, take the aggressive against the prince of darkness at the back of the apostasy and tide of worldliness in the church, is on the eve of being heeded. It is the deliberate judgment of some who have wide vision and who were present at the Conference, that the Spirit of God is moving toward a great advance in the autumn of this year. "It is time," said one spiritual leader, "that a blow was struck." "This Conference is a *challenge* to the powers of darkness," said another. The "Standard" of the Cross is undoubtedly being raised by the Spirit of God, and it cannot be long before the "battle" will be "joined" between the forces of God who know the truth of the Calvary Gospel, and the forces of the devil who reject the Gospel of the Cross. *There is no neutral ground.* Let us make no mistake about this. The "battle" is really and actually the same as that which took place at Golgotha when the leaders crucified the Lord of Glory, and enthroned the enemy of Christ, as "god of this age" (2 Cor. 4, 4). The present revolt against the Calvary Gospel is but the outworking of the Kosmos decision made then. "*Who is on the Lord's side*" is ringing out once more. Let us rally to the Standard of the Cross. The issue is certain. They shall "War against the Lamb, and the Lamb shall overcome . . ."

Thus far about the Conference. Now as to the contents of this issue of the *Overcomer*. Our "Special Commissioner," who did such good service in the report of the Conference last year, was unable to be present, but the Lord sent other help at the last moment, so that we

are able to give again just a glimpse of the way He wrought among us. We gratefully acknowledge the devoted help of those who laboured in this service. Possibly the other addresses on the "Experimental Cross" will appear in our October issue together with some of the "clinic" matter.

The address on page 44 on the *Offensive Defence* will give as especially a word in season to those who were at Swanwick. We must take heed to the "defensive position" if there is to be a safe aggressive move forward. Let us truly be pioneers of faith in these testing days.

Now let me say a word about the announcement you will have read inside of the cover of this issue, which is the Lord's purpose may have much to do with the "advance" referred to.

The circumstantial details which have brought about the decision to remove the "Overcomer" work to London I cannot fully enter into in print, except to say that it is clear to me now why the Lord led me to the step of faith in the acquiring of Eccleston Hall premises last October. For the last two years I have been conscious that our residence in Leicester was drawing to a close, but where the Lord would lead us and what He would plan for the world-wide work which He has honoured me with the carrying on from my private house, I could not tell.

Now it is all clear. There is ample room for the Book Room and for the "Overcomer Office" at 4, Eccleston Place. Our readers need be conscious of no change except in the address! The same devoted ministry of the worker will be at their service, with increased facility for quicker despatch and attention to all their requests. "Extension" and increased clerical help was impossible in Leicester. In London there is no limit to what the Lord may do. Meanwhile it is blessedly true He doeth all things well. Let us rejoice and give thanks.

A closing word about finance. You will want to know about the "Guest Fund" for Swanwick. It *looked* as if we should not be able to meet all that was required, but through the real sacrificial co-operation of the "Guests," and other friends, when we balanced up we found we had covered the cost with a small balance in hand, which we put aside for the "Guest" work at other Conferences.

Let me again acknowledge with warm appreciation, the letters and donations from so many of our readers, toward the cost of the issue of *The Overcomer*. The removal of the work to London will require their continued help in this way, possibly more than before. But Phil. 4, 19 is blessedly true and we go forward in faith that He who has led up till now will not fail us to the end.

Thanking you again for your prayer help, and asking you to join in praise for the most marvellous strength granted to me for labours which would tax the strongest natural physique, also earnestly counting on continued prayer.

Your fellow-servant of the Living Christ,

Jessie Penn-Lewis.

Note: For the information of many of our readers who are truly "*friends in God*," I will just add that the Lord has opened the way for our private home to be in the Surrey hills, just 16 miles away from Eccleston Hall. Letters addressed to me at 4 Eccleston Place, S.W.1, will always reach me quickly.

The Experimental Meaning of the Cross.*

"If one died for all, then all died . . ."—2 Cor. v, 14.

LAST year the message pressed upon us in this Conference was the question as to how deep the Cross should go in our lives. There are many here to-day who can testify that in the past year it has cut deeper than they ever thought possible or necessary. My theme this year is still the Cross, but more in the opening out of its experimental aspect as seen in the letters of the Apostle Paul.

Let us turn first to 2 Cor. v. 13-18, and read how wonderfully in this passage is shown the Cross as the very centre of the life of the Apostle. We are familiar with the 14th verse, which reads, "For the love of Christ constrains me, because I thus have judged, that if one died for all, then all died [in Him], and that He died for all, that the living might live no longer to themselves but to Him . . ." (Conybeare). These words taken alone unmistakably teach the identification of the believer with Christ in His death, and his emergence into a life where he lives wholly and entirely unto Christ and not self. But if the words are read in connection with the context, preceding and succeeding verse 14, the veil is lifted in a remarkable way, showing why verse 14 comes in the very centre of a striking passage, revealing the circumstances and conditions which brought forth from Paul his reference to the Cross.

Let me try to picture the situation behind the words of the Apostle. His critics at Corinth were charging him with exalting himself, and being "beside himself" with vanity, but he replies, "If I exalt myself it is for God's cause; if I humble myself, it is for your sakes" (v. 13, C. & H. footnote), "For the love of Christ constrains me," and then he points to the Cross as the reason why he could say this about himself. He knew it was not "self exaltation," or vanity manifested in his zeal and intense abandonment to God, because he had learnt the true meaning of the Cross in his identity with Christ in death, and so "self" was no longer the dominant power and centre of his being, no longer the focal base from which he acted, either in "exaltation" or "humility."

Not I, but Christ.

How expressive, in the light of this, are the words of the Apostle in v. 16. "I therefore"—here the pronoun "I" (Greek *ego*), says Conybeare, is emphatic. "I therefore view no man carnally," i.e., as you have viewed me. You call me vain and mad in my zeal, but that is a carnal view—the view of the flesh. "I" know that "I" have died with Christ, and that I am no longer living unto myself. It is the love of Christ dwelling in me which constrains me—"whosoever then, is IN CHRIST, is a new creation; his old being has passed away . . . all comes out of God . . ." (Conybeare, and Gk. original). "You are calling me mad, and saying this, that and the other about me, but I know it is not 'I' which is dominating me, for I have seen the 'I' on the Cross. I have judged the true meaning of Christ's death. I see that if 'One' died for all, then 'all died,' so that those who are thus 'IN Christ' become 'new creations.' Their centre is changed. They have a new centre—Christ—all is new and all comes out of (Greek *ek*), God, as the centre spring of their lives. It is thus that the 'love of Christ' is constraining me, bursting out of me like a torrent from the central spring of His life, and not the mere zeal and enthusiasm which you carnally judge to

* Address at Swanwick by the Editor.

be the power at work in me"

How in line this is with God's way of revealing the meaning of the Cross to His children. The inner knowledge of the Cross can never be grasped by the intellect. The death of Christ at Calvary was something so awesome and terribly real, that only they who enter experimentally into that death can even get a glimpse into it. The message of the Cross can never be merely a "doctrine," for it was something more than a "doctrine" to Christ, and, as we see in the life of the Apostle of the Cross, to Paul. God's way of revealing truth is to work it into a man's experience—wrought out in the life, ere it can penetrate the intellect. We shall only get Paul's knowledge of the Cross as we get Paul's experience, i.e., we must be brought to the same experimental point from which he spoke, if we are to understand his message.

A Change of Centre.

Now it is the change of centre, which Paul describes in this passage in Corinthians, which I want to dwell upon for a while. We have spoken of the Cross and death to sin, as shown in Rom. vi.; the Cross and death to the world as in Gal. vi.; and sometimes of the "grain of wheat" death-life depicted in John xii. 24, but we may get light about all these aspects of the Cross, and experience a measure of deliverance through the truth, and yet not know deep, deep down in our innermost being, this change of the "I" centre which the Apostle speaks about in 2 Corinthians v. 14. To put it in other words, there is something deeper needing dealing with than "sin" or the "world." It is the selfhood—the "ego"—the "I." Has the Cross penetrated *there*? "I," said Paul, "henceforth view no man carnally." When the "I" centre is dealt with, the outlook is entirely changed. Even the "view" of "Christ" can be "carnal"—that is, from the viewpoint of the self-centre instead of the "new creation" viewpoint which comes "out of God." It is this bed-rock basis of the inner life which we must get down to in this Conference, and examine in the light of the Cross. No other way can the Lord set free in us His rivers of living water, nor can we be brought into the place of authority over the powers of darkness, for the selfhood is poisoned at its source by the fallen nature of the first Adam.

Before passing on to further elucidate this from the Scriptures, let me read you a passage from the Appendix to "The Spirit of Christ," by the late Dr. Andrew Murray, in which he gives an extract from the writings of Dr. Dörner. He says:

"The character of Christ's substitution is not repressive of personality, but productive . . . He is not content with the existence in Himself of the fullness of the spiritual life, into which His people are absorbed by faith . . . Christ's redeeming purpose is directed to the creation, by the Holy Spirit whom He sends, of new personalities in whom Christ gains a settled, established being As a new divine principle, the Holy Spirit creates, though not substantially new *faculties*, a new volition, knowledge, feeling, a new self-consciousness. In brief, He creates a new person dissolving the old union-point of the faculties; and creating a pure union of the same. The new personality is formed in inner resemblance to the Second Adam, on the same family type, so to speak . . . Through the Holy Spirit the believer has the consciousness of himself as a new man,

and the power and living impulse of a new holy life . . . mere passivity and receptiveness are transformed into spontaneity, and productiveness . . ."

Dr. Andrew Murray comments on this :

"This thought that the Spirit of God, as the Spirit of the Divine personality, becomes the life principle of our personality, is one of extreme solemnity, and of infinite fruitfulness. The Spirit not only dwells in me as a *locality*, or within me, alongside and around that inmost Ego in which I am conscious of myself, but, within that "I" becomes the new and Divine life principle of the new personality. The same spirit that was and is in Christ, His inmost Self, becomes my inmost self. What new meaning it gives to the word "He that is joined to the Lord is one spirit" with Him! And what force to the question, "Know ye that the Spirit of God dwelleth in you?" The Holy Spirit is within me as a Personal power, with a will and a purpose of His own. As I yield up my personality to His I shall not lose it, but find it renewed and strengthened to its highest capacity"

Here we have clearly set forth the change of "centre" which Paul so acutely realized through the light he had had on the Cross.

Three times he affirms this basic "new creation" as his experience.

"I live; yet not I" (Gal. ii. 20).

"I command; yet not I, but the Lord . . ." (1 Cor. vii. 10).

"I laboured . . . ; yet not I . . ." (1 Cor. xv. 10).

In the Church at Corinth, in Paul's words in 1 Cor. i. 12, we have a glimpse of a contrast to this. "Every one of you saith 'I' . . . 'I' of Paul, 'I' of Apollos" But Paul did not say 'I' in the sense of 'I' being the originating and moving spring of his words and actions. "I"—yes, it is "I" still, but a new "I"—a new personality. A new "ego" as Dr. Dörner says—not "Christ and I," with "I" at the centre and Christ, so to speak, by His Spirit, alongside of the "I." But a "creation" by the Holy Spirit of a new "I," because of the old "I" nailed to the Cross with Christ (Gal. ii. 20).

This is something wholly beyond our power to grasp mentally. The "new creation" work must be done by the *Creator* as much as in the first creation in Eden. Let us not be self-deceived, and imagine that "not I but Christ" is but a motto, a choice, a purpose. It is that, but far, far more. The Holy Spirit will do His part if we see our need and set ourselves for His deepest work of grace in us.

The Romans vi Position.

Now let us pass on to the most vital passage on the meaning of the Cross, which is to be found in the New Testament. It is part of the great doctrinal Epistle to the Romans, wherein the Apostle lays down the foundation truths for the Christian Church upon which the whole superstructure of the Christian life alone can be built.

Passing over the first necessary unfolding of the death of Christ as *Propitiation for sin*, God-ward (Rom. iii. 25), and then as *Substitutionary for the sinner* (Rom. v. 6-10), we come to the very bedrock focal point of the sinner's death in the death of his Substitute, in Rom. vi. It is the spiritual fact which lay at the base of Paul's words in Gal. ii. 20. "I have been crucified with Christ, yet I live, no longer I but Christ lives in me . . ." (Eng. Gk. N.T.). Familiar as we are with the words, and to some extent with the truths of Romans vi., let us take one word only in the chapter, strip it of the context, and through this word see how deep and real the basic central fact of "I" crucified

is meant to be. It is the word "DEAD," in Rom. vi. 2 (A.V.). The R.V. renders it "died," so as to bring out the past tense which is so strongly embodied in it.

The Greek word is "*apothnesko*."* The Greek Lexicon says of this word that it has a prefix "*rendering the verb more vivid and intense*, and representing the action of the simple verb (*thnesko*) as *consummated and finished*." It also gives as the meaning of the word, "*to die out, to expire, to become quite dead*."

The same word is used again in verse 7. "He that is *dead* (*apothnesko*) is freed from sin," and verse 8, "If we be *dead* with Christ." Now it is obvious that if Paul used such language of the believer's identification with Christ in His death, he meant something more than a "likeness" or a figure.

Let us for a moment picture the Apostle dictating these words to the Romans. We know from other parts of his Epistles how magnificently he would break out with bursts of truth flooding his spirit and mind as with the very light of heaven. And it was always "truth" revealed by the Spirit in response to need. Here we have Paul dictating his letter. Dealing with the question of "grace" overflowing beyond the deepest depth of the outbreak of sin in the human race, an objection made by Judaizing disputants against his doctrine, occurs to him, which brings out of his spirit the most wonderful unveiling of the Cross. These Jews "argued that if the sin of man called forth so glorious an exhibition of the grace of God," then the "more men sinned, the more God was glorified."† But, says the Apostle, *the Cross deals not only with the sin*, but with the *sinner*. Then using vivid and intense language, he bursts out :

"How shall we that are DEAD to sin live any longer therein?"

That is, we have in Christ's death died to sin, as an act consummated and finished, and he that is thus "dead" is freed from [slavery to] sin. (Rom. vi, 7.)

Again let us note that this same word *apothnesko*, DEAD, is used in 2 Cor. v. 14, Gal. ii. 19 and 21, Col. ii. 20, as well as in Col. iii. 3, "For ye are DEAD . . ." But let us be careful here. It does not speak at all in these passages of the experimental outworking of the Cross, but of a position, a central basic position of identification with the death of Christ which has to be recognized and "reckoned" upon by the believer ere the Holy Ghost can do His part of the work. The point I want to press is that all Paul's Epistles, with their marvellous unfoldings of the life of Christ for the Church, had at their base Paul's own personal recognition and experience of the "I"—the "self"—crucified, and that for us to enter into all that the "heavenly life" means experimentally, we must get to the same basic position as the Apostle himself, "I" have been crucified with Christ." "I live, yet not I"

The Experimental Outworking.

Now having laid the foundation of the need of a new centre, of a new creation, a new "ego" so to speak, let us look at a few other passages showing that on the basis of having "died out" to sin, as shown in Rom. vi. 2, the Apostle uses other words to describe the *experimental* outworking of the Cross.

In Rom. viii. 13, he writes, "If ye through the Spirit do mortify the deeds of the body . . ." The margin of the

* These gleanings from the Greek are taken from Bullinger's critical Lexicon and concordance to the English and Greek N.T.—Ed.

† Footnotes to Conybeare and Howson's translation.

A.V. says, "*make to die* the doings of the body." The Greek word used is *thanatoo*. The Greek Lexicon says of this, "to take away the vital principle, the aspect being the *lifelessness* of that from which the life has been taken away." Here is the work of the Holy Spirit with which the believer has to co-operate. On the faith basis of "dead," (Rom. vi. 2), the believer must now "make to die" the "deeds" of the body, i.e., yield to the Cross all the activity of the fallen nature, and as he does so, that activity will cease, for the "Cross" deals with the fallen life which energizes the "deeds" incited by it.

There is yet another word used by Paul in the same connection. This is *nekroo*, in Col. iii. 5, in reference to the members of the body. The A.V. says "mortify," the R.V. margin says "*make dead*," The Lexicon note is "to make a dead body or a corpse, the aspect being towards the corpse and the deed by which it became such," i.e., the "members" of the "body" must be brought in all their actions into harmony with the central fact of "death with Christ." The "members" are to be made "dead," in that they are no longer to be energized by the fallen life of Adam, but brought under the power of the Cross. They are thereby made "dead to sin" and alive unto God for His service. (Rom. vi. 13).

The Perpetual Death-life.

And yet there is more. These words "*apothnesko*" (to die out to sin), "*thanatoo*" (to bring the deeds of the

Cross, Challenge of

*The Challenge of the Cross.**

A Message at the Preachers' Hour at Swanwick Conference.

I AM impressed that what is to be said in this hour should be addressed to those who are not right through to the victory of the Cross. Those who, to some extent, are in the shadows. I want also to get to the practical side of things. It is the *Ministry of the Cross* I am concerned about. I will begin first by one or two obvious truths found in the Apostle's experience, and that of the whole Church at Pentecost. First :

THE DEFINITENESS OF THE ISSUE. You cannot read the record without being impressed with the fact that THINGS HAPPENED! Their very presence was a challenge to the things which were around them. Men found it impossible to remain neutral. This worked out in two issues: hostility, manifested in ridicule, sneers and cynicism, which were indicative of an inward movement, and sometimes in open hostility in the field of battle. *But every situation had a crisis.* This, set over against the indifference of to-day, is something. I am sure the Ministry is concerned with this indifference. It just means that there is no "challenge." Then note the phenomenal development in Apostolic days :

THE THING GREW. Someone has said that in 33 A.D. the Early Church was seeking liberty of speech. In 64 A.D. how does the matter stand? There were assemblies everywhere throughout the known world. This spread of the truth truly fell in line with the words of the Master, "I am come to send fire on the earth." Men felt the challenging influence of the Cross. This Conference has this challenge, and from it will expand the circles, as when a stone is thrown into the calm water of a lake. Next :

THE PERMANENT ELEMENT IN THE WORK. It stood. It stood whether the one who started it remained or went.

* Not revised by the speaker.

body under the power of that death), "*nekroo*" (to deprive the members of the body of the activity of the old life), do not cover the whole ground. 2 Cor. iv. 10-11, gives another word, showing that there will be no point in our life on earth where the need for the application of the Cross will cease. Verse 10 reads in the A.V., "always bearing about in the body the *dying* of the Lord Jesus." The word dying is *nekrosis*—a "putting to death." The Lexicon says it is "expressive of the action as incomplete and in progress." In verse 11, the word "death" is "*thanatos*." The deep work of God at the centre is but the beginning of all that has to be wrought out in us by the Holy Spirit. How clearly the Greek words used bring out the *position* basis of having "died out" in Christ's death, and the progressive "putting to death" perpetually which must of necessity be done day by day. "In my body I bear about continually the dying of Jesus," writes the Apostle, but again the verbal exactitude of the Greek is shown in the use of the word "*thanatos*" (death) in verse 11. The Lexicon says that this describes "the cessation of life" of any kind. i.e., The "putting to death" of verse 10 to which the believer is always handed over by the Holy Spirit, is for the purpose of bringing about the cessation of the activity of the old life of nature—and *this is not once for all, but continuously*. So it just means that from centre to circumference the identification of the believer with Christ in His death, is a *necessity* for the growth of the new life at the centre into full maturity.

I am concerned that when I am gone and forgotten, my work will stand. There are so many places where they are dependent upon the *man*. What is needed is that there shall be a deep work done in the church which cannot be overturned by another man.

There are three aspects of New Testament Christianity which are striking. I have dealt with the first in its challenging power. Why was it that there was this tremendous "kick"? You will find it in the second aspect of the message which was proclaimed. They not only preached the reconciling message of the Cross, but they recognized and knew that *in the Cross there was the spiritual overthrow of the Satanic powers which were behind the situation*. That in the Cross of Christ the Satanic forces had been dealt with. Christ had wrested the authority from Satan, and brought it back from those powers and given it to His servants. The result was that they never dealt merely with "flesh and blood," but with the spiritual forces behind, of which the poor people were absolutely unconscious. The evil spirits clearly knew to whom these early saints were allied, so much so, that they said, when others used the Name, "Jesus we know, and Paul we know, but who are you?" They knew that they had to reckon with Someone behind, Who was their Victor. I am certain that behind the indifference we meet with, there are the evil spirits of indifference. Touch these, behind the situation, and you will soon have a crisis on the Satan-ward side. Anything is better than death! We are much more healthy when we get an upheaval from hell. This does not always happen but it is significant when it does. The Cross challenges the hold of the evil spirits.

Then as to the third aspect of New Testament Christianity, with regard to their achievements, on the *human* side

there was a discount. *Nothing counted on the human side.* It has ever been God's method to bring men down to the place where they felt they were helpless and useless in human methods. It may appear on the surface that in Paul's genius you have an argument against this, but he tabulates all his human achievements, and places over them his verdict, "All these are as nothing"; and so he too came to the place where "I determined to know nothing," and becomes included among the rest brought down. In the early church the human side is absolutely at a discount. Has not this always been God's way? Take the odds which were against the disciples in those days. We know nothing in our experience equivalent to the situation. The uprising of the Roman Empire, which controlled so much of the world's surface, had brought all the known world under its sway. It had decided that this cult must cease. Nothing in the way of devilish weapons was too bad to use, and nothing which the Roman Empire and the Satanic empire combined, could think of, too drastic. The records are too black to read. The two realms determined to stamp out the followers of the Name. With what result? The THING GREW, and numbers were added to the Church. Such the men! Such the odds! What was the instrument by which this was accomplished? *Through the Cross of Calvary.* There never was a thing more likely to prejudice the issue than the Cross. It seemed designed to defeat the very ends it had in view. Therefore on the human side there was a discount. But it is just here that the key lies, in that they were not dealing with human conditions, but *spiritual*. They stood in the authority of the Cross, and by the transcendancy of the Victory of Calvary they launched effectively into the very territory of the devil.

The Ministry of the Cross.

This brings us to the need to-day for us all to surrender our lives to the authoritative ministry of the Cross, to which we are called. There are multitudes who know Christ as their Saviour, but are helpless in service. They are cowed, captivated, enthralled by all manner of things; things constitutional, things mental, things temperamental, things physical, acting upon them, so that they are unable to function effectively for the Kingdom. This is one of the results of the message of the Cross which one is finding so helpful. Those who are powerless are being *liberated by the Cross*. The call comes to us to-day as to Moses. He goes into Egypt with the Name of I AM, and enters the court of Pharaoh with the challenge from God, "Let My people go that they may serve Me." Notice two things. They are "My people"—My jurisdiction is over hell and earth; and let them go "that they may serve Me"! Moses was not only told to liberate God's people, but to liberate them for a definite purpose—to work for God instead of for Pharaoh. Liberated to do the greatest thing within the world of men. Set at liberty through the liberation of the Cross. I could give you numerous cases in which the message of Calvary has worked emancipation in my own church, and within my own knowledge. Yes, it works, in the liberation from circumstances, and other things where multitudes are bound by Satan. For Satan wishes to keep God's children from doing the thing they are convinced God would have them do. Through the Cross that power is broken, and the soul becomes emancipated for service. I know what it is to be "down under" and unable to preach, like flogging a horse which has been dead for years, or as one up against a brick wall. I put it down to the "hardness of the people," but I thank God for the day when I saw

that it was not the "people," but *the power behind them*. I feel now that far greater than the work of preaching is the ministry of the liberation of souls for service.

How very foolish we are. There are multitudes of Christians who think the human element is the final end. This is not so! Take it out of the devil's hands, and it will become in God's hands a weapon for service. Some have thought that Paul had nothing to commend him. Ernest Renan, I believe, calls him the "ugly little Jew." Yet he said, "the weapons are not human weapons, but spiritual, mighty through God to the pulling down of strongholds." Are *you* tyrannized over by the devil? Does he hold you by a sense of your nervousness, your feeling of incompetency, a stammering tongue? Remember, behind each of these things there is standing an agent of the devil. That demon can be dealt with through the authority of the Cross. Bring the authority of the Cross to bear upon it, and you will be free. Christ did not deal with the human side! He said, "Thou *dumb* spirit—thou *unclean* spirit—come out of him!"

The Function of the Cross.

The function of the Cross is to deliver souls that they may become effective servants of Christ. Deliver the challenge of the Cross to these things, and your trouble will be that there are not twenty-four hours to every day, and fourteen days to every week, for you will find that there is grim work to be done, in situations which must give way. There was a time when I thought I could solve all the problems of the church by organization, but now I am through with it. You learn as you get older, and now we do not deal with these things on the human basis. In numberless instances you cannot track the source of trouble to any human agency, but when you get the insight of the Master, you can see these Satanic forces, and by the authority born of the Cross you eliminate these things out of your work. Where there are men in your church whom you cannot touch, and who seem to bar your words from reaching the people, you leave off talking philosophy to them, and see that behind the man is *Satan*, and you get down to prayer on that man, and he is rendered unable to function for the evil forces. These are the problems many of you find yourselves up against, in your church, your school, or home. Here Satan besets you. He brings about these things and conditions to hinder you, and you argue that these things must be, but there is the authority of the Cross to deal with these things. God will take hold of them, and they can be turned into account for His service and His Kingdom. When Christ triumphed over Satan at Calvary He practically turned him into His servant. We could write a romance of how the devil has been used to further the Gospel! The liberation of souls through the Cross, then, opens up a very valuable sphere of service. Have you people around you in your life, suffering through circumstances like these? Remember when they say "I can't," it is always the human side in you which says "Impossible." God says, "All things are possible to them that believe." So shall we get that full victory which Christ got in His victory at Calvary, where He met the scoff of Satan and conquered. This victory is for us, and it will, as we apply it, make our lives one long romance of triumph with Christ over the Satanic conditions around us.

THE victories won by prayer,
By prayer must still be held;
The foe retreats—but only when
By prayer he is compelled.
"The precious blood of Christ—the crucified,
Gives victory when we pray, if in Him we abide."
L. M. Warner.

The Fifth "Overcomer" Conference at Swanwick.

May 5 to 10, 1924.

NEARLY 300 Ministers of the Gospel and Christian Workers gathered at The Hayes, Swanwick, for a Conference in connection with the "Overcomer Testimony," for a period which proved all too short to cover the many-sided needs of those present.

The Opening Meeting.

On Monday at 8 p.m. the Conference Hall was nearly full, with those who had gathered from such far distant places as Australia, and Sweden, India and Scotland, Rome and Denmark—North, South, East and West of England—France, Guernsey, the Isle of Wight, not to forget Ireland, and the Principality of Wales, both sending a strong detachment into our midst. After the opening hymn, the Convener, Mrs. Penn-Lewis, asked the company to engage for a moment in silent prayer, so as to become welded in spirit in the presence of God. As we did so, the peace of the lovely countryside around seemed to steal into our hearts, and then as several simple prayers ascended from one and the other, the fellowship was complete.

To set us quickly in touch with one another, after a few words of welcome, the Convener asked the friends present to rise to their feet, and give the name of the places they had come from. Murmurs of thanksgiving broke out again and again as various places were mentioned, especially when numbers stood together as representing their respective countries.

The Rev. J. Rhys Davies, as Chairman of the Ministers' Prayer Bond, gave a word of welcome to the sixty Clergy and Ministers who had gathered, followed by Rev. C. Ernest Procter, the Hon. Secretary of the Bond. The Hon. Secretary of the Industrial Prayer Bond was then asked to lift the veil a little on the inner side of the Industrial unrest, which had inspired the S.O.S. for prayer issued in the April *Overcomer*. He showed us how real and near the danger was of the Conference not being able to meet, and how wondrously God had intervened in answer to prayer. Miss Leathes followed with the story of the "prayer battle" in London at the critical hour, when after three hours of intensive prayer by a small group of intercessors, the word of victory had come from the Lord to each one separately, and this they had held on to in faith in the testing days that followed. It was very evident as we listened to these speakers, that a "great warfare" had taken place in the spiritual realm over the Conference, and that issues far wider than any could realize, hung upon its meeting.

This solemnized us considerably, as the Convener then read *Phil. ii. 1-11*, as an appeal to all who had come, that God's purpose in gathering us together be not hindered. "If you can be entreated . . . if you can be persuaded . . . if you have any tenderness or compassion, I pray you . . . be of one mind," and "do nothing in a spirit of intrigue or vanity (A.V.m. ostentation) . . . seek not your private ends alone, but each his neighbour's good . . ." (*Conybeare*). So many come to Conferences, said the speaker, to get all that they can to further their own "work." In a degree this is lawful, but if it is the dominant purpose, it hinders the Spirit of God bringing the Conference as a whole into the deepest tide of life. It is especially a hindrance when the Conference is a small one of only 300 people. Every one acting "for his private ends alone," however good and lawful they may be, withdraws the quota of life and

power which that one should be supplying for the good of all. Let us remember that this Conference especially will suffer from any "unit" attitude, since it is meant to be a mutual one, in which all may take part. Shall we not, then, put aside at the beginning the very thought of the "work" entrusted to our hands, and draw near to God in one spirit and with one mind, to hear what He has to say to us in the holy Mount.

Family Prayers.

The early morning of each day found a company assembled in the Hall for family prayers, conducted by various Clergy and Ministers who were present at the Conference, when the quiet time proved most helpful to those who sacrificed the lingering rest, and gathered together for communion with their Lord.

Then followed the bright and happy breakfast time in the large Dining Hall, filled to its fullest capacity, a scene well worth going a long journey to see. Shall we whisper just here, that the testimony of the waitresses to the practical carrying out of the teaching of the Conference by those who attend it, is a very precious one. "How is it," said the Manageress once to a worker, "that in this Conference there is no rushing to the 'Restaurant' for 'extra food,' and so few critical remarks on what is provided?" Yes, and once the remark was passed by one well qualified to know, that he had not seen any "smoking" among the visitors!

The Conference Time Table was designed to allow elasticity for the leading of the Holy Spirit, and the wisdom of this became very apparent as the hours went by. After a brief time of prayer at 9-30 in the Walnut Room, led by Mr. J. C. Williams each day, came

The Morning Session. 10 to 11.15.

The leading of the Holy Spirit in the sessions of the Conference held at 10 o'clock each morning was most marked. A series of addresses were given by the Convener upon "The Experimental Message of the Cross as revealed in the Epistles of the Apostle Paul," and the feeling of all was expressed by one: "How wonderful that God should use our beloved sister in such a mighty way." As she stood before us, we truly praised God that He had given to the frail body the needed life for this work of Divine instruction and counsel. It seems impossible for us to convey to those who were not present the "sense" of these morning meetings, with the Conference Hall filled with eager faces and responsive spirits, as the speaker opened out to us from the Epistles the message of Paul. "You will never get Paul's vision, and understand what he unveils of the deep things of God, unless you get to the same point of vision that he did. The centre of Paul's life had been changed. The 'core,' so to speak, had been altered. The 'I' of the old self had become so displaced that he could say it was 'no longer I' that lived, but Christ living within." It was the experience of the Cross in Paul, which shows us that God's way of giving His truth is not first to the mind, but wrought out through a man's life, ere it can penetrate to the intellect. "We have talked of the Cross and sin, of the Cross and of the world; we have talked of the Cross and the Devil, but deep down in the core of our life may remain the self, or 'I,' undealt with, and it is only when the Cross penetrates *there* that we really

know the life of God."

The *Wednesday* session still found us eager for the Holy Spirit to lead us deeper into this searching truth, when we were led to view the "I" life in our super-abundance of speech. "Nature," said the speaker, was generally diffuse, but "we shall find, as the Spirit of God applies the knife of the Cross, that there will be a most extraordinary cutting down of superfluous 'talk.' You will find the clamour of earth will disappear, and that you cannot join in the soulish stream of much of the conversation you meet with, even among the children of God."

The message on the *Thursday* was our relationship to the Kosmos, from the standpoint of the Cross. This was most searching, as the speaker showed (1) The "Kosmos" as the present world system; (2) Satan as the prince of this Kosmos (John xii. 31); (3) the prince ruling by blinding the minds of the unbelieving (2 Cor. 4, 4); and as a *spirit* energizing the unregenerate of every class (Ephes. ii. 2); (4) all men walking according to the course of the Kosmos; (5) the Cross as the place where the prince of the Kosmos was expelled from his authoritative position (John xii. 31); (6) the call out of the Kosmos of all who belong to Christ (John xv. 19, xvii. 15); (7) the Cross as the barrier between the crucified believer and the Kosmos (Gal. vi. 14); and (8) the faith which overcomes the Kosmos through the indwelling of the Son of God (1 John v. 4, 5, 1 John iv. 1-4).

But it was the message on the *Friday* morning which seemed to cut deepest into the lives of all present, when the speaker showed from the Epistles of Paul how the change of centre from "I" to "Christ worked out in the life and service of the apostle." First we saw his utter selflessness in his dealings with fellow-workers and then in his attitude to his critics. Again and again we caught a glimpse, sometimes through only a few words, of the deep change of centre in the Apostle. We saw, too, that by the very fact of the way that Paul's motives and actions were misread, that those who are brought into a real change of centre, through the Cross must not expect that it will always be recognised by others. The reality of the displaced "I" and the enthroned Christ will be seen even in this, in the absence of self-defence, self-trust, and self-seeking.

The meltedness and convicting presence of the Holy Spirit was so manifest in this meeting that it perforce had to run on into the "preacher's hour," for the full facing out of the practical demands of the Cross revealed by the message. Numbers broke out all over the Hall into confession of sin and a cry for the liberating power of the Cross to be applied for deliverance. "Lord, I confess I have criticized my father," said a young man; "And I have criticized my minister instead of praying for him," said a worker. It was very evident that God was deeply at work, and all felt thankful when it was announced that no second meeting would follow, to give opportunity for each one to get alone with God.

The Preachers' Hour. 11.45 to 12.45.

The amount of instruction imparted to us by the Ministers who had charge of these sessions was most valuable. On Tuesday Dr. F. E. Marsh gave a powerful address on the Substitutionary work of the Lord Jesus Christ, and on Wednesday the Rev. T. Austin-Sparks, of London, spoke of the Victory of the Cross in the Early Church, and how the message had in it not only a witness to the truth of the Cross, but a challenge to the invisible hosts of Satan

at the back of all the situations the early disciples had to face. On Thursday, the Rev. T. Madoc Jeffreys, of Cardiff, spoke from 1 Cor. iii. 12-15, on the importance of clearing the foundations already laid in our hearts, from any rubbish which had accumulated in past years, concluding with a solemn exhortation to build upon the foundation of Jesus Christ, nothing of hay or stubble.

The Afternoon Gatherings.

The afternoons were mainly occupied by sectional meetings in connection with the various "Prayer Bonds," and the growth of these "Bonds" during the year meant that the time was far too short for meeting all the need awakened by them. The earnest desire for more knowledge and spiritual equipment for carrying on what is becoming known as "Prayer Warfare," was very intense. The Ministers Prayer Bond met each afternoon in the Walnut Room, under the Chairmanship of the Rev. J. Rhys Davies, when about 60 Ministers in charge of churches, conferred together on the problems facing all *pastoral* work in this day of apostasy and worldliness. On the Tuesday, Rev. Edward Parker, of Leeds (the son of a former Principal of a Theological College, dealt with the subject of the Prayer Warfare as applied to church problems, and on the Wednesday, the Rev. T. Austin-Sparks dealt with the same theme in relation to Finance. The spiritual depth of the work in these gatherings was so great that extra prayer times had to be arranged at one of which, on the Friday morning, the Rev. H. Tydeman Chilvers, of London (who had only arrived at 8.30 that morning) joined the brethren in their fellowship.

The Prayer Group Section, under the charge of Miss Leathes, of London, was especially strongly represented at the Conference. The members of this "Bond" came from far afield. Leaders of groups keenly giving themselves to prayer for their towns, churches and for individuals lonely "prayer warriors" seeking to join in the universal bond of prayer for "all saints" and "all nations." On the Tuesday afternoon the Drawing Room was crowded over with eager workers, keen to learn "how to pray," so keen that on the Wednesday and Thursday afternoons the Conference Hall had to be used for this purpose, when Mr C. H. Usher and Mr. W. Raven joined with Miss Leathes in meeting the need of the seekers.

The Young People's Prayer Bond had their meeting daily in the Noon hour in the Walnut Room, led alternately by Mr. J. C. Williams and Miss Leathes, the leaders of the Bond, and on Tuesday afternoon the Evangelists' Bond met in the Conference Hall, under the charge of Mr. J. C. Williams.

On the Friday afternoon a "General Assembly" of all the "Bonds," together with all others attending the Conference met in the Conference Hall, for what is really the "Annual Rally," when the leaders of the various "Bonds" told of the way God had worked in their own proving of what aggressive "prayer warfare" meant in solving the problems of to-day, both in church and individual experience. "We are living in a new realm, and we wonder at everything that comes along," said the Rev. Rhys Davies, as he told of the group of Ministers in his own city, meeting week by week, and bringing the churches they were connected with out of the onslaughts of the "prince of the kosmos," who was manifestly bent on nullifying the testimony of the church by every means in his power.

We have no space to record all that was said in this meeting, and of the prayer-victories reported to the glory of the Victorious Lord, but reference must be made to

very valuable linking up in a bond of prayer of the Ministers' wives, under the leadership of Mrs. Tydeman Chilvers. Very truly she said, "Much depends upon the Ministers' wives as to the blessing the church gets. Back of the pulpit should be the wife of the preacher, in effective prayer, as the message is given to the people." Speaking of the Prayer Bond of the "Wives," she said, "We have determined to stand together in a solid block against the powers of darkness within the sphere of the Ministers' work, and we have arranged that our hour of prayer shall be seven in the morning, thus going one better than our husbands, who meet at a later (Fridays 9 to 10 a.m.) and more comfortable hour!"

Following these speakers, Madame Brunel of Metz—the translator into French of the books, "The Cross of Calvary," "War on the Saints," and "God's Plan of Redemption"—spoke of the message in France and Mr. Gustaf Fredberg of Sweden, told of the needs in Sweden, asking for prayer that his great desire for the launching of a Swedish "Overcomer" might shortly be fulfilled. The Hon. Secretary of the Industrial Prayer Bond also spoke on the prayer work among Christian working men, and its results in the various industrial crises through which Britain had recently passed.

Rev. Madoc Jeffreys of Cardiff then gave a closing word on the dwelling together in the Unity of the Spirit of all who had been brought into life in the heavenlies through the Cross.

Friday brought into our midst Mr. Evan Roberts, and it is only for the glory of God that we here record the fact, that his visit meant the full deliverance of a soul under the bondage of the enemy, and met the vital need of several members of the Conference. The first time the writer met him, both unknown to each other, a casual remark was all that passed, but later the welcome sight of his presence meant a seeking for his advice and fellowship. From the testimony of many it was manifest that this year's brief visit to Swanwick, added other "living stones" to the life-work of this servant of God.

The Clinic Hour.

In the session at 5.15 each day, Mrs. Penn-Lewis conducted a "Clinic," with "War on the Saints" as the hand book. We wish it were possible to give even shortly some idea of the valuable truth brought out at this session. "What 'death' with Christ is *not*," was the theme at one meeting, when the speaker showed how the misconception of what "death" means brought about a "passivity," or a suppression of all personal "feelings," desires, etc., which really produced a condition for the working of evil spirits.

The meeting of need was so great at this session that at the close a Minister arose and asked that they should sing the Doxology for the way in which, he said, the truths opened up had solved most vital problems. A "Doxology" over "War on the Saints" was indeed a testimony to the fact that the solemn truths set forth therein were getting to be "understood of the people."

The Evening Sessions.

How can these meetings possibly be described? "Swanwick" always seems to supply the spirit of the "road to Emmaus"! Did not the Lord talk with us in those evening hours? On the Tuesday night the Rev. Arthur Harries of Cardiff, spoke on John x. 10, "I am come that they might have life, and have it more abundantly." From

the Gospel of John he traced from stage to stage, the impartation to the believer of the very life of God, the "zoe," not the "bios," which all men have by nature. The "reigning life," he said, is identified with the Lord Jesus Christ, and is not possible apart from Him. Then on Wednesday came one of the most wonderful meetings of the Conference. The Presence of God was so intense, as the speaker dealt with the story of Saul in 1 Sam. xv., and the way in which he failed to obey the command of "utterly destroy," that the reporting of the message was forgotten by three writers! "Utterly destroy!" Glory be to the Master who led us into the fulness of the death He had suffered for us. There were but few dry eyes left as that meeting closed, when it was manifest that numbers of the Lord's children had emerged into a liberty from bondage unknown before. Thank God for the power of Calvary to "utterly destroy" all those things which make that Cross of no effect.

The Praise and Testimony Meeting.

During the last day meetings of the Friday it was already becoming evident that the tide was rising, so that we were not surprised to find when we gathered in the Conference Hall at 8 o'clock, that a very hurricane of Praise and Testimony swept upon us. It was only necessary, after the opening hymn and prayer, to throw the meeting open, for a stream of witness to break forth. From all parts of the Hall the testimonies came, breaking down into tears some who knew the histories at the back. The honesty of the confessions made told of a deep work of God. "I came full of prejudice," said one Minister, "for I hardly knew what I should hear, but I heard just only the message of the Cross, and I gladly say that it has deeply met my need."

Another Minister spoke of "novel reading," which he had seen must be let go, and of the way a dark pathway of the last few months had been lit with the light of God. "I want to unsay what I have said," began another Minister of the Gospel; "I have said that I would never come here, but I am here, fully out into the blaze of the truths which have been called 'prayer warfare.' A revolution has taken place in my spiritual life, even greater and more glorious than my conversion." And so the tide of witness rolled on, blessedly telling of what the Lord had done in a very real meeting with Himself alone. We were on the spiritual heights indeed, when a message came to close the Conference, warning us that we must "be sober" and "vigilant" as we descended to the battle in the plains. Through one of His servants the Lord again spoke to us through the words addressed to Christ at Calvary, "Come down from the Cross." "In the days ahead you will have to reaffirm what you have done at Swanwick this week. The path you will tread is not going to be popular. And when that time comes, and you are up against these things, and when the devil has a ship for every Jonah who will run away, beware, beware! He is saying to you, 'Come down from the cross; save thyself.'"

So came to a close the 1924 Conference. But has it closed? No, its sounds vibrate in our spirits, its messages live with us, its instruction has been followed, and glory to our Father, it *works*! CALVARY IS VICTORY. From one end of the country to the other, from all the outposts of the Empire, from France and Spain, and all the countries of the earth, will ring back again the news that Swanwick 1924 gave to the Church of God which is His Body, the Message of the Cross which alone is the Power of God.

The Cross and the Ministry of Money.*

Individual and Church Finance.

THAT God has so originally honoured and blessed the ministry of systematic and proportionate giving, is its own argument for the high place that this subject must take in our spiritual deliberations. We are not descending to a lower plane in any Conference on the "Meaning of the Cross" when we give this matter a place for consideration. As a matter of fact, the wider purposes of the Cross are seriously linked with this subject.

Let us briefly touch upon the significance of some of the utterances of Christ in connection with the ministry of money.

I. Firstly, recall the *Principle of Stewardship*, as enunciated by Him. Luke xii. 42, xvi. 1-8.

The elements here are (1) a rich householder, (2) a needy household, and world beyond, (3) a steward between. The steward is brought into a relationship of privilege, trust and responsibility. He is entrusted with resources which are essentially his Master's, and he is expected to regard all that he has in the light of the purposes of his Master for the household and the world. He will consider every demand supremely and primarily from its value to the things which are closest and dearest to the *heart of the Master*, and his own pleasure will be found rather in seeing those things fulfilled than by any personal, fleshly, or worldly desires or ambitions of his own. He will never dispense his Master's trusts in a way that brings himself into any flesh-gratifying prominence, or divert the honour from the Master to himself. It will always be in his Master's name, and not over his own signature.

Such is the "good and wise steward," and The Master has made it very clear that thus to regard and use all that we have is the sure highway of Divine approval, blessing and reward.

II. Next consider the *Principle of Investment*. Matt. xxv. 27. Let us note especially that in the passage cited it is "My money." The whole thought in the parable is that of using the resources with which we are entrusted of God, to the greatest Divinely approved results. There are almost innumerable calls upon these resources, and not a little confusion exists in the minds of Christians as to what is Kingdom Enterprise and what is not. Social, philanthropic, humanitarian, charitable, altruistic, religious, and spiritual, all get jumbled and overlapping. Many are of the generous and magnanimous disposition, and only need a semblance of need or a plausible story to send their hand to their pocket or purse; while others, in the limitation of their immediate means, are often worried as to their duty in the presence of so many clamant calls.

For the fully consecrated life there is this sound principle from the Master: Decide what are the deepest and truest purposes—not of the Christian ethic—but of the *Cross of Christ*, the really *spiritual and eternal objectives of Calvary*, and thus invest to the utmost limit in that which is most calculated to secure these ends. This will mean that all our giving will be fraught with prayerfulness and careful consideration.

III. The *Subordination of Money*. Matt. xix. 16-26.

Closely in line with what we have said comes the test of our interests. The point is, are *spiritual interests* above all

others with us? Are money and means an end or an instrument to an end? One has often wondered whether He who knew all men fitted the test to the type, in the passage before us. A real test will be applied sooner or later as to our comparative valuations, and a real crisis will be precipitated if we venture upon a quest for spiritual life and power, and we shall come to the waters of testing as to whether all things will be counted as loss or refuse that we may gain Christ and be found in Him. It may never be that we shall lose all things, but we shall be put to the test.

IV. The *Superior Blessedness*. Acts xx. 35.

When the Master said these words, we do not know, we can only surmise, but they are clearly from Him. We need only intimate two elements of this superior blessedness.

(1) It is a blessedness which comes and grows in our own spirit as we make possible the realization of the great purposes of the Cross, and are partakers with Christ in His glorious achievements.

(2) It is the blessedness of enlarged capacity for giving. The more we give for God, the more we can give, the more He makes it possible for us to give.

V. The *Principle of Computation* by Comparison. Mark xii. 41-44; Luke xxi. 1-4.

Here it was not so much what was given, but rather what remained after the gift had been made. Not what the cheque-book showed, but what the pass book indicated. Is it not such a proportion that we shall find it not difficult? Is it to sacrifice and in faith? Is it for love which counts not the cost? How did Christ come by His great approval of the widow, and affirm the Divine good pleasure? Because at Nazareth, *with a widowed mother* and a large family, *they had made their sacrifices to be true to the Scriptures*. He had good reason to know the cheapest food in the market—two sparrows for a farthing—and if you could stretch it to two farthings, you got the bargain of an extra sparrow thrown in, five for two farthings. But this sacrifice, in order to be true to the Law which He had come to fulfil, led to the day when the bread-winner, and at least one of His brothers, could leave the home and give themselves unreservedly to the work of the Kingdom. It is a parable.

Finally, let us not forget the importance and value of being systematic. The casual, haphazard giving impresses the giver with a false sense of generosity. We shall find that we really give more, and it goes farther, if we carefully and systematically divide and apportion our resources, and keep clear and strict accounts. Then our gifts are only acceptable to God if our lives are consecrated. It must be *sanctified* giving. The gift must, and will, remain on the altar until we have put right the "ought" that we have against any. It is not things, but ourselves, that God wants. Moreover, all we do will be motivated by our estimate of His Cross. The motive and dynamic of all true service and sacrifice is a love born of an adequate appreciation of His love for us. Is it true that "the whole realm of nature," if it were ours, would be an "offering far too small," and that the only sufficient gift is "Our life, our soul, our all."

So far we have dealt with the subject in a somewhat general way, and one which applies for the most part to the individual. We will now consider its application to

* Addresses given at Eccleston Hall and Swanwick Overcomer Conference (at the Ministers' Meeting), by Rev. T. Austin-Sparks and printed by special request.

Church Finance.

It is not the amount of money which is at the disposal of a church which counts, or is to be the standard of judgment, but how far the essential purposes of Christ's Cross are being realised.

There are many churches which have ample financial resources, but are so spiritually bankrupt that they cannot carry on their own mission halls effectively along evangelistic lines, without depending upon outside workers. On the other hand there are many more churches which are unable to carry out the Divinely appointed work of the Cross because of severely straitened financial means. It will be clear, then, that both of these conditions are a denial and limitation of Calvary, therefore something is wrong.

Now, we must recognise the absolutely firm principles of the Cross before the problem can be solved, and they are these: The Cross sets itself directly and positively against the world and all worldly methods.

It is not necessary here to summarise the teaching of Christ and the Apostles on the world, but suffice it to say that the world is banned and ruled out as antagonistic to the Cross, and the Kingdom of God.

To have the absolute victory of Calvary in service as in life, we must be in complete sympathy with the Cross, and this demands that we shall be "crucified" to the world, and the world to us. Bazaars, Concerts, etc., to raise funds for Calvary's work, or draw people to Calvary, are of the world spirit, method, and principle, and therefore block the way of Calvary's victory.

It is usually the most unspiritual and worldly minded people who urge these things, and the people who count least in the real spiritual work of the church.

Yes! *Calvary's fruit demands Calvary's principles*, and the "flesh" and "world" are inimical thereto.

The Cross demands absolute identification of the believer, church, and all methods, means, and resources with its purpose, and what we have said in the earlier part of this address, in the Master's method for His Kingdom.

If the Cross means to the believer and to the church union with Christ in His jurisdiction (*Exousia* Matt. 28, 18, etc.), through union with His death (to self, and the world—their interests, ambitions, and nature), then the work of Calvary should not be thwarted by temporal circumstances and conditions. Let us, however, beware that we do not draft the programme, but always know what God's plans are. Presumption often makes demands upon God which He cannot recognise. It is surprising what can be done for very little expenditure when lifted off the human level into the spiritual. Handbills may be quite in keeping with aggressive Evangelism, but a spiritually-alive church and our fight in "The Victory" needs little advertisement.

Now, *do these principles work?* Time demands the elimination of many splendid examples, but we are familiar with one very concrete case.

This church was recognised as one whose social life was very highly organised, bazaars were held on a large scale, and a considerable amount of artistic talent amongst its members made for concerts, etc., of a high type and very frequent. Yet withal finance was always a difficulty and special "stunts" a constant necessity. Needless to say the spiritual level was low.

Then the Message of the Cross was introduced by a new ministry, and after a time the Cross and finance was the subject of an address by the minister at a church meeting.

The matter of proportionate giving was mentioned, beginning with the tithe or tenth. A definite blow was struck at all world methods, and a stand was taken by the minister and a few others, against them. At the close of that meeting a number of those present said they would give the Lord the tenth at least, and others promised a sacrificial increase. The treasurer—a man of considerable financial acumen—said to the minister, "While you were speaking, I made a rough calculation of the probable amount of all our members' incomes, and if each adopted the tenth-principle only, our annual income would be so-and-so, which is a very much larger sum than our most exaggerated budget." During the next year, there were no bazaars, concerts, etc., and the income created a record in the history of the church. The following year the record was improved upon, and at the close of the third year, by reason of some very heavy unexpected expenses, a challenge to the Cross was presented by a threatening deficit. That challenge was taken up in the prayer meeting and the Victory of Calvary established. The result is best given in the words of the Treasurer himself, who wrote in the Church magazine:

"I take up my pen to write these few lines upon our finances, with but one idea, and that is to give our God the glory Who hath done all things well. This was never more amply and fully illustrated than in our last quarter's balance sheet. With but two Sundays to go we found ourselves faced with liabilities to the extent of £54 15s. 9d. and, humanly speaking, the most we could hope for by collections would be £30. The first Sunday yielded but £7, so now, with one week to the close of the quarter, we wanted £47 15s. 2d. to clear our accounts and save us from debt. I want to point out the impossibility of getting clear apart from very definite dealings with God on the matter.

A few of our members made this a claim upon the Father that through the victory of our Lord Jesus Christ upon the Cross, and through His reigning power, we, by identification with Him through death and resurrection, had the right to claim that this threatening hindrance to the work of His Kingdom should be removed. During the remaining week, He, as He always will, honoured our claim and in various unthought-of ways, provided for us £47 16s. 11d. which gave us a balance in hand of 1s. 9d.

To God be the glory, great things He hath done. And greater than these will He do if we trust Him."

"Listening In."

LISTENING in! Are you listening in?
When does the broad-casting really begin?
God in His heaven is speaking, I know.
What is the message HE's broadcasting now?
All shall come true as your heart may believe!
What is the wave length your heart can receive?
Can you receive any message from God?
Can you make out what HE's casting abroad?
Crystal Receivers your head should instal,
Aerials of Hope you can tune to the call.
Shut out the noise of earth's traffic and din!
God's speaking from heaven! Are you listening in?
There's a message in music—God's voice may be heard.
There's a speaking far off—God is saying the word.
There are wireless waves without fetter or girth
God in His heaven is speaking to earth.
It's a radiant message He's sending to you.
The message is there, Yes, but *can it get through?*
The Transmission is perfect—fault free, free from sin.
The Receiver is—*what?*—Are you listening in?—*S.L.*

The Offensive Defence.*

"Above all, taking the shield of faith."—Ephes. vi. 16.

I WOULD call your special attention to the little phrase that is in this verse, "Above all *taking the shield of faith* wherewith ye shall be able to quench all the fiery darts of the wicked one." This is rather a surprise, this kind of statement. It is a *defensive* battle which is indicated by the shield, for the shield is not a weapon. In this warfare, Paul here, by the Holy Ghost, recommends for our "defence" a *very active element* which is faith.

When we build a "Dreadnought," we think of the defence part, the steel, and then try constantly to perfect a harder steel still for defence. Whenever we think of defence, we think of a stubborn stand, something that is tenacious, hard, so that as the fiery dart might fall it would throw it away. But I began to say to myself, "This is a very peculiar thing, that, in speaking of that which is a defence, you have a great offensive. *Faith is an offensive, an active element in the Christian life.*" Paul says you are to make your defence an offence. You are to make a "shield" out of "faith." It is worthy of a great deal of consideration that the Holy Spirit may illuminate our hearts with this new form of fighting.

Learning the Secret.

When I was coaching in the old days in football, I remember that I was bothered the first two years of my coaching because of the defence. We spent a great deal of time on the offence, teaching our signals, our plays, our combinations of men, and planning where we would match our forces, and how to get men out of the way in order to advance the offensive; but when we came to the defence work, every man would stand up; we had no arguments in our defence.

I myself had always played full-back in college, so I backed up the line, put the quarterbacks far back in the field, and I always stood right behind the line. I remember that I went to my coach and told him that I could see our offensive play so well, that I would love to have a set of signals that I could give the men and thus guide them to where they were to go. I could nearly always guess where a man was going by a nervous foot or where his eyes would look. After you had been at it for a while, you could nearly always intuitively tell where a man was going. You might miss it occasionally. I told the coach that I would love to indicate to the whole team their next move because I hardly ever missed it; and if he would permit it, I could yell so that the rest of the fellows could tell where the others were going. But he wouldn't take it in, so when I began to coach myself, I tried it a little bit and found it to be a splendid system. I then introduced it and found we won most of the games by what I called *an offensive defence*.

I never allowed my men to *stand and receive an attack*, but I called a signal the minute the ball was snapped, or before the ball was snapped, and they themselves immediately would play. They wouldn't just stand there and say, "What are we going to do?" But immediately they would do something active themselves, and we found it broke up all the other team's finest play because we, by a definite arrangement, did a definite thing. We sometimes played on the wrong side, but it broke up their play because we could break through and get hold of their men. We developed a real *offensive defence*.

* From *The Alliance News*, New York. Extracts from an address to Missionary Students by Paul Rader.

Press On to New Positions.

Here in the Scriptures is the remarkable statement of Paul's, indicating that you have a defence, and yet *your defence is an offence*; you have a defence in the shield, and yet the shield is the most active thing in your Christian life—your *faith*. Believe in God. It is the greatest defence in the world. You have taken ground. Believe God. How you begin to shout and cry out when it looks as though everything were going to pieces. But that is the time to go forward and not to go back.

Let us say you are in the most discouraged period of your life. Why are you there? Because of the fiery darts of the devil. He is at work on a campaign against you. Here comes a letter to discourage you, and here comes another circumstance from somewhere else to make you give up. If you look at circumstances, you will say, "Everything is against me, and it looks as if I ought to run away," but on the other hand, if you are really a man of faith, you will say, "The devil knows I should have that ground; that is the reason he is starting his machine guns from that direction. He doesn't want me to take that ground."

Are You Advancing?

In the darkest hour of your life is there any advance on your part? Any real *offensive defence* at that hour would land you right in the power of God. God is fighting for you; the devil knows it, and he is trying to scare you out of that place. God brought you out that He might bring you in. Therefore, it is your business to stand in the evil day. There is an evil day in our lives. It is brought by the devil. You get up some morning; everything is lovely, and the sun is shining. You feel all right; everything is yours, and you feel that you could claim everything and believe everything; you love everybody, everything is all right. It may be before the afternoon has come and gone, there has come a burden, a distress, a sudden fear, or a remorse of some kind that has settled down over you. If you are not careful, you will not "believe." You are fighting against principalities and powers, and instead of knowing and believing it came from the evil suggestion of the devil, because he brought fear and infused it into your heart, real poisonous gas that takes all the real "go ahead" out of you, you become cautious and pull back, and you are afraid to trust Him. That is the "gas" he puts in. You don't see it, but it sneaks in. He suggested something and suddenly it has left a sense of fear. Do you think it is your personality? No, not at all. *It is your enemy, the devil, and the powers of darkness.* As he pushes that gas in, and pulls that mask down over your face, and tries to make you shut up, that is the best time in the world to *believe God*.

The greatest victories I have ever had have been in the hardest, darkest hour when I have said, "Thank God," simply because it was awfully dark. Because of that darkness, I have a marvellous God, and He surely must have a great plan for my life, and I have seen God open more rivers in the dark hour than at any other time in my life.

Your defensive must be an offensive. You can't simply put up your shield and let it strike something. God says *you have to strike*. You must be a pioneer in such a dark hour, blaze a trail, and go through. Here is a chance to believe God in the dark time. Believe Him right now.

That is how He wants you to fight. In the Scriptures faith is a pioneer always. It is always progressive and always goes where there isn't a path, and steps out simply on the promises of God. It is always a pioneer. God says use the "shield of faith" which is such an active pioneer. *Faith penetrates. It goes in to precipitate a situation.*

Probably some of you have not taken chemistry. Here is a solution, for instance, which we want to break down to find out what is in the solution. Therefore, we take an acid or some other kind of a combination and pour it into the test tube; and as we pour it in, something happens that you can see with the eye. It might have been a yellow liquid which, as you pour in the acid, becomes curdled or turns milky; it may look like milk—clabber, whey. It seems like a different substance entirely. It is a precipitate by the combination of this new element; it has made it something new. You can put it through a filter or another process and finally eliminate the thing you want. If you are after iron, copper, tin, coal, etc., you have to take away certain elements, and you have the residue.

Faith Precipitates Trouble.

Unless there is faith, you never get a solution. All the solutions that have been made in the dark ages have been made by some man of faith *who dared to believe in the dark, and who says so when it is unpopular to say it.* He precipitates a situation. Up jumps this one and that and says, "Thank God, I believe it." You never expected them at all. He had thought, "I am the only man, but I will try it out," and when he tried it out, here they came from every side saying: "We believe it too." Immediately he does it, others jump up, and you have a revolution on your hands. GOD IS WAITING FOR SOME MAN WHO HAS FAITH ENOUGH TO BELIEVE IN THE DARK HOUR, and in the dark hour to SAY he believes, and precipitate a new situation.

Take Martin Luther. Do you think he was the only man who knew and objected in his heart about the Catholics selling sin privileges to men for a stipend? Don't you suppose there were other men who walked up the steps on their knees and went through hardships of penance? There were hundreds of them, but they wouldn't precipitate anything. *They had no faith.* They said, "We know this thing isn't right," and there was something in their hearts that rebelled. Suddenly Martin Luther comes on the field, and tacks these theses to the door, and those hammer strokes precipitated a situation: it precipitated a revolution, and we have the Protestant Church to-day and a clearer view of the situation because some man back there precipitated a situation.

If you are a man of faith and dare to go into a situation, *you will precipitate trouble.* The trouble with the Church to-day is because of the evolutionizing system of the colleges—the "highbrow" system. And these colleges are considered good Christian colleges, they are taking Christian money, and they are giving that kind of stuff to the people, but thank God, there have been some men in these last twenty-five years that have been able to say, "Come forward now with this thing." There isn't a single scientific fact that contradicts one statement of the Word of God to-day. . . .

With the sociological programme, humanitarian schemes, and moving pictures the Church is just running wild; but, beloved, in every town in which you go and *dare to preach the fullness of Christ*, there are hungry people who are anxious to come out of this formality and out of every kind

of worldliness and follow Jesus at any cost, and we are due for a great revival in the Church of Jesus Christ at this hour.

Faith is a Pioneer.

Faith is always a pioneer. Faith always precipitates trouble. God says you are to make faith your shield, that is, your defence. It is an *active* faith. God says this is your defence, your life. It is *active* faith, and this, with your prayer life, has caused the whole situation to change. It is an active defence. It is a marvellous conception of the wonderful faith-life that God gives to His saints. He says to Joshua, "For your defence, Joshua, only be strong and of great courage." Isn't that wonderful for a defence? The giants are against you, only be strong. Be very courageous. It is this faith that is your offensive and your defensive, and makes you say "It is Jesus, Jesus only." You refuse absolutely to walk in the flesh; you make your decision and say "Lord Jesus, Nothing but Thee, O God, nothing but Thee."

So Stephen could stand there, and oh, how he struck conviction to them. Why? Because he was a *pioneer*. In the hour when most men would have said, "They are going to kill me, pray for me," Stephen with his face shining like an angel, says: "You are corrupt, you slew the prophets." In the hours when most of us would have been crying at an offensive, he put in his "offensive defence." They said his face shone like an angel; and as Paul stood there looking at him, he said, "This man lives in a world I don't know anything about," and he couldn't get away from this vision of Stephen, who did all his "defensive" by "offensive" work.

Take this shield of faith, having put all that was in Adam away from you, and use a dynamic faith in Jesus Christ, Who is Victor over every principality and power? You are in the heavenlies. Seat yourself there, and triumphantly believe God; keep up an active warfare of faith, and let your defence be a triumphant offensive.

"If ye have Faith!"

—Matt. xvii, 20.

"Ah yes, that is just the point. I have so little faith," sighs a sorely pressed child of God. But dear tried one, do you know that "Faith" is impossible to the old creation? That the "old Adam" nature is full of unbelief? Have you not been looking to *yourself* for faith to obtain everything else from God? "Old Adam 'faith'" to obtain *New Adam* life and privileges! How foolish we are.

Faith is a gift from God which we must take like all else. "By grace ye have been saved *through faith*; and this not of yourselves, it is the gift of God" (Ephes. ii. 8).

Faith is a fruit of the Spirit (Gal. v. 22), and there is a *spirit* of faith (2 Cor. iv. 13) which can fill us, as fully as a spirit of unbelief.

When we say "I have been crucified with Christ," we may also say "in so far as I am now living in flesh I live in the FAITH OF THE SON OF GOD." This means His faith wrought in me, and imparted to me by the Holy Spirit.

Moreover, the Lord Jesus Himself is the Author and Finisher of our faith. He begins it and will finish it. The very first act of faith in a soul is the first sign of the divine nature imparted. From this point to the faith that moves mountains may be a long way, but the genesis is the same.

Since faith is the gift of God, and we are to take and to use it, cast the old unbelieving Adam life on the Cross, and take the faith of the Son of God—and NOTHING shall be impossible to you. "Have the FAITH OF GOD." See Matt. xvii. 20, and Mark xi. 20-20.

"Pressed out of measure, and pressed to all length,
Pressed so intensely it seemed beyond strength;
Pressed into LIBERTY where nothing clings,
Pressed into FAITH for impossible things.
"If ye have faith . . . nothing . . . impossible."

Amen, O Lord.

The Cross of Christ.* (ii.)

By the late Rev. Andrew Murray, D.D.

Deny Self and take the Cross Daily.

If any man would come after Me, let him deny himself and take up his cross daily and follow Me. For whosoever would save his life shall lose it; but whosoever shall lose his life for My sake shall save it.—Luke ix, 23, 24.

IN our previous meditation we saw how deep and intimate the relation between the disciple's taking his cross and his following Christ. Here we have an additional thought suggested. Let him deny himself, and take up his cross, and follow Me: *the deepest root of the cross-bearing and the following is here uncovered.* Even while the Christian is striving earnestly to follow Christ, and in some measure to take his cross, there is a *secret power that resists and opposes and prevents.* The very man who is praying and vowing and struggling to follow fully what desire and will and heart are apparently set on, *in his inmost self refuses the cross his Lord has called him to.* Self, the real centre of his being, the controlling power, refuses to accept. And so Christ teaches Peter, and us, when He for the second time speaks of taking the cross, that it must commence with the *total denial of self.*

The Cross means Death;

taking the cross, means the acceptance of and *surrender to death*; self, the real inner life of the person must die: the taking up the cross and the following of Jesus will be unceasing failure, unless the beginning is made here: let him deny himself and take up his cross. He that loseth his life shall find it.

Christ calls me to hate, to lose my life; to deny that which gives life its proper value, that which I am in my own proper person—to deny *myself*. And why is this life to be put first under the cross, and then on the cross? And why, if He died for me on the cross, and won life for me why must I still die, deny myself, and daily take up my cross?

Why the Cross.

The answer is simple, and yet not easy of apprehension. Only to the soul that consents to obey Jesus before it understands, will the real spiritual answer be opened up. Through the sin of Adam the life of man fell out of its high estate, where it was a vessel in which God made His power and blessedness to work, and fell under the power of this world, in which the god of this world has his rule and his dominion. And so man has become a creature possessee of a strange, unnatural worldly life. The will of God and heaven, and holiness, for which he was created, have become darkened and lost to him. The pleasures of the flesh, and of the world, and of self, which are all the dark accursed workings of the Evil Spirit, have become natural and attractive. Man sees not, knows not, how sinful, wretched and deadly they are—alienated from God, and all bearing within them the very seeds of hell. And this self, this inmost root of man's life, which he loves so well, *is just the concentration of all that is not of God, but of the Evil One.* With a great deal of what is naturally beautiful and seemingly good, the power of self and its pride corrupts all and makes it the very seat of sin, and death, and hell.

Once one has consented to this life of the entire denial of self, the

* From "The Cross of Christ," papers issued in the Overcomer in 1910, by special permission of the writer. (See book page).

Cross will be welcomed.

and loved as the appointed power of God for freeing us of the evil power that is the only hindrance in our way of being fully conformed to the image of God's Son, loving and serving the Father even as He did. To deny self is the inner spirit, of which taking the cross is the manifestation.

Let him deny himself, and take the cross daily, and follow Me. The insight into what the denial of self means makes clear why the cross must be taken up *daily*. It is not only special trial or suffering that calls to it; in the time of quiet and prosperity the need is still more urgent. Self is the enemy that is ever near, and ever seeking to regain its power. When he came down from the third heavens Paul was in danger of being exalted; the denial of self and the bearing of the cross is to be the every-day spirit. When Paul says, "I have been crucified with Christ," "Far be it from me to glory save in the cross by which I have been crucified to the world," he speaks of himself as living each moment the Crucifixion Life.

You may have seen the device of a hand holding a cross, with the motto *Teneo et Tenem*—I hold and am held, or to put it more freely, I bear and am borne. The words used before the cross of Christ was fully known—*Take thy cross*—express the former idea: Accept thy cross and bear it. The words given by the Holy Spirit after the Crucified One had been glorified and revealed as our life—"Crucified with Christ"—point more to the other side: Believe that His cross, that He the Crucified One, bears thee. Ere the work was finished it was only—*Take thy cross*; now the finished work is revealed, that is, taken up and transfigured in the higher—*Crucified with Christ, I bear the cross and am borne.* "I have been crucified with Christ: Christ liveth in me." It is only in the power of being borne that we can bear.

Take thy Cross.

Yes, what first was put as a condition we had to fulfil if we were to follow Him, becomes its blessed fruit. When we hear the call, Follow Me, we think chiefly of all it implies to us. It is needful we do so. But it is not the chief thing. A trusted leader takes all the responsibility of the way, and makes every provision. As we think of denying self, and taking the cross daily, we feel how little we know what it all means, how little we are able to perform what we do know. We need to fix our heart upon Jesus, who calls us to take the cross and follow Him. On Calvary He led the way, and opened it for us, even to the throne of God's power. Let us fix our heart upon Him: As He led His disciples, He will lead us. The cross is a mystery. Taking the cross is a deep mystery. Crucified with Christ is the deepest mystery of redemption. The hidden wisdom of God is a mystery. Let us follow Christ with the true desire to come after Him, and live wholly as He to the glory of the Father, and enter through death with Him into fulness of life with Him as our leader.

LORD! day by day I view Thy wondrous Cross,

The Cross of Calvary;

And day by day I stretch my hands thereon

And die with Thee.

2 Cor. iv, 10, 11.

The daily Cross is daily loss to all

That keeps from Thee;

The daily Cross is daily gain of all, Phil. iii, 7, 8.

Thou art for me.

Bessie Porter Head.

*The Cross and the Authority of Prayer.**

A Glimpse into the meaning of Prayer-Warfare.

ONE subject has been borne home to me during the day by conversations and it is the Cross and Victorious Prayer. Many are asking "How do we really go to work with an obviously demon-ridden situation?" In the first place, we are speaking about a special kind of praying. A good many people think of prayer as an opening of our hearts to God, as naturally as a flower to the sun, and God will answer. This is not the kind of prayer I am thinking of. I mean what you know as "Prayer warfare."

First then, as to equipment for this "prayer warfare." There must be *preparation*, just as before going into battle. You will find yourself in a battle with all sorts of circumstantial things. Unaccountable things will arise to prevent us praying! Someone will call, numbers of things will come into your mind needing attention, so that when all has been done, we find that the devil has outwitted us and robbed us of time for prayer. Therefore, if we are going to do this superlative work of prayer along these lines, we must claim the time for prayer against all the powers of hell working to hinder. But you may find a natural condition which does claim your attention. It seems as if you would be lax in common honesty if you did not attend to it. What then? The thing is to *prevent by prayer* Satan making this position possible at all, and placing us in the position of having to choose. There are numerous other ways in which these attacks come, but as you recognize the enemy and pray, you will forestall his flank operation.

Secondly, for prayer warfare there is the primary need of adjustment to the Throne. You are in the "heavenlies" with Christ. You must first turn to the Throne of God, and have a perfect adjustment with Him. Every element of the "flesh" must be put under the Cross; e.g., What is the *motive* for prayer? Is it *personal advantage* to myself? Is it trouble or inconvenience to me? Is there any of the "flesh" or the "world" involved? If so, it is adjustable. It can be dealt with under the Blood. This means the bringing of everything to the Cross, which will let Satan get the advantage, for every element of the flesh is ground for the devil to work on. For effective prayer we must have everything taken to the Cross, lest he get advantage over us. The Cross must go down very deeply. Someone has said "It is just as wrong to *take offence* as to give it."

Then notice, thirdly, that adjustment towards the Throne is a position in the realm of the *spirit*. The question is, Are we dealing with a *live issue* in the programme of God? We say we are going to "get through" with these things, but God will not have any item put out of place. So before the Throne we must find, as to the *matter* for prayer, whether this is on the programme of God for that particular hour. e.g., You touch a thing in prayer, and you sail on in liberty and power—you touch another, and it is dead, so you "pigeon-hole" that for a time, as not in the mind of the Lord for the moment. You thus recognize by experience, if you are touching things that matter, whether you are dealing with a live issue. We cannot "pray through," for example, the conversion of a lot of people. Maybe there is much to be completed in God's dealings before conversion can take place. A man's con-

* Notes of an address at Swanwick. Not revised by speaker.

version seems to be like an avalanche! Flake by flake the avalanche of snow is built up, until one tiny final flake causes the issue. How many conversions are like this. We say they are "instantaneous," but there has been a flake by flake moving towards the issue. Sometimes we get in front of God in praying for souls. Perfect sympathy with the Divine movements is necessary for effective prayer.

Fourthly, now comes the executive side. When in prayer we find we are on a live issue, then we turn from the Throne to the situation, in the authority of God. Moses deals upward with God before he turns to the situation. On Mount Carmel, Elijah turns first God-ward, and then to the situation. So in the authority of the Throne, you turn to the situation, and command the powers of darkness to stand back. You bind them in the Name of Him Who said, "Whatsoever ye shall bind on earth shall be bound in heaven." After this *you* command the situation, and there is nothing further to say. It simply happens. You pass from the realm of philosophy into the realm of authority. Identity with Christ is the word for this Conference. The weapon of Scripture needs behind it the appeal to the Cross. In Matt. iv. we see that Christ and Satan both wield the Scripture, but Christ had identified Himself with His Cross in Jordan, and Satan uses the Scripture to try to sidetrack Him from the Cross. "I know," said Satan; "You have come for the kingdoms of this world—I will give them to you." But He came not for them, *He came to cast out the powers of darkness*. Satan uses the Scripture to attack the Cross, Christ to maintain His attitude to the Cross. Who won? The One Who maintained His attitude to the Cross.

This brings about the executive authority of the Cross. Crucified with Christ, we are able to turn Satanward, and to the world, and to deal with the Satan-ward position behind all the world elements. Then the activities of the Satanic powers wither and die. Only thus is the individual free for the prayer warfare. You cannot do this thing at random. You are entering into a fight. There must be the adjustment to the Throne, so as to be one with the purposes of God; then we turn on the demon-ridden situation until it yields, and is taken out of Satan's hands and given over to God.

The Lord's Watch.

Instruction for application to "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. 1.
- 2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.
- 3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.
- 4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).
- 5.—It should be clearly understood that all who ask prayer, join with the "Lord's Watch" intercessors in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi, 18. James iv, 3.)
- 6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Note: Mr. Williams has been able now to arrange for definite prayer help, in dealing with the increasing number of requests in connection with the Lord's Watch.

Our Readers' Page.

The Conditions in China.

"On the Mission field we are faced with abnormalities on every hand, and until one sees something of the working of Satan, these things are inexplicable. The earnest man is inclined to be what we falsely call 'spiritual,' until the lack of mentality manifested places him in a position where he is unfit to deal with the questions of everyday life. The man of prayer is apt to pray to the exclusion of the exercise of thought. To pray about a matter, and *not to deal with the situation created by it*, is both dangerous and futile. The man of exactly the opposite type falls into his peculiar errors, though I question if the Satanic attack is so fierce upon him. It would seem to be concentrated upon the devoted, the wholehearted, and the warriors.

In the heathen world the seat of the idol is, in the more advanced circles, being moved from the external shrine to the heart—in fact the whole thing (i.e., idolatry and all its accessories) is being refined, veneered, and made attractive to the modern mind. In the great mass of provinces, idolatry, gross, crude and horrible, holds sway; but where education and enlightenment are abroad, we have the more subtle manifestations, always with the fatal omission of Jesus Christ, God's Messiah.

Destructive criticism is undermining the faith of the students in our theological colleges; on the other hand, those who are contending earnestly for the faith are in serious danger of defeating their aim by indulgence in heresy hunting, and false reports calculated to bring division in the ranks of true soldiers of Christ.

The whole condition of things is so baffling, and, as you will readily understand, the problem is to know what to *think*. Christ-control of the mind, is, I am convinced, the cure for much of this which I have described to you. We are, alas, so ignorant of the Satanic devices.

What I am writing for to-day is to ask you if "The Battle for the Mind" is a reproduction of that remarkable article published in *The Overcomer*? I want to circulate that as widely as I can. We need to locate our enemy, there is far too much beating of the air, and anything which can help us to do so is of special value . . ."

A Missionary.

Victory. Victory.

"I am the Sister-in-Charge of a Hospital (India). On arriving here from the Homeland I discovered among some music books an old favourite of mine which we used to sing in England, 'Victory, Victory, through the Lamb of Calvary.' Very soon all the Missionaries learnt it, and there have been very few Sunday evenings since, that the Doctor has not said, 'Sister, do sing Victory, Victory,' but alas the enemy of souls evidently does not like it. Last Sunday the Doctor said as usual, 'Sister, sing Victory,' and the booklet was found torn, evidently deliberately. It is a great loss to us. I promised Doctor to write for another copy . . ."

It was in response to this letter that we gave in our April issue, the little Victory Song referred to. It can now be obtained from the "Overcomer" Office at the nominal cost of 2/- per 100.

Brief Replies to Correspondents.

Communications acknowledged with warm thanks from J.S.D. (INDIA); E.H.; M.C.; V.G.R.; J.N.; E.L.S.; A.M.T. (CHINA); G.J.; C.A.C. (U.S.A.); A.E.M.C.A.; J.M. (U.S.A.); D.P.W.; F.M.W.; L.W.; R.M.R. (many thanks for cutting); A.G.R.; M.E.C.; S.M.; B.L.W.; K.B.; F.S.J.; MRS. G.S.H. (U.S.A.); W.S. (S. AFRICA); L.K. (VIC.); B.C.; I.V.; F.M.H.; M.Y. (CHICAGO); J.M.C.A. (S. AFRICA); C.A.B. (CALIF.); A.M.W.; J.E.R.; REV. J.W.B.; E.O.; E.S.L.; F.M.P.; A.M.H.; A.V.S.; E.H.T. (thank you for verses); P.C.; J.W.W.; W.H.; REV. T.C.; REV. J.C.; M.H.G.; A.U.; REV. E.P.; REV. A.M.A.C.F.; E.G.; REV. E.E.I.; A.M.C. (CHINA); W.A.C.; N.W.; A.N.; E.J.P.B.; C.B.B.; K.B.; R.P.M.; E.H.E.; E.B.Z.; E.H.D.

Note to Correspondents.—The information contained in the Editor's Letter and in the announcement of the transference of the whole of the Book and "Overcomer" work to 4, Eccleston Place, London, S.W.1, during the month of June, will be a sufficient explanation to our readers of the Editor's inability in this issue of *The Overcomer* to do more than acknowledge letters as above. Will the writers, who have written on many important subjects, accept warm thanks, with the assurance of prayerful attention to all.

Books Received.

"*The Seventy Weeks and the Great Tribulation.*" By Philip Mauro. Hamilton Brothers, 120 Tremont Street, Boston, 9 Mass., U.S.A. Price \$1.75.

"*God's Word to Women.*" By Dr. Katherine Bushnell. 2 Volumes bound in one. From Miss Jane W. Harvey, 88 Nicolson Street, Edinburgh, N.B.

"*Baffled to Fight Better.*" By the late Oswald Chambers. Simpkin, Marshall, Hamilton, Kent & Co., London.

"*Types of Satan and his history,*" also "*Wielding the Rod of God in Prayer.*" 6d. each, post free, from the writer, Rev. J. A. Morgan, 2a Anderton Road, Sparkbrook, Birmingham.

Please note that these books are obtainable only from the publishers named and not from the *Overcomer Bookroom*.

A Special Offer.

Some years ago a pamphlet edition of 25,000 copies of "*The Warfare with Satan*" was printed by special request for distribution throughout India, Burmah, and Ceylon. Some 200 copies only are still available. We should be glad to supply these to workers for the pre-war cost of 3d. each (3½d. post free).

Note.—The book itself is 1/6 per copy and this pamphlet is unabridged in every particular.

The Bookroom has also on hand about 620 copies of the *fourth* edition of "*Songs of the Heavenly Life,*" which would be useful to supplement the numbers in centres where the 4th edition is in use. These will be supplied at half-price if early application is made to the Bookroom.

Italian Word of the Cross Booklet. 2,000 copies of these can also be had free for carriage only.

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.

"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 Mr. H. Johnson, 41 Rue de l'Ermitage, Paris XX, France.

"Thank God for the message of the *Overcomer*, for it corresponds to the need of to-day. There is a growing demand for *Le Vainqueur* and that it should be issued more frequently.

Praise God for answering prayer, in thrusting forth more workers into the harvest field. Mr. Hugh Alexander has sent out several young men and women from his Bible School to evangelise Catholic France.

I have had the joy for two months to pioneer the first car sent by the "Open-Air Mission" visiting fairs and markets down South. The front page of the Bible Booklet, in the form of a placard text, was our banner and theme. We preached, without interference from the authorities, to hundreds of souls daily.

God is bringing into France workers, warriors, to contest for souls, and He is drawing out a people for Himself, to overcome, in this evil day. Pray on therefore that the "Word may go forth" and the elect prepared for His coming.

Hy. Johnson.

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.

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Will our American correspondents please note that the postage of letters to England is two cents per one oz., and POST CARDS also

The Message in Other Lands.

The Overcomer Literature Extension Work.

GERMANY.

In response to the "S.O.S." from Germany, given in the April number, we rejoice to say that a German lady, resident in England, has undertaken to meet the entire cost of the first edition of "War on the Saints" in German. The translator writes that the whole of the matter is in the hands of the printer and it is hoped to have the book ready for the Autumn.

In a previous letter she writes : "It is rather a favourable moment for spreading writings in Germany. Literature is simply dying in our poor famine-stricken country. Books have become so expensive that they are a luxury. Printers have no work, and everything that could be given freely would be seized upon with thankfulness."

Will our readers pray much over the issue of the book, that nothing may hinder its reaching completion, and the blessing of God rest upon its circulation.

FRANCE.

Madame Brunel writes, on her return home from the Swanwick Conference, "I never had such a deep sense of help and Christian love as at this Conference. I found here many letters waiting. One from Brazil, in which the writer speaks very highly of 'The Cross of Calvary' and 'God's Plan of Redemption' in French, and says he would like these books widely read and known over there. . . . I have begun the translation of 'Soul and Spirit' into French. . . ."

Will our readers pray for the supply of all needed funds for the valuable literature work being done at great sacrifice by our sister. France truly needs this ministry of truth.

JAMAICA.

Rev. T. I. Stockley writes : "I am grateful for the copies of the *Overcomer* and other Booklets which you kindly send me. All such parcels are of great value here, because the officers and members of our churches get so little good reading. They receive eagerly any papers or booklets I am able to take them, as I go from church to church preaching the great message of the Cross and the Spirit. . . ."

JAPAN.

A Missionary writes : "Thank you for the book *Soul and Spirit*. It is a book for the times, especially calculated to be of help in a nation like Japan, which has had a phenomenal development in soulish spheres After many delays the translation of the little booklet *The Word of the Cross* has been finished. It has been done with explanatory notes which bring out clearly the Japanese meaning. The translator is a true child of God who has caught the vision of the Cross. Owing to the earthquake, printing costs are rather high at present, and I do not know just how far we shall be able to go on with the production of the pamphlet."

Editor of "The Overcomer."

Donations may be sent to the office of "The Overcomer" marked "China," "France," "India," "Japan," as the case may be. Remittances should be made payable to J. Penn-Lewis, 4 Eccleston Place, London, S.W.1.

Volume
v.

NEW SERIES.

October
1924

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 Victorious Aspect
of the Cross."*

—Page 61.

LONDON :

THE "OVERCOMER" OFFICE, 4 ECCLESTON PLACE, S.W.1.

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

For terms of issue see inside cover.

THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.

Vol. V. *New Series.* OCTOBER, 1924. Number 4.

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

The paper is issued with no specific charge. Readers contributing toward the 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.—Changes of Address. Please note that 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.

All remittances should be made payable to J. Penn-Lewis. (Money orders *Ebury Street* Post Office, London.)

We are requested to say that the "Overcomer" may be obtained in SOUTH AFRICA from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 60.

ECCLESTON CONFERENCE HALL

Eccleston Street, Victoria, London, S.W.

The Hall is situated in Eccleston Street, off Buckingham Palace Road, near Victoria Station. Entrance to UPPER HALL, 4, Eccleston Place.

A Conference for Christian Workers is conducted by Mrs. Penn-Lewis on the first Thursday in every month, October to July (inclusive). Meetings 11-30 a.m., 3 p.m. and 7 p.m.

Note the next dates, Oct. 1, Nov. 6, Dec. 4.

A Day of Conference and Prayer, conducted by Mrs. Penn-Lewis, is also held in the Upper Hall on the Fridays following the Conference. 11-30 to 3 o'clock. Note the next dates, Oct. 2, Nov. 7, Dec. 5.

A mid-monthly Day of Conference and Prayer will be also held on Wednesdays, Oct. 15, Nov. 12, Dec. 17, 11-30 to 3 o'clock. The mornings will be devoted to "Clinic" on "War on the Saints."

Please note also the following weekly meetings:—

THURSDAYS, at 8 o'clock, in the Upper Small Hall (entrance 4, Eccleston Place). A Young Women's Meeting, conducted by Miss Leathes. All young women welcome.

Miss Leathes will be glad to see any who desire spiritual help at any time from 6.30 p.m. before the meeting. Letters may be addressed to her at 41, Carlton Mansions, Maida Vale, London, W.9.

On occasional Fridays (dates to be announced from time to time) at 7.30 p.m., a Training Class in the Upper Hall, for Young People, to equip them as Christian Workers. Conducted by Rev. T. Austin Sparks.

Enquiries on the Telephone may be made to 6401 Victoria.

Preliminary Notices.

New Year's Day Meetings

11.30, 3 o'clock, 7 o'clock.

JANUARY 1st, 1925, ECCLESTON CONFERENCE HALL.

JANUARY 5 - 9, 1925,

It is hoped to hold daily afternoon meetings during the Evangelical Week of Prayer. Particulars in January "Overcomer."

PLEASE NOTE.

Letters in relation to the Overcomer, orders for the Book Room and all matters relating thereto, should be addressed:

The Manager, Overcomer Book Room,
4 Eccleston Place, London, S.W.1.

Will our correspondents also kindly note that the Book-room will be closed on Bank Holidays.

Forthcoming Conferences.

The Third Southern Conference of Christian Workers

IN CONNECTION WITH THE OVERCOMER TESTIMONY
will (D.V.) be held at

Eccleston Conference Hall,
London,

November 5, 6, 7.

Convener: Mrs. PENN-LEWIS.

Daily Time Table—

10 a.m. Quiet Hour in Upper Hall.

11.30 Workers' Conference in Upper Hall.

3 o'clock } GENERAL CONFERENCE MEETING
7 " } in Large Hall.

Lunch at 1 p.m. Tea at 4.30.

(See notices on Notice Boards.)

Revs. Edward Parker (Leeds), T. Austin Sparks,
Capt. Cooper, D.S.O., & others are expected to take part.

All enquiries to Conference Secretary, 4 Eccleston Place, London, S.W.
(Stamped envelope.)

Liverpool.

The Liverpool Overcomer Conference

will be held (D.V.)

October 14, 15 and 16,

in GORDON HALL, BLACKBURN PLACE,

Meetings daily, 3 p.m. and 7.30 p.m.

TEA will be provided at 4.30 followed by an "after-tea" talk dealing with difficulties in Christian life and service. Speakers: Mrs. Penn-Lewis, Rev. T. Austin Sparks and others.

Bills for distribution can be obtained from:—Rev. C. E. Procter, Bedford Street, Liverpool.

Cardiff, S. Wales.

Friends' Meeting House, Charles Street: Weekly Prayer Meetings, Thursdays at 3 p.m.

(Convener: Mrs. Cullen, Fairwater, Llandaff, Glam.)

Monthly Conference, 3rd Thursday, 11 a.m. and 2.30 p.m.

(Convener: Rev. T. Madox Jeffries, 16 Teilo St., Cardiff.)

Forthcoming Meetings:

November 20th, Rev. T. Austin Sparks, Honor Oak
(Week's Mission at St. Paul's Congregational Church,
Cowbridge Rd., Cardiff, Nov. 16-22)

December 16th, Rev. J. Rhys Davies, Leeds.

Leeds, Yorkshire.

Conferences in connection with the Overcomer Testimony will be held in the Lecture Room of the LEEDS CENTRAL Y.M.C.A., Albion Place, on Wednesdays, 3 p.m., 6 p.m. and 7-30 p.m. Next dates, Oct. 22, Nov. 2. Enquiries to Rev. E. Parker, 3 St. Mark's Terrace, Leeds.

THE OVERCOMER.

The Last Half-Hour.

"He that shall endure unto the end. . . ."

IN a striking sermon on the "Utilisation of Pressure as the Secret of Power," a preacher once pointed out that the way to have more "power" in the spiritual life is to have more "pressure." The secret of power in the steam-engine is the pressure of steam. The engine says: "I want more power," and the answer comes: "PUT ON MORE PRESSURE." God intends the utilisation of pressure in any life to be the secret power in that life, for He makes all trial, suffering, and bitterness the occasion of imparting Himself and His power to the one who will trust Him. The secret of the apostle Paul's power was his *utilising the pressure* of all kinds of strain—human or Satanic. He took pleasure in pressure, because thus he obtained more of God's power. A free translation of 2 Cor. xii. 10 might run: "I take pleasure in being without strength, in insults, in being pinched, in being chased about, in being cooped up in a corner, for when I am without strength, then am I dynamite. . . ."

But it is not the pressure itself that is power, but the *using of it* to bring us to the place of power, through "fire and water, into a wealthy place," into the place "far above all," where Christ Himself so delivers from the stress and strain that in the midst of pressure we do not feel the pressure, but only His Presence and grace.

This is exemplified in Paul's words to the Corinthians, when he related the story of the "trouble" which came to him in Asia, when in the awful tumult in Ephesus, roused by the Satanic forces, the apostle said he was "pressed out of measure, without strength, inasmuch that he despaired even of life." See the city filled with confusion, with all the force of the storm turned upon one simple herald of the Cross. One voice alone had roused the storm, playing upon the self-interest of the few. How helpless Paul felt, his words tell us. "Without strength, inasmuch that we despaired even of life," he said. Where now is manifest the victory of the Cross? *Only in the unseen realm.* The "pressure" was utilised to press the apostle into greater power. At the time in Ephesus nothing appears to have been gained. The apostle over whom the stir was made just escapes death, and quietly departs for Macedonia.

So also at Calvary. A mocking multitude. A crucified malefactor. Silence. Apparent triumph of the mob and the powers of darkness. But in the unseen realm *victory*, and afterwards millions of souls brought through that death from darkness into light.

So with the children of God in personal experience. "Pressed out of measure," "without strength," "despairing even of life"—where is the victory? Where is the power to conquer? Why the apparent triumph of the enemy? In the unseen realm we find the answer. "*His conquered ones know victory by defeat.*" The believer is shown the secret. The "pressure" is the sentence of death upon all natural resources, even of physical strength—all natural buoyancy of character, or any help that comes from temperament or strength of will, or self-power in every shape and form. The pressure must be great enough to press out all strength and hope outside God. And why? "*That*

we should not trust in ourselves, but in God which raiseth the dead, who delivered . . ." (2 Cor. i. 8, 9).

The enemy rages, and the soul looks on "without strength," without hope. Ah, how can this be claiming the "victory of Calvary"? we cry. And we discover that outward "defeat" is the very victory of Calvary wrought into us, as we sink down in despair of ourselves into God, to see Him "raise the dead" and deliver.

*"Pressed out of measure, and pressed to all length;
Pressed so intensely it seems beyond strength,
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll.
Pressure by foes and a pressure by friends,
Pressed on pressure till life nearly ends."*

This is just the way that the Divine Spirit is leading many of the prayer-warriors into greater power over all the power of the enemy. They have seen that Calvary is victory, because the God-Man conquered the prince of death upon the Cross, but now that way of victory must be wrought into each one who has caught the vision and dared to claim the victory. The Lamb conquered Satan by *death*—and death is weakness, powerlessness, darkness, emptiness, desolation. Outward defeat on Calvary was triumph in the unseen sphere. Through death now—as spelt in the word "pressure" of all kinds—must those who would overcome be *pressed out of all resources on earth* into and through the way of the Cross to the place "far above all in God." Experimentally the way is shown in Paul's words, "that we should not trust in ourselves, but in God . . ." Trust may be read "rely"—that we should not *rely* on ourselves, but on God. Let us then "*take pleasure in pressure*," that pressed out of all strength and life and hope in ourselves or earth's resources, we may find the "power of Christ" resting upon us—the power of His overcoming life breaking through us *in the tenacious cry in the face of all that is against us*:

"CALVARY IS VICTORY."

And the God of Peace will bruise Satan under our feet shortly, as His foes are made the footstool of His feet.

The "problem of obtaining great things from God lies in the problem of holding on the last half-hour," once said the late Rev. C. G. Moore. And the pressure just now upon so many of the prayer-warriors means the test whether they will "**HOLD ON DURING THE LAST HALF-HOUR**" which precedes the dawn. The conflict is intensifying into pressure which is harder to hold through than sharp attacks and onslaughts of the enemy. "*He . . . shall wear out the saints,*" said the heavenly interpreter to Daniel concerning the King who would speak swelling words against the Most High (Dan. vii. 25). And the "wearing out" process brought to bear upon the Lord's children is harder to recognize as of the foe than the more terrifying "roaring" of the lion of hell. The Church seems in truth entering the "last half-hour." There is a pressure of the adversary which needs all the sustaining power of God to enable His children to hold through. Nevertheless

CALVARY IS VICTORY,
and the "last half-hour" precedes the dawn.—J.P.-L.

The Editor's Personal Letter.

October, 1924.

BELOVED FRIENDS IN GOD,

The present issue of *The Overcomer* reaches you this time only through the mercy of God. It has seemed again and again that it would be impossible to carry it through, for never has it been prepared in circumstances of such difficulty, with a fight against the aerial hosts as intense as over a "standard" in the hour of battle. For the arch-enemy of our Christ and of His Church has not been slow in taking advantage of the ordinary difficulties of "removal," and in working through every instrument and occasion at his disposal in the abnormal conditions of the Kosmos at the present time. It has been a revelation of the way in which the Usurper Prince of the Kosmos controls the world of men, and, blessed be God, a wondrous proving of the reality of the Sovereign Rule of our God and of His Christ, Who even now is King of kings and Lord of lords. At least one thing is clear. The sufferings and trials of our removal from Leicester to London, caused by the extraordinary opposition of the enemy, proves that he is in terror of all we are persuaded is in the plan of God for His Church, through our removal to the very heart of the battlefield of these last days. A correspondent from America writes concerning the name of "Eccleston Hall," saying that it seemed to stand out to her as significantly, "Eccles-ia"!.

The thought of this spirit-taught writer is very striking, for it embodies what has been the longing of our hearts for many years, and what the founder of "Eccleston Hall" had in his mind in the erection of the place. The late Lord Radstock, as all who knew him can testify, was truly filled with the love of God for "all saints," and never lost an opportunity of shewing his oneness with believers in our Lord Jesus Christ, irrespective of denominational names or national prejudices. It is a joy to us to know, since we have had possession of the Hall and premises built by him for the purpose of making a centre for drawing together members of the one Body of Christ, that his daughter has said again and again how her father would have rejoiced could he but have seen such a fulfilment of his desires.

"ECCLES-IA"! Will our readers pray that through the message of Calvary, Eccleston Hall will indeed become a rallying place for the uniting of the living members of the true "Ecclesia"—the members of the Body of Christ, enabled through the Cross to apprehend their place in the heavenly sphere in Christ, where there is "neither Jew nor Gentile, neither slave nor freeman, neither male nor female; but . . . all are one in Christ Jesus" (Gal. iii. 28. Conybeare).

I have said that we have pressed through to the very heart of the battle-field of these last days! If I were free to do so, I could tell you much of the rapid advance of the forces of darkness, which would elucidate these words. I can only say that the "War against the Lamb" is intensifying in every quarter, but there are signs that the Lord Himself, as the Captain of the Lord's Host, is moving forward to lead the battle. Was it not after the terrible Revolution in France, when it seemed almost certain that England would be swept into the maelstrom, that the Spirit of God raised up John Wesley, and by "Revival" England was saved? Blessed be God, there seem to be many indications of the Lord once more preparing to intervene with His army of reserves. The advance since our Conference

at Swanwick has been most marked. Numbers of strategic workers, with wide opportunities for the proclamation of the Gospel, seem to have entered a new realm of spiritual freedom and power through their visit there. One such leader writes that the "three months which have followed 'Swanwick' have been full of wonderment at what God can do when He gets a chance." He says "My own work has increased tenfold," and the "grasp of the Word, full of the most marvellous light." He tells me of a Mission conducted by workers for whom he is responsible, where "decisions for Christ ran into three figures," and "prevailing prayer so cleared the way that they never entered a room without seeing men fall on their knees under conviction of sin." In another Mission there were, in eight days, 217 decisions among the troops. He speaks of "Modernism in the Churches" and "Communism among the people" as the condition of things where the witness is being given. Does it not appear that through the uplifted Cross God is going to give His answer to both these aspects of Satanic workings? Many of the messengers of the Cross are being sent by the Lord far afield. Rev. Arthur Harries of Cardiff, for instance, to America. Rev. Gordon Watt writes of their work at the recent American Keswick, saying that Mr. Harries came to America like a "breeze from the Welsh mountains"! A series of talks on "Prayer Warfare" especially opened eyes and gave a real stimulus to many. Mr. Watt adds that the Christians in every place where the message is being delivered, are finding a new weapon to meet the onrush of Modernism, for they are beginning to see the real enemy, and to understand what the Prayer Warfare can accomplish. Truly the Spirit of God is raising the standard against the foe.

In view of all these tokens of the Lord's working, in spite of the apparent advance of the enemy, our hearts are full of praise and keen expectancy that as we go forward in the coming months, we shall see the Lord make bare His arm yet again. We are now getting settled in our new quarters at 4 Eccleston Place, and trust to be able in every way to be at the service of the Church of Christ as never before.

As to finance, I am sure our readers will not fail, as heretofore, to remember the cost of the issue of *The Overcomer*, and the "Thankoffering Fund" for the support of the "General Secretary." My letter to the donors of the latter fund has not yet been written, on account of many hindrances, but I trust ere long to overtake much of the work at my desk, which has been accumulating during our time of Removal.

In closing, I must thank you most gratefully for your prayers, which have brought to me strength to accomplish what has never been possible to me before. Could the praying ones who have helped but know what the Lord has wrought, they would marvel. Not once but many times, the frail body has well-nigh collapsed under the strain, but at once has been renewed with life abundant. No "holiday" has been possible, but God has been enough.

Let us give thanks and seek to lay hold upon more and more of all that He can do for us as we are cast upon Him.

Your grateful fellow-partaker of Grace,

Dessie Penn-Lewis.

Letters may be addressed to me at 4 Eccleston Place, London, S.W.1. They should be marked "Personal," with stamped envelope enclosed if a reply is required.

The Changed Outlook through the Cross.*

"From henceforth . . . view no man after the flesh." (2 Cor. v. 16. C.H. & A.V.)

LET us turn back a moment to 2 Cor. v. 14-16 (*Conybeare*): "The love of Christ constrains me, because I have thus judged, that if One died for all, then all died [in Him] . . . I therefore, from henceforth, view no man carnally; yea, though once my view of Christ was carnal, yet now it is no longer carnal." Here we have the outcome of the changed centre in a wholly new point of view, i.e., when the "I" is crucified there is a *changed outlook*, we view no man from the ordinary standpoint of the flesh, we have exchanged the earthly vision for the vision of God. The Corinthians had charged the Apostle with being "mad" in his zeal for God, but he replies showing how the centre-spring made all the difference. "If I be mad, it is for God's cause; if sober, it is for yours. For the love of Christ constrains me."

I want to press home the necessity of our apprehension of the Cross where the "I" is so displaced that Christ becomes the mainspring of our inner life. We have seen this in the Apostle Paul, now let us turn back to the Gospel to see that this was the very kind of life lived by Christ when He walked on earth as man, and which He came to show us as the life which alone could be pleasing to the Father.

Let us read first the Lord's words in John v. 19 and 30.

"Verily, verily I say unto you, the Son can do nothing of Himself, but what He seeth the Father do"

"I can of Mine own self do nothing"

This is the position and privilege which the Cross is purposed to bring us into. Not only identification with Christ in His death, as a judicial fact, but a practical life where the "I" is kept in the place of death, so that there results such a union with the Risen Lord that moment by moment we rely upon Him as our new centre, our source of action—even of speech, as He depended upon His Father, saying in our measure as He did, "*I can do nothing of myself*." When Christ is thus the centre spring of a believer's life, as he is taught of the Spirit he draws upon Him even for words. What a revolution this would make in our conversation and our general tenour of speech. This is the key to being used of Him for blessing to others. Shall we not seek to learn, in reliance on Him, how to get our very language altered and purified?

The "old creation" life is very profuse. But as Christ becomes our centre, and the "I" is yielded to the Cross, the whole life is brought into light to be placed under His control. Then as our footing is maintained—the "I" is crucified—it is possible that you will become slow of speech, for the knife of the Cross deals with the profuse and diffuse language of nature—what we may describe as "unnecessary talk"—and the clamour of earth dies away! You will be willing then to sit in silence when you have nothing to say, and what is more, *you can be still amidst the clamour of tongues*, and be content that you cannot join in the soulish streams of earth. What happened in Russia when the Revolution broke out is a great lesson to us. The peasants of Russia were but babes, and directly they got their liberty, we read that the rank and file of the army set up "committees," and practically "talked" the Revolution into being!

In the Church of Christ there is a vast amount of infant talk. May the Lord bring us to the Cross to have cut down the prattle of the "I." What shall be done about

* Notes of an address at Swanwick, by the Editor.

our speech? Shall we consent to be like John the Baptist, and say "I am a voice"? May the Lord deal with our words. "Let your yea be yea, and your nay, nay, for more than these is of the evil one." The Evil One is at work in the old creation life, and he knows how to fan up and inflame floods of speech. But the Lord says "yes" or "no" is enough, if we are relying upon Him to enable us to speak according to His will. Shall we go out of this Conference a more God-controlled people in our words and actions? Shall we choose not to "talk" except as He gives the words, and consent to have the diffuseness of nature's speech taken away? How much better to have the few words, given in reliance upon God, than to have a flood of empty speech. We need in our Conferences more time to get alone with God, for there is danger in all Conferences of an outpouring of words which almost cloud the light, so that we have scarce time to find Him and hear His voice. Are we willing to be brought to that place where we cannot "do anything" without our God? Where we cannot do anything of ourselves? To lose our "natural" ability, in the sense of using it apart from God? Oh the danger of those who speak on platforms. There is a great difference between handling the sacred Word of God, and *the Holy Ghost handling it through us*, and yet we acknowledge that unless God unveils the Word, our speaking is in vain. The Lord take from us the power to do anything without Him.

"*The Son can do nothing of Himself.*" Let us lay down at the Cross our natural abilities, and be willing to really feel these words are true. Then we should be freed from all pomposity and ostentation in our work, and we should become simply dependent and helpless, actually hanging upon the living Christ every minute. It was Jeremiah who said, "Lord, I cannot speak, I am a child"! In His great grace, the Lord Jesus Christ was as a child with His Father in all things. As He moved among men He said, "*I speak not of Myself*," and He was listening to, and relying upon His Father for judging all things and all men around Him, all the time. (See John v. 30.) We sorely need that discriminating power. We may know it if we press on to realize that Christ will live in us. To this end let us put aside everything which feeds and strengthens the "I." Because of sin in the mind and will, it is an impossible thing for the *natural* man to have a judgment without a self-bias. But "*My judgment is just*" said the Lord, because He was "judging" in reliance upon His Father. The cry among the people to-day is for "justice." They crave for righteous judgment. Any man who sees that you have no self-bias in your judgment will trust you. "*My judgment is just.*"

Now let us turn to John vii. 17.

"If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of Myself . . ."

In the light of the theme we are considering, these words are wonderful. See verse 18: "He that speaketh of himself (i.e., from himself) seeketh his own glory; but he that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him." This is not only a statement of the Lord's attitude, but it embodies a principle of which in the believer the self-centre taken to the Cross is the key. We know that the Lord Christ spoke the words of God, but He says the attitude of no self-bias is necessary for the

reception of those words! i.e., if any one *wills* to do the will of God without any bias or flinching then he will prove for himself the Divine origin of the Master's words. Any self-originated action has always the "own" as its objective, although it may not appear so. What comes from the "own" seeks the "own," and what comes *from God* seeks God's will always, and only at all times. The self-centre taken to the Cross for the displacement of the "I" as the *originating spring of actions* in word or deed, is the principle upon which alone God can reveal Himself and make known His truth to men. In this way, as the Word of God is revealed to us, we can stand unshaken and immovable on that Word as in very deed the Word of God.

Again in John viii. 28 we read, "When ye have lifted up the Son of Man, then shall ye know that I AM, and that

I do nothing of Myself, but as My Father hath taught Me I speak these things." This Gospel of John is most wonderful in its revelation of the Deity of Christ, and His attitude as Man, for God to work through Him.

Read again in John viii. 42, the wonderful statement "Neither came I of Myself, but He sent Me." How can men be blind to the Deity of Christ as they read the word "I proceeded forth, and came from God."

Now the question for us is, How can God bring individually to the bedrock fact of the "I" crucified for Christ to be the new centre of our being? How can I reach the very core, so that "I" shall be recognized by as displaced and crucified, for the Holy Spirit to re-create us and produce a new personality, after the pattern of the Man Christ Jesus? Shall we ask Him to do it?

Rom 5:17 *Death, Reign of*

Life Triumphant over Death.

"If the REIGN OF DEATH was established by one man [Adam] . . . far more shall the REIGN OF LIFE be established in those who receive . . . the gift of righteousness by the one Man Jesus Christ . . ." Rom. v. 17. *Conybeare.*

Note: The following article was written in January, 1918, and published in Booklet form shortly after. A reader asks that it should be re-issued with the addition of a paragraph from my Editor's Letter, as follows:—"Renewed strength has come through light on 'Life triumphing over death,' as revealed in the fifth to eighth chapters of Romans. Obligated to spend the winter on the South Coast I found the 'reign of death' strong in my bodily frame. No prayer for 'healing' availed for more than intermittent periods. Then the Holy Ghost suddenly drew a veil off the four chapters in Romans referred to and from that hour the 'reign of death ceased, and the reign of life triumphed.'"

Now in 1924, in re-issuing the message of that time, most thankfully I can confirm the working power of the light then given. "In deaths off" again and again, the "reign of life" is triumphant over death, and has never been more proved than in the last months of labours which would have taxed the strongest human frame. Let us press on to lay hold of all that is for us in Christ.—Ed.

MAY the Holy Spirit of God make the marvellous words in Rom. v. 17 a powerful message to us all *The Reign of Death!* Surely since the time of the Flood this has never been manifested on the earth as at the present hour. In those days, after 120 years of warning by Noah, slowly the waters of death spread over the whole earth until all life was swallowed up, except in the few who escaped in the Ark of Refuge.

Little by little the waters of death seem to be spreading now over the earth, and the artificial life of an artificial civilization is slowly being submerged. There is not only physical death but also a "reign of death" in the majority of the churches, for the measure of life they had has proved to be artificial, and easily quenched by the prevailing death and deadness around them.

It is at such a time as this that the Message of the Apostle Paul to the Romans comes with peculiar power to the children of God. He says that for all who RECEIVE the FREE GIFT of righteousness through Jesus Christ, there is a "REIGN OF LIFE" which can be established in them "far more" than the "Reign of Death."

Let us take these words in, and get a good hold of the fact declared by them until it grips us, and enables us to triumph over the awful reign of death which is around every one of us to-day.

That the "Reign of Life" is to abound in us far more than the *reign of death* within and without, is in truth the primary message of Romans v., vi. and viii., but we have been so occupied with the way of victory over *sin*, so blessedly set forth in these chapters, that the parallel fact of LIFE triumphing over DEATH—the wages of *sin*—has not so clearly been apprehended. But the Apostle not only sets *sin* and righteousness one against the other in strong

contrast, but "death" and "life," e.g., "as *sin* has reign in death, so grace might reign . . . unto LIFE. . . (Rom. v. 20, 21, Conybeare). Grace abounding to us in the *dominion of death* within us, which is the prime result of *sin*."

Moreover, we have thought mainly of victory over in its varied manifestations in life and character, but *of victory over sin in its manifestation, or result, of death*. We have also applied the word "death" mainly to the death of the body, when the spirit leaves its tenement of clay and passes to the other world, and not of death as being the inner condition of the whole man in so far as the life of Christ has not penetrated and quickened him.

Yet the Apostle in these chapters says little about "sin" in its ordinary manifestations, but much about *sin* in result of DEATH. Sin reigning in death; bringing about in a man an inward condition of death; and a *dominion* of death whereby the whole inner being is affected and brought under its power. There is deadness of the conscience, the sensibilities, and the affections, in relation to God. And even in believers in Christ, apathy, coldness, feebleness of will, slowness of mind, in brief "death reigning" over much of the inner man which he should be ALIVE unto God; keenly, sensitively, acutely ALIVE to all the things of God; and obedient "dead" to all that is not of Him. Then there is the reign of death in the mortal body hindering in many full service for God, or else preventing the full expression of the life of the Spirit—and the Life of Jesus MANIFESTED in mortal flesh (2 Cor. iv. 10-12).

But how are we to get hold of this *experimental* Rom. vi. makes it quite clear. In Rom. v. 12 to 21 the Apostle has set forth in the abstract God's dealing with human race. He shows how "death spread" to all through *sin* and the Fall of the First Adam; and how LIFE, to meet all the effects of that death, is given with free gift of righteousness to every member of the fallen race who will receive that free gift, through one Man—Last Adam, the Lord Jesus Christ.

Then Paul turns from the "abstract" to the particular from the death condition of the sinner to the way in which the Last Adam obtained that free gift of righteousness and life for the fallen race. He turns to "His death" the death of the Son of God at Calvary.

The sinner, dead in *sin*, with *sin* and death reigning in him, and over him, is shown his *sin* and death swallowed

up in the death of Christ, who was "made sin" on his behalf, and who drank the cup of the sinner's death to its dregs. They over whom "death reigns" are baptized into His death, so that they might not only become "dead to sin," but share with their Substitute His LIFE out of death, and henceforth ALIVE unto God, live in Him in that sphere where "Death hath no dominion over Him" (Rom. vi. 9), and "no dominion" over those who are "alive from the dead" with Him (Rom. vi. 13).

Righteousness is now to "reign" instead of sin; and "LIFE" is to reign instead of death. Life is to be triumphant over death, and righteousness over sin. All this the Apostle reasons and explains in striking parallels, and vivid illustrations, right on from Rom. v. 12 to the end of Rom. vii., until he reaches the climax in Rom. viii., when he rings out the triumphant words, "The law of the Spirit of Life in Christ Jesus has made me free from the law of sin and death" (Rom. viii. 2). It was sin resulting in a reign of death he dealt with in Rom. v. It was sin and death dealt with in the death of Christ which he explains in Rom. vi. It was sin working in the man until he cried out that he was shut up in a "body of death," he depicted in Rom. vii. It is the LIFE of Christ triumphant over sin and death he unfolds in Rom. viii. Neither "sin" nor the wages of sin—death—are to dominate or reign over the believer, who "walks not according to the flesh, but according to the Spirit."

Now we reach the question: To what extent may we experience the Reign of Life in us? How far can "Life" be triumphant over the death that is within us? At least we may say to a far greater extent than the majority of believers experience it at present. For it cannot be denied that "Death" is reigning visibly and not "Life." "I am come" said the Lord Himself "that they might have LIFE and have it more abundantly." Then why is there not "abundant life" in God's people, in the midst of the Reign of Death in the world. Why is the LIFE in the Christian not conquering the death condition of the churches? Why are those who know their fellowship with Christ in death to sin, not reigning in LIFE? The reason simply is, that they may not have realized that just as they take victory over sin, they need to take victory over the death which is the effect of sin. Just as they had to know their need, and recognize sin as reigning over them, before they could lay hold of their deliverance in Christ, so they need to recognize the fact that death is reigning within and over them, to lay hold of the LIFE which will enable them to be triumphant over death, as the inward man is renewed day by day. (2 Cor. iv. 16).

How this works in experience Rom. viii. makes very clear. It is only as the believer walks according to the Spirit that the REIGN OF LIFE is manifested. "The minding of the flesh" at once brings him again under the reign of death as well as sin, but so long as he "minds the spirit" he has LIFE and peace. Then it is also made clear that the dying condition of the body is not altered or changed. "If Christ be in you, though your body be dead, because of sin [to which its nature tends], yet your spirit IS LIFE because of righteousness" (Rom. viii. 10. Conybeare). In reference to the word life in this passage, Conybeare says that the Greek word thus translated in Paul's writings is scarcely adequately represented by the English word "life," for it generally means more than this, viz., "LIFE TRIUMPHANT OVER DEATH." Therefore we may fairly read Rom. viii. 10, for practical purposes, "Though our bodies be in a state of death and subject to death, because of the

death reigning over all men though universal sin, yet because Christ is in us, in our spirit is the LIFE which in Him was triumphant over death, and can be hourly triumphant over death in us because of righteousness."

Christ Himself is our Life (Col. iii. 3) and the kind of LIFE which He brings into us is strikingly brought out in the Gospel of John in the difference between two Greek words which are both translated "life" in the English version. One is the word in the Greek, "zoe," which means a higher form of life as compared with "psuche"—the ordinary "life" or "breath" which every man has on being born into this world. "Zoe" is the word used always in reference to "eternal" and everlasting life, and "psuche" wherever the natural life is spoken of. John xii. 25 is one of the best examples of the contrast between the two. "He that hateth his life (psuche) in this world, shall keep it unto LIFE (zoe) eternal." "Zoe," too, is the word in Rom. v. 17, and Rom. vi. 4. This "newness of life" belongs to those baptised into death at Calvary! Young gives the meaning of "zoe" as "motion," "activity"—the very opposite to sluggishness and dullness. The Living Christ communicates to us a life that is LIFE indeed, His own life, full of active conquering power; an "indissoluble life" (Heb. vii. 25, Schofield, margin) which cannot be affected by anything on earth—a LIFE which is triumphant over death.

This will all be preparation for Translation. The over-coming believers must complete their cycle of victory. In various degrees many have learnt how to be victorious in Christ over sin, Satan and the world. Now let them, relying upon the Spirit of God, take hold of the Message of Life, and believe that the REIGN OF LIFE can be established and triumphant over the reign of death within and around them. To what extent they will become conscious of this it is not possible to say. Dire necessity which casts a believer upon God in a desperate faith, often draws out from a passage of Scripture depths of power unsuspected by others who are not in such a condition of need. Let us each draw water from this well of salvation as God may enable us, in preparation for that hour when "mortality will be swallowed up of life" (2 Cor. v. 4), "and when this corruptible shall put on incorruption, and this mortal shall put on immortality, then will come to pass the saying that has been written 'Death was swallowed up in victory.'" (1 Cor. xv. 54.)

"The Will of the Lord be done."

"No!" to the will of the devil,
 "Yes!" to the will of the Lord,
 So, Lord Thy purpose shall triumph
 Through Thine omnipotent Word.
 With Thine authority clothe me,
 Now, as I stand in Thy will,
 With Thine own Spirit empower me
 All Thine own plan to fulfil.
 "No!" to the will of the devil,
 "Yes!" to the will of the Lord,
 This be my attitude always
 Saviour, protection afford,
 Lest, as I move at Thy bidding,
 Satan should close up the way,
 Stand with me, Blessed Lord Jesus,
 As I Thy precepts obey.
 "No!" to the will of the devil,
 "Yes!" to the will of the Lord,
 Over the mountains so rugged
 Over the seas at Thy Word.
 Naught shall deter or molest me,
 If, Blessed Lord, Thou wilt be
 Saviour, Defender, and Keeper,
 As I go onward with Thee.

M.E.B. China.

Jan. 10.12.13

Progn. Cost of

The Cost of Prayer.

Rev. Gordon Watt, M.A.*

LET us read Dan. x. 2, 12, 13. This was the climax of Daniel's prayer-life. For three weeks he had waited for an answer. Then it came in wonderful fulness (x. 14). Of the vision and its interpretation I do not speak. I wish to emphasise this fact, that the prophet received the answer to his prayer, and it meant victory for God, and defeat for Satan.

How can we get a similar answer? It is no easy thing to pray, and pray through to such a plane of victory. How did Daniel reach this point? Everything in the book has been leading up to it.

In his life there are three outstanding features, showing the secret of his victory.

1. *There was no compromise with self* (1 : 8). Rigid discipline, closest adherence to what was right marked his attitude. He "purposed in his heart that he would not" was the keynote of his life. It was said of old George Fox, the Quaker, by the soldiers who guarded him in the castle of Scarborough, that "he was as stiff as a tree, and pure as a bell, we could never bow him." The same was true of Daniel in early, as well as in late years.

2. *He had no unworthy relations with King or State* (2 : 28 ; 5 : 17). With Daniel there was no fear of royal power, and no desire for the world's rewards. Self interest was forgotten in the freedom and independence which had come to him through his knowledge of God.

3. *He was not guilty of unfaithfulness to God* (6 : 4, 10). Along these three lines can we calculate the cost of prayer, and of receiving answers to prayer.

I.—There can be no slackness in regard to our own lives.

How easy it is to make loopholes of excuses! How natural to resort to self-vindication! The cost of being men and women of prayer is, in the first instance, shown by honest dealing with what we know to be really our own weaknesses and sins.

Introspection is not a healthy exercise if it stops at that. Satan, no doubt, wishes us to become engaged with personal failings, and to have our minds always centred upon them. Then he can depress and slay us. Introspection is only healthy and of value when it leads us to the point to which God is concerned to bring us. What is that?

Four things we require to have experience of if we are not to become slack, and fail to pay the cost of prayer.

(a). *We must walk in the light* (1 John 1 : 7). That means everything is to be tested by the presence of God, every motive in work, every action contemplated, every revealed and recognised failure and sin.

The answer to prayer is to *cost that*. Victory in the prayer life is won through the light. "If I regard iniquity in my heart," wrote the Psalmist, "the Lord will not hear me" (66 : 18). The Hebrew for "regard" means to have compassion or respect for. To act towards personal sin in that spirit, to be merciful to it, to make excuses for it, not to hate and resist it but to yield to it, is for the time being to make sin supreme, and to deny the authority of the Lord, and thus, of necessity to block His way to answer our cry.

Those who have ever done anything for God have had a real experience of the light, and have never shrunk from the revelation of the light.

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Isaiah with his self-condemnation, Jeremiah with his self-distrust, Ezekiel in self-abasement, Daniel with his strength gone, Peter in self-confession, Paul with his sin before him, Fletcher, Whitfield, Brainerd, Muller, with their experience of Calvary as the place of death, and yet a rich life, these were men who paid the price for prayer and power; and God withheld nothing from them.

How little we know of the light! How much we need to know of it, if God would make us victors in the conflict through prayer, and give us crowns at last to lay at the blessed, pierced feet of His Son!

(b). *We must have the blood applied* (1 John 1 : 7). Thank God, we can have that each moment, but only as we are true to the light.

(c). *We must know, and take, and keep the overcoming position* (Rom. 6 : 6). "Why is there so little progress in teaching and experience in our conventions?" was recently asked at a gathering of preachers of the Gospel. Conferences and Conventions seem to be places where the same old story of failure is constantly told, and little advance recorded. I asked a farmer in Scotland why it was that the trees on the road, leading to his house, did not seem to be flourishing, and he replied, "Ay, they're livin' but n growin'." That is one of the apparent weaknesses of present day Conventions for the deepening of spiritual life. No progress in teaching, no growth in experience! Why is it so?

Perhaps it is because we are not taught, and do not understand, our POSITION in relation to sin, that we have, as believers, DIED WITH CHRIST. Our work, therefore, is not to be constantly looking at sins and failures, but from the position to bring into action the power which overcomes the world and Satan. To keep the position we have in CHRIST is to grow in the experience of His grace, and advance from stage to stage in the life of victory.

(d). *We must be intensely and consistently practical* (Col. 3 : 5). Sometimes we are exhorted to yield to CHRIST, and to trust Him with the assurance that He will do the rest, as if the only act on our part, in the conflict of life, were one of passive faith. But, the Lord JESUS CHRIST will not do what He means us to do. Our work, as His disciples, begins when we have reached the point of yielding.

His death has won the victory: it is ours to make actual. The supply of His grace is abundant: we must appropriate it. The work of the Cross is finished: our aim is to put it into practice. We must use our intelligence, our common sense, with every GOD-provided means, in order to make real what He has made possible. For this reason the Epistles abound with the most practical exhortations regarding our share in making life victorious.

Along these lines we shall find prayer answered. No without cost can the gifts of GOD become ours, but the way of the Cross, by which He leads us into the wondrous experience of His power, is the way of triumph and blessing and satisfaction. Prayer-warfare calls for such a life as that.

II.—There ought to be no fear of all that may be against us.

What was against Daniel? The Magicians, the King and his enemies. These represented the powers of evil, the allurements of the world, as well as the common foe

of jealousy and personal animosity. Yet, *he prayed through to victory*; and, the reason why he stood triumphantly against them was that GOD was bigger to him than all of them.

We cannot be unconscious of the lions in the path of the Christian warrior to-day. There are Satanic powers arrayed against him, worldly enticements for ever assailing him, difficulties, created by others, confronting him, and before these he might well quail and fail in the persistence of prayer, were it not that he has with him One whose name is El Shaddai, the All-Sufficient.

M'Cheyne of Dundee used to say "for every look at Satan, take ten looks at CHRIST." Yes, CHRIST is living! CHRIST is reigning! CHRIST is mighty! CHRIST is Victor! Let us look, and keep looking, unto Him.

We need not fear Satan, for we are in CHRIST, and Satan is under our feet (Rom. 16:20). We need not be tripped up by the world, because it is already conquered (John 16:33). We need not be weakened in the prayer-spirit by friends or foes, for the Lord has said that "no weapon formed against thee shall prosper" (Is. 54:17).

To pray through to the place of a full answer, to do a work for GOD in *prayer* means to stand against all such opposing factors, deliberately and persistently. *Prayer costs that*. We must face these things: but to stand is to take up the attitude of victory. Thus to stand is to be at the Cross, in union with the reigning Son of GOD, in partnership with the Holy Spirit.

It is to have *no fear of Satanic forces*, no compromise with worldly aims, no wrong relationships with others. Joined to CHRIST, it is to have power to respond to each divine claim in the prayer-life, and resist each assertion of the evil one.

III.—There must be no disloyalty to God.

All that his enemies could bring against Daniel was his faithfulness to GOD, interpreted by men as disobedience to the King's command. Happy the man against whom the only charge which can be brought is that of being what the world calls "religious"!

If the worst it can say of a child of GOD is that he is true to Him, it is saying the best regarding him in the ear of the Lord of Glory.

What GOD, and the world, and all who are opposed to us, need is just that. To be faithful is not easy, because the fashion of the day is to be disloyal to the old truths, and men are so blinded by the devil that they do not see that

"Against" (Eph. vi, 12).

AGAINST the wiles of the devil. . .
AGAINST the principalities. . .
AGAINST the powers. . .
AGAINST the world-rulers. . . (R.V.)
AGAINST wicked spirits. . . (A.V. margin).

We have been greatly struck lately in noticing the word "Against" repeated six times in two verses in the sixth of Ephesians—five times in connection with the unseen forces of evil, and only once in connection with "flesh and blood," and this to say "Not Against Flesh and Blood." Tersely and clearly the true attitude of the spiritual believer—the one who knows his position in "heavenly places in Christ" (Eph. ii, 6)—is defined in the words we quote. The soulish Christian may have to deal with "men of soul" (1 Cor. ii, 14), as also with "flesh and blood," but the spiritual man must see that his attitude mainly concerns the spiritual realm in which he walks and dwells.

"Not Against" flesh and blood! Ah, no! The Lord's servants must not strive, but be gentle unto all men. The battle is *Against* the unseen forces of Satan, organized in an hierarchy of power to destroy the redeemed. (1) Principalities, (2) Powers, (3) World-rulers, (4) Wicked Spirits—all combined with systematic and fiendish cleverness to overthrow the children of God. But let the redeemed not be ignorant of their devices. Let the one joined to the Risen Lord look the

disloyalty to the truth is leading men to be untrue to GOD.

We have to choose to be loyal in the face of friends, in spite of foes, and in that choice we meet the Cross, but touch as well the Risen, Living CHRIST, and find ourselves in the place of victory. It costs to be loyal to-day, but in paying the price the man of prayer is made. *The prayer, which makes victory possible for God, is born amid such stress and strain*. And there is a greater break-through of Divine forces because of what it has cost than anyone can ever be aware of.

Daniel did not know, as he prayed, how much his loyalty and persistence meant for GOD, but the day came when the angelic messenger took him into the Divine secrets, and he realised then the value of soul-travail in prayer: GOD's great need is that we should hold on, until opposing forces are beaten back, and the way becomes clear for the fulfilment of His purposes. Such holding on in prayer prevents Satan closing doors, and gives GOD the opportunity to work.

The Lord JESUS waits to see whether His Word is to be held fast by us, and His exhortations to prayer are to be heeded (Acts 2:42 and 1:14); whether His truth is to prevail against the false teaching inspired by His enemy, and His work of evangelising the world is to proceed; whether His children are to fight and prevail, His Name to be honoured, and His return made possible.

He is counting on YOU, depending on YOU. He has the power for work and conflict, for success and victory, but YOU are the channel. Will YOU fail Him?

Are YOU ready to face the cost of prayer, and pay the price for such an answer as Daniel received? In 1918 the word went forth from Washington, "The President's message is ready—clear the wires." Everywhere the wire was cleared, and in two hours his message was flashed round the world. The message of God is ready, the old message of a full and glorious salvation, but are the wires clear? Are our lives open and uninterrupted channels? Are we willing for His will, in whatever form it may come to us for obedience and fulfilment? The cost of being what Daniel was is sure to be considerable; for it means *giving oneself* for the answer to prayer, but the result will be great for GOD and for the Church, in the defeat of the powers of darkness, in the liberation of the captives of sin, and in the carrying out of holy and life-giving purposes for the world.

enemy in the face, and "From henceforth be made powerful in the Lord," to "stand *Against*" the foe. Not to fight, so much as to "Stand." Stand "in the Lord," and in the "strength of His might," saying—"I am *Against*" This is one aspect of the word of testimony (Rev. xii, 11), the declaration of our position toward the Adversary and his forces. It resolves itself into the volition of the man, "made powerful in the Lord." Let every believer declare his position! "I stand *in Christ Against Satan, and For Christ*."

We never flinch! But even though our outward man be wasting away

Yet our inward man is being renewed day by day.
For this our affliction, a light and momentary burden
Is working out for us an eternal weight of Glory
Transcending all measure and meed.

We fix our gaze, not on things seen,
but on the things unseen.

Ah yes, we know that if this mere tent,
our habitation on Earth, be taken down
A solid building, reared by God, *we have still*,
A habitation no hands fashioned ever,
A Home Eternal in the Heavens.

(2 Cor. iv. 16 to 5:1-3. A.S. Way.)

Does God Act by Faith?*

"Have the Faith of God. . . ." (see *Mark xi, 22 margin and Gal. ii, 20*).

IS faith an element of the divine character? When the Lord Jesus says to us, "*Have the faith of God,*" does He imply that faith is the secret of His omnipotence and the principle of His wonder-working might?

There is a very remarkable passage in the fourth chapter of Romans which throws much light upon this singular, and, perhaps to some, startling question. It is said there that Abraham was like Him whom he believed, "*even God, who quickeneth the dead, and calleth those things which be not as though they were.*" This was just what Abraham did. He believed God, and he called the things that were not as though they were, even calling himself a new name significant of the great promise of God, and acting as if His promise were indeed already fulfilled. But in doing so, he only imitated the Great Promiser. He acted "*like Him whom he believed,*" who does the very same things respecting His Word.

First, He gave His promise in the past tense, as if already accomplished. "I have made thee a father of many nations." This was long before even the first child of the race was born; but God acted by faith regarding His own promise, and treated it as an accomplished fact.

Secondly, He gave Abraham the corresponding name, and treated him according to the promise given. He treated him as a father, and called him Abraham, "the father of a multitude." And He ever after spoke of his seed as if it were already born and fulfilling its heroic destiny.

Faith Anticipates.

So, again, we find Him dealing with His people in anticipation of their future, and acting as if it were already present. So, long before he sat upon a throne, He recognized David as His king and taught him to count himself as really Israel's shepherd, as he was afterwards. So, speaking of His wondrous love and providence, David says, "How precious also are Thy thoughts unto me." "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." That is, as the architect draws the plan of his building in advance, and sees it all as if it were already fashioned in detail, even selling it and speculating in it as an actual reality when it is only a set of lines on paper, so God draws His great plans, and then counts them as real in the future as when they are in the distant past, knowing that His counsel shall stand and that He will do all His pleasure. He has faith in His own purpose, in His own promise, and acts as if it were wholly fulfilled. It was on this principle that He saved even under the old Dispensation and acted as if the atonement were already accomplished. It is on this principle that He speaks of "the Lamb slain from the foundation of the world." It is on this principle that Isaiah speaks in the past tense of the suffering Messiah seven hundred years before the crucifixion. "He hath borne our griefs and carried our sorrows, He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."

Faith Works by Love.

It is on this principle that God deals so tenderly with many a godless and reckless man. He sees him as he shall

*Rev. A.B. Simpson. *The Alliance Weekly*, New York.

be at length, a humble, happy, loving child, at His feet in love and gratitude, and He deals with him accordingly, on the principle of faith. A man, wondrously converted from great wickedness, once asked the writer how it was that God so signally answered many of his prayers before he was a Christian at all. The answer was, "Why He knew you were going to be His dear child, and He was dealing with you as if the future were present."

There is something unspeakably touching in the tender confidence which God expresses towards even His unworthy children. He seems to be determined to trust them whether they deserve it or not, to refuse to doubt them, to be unable to think evil of them willingly. He said, "Surely they are My people, children that will not lie." So He was their Saviour. "In all their affliction He was afflicted. . . . in His love and in His pity He redeemed them."

He insisted on trusting them. And this is the wondrous principle on which God is dealing with us now. He is not waiting to see what we will do, but He is taking us on trust, becoming Himself responsible for us, and speaking of us, loving us, dealing with us as if we were already in heaven, as pure as His own glorious image, and as glorious as His glorified Son.

Does He not speak of us as already "risen with Christ, and seated with Christ in heavenly places"? Does He not even say, "As He is, so are we also in this world"? and "The glory which Thou gavest me I have given them; that they may be one, even as we are"? Does He not treat us as princes, kings and priests, and bid us take by faith the place which as yet is but a promise? Shall we not meet His faith for us by greater faith in Him? Shall we not take for ourselves in faith the glorious place His faith would give us? Shall we not be more like Him whom we believe, "even God, who quickeneth the dead and calleth those things which be not as though they were"?

NOTE.—In a treatise on "*Divine Union*" in the "*Higher Forms of Religious Experience*," by Dr. T. C. Upham—a book now out of print—the Writer gives some further light upon the theme touched upon by Dr. Simpson. He shows that man was "originally created with faith in God as a part of his nature." And "faith thus given was the first principle of union." Therefore in the "restoration of man to God through Christ" we are the children of God by faith.

To "understand the nature of the life of faith it is necessary to distinguish it . . . from the life of desire." In Christians generally there is a "great disproportion" between "their desires and their faith." The "life of desire has its centre in the creature. The life of faith has its centre in God. The life of desire has its origin in the wants of man's fallen condition. It is the expression of those wants. The life of faith has its origin in the fulness of God . . ."

" . . . Man should believe in God as God believes in Himself. There are passages in Scripture which indicate God's faith in Himself. God said unto Moses I AM THAT I AM . . . It was enough for Moses to announce that the I AM—the Divine Existence—had sent him . . . Paul writes in Romans iii. 3, 'shall their unbelief make the faith of God without effect?' God, in the exercise of faith, calls 'the things that are not as though they were.' In Heb. xi. the writer, giving the genealogy of faith, begins with God Himself . . . as furnishing in the act of creation the most striking illustration of the definition of faith he had just given. . . ."

"Man's faith, when it is in a state of perfect restoration, rests upon God's faith . . . God lives by having faith in Himself, and man lives by having faith in God." "When the human soul is linked to God by faith, it is difficult to place a limit to its power, because it operates by moving the Divine arm. . . . The "divine faith is eternal; it is part of the Divine existence . . . and when the divine and human faith are brought into perfect harmony, the Divine character of the one is communicated to the other." Therefore said the Lord Jesus to His disciples, "*Have the faith of God.*"

How to Keep the Unity of the Spirit.*

A Message to All Believers.

TO each believer who would fully yield himself to the leading of the Spirit, as well as to the Church as a whole, in its longings for the experience in power of all that the indwelling of the Spirit implies, the *unity of the Spirit* is a truth fraught with rich spiritual blessing. In previous writings I have more than once made use of the expression of Pastor Stockmayer: "Have a deep reverence for the work of the Holy Spirit within thee." That injunction needs as its complement a second one: Have a deep reverence for the work of the Holy Spirit in *thy brother*. This is no easy thing: even Christians, in other respects advanced, often fail here. The cause is not difficult to discover. In our books on education we are taught that the faculty of Discrimination, *the observing of differences*, is one of the earliest to be developed in children. The power of combination, *or the observing of harmony that exists amid apparent diversity*, is a higher one, and comes later. As the power of Classification, in its highest action, it is only found in true genius. The lesson finds most striking exemplification in the Christian life and Church. It needs *little grace to know where we differ* from other Christians or churches, to contend for our views, or to judge their errors in doctrine or conduct. But *this indeed is grace*—where amid conduct that tries or grieves us, or teaching that appears to us unscriptural or hurtful, we always give the unity of the Spirit the first place, and have faith in the power of love to *maintain the living union amid outward separation*.

KEEP THE UNITY OF THE SPIRIT: such is God's command to every believer. It is the New Commandment, to love one another, in a new shape, tracing the love to the Spirit in which it has its life. If you would obey the command, note carefully that it is the UNITY of the SPIRIT. There is a unity of creed or custom, of church or choice, in which the bond is more of the flesh than of the Spirit. Would you keep the unity of the Spirit, remember the following things.

Seek to know *that* in thyself in which the unity is to find its power of attachment and of victory. There is much in thee that is of self and of the flesh, and that can take part in a unity that is of this earth, but that will greatly hinder the unity of the Spirit.

Confess that it is in no power or love of thine own that thou canst love; all that is of thyself is selfish, and reaches not to the true unity of the Spirit. Be very humble in the thought that it is only what is of God in thee that can ever unite with what appears displeasing to thyself. Be very joyful in the thought that there is indeed that in thee which can conquer self, and love even what seems unloving.

Study also to know and *prize highly that in thy brother* with which thou art to be united. As in thyself, so there is in him but a little beginning, a hidden seed of the Divine life, surrounded by much that is yet carnal, and often is very trying and displeasing. It needs a heart very humble in the knowledge of how unworthy thou thyself art, and very loving in the readiness to excuse thy brother—for so did Jesus in the last night: "the spirit indeed is willing, but the flesh is weak"—to look persistently at what there is in the brother of the image and Spirit of the Father.

Estimate him not by what he is in himself, but by what he is in Christ, and as thou feelest how the same life and

*From "The Spirit of Christ," by Dr. Andrew Murray, new edition, just published (see Literary page of this issue).

Spirit, which thou owest to free grace, is in him too, the unity of the Spirit will triumph over the difference and dislike of the flesh. The Spirit in thee, acknowledging and meeting the spirit in thy brother, will bind thee in the unity of a life that is from above.

Keep this unity of the Spirit in the *active exercise of fellowship*. The bond between the members of my body is most living and real, maintained by the circulation of the blood and the life it carries. "In one Spirit we were all baptised into one body."

Cultivate intercourse not only with those who are of one way of thinking and worshipping with thyself, lest the unity be more in the flesh than the Spirit.

Study in all thy thoughts and judgments of other believers to exercise the love that thinketh no evil.

Never say an unkind word of a child of God, as little as of others.

Love every believer, not for the sake of what in him is in sympathy with thee or pleasing to thee, but for the sake of the Spirit of the Father which there is in him.

Give thyself expressly and of *set purpose* to love and labour for God's children within thy reach, who through ignorance or feebleness, or waywardness, know not that they have the Spirit, or are grieving Him. The work of the Spirit is to *build up an habitation for God*: yield thyself to the Spirit in thee to do the work.

Recognise thy *dependence* upon the fellowship of the Spirit in thy brother, and his dependence upon thee, and seek thy growth and his in the unity of love.

Take thy part in the united intercession that rises up to God for the unity of His Church. Take up and continue the intercession of the Great High Priest for all who believe, "that they may be one." The Church is *one in the life of Christ and the love of the Spirit*. It is, alas! not one in the manifested unity of the Spirit. Hence the need of the command: Keep the unity.

Plead with God for the mighty workings of His Spirit in all lands and churches and circles of believers. When the tide is low, each little pool along the shore with its inhabitants is separated from the other by a rocky barrier. As the tide rises, the barriers are flooded over, and all meet in one great ocean. So it will be with the Church of Christ. As the Spirit of God comes, according to the promise, as floods upon the dry ground, each will know the power in himself and in others, and self disappear as the Spirit is known and honoured.

"Go and tell him."

"If thy brother trespass against thee, go and tell him of his fault between thee and him alone. . . ."—Matt. xviii. 15.

"I don't want to say anything to him about it."

"Go and tell him."

"I don't want to speak to him."

"Go and tell him."

"I don't want anything to do with him."

"Go and tell him."

"I have made up my mind to say nothing about it."

"Go and tell him."

"I think I shall let the whole matter drop."

"Go and tell him."

"Well, I shall not do anything about it."

"Go and tell him."

"Why call ye Me Lord, Lord, and do not the things that I say?"

From *The Pathway to Power*—the early issue of the present
"Life of Faith."

Present-day "Doctrines of Demons."

Some Light upon the Origin of Christian Science.*

"The appearing of that lawless one shall be in the strength of Satan's working, with all the might and signs and wonders of falsehood, and all the delusions of unrighteousness, for those who are in the way of perdition; because they received not the love of the truth whereby they might be saved . . ."—2 Thess. ii. 9, 10. (Conybeare & Howson's translation.)

"REGARD Bolshevism," said a servant of God recently, "as a *malign* form of demonism, and Christian Science as a *benign* form. Both will be used by Satan to prepare the way for the manifestation and the widespread acceptance of the Antichrist." These words are very striking in the light of the way in which Christian Science, Spiritism, and such-like cults, are spreading, at the very time of the rapid fulfilment of prophecy in all other directions.

The strange thing is that the Christian Church does not seem able to deal with these terribly spreading delusions, except by occasional books or booklets, which principally circulate among those who are already under Christian teaching, saving them from going astray; but as for any aggressive action striking at the root of these varied delusions, there appears to have been little done, in spite of the existence of very powerful weapons for such action.

The reason is, that the demoniacal origin of these cults, although admitted, is overlooked, and the "teachings of demons" through them are treated as if they were but *the fruit of perverted minds*, instead of being the flimsy empty vapourings of the teaching spirits, spread by demon influence in the air, and *upon the minds* of those who, at some time or other, "received not the love of the truth" as it is in Christ, whereby they "might be saved."

The story of the origin of Christian Science, and the history of the poor deceived woman, who was Satan's tool in launching this "delusion" as the "benign" form of his workings at the Time of the End, is such a revelation of the truth of these words, that it is a marvel that as a weapon for the deliverance of those under its deception, more use has not been made of it.

Let us briefly summarize the salient features of Mrs. Mary Baker Eddy's history, and see how the workings of deceiving spirits can be plainly discerned from the beginning to the end, and how, in the light of the Lord's words, "By their fruits ye shall know them," Christian Science stands proved "verily guilty" of having no trace of "Christian" or true "Science" in it at all, although it has a measure of truth in it in its use of the laws of the mind. That there are "healings" under its teachings cannot be denied, but since Satan has power to produce disease, he has power to heal when it suits his purpose. Healing is to-day no proof of a doctrine being the truth of God.

Mrs. Eddy was born in July, 1821, in the United States of America, of a family who were Congregationalists by denomination. The father was a farmer, with an "iron jaw," a passionate temper, and a "deep perversity of mind." He carried his "religion" to extremes, as well as his politics. It is said that in a passion he struck a tame crow dead "for hopping about on the Sabbath."

Mary Baker was the sixth child. All the children had the characteristics of their father in temper and headstrong self-assertion, but were trained to obedience, excepting

* All the facts given in this article are gleaned from "The Life of Mary Baker G. Eddy and the History of Christian Science," by Georgine Milmine. Hodder & Stoughton, 1909. A most valuable book of 495 pages, which may be obtained for perusal on application to local Free Libraries.

Mary, who was from babyhood subject to attacks *supposedly hysterical and convulsive*, and therefore exempt by her condition from all discipline. For the same reason she could only be at school for very brief periods of time, but eventually school had to be given up entirely, and at home she was under no restraint at all.

The picture of this home is most pathetic. The one terror of all was that "Mary would die" in one of her attacks. The consequence was that her state overshadowed the whole family. Sunday was the worst day, for then she always had one of her bad attacks, and the tension was terrible. Finally it became the chief anxiety of the whole family how to avoid these attacks, for the outbursts meant that all the affairs in the farm and in the home had to cease until they were over.

What a picture, too, of the upbringing of a child with such an inherited character. Every one in the home worked hard, but she did nothing; whilst the other sisters had plain dresses, she was dressed daintily. Her one argument, to meet everything and get her own way, was—an "*hysterical*" attack. "At times the attacks resembled convulsions," she would "fall headlong on the floor, writhing and screaming in apparent agony," or she would drop "as if lifeless, and lie limp and motionless until restored." At other times "she became rigid like a cataleptic, and continued in a state of suspended animation."

After years of terror-stricken subservience to this horrible shadow upon the home, her father came to have doubts about the attacks, and once said, "The Bible says Mary Magdalene had seven devils, but our Mary has got ten." Undoubtedly the symptoms of these attacks find a striking counterpart in some of the cases of demon-possession described in the Gospels, and such a condition *from infancy* cannot be ignored in seeking for the origin of the deluded teachings this poor woman has given forth to the world.

Another significant fact in Mary Baker's life was the dangerous introduction of mesmerism to her tortured system. A doctor who attended her in these early years experimented on her and found that he could thus control her. In the light of what we now know about the workings of evil spirits, we can see how this developed in her a facility of *obedience* to demoniacal controlling power, and explains why, after she was 22 and had married and become a widow, and had returned to her old home, she manifested "clairvoyant powers," when she would fall into apparent unconsciousness, and describe "scenes and events" while in a trance condition. Later on she became a "medium"; heard rappings at night, saw "spirits of the departed," and received messages in writing from the dead. Spirit seances were held in her father's house.

The significance of these facts can scarcely be over emphasised, since they lay at the root of all the further developments in Mary Glover's life, for it is a terrible fact in connection with spiritism that, *once the spirits have obtained a hold of persons strong enough to use them as "mediums,"* there is no possibility of eliminating these spirits from the nervous system except by the most drastic breaking away by the victim from all things connected

with spiritism, and the most whole-hearted appeal to the Lord Jesus Christ for salvation through His Atoning Blood.

Apart from a real and Divine deliverance, the "manifestations" may in after years cease, but the spirits remain in hidden possession of their victim, ready to break out in new ways and to torture the deluded soul with agonies indescribable, as they did, as we shall see later on, in this instance, for alas there is no trace in the whole story of Mrs. Eddy's life that she ever had any real glimpse of the gospel of the Cross, or that she ever heard it preached in the power of the Holy Spirit.

In 1853, Mary Glover married a Dr. Patterson, who, as a surgeon in the Army, was taken captive in the Civil War, and sent to prison. Once more Mary Baker Glover Patterson returned to her friends, still a confirmed invalid. It was then—at about the age of forty—that she heard of Dr. Quimby, a mental healer, and visited him, to such purpose, that she thoroughly soaked into her mind his teaching. "For the first time in her life," it is said, "she felt an absorbing interest," for "up to this time, her masterful will and great force of personality" had served no good end.

But again we come across a most significant fact, bearing upon the origin of "Christian Science." Quimby had been a *professional mesmerist*, and obtained his idea of mental healing from a boy who diagnosed and treated sicknesses *while under mesmeric power*. Watching this boy, Dr. Quimby came to certain conclusions, and then gave up mesmerism and set to work out the ideas he had got hold of, *i.e.*, the possibility of "healing" only by the "power of mind." From time to time after this Quimby wrote ten volumes of manuscript on the subject, and allowed his patients free access to them. He usually called his discovery the Science of Health. Once or twice he described it as Christian Science. The method was simplicity itself. The medical profession harped on the idea of sickness. Quimby harped on the idea of health. The Doctor told the patient that disease was inevitable. Quimby told him that disease was an error and that health was the true state.

Mrs. Patterson apparently became quite well after three weeks of Quimby's treatment, and then she continually visited his medical rooms, questioning, and reading the manuscripts, and watching his treatment of cases. In 1866 he died, and Mrs. Patterson publicly appeared for several years afterwards as a teacher of the Quimby System.

Nine years after his death Mrs. Patterson published her book, "Science and Health," mentioning the man to whom she owed so much, only incidentally. Thousands of Quimby's followers in the States declare that Mrs. Patterson left Dr. Quimby's room with manuscripts which afterwards formed the basis of her book. This book has passed through no less than 440 editions. Loyal students are expected to buy each new edition. After the 1891 edition was out the Christian Scientist who still regulated his life by the 1886 edition was living spiritually in the dark ages.

Passing over the story of the development and spread of Christian Science let us see what kind of "fruit" her own teaching brought forth in the life of the Founder. If the picture of her childhood's home, overshadowed by her convulsions, is pathetic, the later pictures of her life are even more pitiful. The demons in possession of her nervous system were not to be exorcised by the theories which they themselves had inculcated. In 1882 Mrs. Eddy, as she was now, for she had again become a widow, and married once more, had a household of students

gathered around her to be taught "Christian" Science, but the atmosphere seems to have been far from "Christian"! She was obliged to find some cause for the existence of evil, since there was no "sin" and no "devil," so everything untoward in her life or environment was put down to "malicious mesmerism." The use of the word "malicious" shows how illogical "Christian Science" is, for it admitted the existence of evil in practice at the same time that its Founder was declaring the "unreality of disease, sin and death"! Denying the "existence" of disease, she was always "discovering in herself or her students symptoms of arsenical poisoning," and her "night illnesses" were "more frequent and violent than ever." Sometimes she would lie, as in girlhood's days, in a cataleptic state, or be found "sitting up in bed, with high colour, wringing her hands and uttering unintelligible phrases." The whole household would be roused and the students admitted to her room one by one for twenty minutes at a time, to sit by her bed "treating" her in silence, but apparently this did not avail to give her permanent relief. A private inner circle also met together daily to "treat" against the "malicious magnetism" supposed to be exercised against her by a former colleague. What a travesty of the word "Christian" is the following "line of treatment" directed by Mrs. Eddy against one she had once worked with in the spread of their cult. "Say to him," she said, "you are afflicted as you wish to afflict me. Your evil thought reacts upon you. You are bilious, you are consumptive, you have liver trouble, you have been poisoned, etc., . . ." All this done in perfect silence with the eyes closed.

In 1889 this poor victim of the powers of darkness, reached the age of 68. "Palsy affected her head and hands, and her fear of mesmerism amounted to a mania." She believed she was "watched and spied upon." Her mail, clothes, house, friends, and even inanimate objects, were, she thought, infected with mesmerism. Her later years were full of suffering, and she died in December, 1910.

How can "Christian Science" be said to be "Christian" after reading such a story as this? And how can any doubt its origin, and therefore its promulgation, by the Satanic powers of evil? The only way to arrest it is for the messengers of God to recognise plainly its Satanic origin, and to proclaim with intensifying power the message of the Cross whereby Satan and his hosts are rendered powerless, and also by the redeemed children of God much more clearly declaring their own faith in the "Blood of the Lamb"—for such declarations paralyses the activities of wicked spirits both in Spiritism and in "Christian" Science. For the deliverance of individual souls, it must be recognised that *the influence of all Satanic cults dulls the mind* (2 Cor. iv. 4), and renders it unable to discern truth. Reasoning and discussion are usually in vain. Two weapons alone are effective: (1) *Prayer* that the thralldom of the spirits of evil over the deceived one may be broken; and (2) the "*Word of Testimony*" to the "Blood of the Lamb" persistently and lovingly given, not as a "doctrine," but with personal testimony to its cleansing and delivering power. For in this Satanic deception, as in all others, it is necessary that we remember we have to do with the invisible enemies of Christ, the "spirits of evil in the heavens" (Ephes. vi. 12. *Conybeare*). The testimony to the "Blood of the Lamb" (Rev. xii. 11) is really made to the forces at the back of "flesh and blood," and their hold upon the mind will only be broken as the children of God remember thus and rely upon the Holy Spirit of God to bear witness to the victory Message of Calvary.

Rev. 13:8
Revelation, Spiritual

Spiritual Perils of To-day. The "Psychic Wave" in the Atmosphere.

THE outlook on the "Kosmos" is increasing rapidly in darkness. The conditions pictured in Rev. xiii. after the rising of the "Beast" (the Antichrist), are already becoming defined to the spiritual vision. "All that dwell on the earth" (v. 8) can already be seen as getting enmeshed in the "dragon" power, so that they will be found ready to worship the Beast when his parousia takes place. Then, as now, the followers of the Lamb of Calvary—those whose names are in the Lamb's Book of Life—will alone be found standing against the prevailing flood of Satanic power. Have the Lord's children ever thought of what the *atmosphere* will be like when that time comes? Verse 8 shows that it will be so surcharged with Satanic power as to make the Kosmos like one vast seance. Verse 13 gives a clue. "He maketh fire come down from heaven on the earth in the sight of men." This indicates an atmosphere surcharged with Satanic power. It is becoming like that now. There is a coming down of Satanic power which the followers of the Lamb will need to recognize, so as to frustrate the plans of the enemy. Hitherto we have been speaking of the way spirits of evil seek to fasten upon any ground they can obtain, so as to keep the believer in bondage, but a fresh line of their workings is just coming to light, in which like the "blast of the terrible ones" described by Isaiah, they rush upon God's children, enveloping them as it were, in a mist of darkness so that for a little while they seem to be unable to see the path. Nothing else but the intensifying of the seance atmosphere explains the rapid spread of Spiritism, and all Satanic cults, as well as the blasphemy of Modernism, and the open pit of Bolshevism evidenced by its rage and futile rebellion against the God of Heaven. Need the followers of the Lamb wonder that they feel stifled and almost paralyzed in such a condition of things, that all their circumstantial affairs are upset and their bodies attacked apparently without cause? In the light of verse 17, should they marvel at their business "going wrong," whilst the Dragon-followers prosper; and even life is sometimes taken away (v. 16) by "accidents" unforeseen? "Here is the patience and faith of the saints." Let them read Rev. xiii. and they will understand. It is "War with the Saints" declared by the Dragon through all who are under his power. What are the "saints" (Rev. xiii. 8) to do? *Surely to stand together and not to "war" one against the other!* But "war" they will, unless they have some understanding of the way the Dragon is working to break up the followers of Christ into units, or parties, so as to hinder the welding together of those who at heart are one in Christ, and against the foe.

The key to the situation lies in the word "*atmosphere*." We forget that the Dragon referred to in Rev. xii. and xiii. is the "prince of the power of the air" in Ephes. ii. 2. "All that dwell on the earth" worshipping the Dragon, could only have come about by very wide-spread influences reaching the multitudes. *Atmospheric conditions* had much to do with this. Have we not seen of recent years mass movements of many kinds, which can only be accounted for by atmospheric influences upon the people? How are

these influences produced? What are the elements upon which the Dragon powers work? Briefly put, they are the latent powers in the human soul, or *psuche*, being drawn out into such activity that through them the evil supernatural forces can work their will. For the atmospheric conditions of Rev. xiii. to be brought about, wherein the false prophet can produce "fire from heaven" and even give life to a brazen image, it needs that *soul-force*, or *psychic force*, impregnates the very air. Therefore the APPEAL TO THE PSYCHIC INSTEAD OF TO THE SPIRIT is deadly in its consequences, for every streamlet adds to the great psychic wave which, as an American writer recently pointed out, is at present *sweeping through the churches* as well as through the world at large.

Let us take a bird's eye view of this psychic wave, and get a glimpse of the way it is affecting all classes of people. There are different effects according to the ambitions or training of the men they touch, but the cause is the same. Take those who have studied, more or less, the teachings of science. The psychic wave reaches them, and they are caught by it, eventually becoming leaders in the great Apostasy from the faith of the Gospel. Take other groups of men, with true knowledge of the Gospel of Christ, but desirous of being "broad-minded" and keeping "abreast with the times,"—the "*psychic wave*" reaches them, and unwittingly they mingle the Gospel message with the "up-to-date teaching of psychology" and soon lose all true spiritual power. See another group of truly born-again souls, longing for "gifts" as in the Church of old. They are true to the fundamentals of the Gospel, but they too are caught when the "*psychic wave*" reaches them, for in ignorance they fulfil the conditions for the development of the latent psychic powers, and they also fall under the effect of the seance atmosphere of the times. Turn to another group of true members of the Body of Christ. The psychic wave may touch them under the guise of "prayer", unless they walk after the spirit, and fulfil the conditions of real access to God. If they are affected, they, too, contribute their quota to the seance condition of the atmosphere. Then there are others, who may have escaped all these effects of the psychic wave, but fall under it in another subtle way most difficult to recognize. How little they dream that the "*psychic wave*" may envelope them, and affect their fellowship with others so that divisions and misunderstandings result without any actual cause! Yes, and that they are oftentimes fulfilling the purpose of the enemy in seeking to discuss and "clear up" much that has its existence "in the air" and never came from the person at all.

How shall we frustrate all these subtle workings of the foe? Rev. xii. 11 gives the key to the only way of victory when the Dragon Prince is making his last fight for the world of men. "They overcame him—the leader himself of all the forces of darkness—by the Blood of the Lamb." "The Blood of the Lamb" is not only to wash the sinner whiter than snow, and to keep the access clear God-ward (Heb. x. 19), but to break all psychic forces wielded by the enemy in the atmosphere, both in "evil prayers" and "evil clouds" arising around and between the children of God.

But the weapon of the "Blood of the Lamb" needs the "word of testimony" to its power, and the Calvary victory of Christ wrought out in the believer, even over death itself when wielded by the foe.

The Victorious Aspect of Calvary.

Is it the Key to Revival.

THERE are two aspects to-day of the outlook for prayer which need to be set one against the other.

(1) The dark side of the Satanic forces increasing in activity, and the other (2) the very manifest way in which the Holy Spirit of God breaks out from time to time in a real breath of "Revival," awakening the question in many hearts as to whether it is in the purpose of God to make bare His arm in saving power ere the Church ascends to meet the Lord. Many true children of God are divided on this point; some obviously influenced by an optimistic temperament, and others by uncertainty as to the teaching of Scripture on this matter. The first labour on, often seeing "Revival" where there is but the fruit of faithful service, whilst the latter are in danger of scarce labouring at all for lack of the faith which enables the Lord to work, or else they try to comfort themselves in the dead condition of things by taking up various views connected with the Lord's Coming, and preparation for His Return. The truth is that we should keep on the Watch Tower ready to discern the "cloud as a man's hand" which portends either the Coming of the Lord or the opening heavens of blessing He may be purposing to grant His people ere He comes.

Such a "cloud as a man's hand," bearing the marks of real Revival, has come to our knowledge recently, and we cannot forbear making it known to our readers, especially as it is the outcome of the message of "Calvary is Victory" which we lay stress upon in our pages. And we do it (1) for the purpose of stirring up the faith of those who have laid hold of the truth, that they may see that in this message lies

The Key to Revival,

and (2) the fact that the Spirit of God is thus ready to honour the Calvary message is, in itself, a proof that we may expect Him thus to work in preparation for the Lord's Return. Let us first ask what are the marks of real "Revival"? Surely it means the Spirit of God working in such a way that conviction of sin and a radical change of heart and life comes about almost without the medium of instruments. Some "instrument" there must be in the first instance, to convey the message, but when God works in Revival power, the instrument has little more to do with the results than the delicate wire has to do with the blaze of electricity passing along its thread. And this explains why so often "Revival" begins with just the testimony of a young girl, or the fire-lit message of some simple soul.

In the present instance the "power-house" seems to have been a young women's Bible class, filled with praying girls on fire with the Calvary message, and the instrument a young domestic servant who has grasped the full-orbed gospel of the Cross. To the teacher of the class comes the testimony of those who through this simple messenger have found the Lord. The letters themselves tell the story and in these extracts we can discern the message which the Spirit of God has honoured, and the faithful witness of this servant girl. First we have

The Window Cleaner.

"The other week I went to clean the windows where a very godly cook lives, and while I was changing my boots ready to start work, she said, 'What do you do on Sundays?' I said, 'Just go for a stroll, Cook.' After a bit she said, 'Will you have dinner with us,' and I did, then she said, 'Do you ever read the grand old Book,' and I told her I didn't know what that was, and she said, 'It is the inspired Word of God, and I love it and believe it from cover to cover.' Dear Friends, I praise

God for this dear girl, she pointed me right to Calvary, and there I saw Jesus bearing my sin and shame. She told me about the precious Blood and what a power it had to cleanse the very worst sinner. Oh, I can't tell you how I felt, I could hardly eat my dinner, and when I got alone I prayed and asked God to accept me, just as I was, in all my sin and break me right down at Calvary's Cross. Oh, I do rejoice to know my sins are under the Blood, and now I have life. There would not be so many unsaved ones if only all Christians were really out and out and alive! I do ask Him to make me a crucified Christian, just like that dear cook."

A Roman Catholic Milkman.

I was a Roman Catholic and the cook at — for weeks, told me about the Shed Blood on Calvary's Cross and what she had proved the Lord Jesus to be to her. She told me how the fountain was open still for sin and uncleanness. One Sunday morning she was singing "What will you do with Jesus? Oh! What will your answer be?" The Lord spoke to me and the same night I came to Jesus for the first time, confessed to Him all my sin and the joy of forgiveness came flooding in.

I have told the priest all about it and am suffering much by it; but the cook says the priest shall be saved, because he is claimed from Satan. I want the day to come when he, like me, will be rejoicing in Jesus, as his Saviour. I am proving that Calvary is Victory over my temper. I have a vile temper, but I know I shall be an overcomer, through Calvary's Cross.—E.O.B.

It was not long before the "priest" shared in the blessing and adds his story to the rest.

From a Roman Catholic Priest.

My heart is just full of Praise to God for His Great Gift to this sinful world, our Precious Lord Jesus.

I was an R.C. priest, and through your prayers, the Lord opened my eyes, which were indeed blind to the glorious light and truth that without the shedding of Blood there is no forgiveness of sins. I never had the joy I now have got, since I came to Jesus Christ, and asked His forgiveness. I do ask you to thank God for E— O'B—. He told me all that Calvary meant to him and how he was indeed *proving the devil a defeated foe* in his life. I must say his grand witness was the means of my conversion. It will not be easy for me to come out of the Roman Catholic Church, but God will answer prayer. I have already told many of my people that Jesus Christ is my Saviour and that I have died with Him to everything. May I, as your Brother in Christ, ask you to bear me up in prayer, that I may preach faithfully Calvary's Message, and that whatever the suffering may be I may count it a joy to suffer with my Lord. The devil is a cruel foe, but Hallelujah! he has been defeated at Calvary's Cross.

The Chimney Sweep.

Not very long ago, I went to sweep a chimney and the Cook asked me to sit down with her and have some lunch. I said, "I am afraid I am very black." "Never mind the black outside as long as you are not black inside," was her answer, and she told me how she had been washed and made white in the Precious Blood of Jesus, and said, "Can you say that?" So I said, "No Miss, I can't," and then she gave me a tract called "A life belt for sinking souls." The tract and her faithful message went right home to my heart and I told the Lord how I longed to be washed and made white. He heard my prayer and now I rejoice in the full joy of sins forgiven and not only so but my dear wife too has taken my Saviour for her Saviour, and together we say "Hallelujah there is wonderful Power in the Blood! No doubt I have swept many chimneys in Christian homes, but no one ever asked me about my soul. What a number of souls would be saved if they were all filled to overflowing like that Cook.

The Spiritualist Kitchen Maid.

It seemed so strange that it was not until I came in contact with E— that I felt uneasy, and then I told her I would have to go away, I couldn't live with her. One Sunday afternoon I read the Bible and was completely broken down. God spoke to me and I said, "Lord, Satan shall hold me no longer, wash me in Thy Precious Blood and make me white as snow." I thought I might have been able to have got E— on my side, but when I tried it I failed. Nothing would move her from telling me *the Devil is a defeated foe* and Calvary is Victory, and she said spiritism is a work of the Devil. I couldn't get on with her at all, I only tried once bringing a "message" and then she wouldn't let me give it! In fact, she dared me to speak of Satanic powers in her presence, but oh I am so happy now, it is a joy to be with her, all communications with the Devil are broken, and I am sending the precious Gospel messages to my friends, who are spiritualists, I have proved Calvary is Victory for me.

This was truly "beginning at Jerusalem," and it was bound to spread. The faithful witness was asked by a woman to visit her husband in one of the London prisons, with the result that (1) prisoner, (2) warder, (3) chaplain, and now other prisoners are rejoicing in the "Victory of Calvary." First let us take the story of one prisoner:

"I don't quite know how to write because I ain't well educated, but I want to thank you and tell you Old Sam lives no longer, because your Lady in the Class showed me when we take Jesus as our Saviour we die with Him to the world and to sin. You won't know what I am saved from, if I don't tell you. This is my third time in prison, first time I was here for being drunk and incapable, and knocking my wife about, the second time for gambling and stealing, and now again for drink and because I would have the drink I got into debt for it and then robbed the man I worked for. The kiddies' boots have often been pawned, and many times have they been hungry while me and the Missus have been drinking and, as we thought, having a good time, we have lived ten of us in two rooms, and I felt what a great courage that Lady had to go and see my wife in that filthy place, but what a love for a soul she has got. My wife told me how she sat on an old straw mattress and told her that Jesus loved her. Do you know if there were more real Christians about we men would never sink so low, but I think when a person knows he is saved he should tell his mates. I wonder here in my cell how many in your class would have gone in my wife's room and told her Jesus loves her, or have come here and told us in prison . . ."

Here is another brand plucked from the burning:

Praise the Lord for this chance of telling you that souls are daily being saved. Oh Praise the Lord for Calvary's Cross, it is the Place of Victory Sin bound slaves are free through that Blood shed on Calvary if any of you have not yet sought a lost soul don't fail to seek forgiveness, and go forth to rescue the perishing, put the old Self on the Cross and say "go" when the Devil tries you, let your answer be, "I have died with Jesus."

Then we have the testimony of the warder, who appears to have got hold of the John xii, 31 aspect of the Cross very clearly. The "devil a defeated foe" in the cells of a prison is truly victory.

The Warder.

My heart was never so touched as it was when last Wednesday that Member from your Class visited S— and how she told him that God so loved him that it was not His will that he should perish, so He had made it possible for her to come, and bring the story of the Cross to him. Never shall I forget it, the very cell seemed filled with the Presence of Christ. She read from the Bible and showed us clearly that by plunging beneath the fountain of Precious Blood the worst of sinners could be saved, she also read a part of two hymns and then we knelt in the cell for prayer. She put her hand on my shoulder and said, "Won't you take the Lord Jesus for your Saviour, Dear Brother?" I couldn't hold back and in simple faith I said, "I take Thee Lord Jesus for my Saviour, and Thank You for showing me through this Child, I have been trying to get to heaven by my own works instead of trusting in the Finished Work of Jesus Christ. My heart is very full and I do thank God for Miss — visit to this prison and for the way she told us what Jesus Christ was to her, and how through the faithful teaching of her Bible Class Teacher she was led by faith to receive for herself the filling of the Holy Ghost which has given her such a passion for souls"

Later the warder writes again:

I have to tell you that the Devil has been very busy, trying to make those dear men believe they are not saved, but Praise the Lord He is a *conquered foe in these cells*, so it is no use him trying to get us by his lies, and they are lies too, for we prove Calvary is Victory The revival still goes on and many dear ones are fully saved. We sing your Hallelujah for the Cross, and all it means to those who know the Crucified Christ.

And now we have the story of the Chaplain:

The Calvary Message in a Prison.

As Chaplain of — Prison I am writing to you before leaving here for abroad, to say how much I thank God for sending you into this place. I know you will be overflowing with Praise to God when you know Holy Ghost Revival has begun here. There are now ten prisoners fully saved, and through the glorious message you brought to —, God spoke to me and showed me that I had not been "born again." I was a professor and not a possessor. So I got alone with my Lord and asked Him to forgive me and wash me in that precious Blood.

I did thank Him for your telling in that cell, how, when we take Jesus Christ as our Saviour, we die with Him to the world, sin, and the flesh. I had never seen it before. What a grand Salvation! No wonder I have never had the joy of winning a soul, it was because I was all wrong,

and there was no clean cut separation. I saw no harm in going to theatres, or any of the world's amusements. Never in this place has the Story of the Cross been so beautifully told.

Oh I think what it means to these prisoners, who have been bound by Satan's chains, now to know for themselves, he is a defeated foe in their lives, through the Cross. As His children, they can put their feet, where our Lord put His on the serpent's head, and say, Go!

Will you pray that I too may faithfully uplift the Cross wherever I may go, that many many souls shall be saved. Don't forget to pray for all professing Christians, there are many whose eyes are blind to the Truth. I am sure all in your class will join in prayer, that the Revival which has begun here may go on, until every prisoner and warder, is fully saved. I am sure it will not be long.

These are but a few out of a sheaf of similar testimonies. From a Jewish publican who has come out of his business, numbers of other prisoners in the prison, and many of the very worst class of women and men who testify to the very desire for drink taken away.

Three *Barmen* have been among the trophies of the Cross, this testimony showing that "Rom. vi" is full of power. One writes:

I was a Barman, but praise the Lord I am redeemed. I am a sinner saved by grace. The Lord did convict me—Oh how He showed me that although outside I was alright, in His sight I was a guilty lost sinner. I do thank God your dear sister . . . is not ashamed to own her Lord or to defend His cause, maintain the honour of His Word, the glory of His Cross. My heart has many times been touched at the beautiful way she has given her own testimony in this Public House. It wants some doing, and only a true Christian could do it The Lord has indeed set His seal here and is working here in many hearts. You say, How do I know? Well, trade is not so good, and many who used to come in don't come now. Is not this a proof? I can say from my heart, Jesus satisfies completely, and last Sunday night I gave my testimony and told the people Calvary's message, and how when we take Jesus Christ as our Saviour we die with Him. Yes, we die to everything, sin, self and the world May I ask your prayers that the Lord will make me a crucified messenger? My prayer is, Lord have Thine own way in my life The full message of Calvary is that it is the place of Victory, because Satan has been defeated there. Hallelujah!

Of the big sheaf of letters from those rescued from the depths of sin, here is one given in the words which were written:

Young women, I want to tell you I am Polly — and how old Polly was won for the Lord. As I write this letter I just want to say to no I never believed that there was a God, and when that gal came to see me I can tell you this much, I gave her a jolly good clout . . . but I was choked to see how she took it, and she was praying for Satan to let me go, and I just praise God for the Blood that made Polly clean. I came to Jesus as she showed me how, like a little child, and I asked Him to forgive me and wash me and make me clean, and He has done it, and do you no, I can go past them Public Houses without wanting to go in. Oh girls, I can never thank the dear Lord enough for such a salvation. I was a slave to sin, but praise God I am free through Jesus' Blood. I want to tell you this, there is lots like me who never has heard anything about the love of the Lord for such as me. Won't some of you go and tell them, like that gal came to me, and even stood and let me hit her for the sake of Him Who died for me. I want to tell my friends about Jesus. They all knew me in my bad days, but old Polly is dead because she died with Jesus to all her sin and is proving Calvary is Victory. Please pray for Polly.

Some 150 souls thus far have come out of bondage into freedom.

What shall we say to these things? Is this not true "Revival"? No organized "Mission." Just a simple Bible class of praying women and a simple messenger telling out the Calvary Message

"Jesus died for me"

"I died with Jesus"

and "The devil is a defeated foe. . . ."

Is not the witness of God to the Blood of the Lamb, the power of the Cross and the triumph of the Risen and Ascended Christ as the message for the saving of sinners clear?

Shall we not lay hold of the message in living faith and go forth in these dark days to prove that

CALVARY IS VICTORY.

Warfare Notes for Young Christians.

"Fight the good fight of faith."

Called to be a Soldier.

The trained soldier in the making. Never forget that your acceptance of Christ as your personal Saviour and Lord, means that you have enlisted in His army, and are committed to a life of hostility to all the King's enemies. (Eph. vi. 11.)

That acceptance meant exactly what the signature of the attestation paper means to a recruit in a regular army—you have put your bond to the "New Covenant in His Blood," and from that moment the fact of your salvation is formally established.

What would you say to the man, who met you outside the door of the recruiting office where you had signed your attestation papers, with the suggestion that you were not really a soldier, but only imagined you were? Then when Satan, 'the Father of Lies,' tells you you are not Christ's, what is your answer? A reply will surely not be difficult to find; but as a soldier, what now lies before you?

In the first place there are things you must have.

You must have a uniform. This is "a robe of righteousness" and "garments of salvation" issued free to every soldier. A changed life cut to the King's pattern—the pattern of the Cross. Those you meet must be able to recognise you as a soldier by your uniform.

A soldier must keep his clothing clean and in good repair, and be ready for his Captain's inspection at any moment, and on "seeking" in the King's storehouse you will find that "the blood of Jesus Christ His Son (continually) cleanses us from all sin."

You must have equipment—and this too needs your constant care. The King issues without charge to every soldier the necessary equipment. Faith (Eph. ii. 8) . . . Wisdom (James i. 5) . . . Strength (Psalm cxliv, 1.) . . . Power (Luke x. 19) . . . the indwelling of the Holy Spirit (Luke xi. 13). These are your right. What soldier would be expected to go to War without equipment?

You must have a weapon—also His gift—the only weapon of any use against the enemy—"the Sword of the Spirit, which is the Word of God." The Captain Himself used this sword in His duel with the Prince of the Powers of Darkness in the wilderness. Remember, a sword needs constant attention, polishing, sharpening, and practice in use. Do not leave it in its sheath too long, the day may come when you will need it quickly, and when you go to draw it will find it rusted in.

You must have a proper recruit's course of training. Don't imagine you can be a fully trained soldier at once, but always be ready to learn.

What you must learn.

You must learn that you can no longer live for yourself. A soldier sacrifices his right to please himself; he is sent to that camp or that particular battle front where his Commander needs him. His interests have become his Country's interests. His time has become his Country's time, and he must be ready to go anywhere, and do anything, night or day. You are a soldier of the Cross—then your interests are Christ's interests—your time, His time; your all, His all. You are not your own, but are "bought with a price," and have fellowship with Paul as a "bond-slave" of Christ.

You must learn discipline—of what use is a soldier who does not obey orders? There are two kinds of orders—written orders, God's Word—the still small voice within you, your verbal orders. Remember "If a man love Me he will keep My Words," "He that hath My Commandments, and keepeth them, he it is that loveth Me." Paul's sole defence before Agrippa was "I was not disobedient; and the Captain of our Salvation, Himself set us the example becoming "obedient unto death, even the death of the Cross." A soldier's obedience must be something much more practical than a mere agreement to his leader's principles. He must act on His orders. Your obedience needs to be intensely practical. The success of His plans concerning you rest on this.

You must learn you are only a unit When on the march if you are out of step you throw the whole body out . . . if you fall out of the ranks you leave a gap . . . if you turn the wrong way, to the left when the command is to the right, you are certain to cause a fellow soldier to "stumble." Others are dependent upon your steadiness.

You must learn to co-operate and work with your fellow-soldiers—we all obey the same Leader, have the same "standing orders," wear the same uniform, the same equipment, and bear the same weapon. "This is my commandment that ye love one another as I have loved you." *There must be a glowing "esprit-de-corps" in His army.* You will be called to fight alongside soldiers from many different regiments—having different customs, it may be speaking different languages . . . but Comrades in Arms.

You must be prepared to sacrifice home ties if necessary—Every soldier has a period of Home Service, but the summons to separation is just as powerful in Christ's army, as in any other. A soldier leaving for the battle-area has a parting to face (to be followed in many cases by a glorious reunion) but "No man who loveth father, or mother more than Me is worthy of me; and no man who loveth son or daughter more than Me is worthy of Me." The time that as a "civilian" has been used in social and family circles is Christ's by right.

The manuals by which a soldier's life is governed are for practical use to be acted upon . . . God's Word is your manual. "Obey the regulations." That is the path of effective service. J.C.M.

Can you be obedient
To the Lord of all,
Though the earth should totter,
Though the heavens should fall?
Face e'en a disaster,
With a faith-filled heart,
Knowing naught can harm him
Who with God will start?

Can you be obedient
To the Lord you serve,
Never even flinch, friend,
Never even swerve;
Though your next step onward
Seem to lead to death?
Can you then obey Him
Without bated breath?

Can you trust your Leader
When He bids you go
Right into a battle
With a mighty foe?
Can you step up briskly,
And with joy obey?
Can you fight the battle
Till the end of day?

Can you? Then, beloved,
God just waits for you;
Listen for His orders,
Glad His will to do.
Then, when soldiers muster,
At the set of sun,
And your name is mentioned,
Christ will say, "Well done!"
M.E.B.

The Lord's Watch.

Instruction for application to "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. 1.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—Requests should be written on a separate sheet of paper with no name or address given on the paper.

4.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

5.—It should 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.)

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

NOTE.—Mr. Williams has been able now to arrange for definite prayer help, in dealing with the increasing number of requests in connection with the Lord's Watch. Those who wonder what permanent results followed from the Welsh Revival will be interested by this note from him to a correspondent.

"I have been privileged to spend ten days taking Prayer Conferences in various parts of South Wales, hallowed by the visitation of God in Revival power just twenty years ago. It seems strange that this should be my first real visit to the scenes of the revival, during which I also was born of God into that wonderland of love and power.

I spent happy hours in Gospel halls erected by the children of the revival, and realised a warm spiritual kinship with colliers, tin-plate workers, travellers, tradesmen, and not a few ministers, who loved to tell the wondrous story of God's grace and mercy in those days of the opened heaven.

One story I must pass on. There is a line of motor 'buses running from various points in and around Swansea, eight in number, and each 'bus carries a conductor, converted in the revival; and that line has no Inspectors, for as one conductor said, 'We carry our Inspector with us everywhere.' Praise His Holy Name, He not only saves but keeps."—Ed.

Our Literature Page.

Re-issue of the late Dr. Andrew Murray's book

"THE SPIRIT OF CHRIST."

Cloth bound, 400 pages; 5/- net, (postage extra).

It is with thanksgiving to God that we are at last able to announce the happy climax to our negotiations with Messrs. Nisbet, of London, the publishers of Dr. Andrew Murray's books in Great Britain. Those of our readers who have attended our Conferences, and others acquainted with the pages of the *Overcomer*, have been made aware of the exceptional value of this book of Dr. Murray's in its bearing upon the vital needs of the present hour. It indeed seems that Dr. Murray was ahead of his times, and that he was by prophetic instinct writing for the Church of God. For at the time he wrote, the subject of "Psychology" was not to the front as it is now; nor did it then appear that Scriptural light upon the "Soul-force" was as vital to the *safety*—not to say the spiritual growth—of the believer as it is now. "The greatest danger," wrote Dr. Murray in this book, "the individual has to dread is the inordinate activity of the soul, with its power of mind and will."

If this was so at the time he wrote, it is infinitely more so now, for it was not then so tragically clear that Soul-force was the material which the evil supernatural powers used for their workings in and through the fallen human being, and that the knowledge of psychology and the development of the latent powers of the soul was to be the way in which the Dragon, through the Anti-Christ, would be enabled to gain his world-emperorsip for a brief hour.

"If we published an edition," said Messrs. Nisbet in reply to an earnest plea to re-issue this book, "we do not think we would sell one copy. Books like this are not in demand now." Then it was agreed by the publishers to issue the book if we would take one-half of the edition. And so it has come about. The book is ready, and we look to our readers to enable us to get it into the hands of ministers of the Gospel and Christian workers everywhere. To do this we shall open a Free Gift Fund, to which workers who cannot afford the cost of the book may apply. Above all, we ask for earnest prayer that in this hour of apostasy and peril from the unseen realm, the children of God may be rooted and grounded in the faith of the Gospel of Calvary through the Spirit-taught message of this book.

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 the Book Room, 4 Eccleston Place, London, S.W.1. 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.

To Correspondents:

Communications acknowledged with warm thanks from H.R. (U.S.A.); J.M.; R.M.E.S.; A.P.; J.W.H.; W.B.; J.D.R.; S.G.P. (U.S.A.); M.W.; MRS. A. (N. ZEALAND); W.J.P.; C.S.; F.S.J.; B.W. (CHINA); A.W. (U.S.A.); A.T. (U.S.A.); A.M.W.; A.E.; J.M. (U.S.A.); A.M.J.; L.M.C.; A.W. (U.S.A.); F.S. (S. AFRICA); E.D.; A.M.G.B.; J.M.S.; F.M.A.; R.A.S. (GUERNSEY); M.K.P.; R.F.; W.J.P.; H.J.; R.P.M.; H.W. (SWITZERLAND); F.C.R.; E.C.L.; J.L.MAC-D.; U.N.; F.J.R. (S. AFRICA); E.J.L.; W.M.C.; J.C.; D.M.P.; A.N.; B.C.W.; A.H. (CHINA); S.S.; F.S.-J.; A.B.; J.A.MAC-M.; E.A.; W.H.B. (W.AUSTRALIA); G.L.S.; S.A.P.; E.A.R.; M.E.B. (CHINA); E.R.G. (CHINA); W.D.E.; L.K. (AUSTRALIA); M.A. (INDIA); F.P.;

Note: The Editor is unable this time to reply to many most valuable questions in letters to hand. They will be dealt with, God willing, in the January issue.

A Word about the Overcomer Book Room.

Upon the removal of the Bookroom to London it seems advisable to let our readers know the purpose and scope of the ministry of our Literature.

In the first place it is not our intention to have in connection with the ministry of *The Overcomer* a "general" bookstore. No books will therefore be obtainable from the Bookroom other than those that are now known as *Overcomer Literature*, together with a few others directly bearing upon the truths set forth in our pages, as well as some special book, such as "God's Plan of Redemption," and now "The Spirit of Christ," by Dr. Andrew Murray, which the Lord enables us to specially send forth as containing "present truth" for the need of the hour.

Our object in this limitation is that we may not be diverted in any way from concentrating all our strength and time and resources upon the one central message of the full-orbed Gospel of the Cross, with all that it means to the whole Body of Christ, in preparation for the Lord's Return.

It seems necessary to make this especially clear to our correspondents in other lands, and to our readers at home, so that they may know exactly what they may expect from us in the coming days, and understand the intensive nature of our ministry in literature as in all else committed to us by God.

With confidence, therefore, we ask our readers to enable us to press the battle to the gate by joining with us in sending forth the message of Calvary in print to the utmost possible extent. We hope ere long to be able to supply the German copies of "War on the Saints," and "Soul and Spirit" as well as some of the new issues of "Soul and Spirit" in French now being prepared by Madame Brunel. "War on the Saints" in French as also "The Cross of Calvary," is already in hand.

Again we renew the special offer made in the July *Overcomer* of "The Warfare with Satan" in pamphlet form. Some 150 copies are still available. We should be glad to supply these to workers for the pre-war cost of 3d. each (3½ post free).

Note.—The book itself is 1/6 per copy and this pamphlet is unabridged in every particular.

The Bookroom has also on hand about 620 copies of the fourth edition of "Songs of the Heavenly Life," which would be useful to supplement the numbers in centres where the 4th edition is in use. These will be supplied at half-price if early application is made to the Bookroom.

The Bound Volume for 1924 is now obtainable. Price 2/- (post free 2/2).

Also the MOTTO CARD for 1925, "God Himself is with us." Price 1/- per 12 (1/2 post free).

"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 Mr. H. Johnson, 41 Rue de l'Ermitage, Paris XX, France.

We have no special news from Mr. Johnson yet. Please pray for him.

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).

Note: Mr. Stanley Usher writes that he has had recently, for financial reasons, to refuse requests for large quantities of the "Word of the Cross" Booklet, to the Pilgrim Preachers and others. He adds "There might be someone else who would take up this ministry. I could then forward on to them those requests I am not able to meet . . ."

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.

THE "OVERCOMER" BOOK ROOM

4 ECCCLESTON PLACE, LONDON, S.W.1. Telephone & Telegrams 6401 Victoria.

By Mrs. PENN-LEWIS.

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Within a few days a German lady resident in England sent a gift of £10 toward the printing of "War on the Saints" in German, saying that it had long been her heart's desire to have these truths sent forth in Germany. In acknowledging this precious gift the whole story was told her, with the result that a cheque came for £120 to cover the cost of the first edition.

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These servants of God thus launching out with truths as repugnant to the natural man as the testimony to the Cross was in Paul's day, earnestly plead for prayer as they go forward. They tenderly point out that the sorrowful history of the Great War and all that it has left behind, makes their task still more formidable. But GOD IS ABLE. Let us mobilise the prayer forces behind these warriors of faith, and praise that the God who led Israel out of Egypt is the same God to-day.

* * *

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Editor of "The Overcomer."

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