

Volume  
viii.

NEW SERIES.

January  
1927

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 old Life  
and the New."*

—Page 5.

"And the hostile princes and rulers He shook off from Himself, and

**BOLDLY DISPLAYED THEM**

**AS HIS CONQUESTS**

when by the Cross He triumphed over them." Col. ii, 15 (*Weymouth*).

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. VIII. (New Series). JANUARY, 1927.

Number 1.

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

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 3060.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

## PLEASE NOTE.

All orders for Books, and matters relating to the issue of the "Overcomer," should be addressed to

The Manager, Overcomer Book Room,  
4 Eccleston PLACE, London, S.W.1.

Remittances of every kind should be made payable to Mrs. J. Penn-Lewis. Bankers: National Provincial Bank of England.

Money Orders (only) payable at Ebury Street Post Office, London. N.B.—Letters should not be addressed here.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

## 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.

A "Prayer Day" is also held on the Friday following the Monthly Conference, conducted by Mrs. Penn-Lewis. This is held in the Upper Hall, from 11 to 3 o'clock, with a light lunch served in the Canteen at 1 p.m.

## WINTER DATES.

- Jan. 6—Monthly Conference.  
" 7—Prayer Day.  
" 21—Mid-Monthly Prayer Day. (Note change of day).  
Feb. 3—Monthly Conference.  
" 4—Prayer Day.  
" 18—Mid-Monthly Prayer Day. (Note change of day).  
March 3—Monthly Conference.  
" 4—Prayer Day.  
" 18—Mid-Monthly Prayer Day. (Note change of day).

## WEEKLY MEETINGS.

Tuesdays, at 7 o'clock, a Weekly Conference for Workers, conducted by Mrs. Penn-Lewis.

Thursdays at 8 o'clock, in the Upper Small Hall (Entrance 4 Eccleston Place) a Young People's Meeting, open to all, is conducted by Miss Wanzer, of U.S.A. (in the temporary absence of Miss Leathes), who will be glad to see any who desire spiritual help, from 6-30 before the meeting. Letters may be addressed to her at 41 Carlton Mansions, Maida Vale, W.9.

NOTE.—Visitors from the country can always obtain information as to Eccleston Hall Gatherings, and the movements of workers, by Telephone (Victoria 6401) or by calling at 4 Eccleston Place, S.W.1. Enquiries can also be made by letter addressed Secretary, 4 Eccleston Place, S.W.1.

Please Note, Eccleston PLACE—not "Square."

N.B.—Overseas and provincial readers are invited to make 4 Eccleston Place a centre for correspondence and appointments when in London at any time.

## Forthcoming Meetings.

### New Year's Meetings for Christian Workers

Will (D.V.) be held at

### Eccleston Conference Hall

January 4, 5 and 6, 1927.

#### Daily Time Table.

- 10.30 a.m. Prayer in Upper Hall.  
11.30 a.m. Large Hall. Open Conference.  
In charge of Mrs. Penn-Lewis.  
2.3 p.m. Missionary Prayer Meeting in Upper Hall.  
3 p.m. Mrs. Penn-Lewis and Rev. Arthur Harries, on "The Full-orbed Message of Calvary."  
7 p.m. Rev. Arthur Harries, and others.  
Rev. C. Ernest Procter will preside on Wednesday and Thursday evenings.  
Light Lunch at 1 p.m. in the Canteen, and Tea at 4.30, followed by After Tea Prayer or Question Hour.  
All enquiries to Secretary, 4 Eccleston Place, London, S.W.1.  
(Stamped envelope).

## PRELIMINARY NOTICE.

### The Swanwick Overcomer Conference

will (D.V.) take place

May 9 to 14 (inclusive).

The charge will be as before, £2.10.0 for the whole period.

All applications will be dealt with in rotation, and any who desire special rooms should write early to:

Secretary, Mr. W. J. Roe, 4 Eccleston Place, London, S.W.1.  
to whom all remittances should be made payable.

## Monthly Conferences.

Cardiff: Second Thursday in month. 11 a.m. and 2.30 p.m., in the Y.M.C.A., Station Terrace. Mrs. Penn-Lewis, January 13; Rev. E. Bender Samuel, February 10; Spring Conference, March 9 and 10, in charge of Mrs. Penn-Lewis.

Enquiries to Hon. Sec., Mr. A. L. Morgan, Maesycymmer, via Cardiff.

Weekly Prayer Gathering same place, Thursdays, 3 p.m., in charge of Rev. Austin L. Edwards, 23 Clare Road, Cardiff.

Leeds, Yorkshire: In abeyance through illness of Rev. E. Parker.

Southend-on-Sea: Last Saturday in month at Clarence Road Hall, at 6.30 p.m. At Leigh (in Leigh Hall College, Leigh Cliff Road), first and third Friday, 8 p.m.

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Old Market Street. Second Friday in the month. 3 p.m. Enquiries to Rev. Henry Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

Harrow: Primitive Methodist Church (kindly lent), Monday, January 31. 4 p.m. Tea 5 o'clock, followed by Question Hour. Evening Meeting, 7.30. Speaker: Mrs. Penn-Lewis. Other dates, February 28, March 28. Enquiries to Miss Forsaith, 43 Greenhill Road, Harrow.

## SPECIAL NOTE.

Readers desirous of visiting the South Coast during the Winter will find a Home from Home at

North Wyke, 19 West Hill, St. Leonards.

Write Misses Weekes and Brant.

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

A 16-page paper issued occasionally, as funds permit, consisting of articles from "The Overcomer" translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris, France.  
Miss Cope, "Rosedene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.

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

"Turn all you read into prayer."—Ephes. vi, 18.

# THE OVERCOMER. <sup>Rev. 12:11</sup> <sup>Testimony</sup>

## The Word of Their Testimony.

"They overcame . . . by the Blood of the Lamb."—Rev. xii, 11.

LET us not forget that these words were spoken by a "LOUD VOICE IN HEAVEN" at the moment that Heaven's inhabitants watching a terrific conflict in the aerial regions below them, between the forces of God and Satan, saw the "great dragon," "called the Devil and Satan," cast out of the air into the earth, and his angels with him. At that moment of triumph, a "LOUD VOICE IN HEAVEN" bears witness to the "Blood of the Lamb" as the CAUSE of the victory over the Dragon.

It is true that "Michael and his angels" were the immediate factors in the casting of Satan and his angels out of the regions of the air, so that they would have no more place therein; but the hosts of light would not have prevailed had not the Christ of God first conquered the prince of darkness at Calvary (John xii. 31; John xvi. 11; Col. ii. 14, 15). Therefore at the moment of victory a "loud voice in heaven" rings out, so that all in heaven might hear Heaven's witness to the power of the Blood of the Lamb, giving also to the saints on earth, still facing the raging Dragon cast down therein (Rev. xii. 12), knowledge of the one infallible weapon of victory for the overcoming of their foe.

Some Prophetical students say concerning this passage in the Apocalypse, that it refers to the period immediately *after* the rapture of the Church, and this may be true as to its full significance, but we need continually to remember at the present time that "coming events cast their shadows before," and we shall find as we draw nearer to the translation of the Church, that we shall be in the "shadow," so to speak, of *all that will occur in full force when the saints are gone*. The main point now is, that we are told clearly in this passage in the Apocalypse, that the *one weapon* for the children of God at a time when they see the Dragon increasing in rage and power, is the weapon of testimony to the Blood of the Lamb, wielded by those who manifest the spirit of Calvary in not loving their lives unto death.

That we are witnessing an increasing intensity of the rage of the Dragon is more and more evident as the days go by. The outlook is dark, and full of ominous signs of deepening unrest all over the world. The industrial situation is full of danger, and a terrible and widespread strike among the miners has again only just ended. May it not be that the increase of *Spiritism*, which is said to be advancing by leaps and bounds, has let loose into the atmosphere hosts of wicked spirits who are stirring up the fallen life of nature in the people?

To counter this terrible inroad of the powers of darkness, there are signs of the interposition of Him, Who is not only the Head of the Church, but the Possessor of heaven and earth. There are also signs of the Spirit of God moving towards a renewed preaching of the Cross, and the message of the Atoning Blood. God has always kept alive in the darkest hour a living witness to the truth as it is in Jesus. When Apostasy spreads among ordained ministers, God has yet some of the weak things of the world at His disposal, and He is able to use the "things which

are not" to bring about His purposes.

"Thy name shall be called no more Jacob, but Israel," said the Angel at Peniel: "for thou hast had power with God, and thou shalt prevail against men" (Gen. xxxii. 28, R.V. m.); "Isra-EL" meaning "Ruling with the Mighty One." To have "power with God," and thus "prevail over men," is in truth a "Ruling with the Mighty One" in His government of the world at this present time, for "Prayer" of this kind "changes" and controls things which no earthly government can change or control. May God make all His Blood-bought children now in the Church militant upon earth "Isra-ELs" in truth, "Ruling with the Mighty One" in bringing about His purposes for the world for which His Son shed His Blood at Calvary.

And not only *prayer*, but *TESTIMONY* is needed. The loud voice in Heaven said that the saints overcame "by the Blood of the Lamb," and "THE WORD OF THEIR TESTIMONY." Ruling with the Mighty One means not only speaking in prayer to the Mighty One, but speaking out His truth to the world, and the spoken testimony to Divine Truth has effect on the unseen hosts of Satan, even when it is rejected by men. Those who are taking a stand for truth in the different denominations at this time, need to realise that they are withstanding the teaching spirits (1 Tim. iv. 1) of the Deceiver of the whole inhabited earth, rather than the *men* who have become their victims. Also that *they are actually overcoming these unseen hosts* by their Testimony, even though their victims appear unchanged. The battle is to be won first in the invisible realm by Prayer and Testimony, just as Christ first conquered the Prince of this world at Calvary, ere his hold on the world could be actually destroyed (1 John iii, 8). Thank God for the faithful "minorities" in the different sections of the Christian Church, who are ringing out their "testimony" in this hour and power of darkness.

### Is Jesus Christ Popular?

Many crowd the Saviour's Kingdom,  
Few receive His Cross.  
Many seek His consolations,  
Few will suffer loss.  
For the dear sake of the Master  
Counting all but dross.  
Many sit at Jesus' table,  
Few will fast with Him  
When the sorrow cup of anguish  
Trembles to the brim.  
Few watch with Him in the garden  
Who have sung the hymn.  
Many will confess His wisdom,  
Few embrace His shame.  
Many, while He smiles upon them,  
Loud His praise proclaim.  
Then if for a while He tries them  
They desert His Name.  
But the souls who love supremely,  
Let woe come or bliss,  
These will count their dearest heart's blood  
Not their own, but His.  
Saviour, Thou Who thus hast loved me,  
Give me love like this.

## The Editor's Personal Letter.

1926-1927.

December, 1926.

### BELOVED FRIENDS IN GOD,

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men," is the recurring refrain of the Psalmist in Psalm 107, as he recounts in various ways the dealings of God with the "children of men." Not so much in visible miracles, and mighty displays of His power, as in the *unrecognized miracle of His dealings with them in His providence*, so as to bring them eventually to the place of blessing. Some He permits to wander in the wilderness until "hungry and thirsty" their soul faints within them, and they "cry to the Lord" in their trouble, only to find He has been patiently waiting to deliver them, and lead them to a "city" of habitation.

Others who rebel against His words, and refuse to heed His counsel, are dealt with by His permitting them to labour in their own strength until they fall exhausted (ver. 12), and find themselves bound in "affliction and iron" (ver. 10) through following their own way. "Then they cry unto the Lord" only to find again how He was waiting to save them out of their distresses, and to bring them out of darkness and break their bands of iron in sunder.

Others again who transgress His laws, and are afflicted because of their iniquity, have to be allowed sometimes to go down to the "gates of death" ere He can hear the cry to Him for which He waits, but when that cry comes, how ready again is the response. "He sendeth His word and healeth them, and delivereth them from their pits." (*Heb.*) And again there are others who find themselves in trouble in storms on the sea in the natural realm, and in the course of their lives' affairs: these must be brought "to their wit's end" ere the cry ascends to the Lord Who loves them, and which He waits for ere He can work on their behalf, and, making the storm a calm, bring them to the haven where they would be.

All these workings of God with men call forth the Psalmist's wonder and praise, and he exhorts all who have thus proved the mercy and goodness of the Lord to "offer the sacrifice of thanksgiving and declare His works with singing." Let us thus "utter a song" to the Lord, as in our looking back over the past year, we review His dealings with us, and see how truly He has made "all things work together for good" in bringing about His purpose of conforming us to the image of His Son.

In respect to my letter in the October issue, I would first thank very warmly those who have written asking me not to hold back the "personal" note in my letters, which they say is helpful to them in understanding the working of God, and in teaching them how to pray. Much that has come to my knowledge since the October *Overcomer* was issued, has confirmed that I was truly in the will of God in setting forth the simple and true meaning of the "Testimony" of the *Overcomer*.

You will remember the paragraph in the October Letter in which I refer to the Lord's way of working from the beginning of the Testimony, in bringing one and the other of His servants into active co-service for a time, and then His removal of them into wider service in other fields. From the "strategic" point of view this means an interpenetration of other sections of the Church Militant with the Message of Calvary in a way not otherwise possible. God says "there is that scattereth and yet increaseth!" How different this is to our human ideas of "increase"! "Give, and it shall be given unto you, pressed down and running over." "Except a grain of wheat . . . die" (*i.e.*, gives its life) it abideth alone, but if it die . . . much fruit." "Increase" and "multiplication" by scattering, and by "giving" is God's way, and this "way" of the Lord continues to be made manifest, for now the Rev. T. Austin Sparks has made known to us that he had been given the definite leading of God that he should withdraw from all active association with the *Overcomer* Testimony. Our brother writes that, after much prayer, and "testing the matter in all directions," with "increasing conviction" he had become "convinced that it was the Lord's doing." Since writing this, the course Mr. Sparks has taken in his pastoral work indicates that he is being led out into an independent ministry.

Thankful for the memory of unbroken cordial relations with our brother since his first attendance at our Swanwick Conference in 1923,

we may confidently hope that as the Lord's servant has declared his unalterable purpose to preach the Cross in all its fulness, his decision will work out to the furtherance of the Gospel.

And now once again the *Swanwick Conference* is upon the horizon, and we are glad to say that we have been able to secure dates at such a time in May as will prevent us from clashing with our Eccleston Monthly Conference in May, and to escape many other important fixtures in the country, which unavoidably hindered some of our friends being with us in past years. The dates fixed are for the second week in May, **May 9 to 14**. Just the time when The Hayes will be at its best in Spring temperature, and beauty.

This time we purpose giving every applicant for accommodation definite booking in rotation so that there will be no disappointment and uncertainty for those who apply in good time.

I deeply regret to say, however, that Rev. A. Scottorn writes that he will be quite unable to act again as Hon. Sec. of the Conference. We are not surprised at this, for the labour associated with the Conference is very great for weeks preceding our meeting at Swanwick, and quite impossible for one who is not only General Secretary to the Christian Postal Association, with branches all over Great Britain and in many lands, but Pastor of a London Church. Mr. Scottorn, however, says he is happy to know that the worker who so ably assisted him last year is able to step into the gap, as noted on the inside of the cover of this issue. As we thank God for all Mr. Scottorn's devoted labour in the past, let us pray much for the one who takes up the burden of the work.

As usual, full particulars of the Conference will not be available until the issue of the April *Overcomer*, but we are able to say thus far, that the Rev. Gordon Watt is purposing to be with us, and we shall hope to welcome for the first time, Rev. R. B. Jones, of Porth, S. Wales, and Rev. W. A. Doherty, late Vicar of Greyfriars, Reading, the writer of many of the "Songs" on the Overcoming Life, which we have for years sung at Swanwick and elsewhere. Capt. Allan Cooper, and numbers of our old friends also write that they hope to join us, as heretofore. Whether Miss Leathes will have returned from Germany we cannot now say, but Mrs. Tydeman Chilvers and Mrs. Gordon Watt are expected, as well as other workers who have been so graciously used among us in days gone by.

And now as to the present issue of *The Overcomer*, and the Literature. I am deeply persuaded that never was the Message of the *Overcomer* as to the Identification aspect of the Cross more needed. "Prayer-warfare," apart from it, will cease to be effective, for the "old Adam" life will surely spring into action again, unless, as Mr. Hopkins pointed out on p. 5, the power of Christ's death is perpetually applied in the very centre of our being. We cannot, he said, "say Goodbye to the death of Christ." Every error that has ever sprung into existence in the history of the Church has had its inception in the ignorance of believers concerning this aspect of the Cross, or else their failing to see the vital necessity of its continuity. The message of identification the devil hates, and dreads, more than any other, for it is the only way whereby the believer escapes from his power. The "flesh" (inclusive of the *psuche*, or soul-life) is "the devil's workshop," and that fallen life of Adam which has come to us through the Fall, needs ever deeper to be dealt with at the Cross.

Will our readers pray as they have never prayed before, that all who read our pages may be taught of God to apprehend the message, and for me, beloved, that "utterance may be given unto me, that I may open my mouth boldly . . . as I ought to speak."

Then as to the "perils" of the believer in the present hour, I am venturing to print the copy of a letter, written some years ago, by one I knew well in another land, giving most valuable light on dangers which accompany and which follow great spiritual experiences of every kind, even when not manifested in "Tongues." For we cannot fail to see that "abnormal subjectivism" is a peril which can accompany any aspect of truth, even as to "fellowship with Christ in death," if the "subjective" side over-balances the "objective" apprehension of our position in Him. May the Lord guard us all in these solemn days and teach us how to keep the unity of the Spirit in the midst of such perils.



Let me thank you once again, beloved friends, for the way in which you continue to sustain the cost of issuing *The Overcomer*, and for your unceasing remembrance of the Thankoffering (Secretarial) Fund, upon which so much depends in the Prayer Bond and Literature sides of the work. The testimonies to the value and help of the little paper, as meeting real need in the darkening hours of the dispensation, seem to increase in proportion to the increasing sacrificial cost of its preparation. It can only be explained as a practical object lesson of the principle of "life out of death" which is so emphasized in its pages. For myself, I have no words to thank all those of you who assure me so constantly of your upholding in prayer. You will give thanks to God that after a medical examination in October, I was told that there was a complete removal of the "pleuritic patch" on the lung which had caused my illness in the Summer, and by the mercy of God there is a return to normal physical conditions, which only now needs prayerful watchfulness to enable me to remain in London at my work throughout the Winter. You will rejoice over this answer to prayer I know, and realize that it does not mean a cessation of the need of your continued upholding. You will not forget to pray also about the special "Ministers' Guest Fund" for Swanwick, which the Lord has so signally set His seal upon in so many ways.

You will rejoice to know, also, that at this juncture, when the burden of the work is pressing heavily upon me through the rich and abounding fruitfulness of the message, Dr. F. B. Meyer, Dr. Stuart Holden and Rev. Gordon B. Watt have consented to strengthen my hands by acting as a small Advisory Council for consultation in any special need. They have each been so closely cognizant of the work from its early days, that I am deeply grateful to God for their fellowship at this time.

I think I must also tell you of a touching tribute to this ministry which has only just come to my knowledge from a member of the Ministers' Prayer Bond in Ireland, of the dedication to my fellow-heir of grace who was taken "suddenly to the glory" on March 24th, 1925, of a series of "Texts" painted on the walls of this minister's Church, in memory of "what some of us owe under God to him and to you. Thus it will be that in Ireland, through these messages, he being dead yet speaketh," writes my correspondent.

And now, beloved, as we go forward into the New Year, let us lift up our heads in expectant faith that our redemption draweth nigh. The "word of prophecy" is indeed a "light" in this dark hour. The faith and hope of our Lord's soon appearing is growing and spreading among His people. Let us watch unto prayer, that we live and labour as those who are ready for the upward call.

Yours in the Kingdom and patience of our Coming Lord,

*Jessie Penn-Lewis.*

4, ECCLESTON PLACE,  
LONDON, S.W.1.

*"Worthy is the Lamb that was Slain."*

Rev. v., 12.

The Lamb of God gives peace  
Through His Blood :  
Peace that overflows the soul  
Like a flood.

The Lamb of God gives life  
Through His death :  
Life that bursts all prison bars  
'Neath its breath.

The Lamb of God gives joy  
All day long :  
Joy that fills the happy heart,  
Full of song.

The Lamb of God gives love :  
'Tis His own  
Victorious love, that lifts us  
To His throne.

Then gladly take His gifts,  
And adore  
The Lamb of God, Who gives them  
Evermore.

*W. A. Doherty.*

## *The Victory of Calvary.*

*For some who get "hurt"! Do you?*

"I went to a Convention . . . and the most of those who went there were greatly blessed. I went there also hungering and thirsting for more of Jesus, but alas, alas, and I say it with tears, I could not get anything at all, or rather, the enemy snatched all the blessings I got from me.

Something happened at the Convention which hurt me very much indeed, and made me heart-sore and very sad. And since I came from there Satan has been tempting and tossing me about. I knew I had no business to be hurt. I tried hard to forgive, I wanted to do so, and I knew the person who hurt me did not mean to do so. But my thoughts and mind were so taken captive I could not control myself. Night after night I cried and was in a most miserable state . . . I tried earnestly to be free in the Name of Jesus, but I could not.

At last I remembered having read in some of your books that Satan sometimes did take our minds and thoughts captive, and keep us bound! When I saw this I had been fighting the enemy desperately between three and four weeks, and I thought I would quite lose my reason if the Lord would not give me the victory soon. So one day I came to the Cross of Calvary in greatest despair, crying and begging the Lord Jesus to have mercy on me, and to take my mind and my thoughts, and make them free from the power of the enemy, and make them His captive.

I then clearly saw that it was Satan who had held me bound. I was getting such a vision of my sinful self that I could hardly bear it. I felt I was not worthy to be a Missionary . . . I went on working all the time, but oh! as a great burden-carrier, one who is almost done by the burden she carries.

Through all this fight I have been very tired in my body too, till one morning, three days ago, when I could not sleep, it was as a voice from heaven had said to me :

'For the Lion of Judah shall break every chain,  
And give me the victory again and again.'

and

'Victory for me, in the Precious Blood of Jesus,  
Victory for me, in the Precious Blood.'

From that hour I was set free, spiritually and bodily, and am as another person altogether.—*A Missionary.*

## *A Word in Season.*

The truth is this, as surely we are all proving, that unless we are abiding continually in living union with Christ on the Throne, if we come down from this position even for one hour, then we are subject to shocks and surprises, and forebodings of evil enough to crush and overwhelm. On the natural plane to-day we are being subjected to a series of continual earthquakes, and God is allowing it that we may be uprooted and loosed from every earthly prop, in preparation for translation. We may have watched a gardener transplanting seedlings or young trees. These latter, especially if they are allowed to grow too close together, become weak and unshapely. They must be separated, that each one may develop individually, and every tree become uniform and complete in itself.

But there is many a wrench as the roots which have become intertwined are separated one from another. So it is in the Church to-day. God is doing a drastic work in each individual. Many of us are being separated from old associations, and the fellowship of other believers that has been very precious in the past. There is coming an uprooting all round that is undefinable, and in the process many of us are passing through intense suffering.

Then in this shaking and dividing process, there is coming much misapprehension and misunderstanding of one another, even with regard to those with whom hitherto we have lived in closest communion and fellowship, and with real fruit for the Kingdom. Let us judge nothing before the time (1 Cor. iv. 5). Many of us are being placed in circumstances that are unexplainable, and which will certainly draw down upon us criticism from those on the natural plane. Our *only position of unity is in the heavenlies*. Let us stand together as one, refusing to be severed in spirit from any member of the Body of Christ. If the Holy Spirit is rapidly preparing us for the ultimate change, then we need not be startled by the developments taking place. Let us remember the Lord's word to Peter (John xxi. 21-22). The only thing that matters at this juncture is that we carry out the Lord's will for ourselves individually, "then *shall we know*, if we follow on to know the Lord" (Hos. viii. 3). Like Gideon's three hundred, let our eyes be upon our Captain, not on one another, or even on the enemy. Gideon's command to his men was short and decisive, "Look on ME, and do likewise." No questions, no argument, or hesitation for a moment. So the victory was won. May the Lord enable us to "do likewise." Our one prayer is for the rapid completion of the Body of Christ and *God is doing it*. —*E. M. Leathes* (Extract from Prayer Bond circular letter).

## Throne Life in Union with Christ. (iv.)

### The aggressive warfare in Canaan.

IN the preceding chapters we have seen that there are three typical stages of spiritual experience—the Egyptian, the Sinaitic and that in the heavenly places—after the likeness of Canaan. Now, if the conflict be yet in EGYPT under the shelter of the Passover blood, but exposed to the enmity of the world, then faith beholds a sufficiency in Christ as the spiritual Moses. One come down to deliver, with the rod of God, the symbol of power, in hand, and backed by the pillar of cloud and fire, the symbol of constant Providence. But if the battle has advanced to the WILDERNESS and the deeper, more persistent enmity of the flesh is sorely recognized, and the groaning desire is to entirely escape from its dominion, then the Mosaic view of Christ, the semi-legal aspect, does not suffice. Now the absolute need is to see Christ as the spiritual Joshua and successor of Moses, One risen from the grave of the flesh, and unprovoked by the law, because walking in the freedom of loyalty, and in the newness of life.

But, if, finally, CANAAN be entered, *and the warfare becomes more truly aggressive*, being face to face with the Power of Darkness, then faith needs to apprehend Christ as somewhat more than the anti-typical Joshua, the Risen Christ, who, in the power of the Holy Spirit, breathes forth the Spirit of testimony upon His disciples. For *now*, if faith would prevail, it must gaze upon the unveiled glory of Christ, as the ENTHRONED CAPTAIN OF SALVATION, the Author and Perfector of Faith (Heb. 12 : 2, R.V.).

But where is this last typical change of leaders to be found in the Scriptures? It is clear that Joshua—the type of the risen Christ—succeeds Moses, the type of Christ in earthly life; but how is the further succession to be typically traced, in the displacement of Joshua from the position of supreme power, and the succession of another? It is seen in the last portion of Joshua v. But a word or two more on the typical history of Israel, in order to better estimate the Christian's spiritual stage of deliverance.

The *Passover*, the *Red Sea*, and the *Jordan* are all types of the power of the Cross, as increasingly apprehended. The first gives a view of the Cross as delivering from the *doom of the world*. The believer, having seen this, feeds upon the flesh of the Lamb; that is, derives strength from Christ, as the One whose Blood shelters him. The second gives a view of the Cross as delivering from the *dominion of the world*. The believer, so perceiving, now recognizes not only what has been done *for* him but also *in* him; in that he sees himself risen up a new creation in Christ Jesus. Finally, the third gives a view of the Cross as delivering from the *dominion of the flesh*. Now the believer realizes not only that there is a new creation within him, but moreover, that this new creation in him is separated from the old.

Observe the doctrinal parallelism between the passage of the Jordan and that of the Red Sea, and yet the advance in experience. Both symbolise the spiritual death and resurrection of the believer, but the latter intensifies it, in the thought of the practical disconnection to be maintained between what is buried and what is risen. At the Red Sea, the symbolism of spiritual death and resurrection is seen in the descent and ascent of the Israelites through the flood which destroyed the might of Pharaoh and his hosts, who are the representative embodiments of worldly supremacy; but at the *Jordan*, besides the symbolism of death and

resurrection in the safe passage of the Israelites, we have an added type of the practical separation of their new life from their old life. For, at the crossing of the Jordan, a monument of twelve stones, as a type of the Israelites *themselves*, was left buried in the bed of the river, as if to signify that the fleshly tyranny of the Wilderness was to be henceforth reckoned judged and ended, as the worldly supremacy of Pharaoh was judged and ended when he and his were buried in the sea. And then, another memorial of twelve stones was taken from the bed of the river and placed on the Canaan shore, as a type of *themselves*, not only as risen to newness of life, but also *to a perpetual and practical separation from their dead and buried selves*.

But still another advancement in spiritual apprehension is here symbolized. For at the Jordan, the believer arrives at a definite conception of the way in which his spiritual death and resurrection, and his daily practical separation from his former self, has been effected; namely, through the actual death and resurrection of Christ. For now, he sees *doctrinally*, as the ground for seeing *experimentally*, how all that he experiences spiritually, is divinely identified, on the occasion of his faith, with what Christ experienced literally; so that he learns to say, with an assurance never before so consciously and joyfully possessed, "I have been crucified with Christ: yet I live, and yet no longer I, but Christ liveth in me" (Gal. 2 : 20, R.V.).

To perceive that this doctrinal and experimental symbolism is set forth in the crossing of the Jordan, observe how the priests who bore the ark with its blood-stained Mercy-seat—all a vivid picture of the divinely-human Christ in vicarious suffering—preceded the host, and then stood still in the midst of the stream until all the people had passed over. In this we have, in a figure, our Lord's experience of death and resurrection, as a redemptive work both fore-ordained and finished, represented as the sole ground of the believer's similar experience spiritually. Then, notice how the first set of twelve stones which were left in the river, and which stood for the Israelites "after the flesh," were laid in the exact spot where the priests had stood; and how the other set, which represented the Israelites "after the Spirit," were taken up from the very same place to be deposited on the Canaan shore. This teaches that not only the believer's *spiritual death and resurrection* are divinely identified with Christ's literal death and resurrection, but also that the believer's *practical separation from his old self* is so identified. And we know that it is in view of the fact of this Divine identification, that the Holy Spirit finds efficacious ground for introducing the believer into a blessed consciousness of his practical release from the dominion of the flesh, whereby he is enabled to put off the old man with his deeds, and to put on the new man and thus to reckon himself dead indeed unto sin, and alive unto God from the dead, with ability, as well as desire, to walk after the Spirit in newness of life.

We are now somewhat better prepared to gather the symbolical meaning underlying the scene of change of leaders in the fifth chapter of Joshua. We read:—

"And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand. And Joshua went up to him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the host of the Lord am I now come. And Joshua fell

on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so."

We have already observed that Joshua, viewed as Moses' successor serves as the type of the Spirit of the *Risen Christ*. And this view of Joshua suffices to set forth his character as the leader who successfully conducts believers through the Jordan, the occasion of the death of the fleshly supremacy, into resurrection residence in heavenly places.

BUT THIS VIEW OF JOSHUA WILL NOT BE ADEQUATE WHEN IT COMES TO THE MATTER OF OVERTHROWING THE STRONGHOLDS OF THE PRINCIPALITIES IN THE HEAVENLY PLACES. For this, there is needed another aspect of Joshua. We need to see him not simply as typifying the Spirit of the Christ who rose from the grave, but as the Spirit of Christ, the God-Man, who is seated far above principalities and powers, and might and dominion, at the right hand of the Majesty on high. Hence the significance of the scene in the above passage setting forth the subordination of Joshua to the

Captain of the Lord's host.

But here the reader may enquire, Why, if the succession is changed from Joshua to the Captain of the Lord's host, as signally as it was previously changed from Moses to Joshua, does not Joshua disappear henceforth from view, and why does not this "Captain" continue visibly present; just as, on the former occasion, Moses departed, and Joshua remained present?

The answer is plain: all the difference in the two instances is consistent with the fact that Joshua in Canaan is a type of the Holy Spirit who continually indwells the Church as that "other Comforter," who is the representative of Christ both risen and ascended, during His personal absence all through this dispensation. The Holy Spirit who succeeded Christ personally on earth, now reigns within us, and wars through us against Satan; but all in subordination and fealty to Christ personally and invisibly above us. It is now the pleasure of the Holy Spirit to do all in the name of the unseen Jesus; whose name has been exalted above every name. . . .

## The Old Life and the New.\*

*Rom 6:5  
Life, Old & New*

"Identified with Him in the likeness of His death. . . ." Rom. vi, 5. (Darby).

*Note:* With much thankfulness we print the following (greatly condensed) message by the Rev. Evan H. Hopkins, given at Keswick in 1897. Mr. Hopkins was universally recognized as the "theologian" of the Keswick Movement, and the Editor thanks God for the twelve years spent under his Pastorate at the most formative period of her Christian life. Through him she learnt the importance of handling the Scriptures in careful adherence to the balance of truth as set forth therein.

THE new life cannot be lived triumphantly until the old life is terminated. The old life must be brought to an end. The assertion of the old life mars the peace and usefulness of the believer . . .

There are some that seek to *conquer* the old life. They resist it, they struggle against it, they pray to God for power to overcome it, because they regard it simply as a question of sufficient spiritual power. If they only get sufficient spiritual power from God, then they know they can *conquer* the old life, and then they can control it. And so they pray, and they struggle, and they hope . . .

There are others trying to *tame* the old life. And so they pray, and they are bringing themselves under spiritual discipline. They hope so to subdue, so to curb, so to change the old life, that they will have very little trouble here; and they are very busily engaged with that . . . They mix up the old life with the new, and they do not realise what their position is. They think it is a question of discipline and culture and training, that by-and-by they will have very little difficulty with the old life. It is not *terminated*.

[Others again say] "I have given up the matter as utterly hopeless; I cannot conquer the old life, and I cannot tame it." Well then, what are you doing? "I am *ignoring* it. You know I must get on the life side; let me only have *life*, and it will be all right; and so I am going in for the baptism of the Holy Ghost." Now it seems to me that is putting a good thing in the wrong place. The old life has to be *terminated*. God has told us exactly what is to be done, or what *He* has done with the old life. The fact still remains that there is only one way by which the old life can be terminated, and that is by *death*; not by trying to

\* From the Life of Faith. July 28th 1897.

conquer it, not by seeking to tame it, not by ignoring it, but by *death* . . .

Then another question arises: How shall I put to death the old life? How shall I kill it? Are you in that position to-night? Are you trying to crucify yourself, to put yourself to death? . . . God's Word says that the old life can only be terminated by death. *But what death?* . . .

It is only by the power of *Christ's death* that the old life can be terminated. Some years ago I got a wonderful help by this simple thought—that there is *only one Holy Life*. The Lord Jesus Christ, when He was here on earth, lived a perfectly holy life. There we see the ideal Man, that perfectly glorified God. If you want to know what holiness is, look at Him. "Yes," you say, "but I want to be holy." Well, that Saviour having died, having risen and ascended to the right hand of God, is now by the Holy Spirit in union with His believing people, and now the very same holy life that was in Him flows through them. "I am the vine, ye are the branches." He does not say "I am the vine, ye are other vines in the same vineyard, with lives growing parallel to Mine and like Mine." But in that Vine there is only one holy life, the same life in the root as in the branches. And the same life is to glorify God through the members that glorified God in the Person of Jesus Christ upon earth. Only one holy life! So instead of simple imitation . . . it is a question of union and manifestation.

The next point is that there is only *one holy death*. Every death in the whole world except that death has a taint of sin in it. There is no power in any death but that death which is sinless, the death of Christ. Do we want to find the power that is to terminate the old life? . . . Now *what is Christ's death to you?* First of all, you say as a believer: "It is an expiation of human guilt; my sins were laid upon Him, my iniquity was borne by Him, my sins were put away by Him when He died on the Cross; it was at the Cross that I found pardon; it was at the Cross that I realized for the first time that there is no condemnation; it was to the Cross the Spirit brought me to teach me this."

But what is the death of Christ more to you than that? The death of Christ is the termination of your old life. What was laid upon the Lord Jesus? Your sins. Yes, and yourself—you the unconverted man, the man of old, the old man—you were laid upon Christ when He died upon the Cross. That is where death takes place. That is where the great transaction was done, where this death pardon was secured, where this death-deliverance was secured from that old life of yours. It terminated the old natural life.

But [there is] a step further in connection with the same thought; *we need the death of Christ every moment*, we need the power of that death continually. You say "Is it once for all?" He died once for all in the eye of God. And you died in the eye of God with Christ once for all. But the power, the efficacy of that death, needs to be perpetually appropriated and applied, that you may be perpetually delivered—"Always bearing about in the body the putting to death" about which we have been speaking, "of the Lord Jesus"—shall I call it the *essence* of the Cross? Not a dead Christ, but the "putting to death," that which took place in Him when He died not only for sin but unto sin. There is needed the perpetual application of that to the soul—getting down into His death, being brought into conformity to His death. It is not difficult now. You need not struggle or fight against the old life now, or try to tame it or conquer it, or try to ignore it; but you can claim your deliverance because it has been purchased, obtained for you by that death, and your identification with it always.

What follows? *The life springs up spontaneously*. "That the life also of Jesus might be made manifest in our body." You need not help Jesus to live in you. He is in you now. But there is a hindrance to the manifestation of His life in you. You are a Christian, but sometimes there is hindrance to the manifestation of the new life; but when the old life is terminated, then at once the new life is manifested.

What are the means by which that may be experimentally known by the believer? *By the reckoning of faith* . . . we practically receive the efficacy of that death as the power of separation from the old life.

Faith needs a *fact* to rest upon. Presumption can take fancy instead of fact. That is the difference between faith and presumption. Faith must have a Divine fact to rest upon; presumption has no such fact, no Divine warrant; and God in His Word reveals to us the facts with which faith has to deal. Now we want this fact. We have come to this point: the old life must be terminated. Only death can terminate life. It is the death of Christ that terminates it.

Where, then, shall faith look for a fact? The fact is in Christ. Never look for the fact on which faith has to rest, in yourself. You can lay that down as a principle: that faith needs, as a foundation, *a fact*, and the fact is always in Christ. But God puts this death in Christ on the Cross, and you have to rest upon the fact that took place eighteen hundred years ago. You will have to reckon yourself to have died with Christ.

It is a question of identification. *Identity of mind*. That is the first thing. Be of the same mind as Christ when He died unto sin. Enter into the mind of Him Who died not only for sin but unto sin. "*Arm yourselves with the same mind*" (1 Pet. iv. —). Take that standpoint in Christ, and look at sin from that point of view . . . Dead unto sin. We were identified with Christ, we died with Him; there was the end of the old life.

But there is *identity of sympathy*, that is, feeling. And that means there must be an assimilation between the believer and Christ.

Shall I tell you what the Lord's Supper has been to me many years now? There was a time when I thought that when I drank the wine I was drinking in the *life*. But when I saw the broken bread meant the *broken body*, and that the poured-out wine meant the *shed blood*, I saw then that I was showing forth His *death*—His death, not His life; and that it was simply another view of those beautiful words that we have already quoted—"Bearing about in the body the putting to death," receiving, feeding upon the *death*, getting down into the death, *conformed to the death*. Drink in His death, feed upon His death. *It is that which terminates the old life which is the source of all our trouble*. Then the living Christ Who is in you, will grow up in you, will control you, will be in you to put forth His power . . .

Then what follows? *Identity of thought, identity of feeling, identity of action*. "Yield yourselves." What is it that is yielded to God? The old life? Not at all. And yet it seems to me a good many people yield the old life. That is to be terminated. You are not prepared to yield the new life until you have been brought to this identification with Christ in His death. Many of us are trying to yield the life to God before we are really cut off from the old, and nothing but the perpetual application of the Cross can do that. You cannot say *Goodbye* to the death of Christ. It is because there is that within us which makes it possible for us to pursue either the old or the new, which makes it necessary for us to have the power of His death perpetually in the very centre of our being—A PERPETUAL SPRING, MOMENT BY MOMENT CONSTANTLY APPLIED—which sets us free from the old.

Then we are free to yield ourselves unto God "as those that are alive from the dead." Come within the death. What death? *The death of Christ*. Let always that be the fact upon which faith rests. It is a fact that is centred in Christ, and not in your experience. Fact, faith, experience. You will have the experience that comes from this reckoning, but put them in the right order. That is the only way. Rest upon the death of Christ, on the Cross, your identification with that death—identity of mind, identity of sympathy, identity of action. Then you can walk in newness of life.

## Calvary is Victory!

"By the Cross He Triumphed."—Col. ii, 15 (Weymouth).

1. Calvary IS Victory—Jesus Christ has died.  
On the Cross He triumphed, Satan's hosts defied,  
As Victor flung them from Him—displayed them openly,  
Oh Calvary WAS Victory—  
Its Victory now—for ME!
2. See the darkness o'er the earth; 'midst the awful gloom,  
See the God-Man from the Cross laid within the tomb!  
Lo!—the grave He open burst—rose triumphant—FREE—  
Oh Calvary WAS Victory,  
Its Victory now—for me!
3. Calvary IS Victory, child of God, be strong—  
Shout it out!—the angels must rejoice to hear the song,  
The Victim was the Victor—Christ conquered gloriously—  
Oh Calvary WAS Victory,  
Its Victory now—for me!
4. Calvary IS Victory, but there's the price to pay,  
He strengthens us to tread His path, it is the blood-marked way.  
He's on before and beckons us, and in the Hand I see  
Of Him who wore the Crown of Thorns—  
A Victory Crown—for me.
5. Calvary IS Victory—press on by faith—not sight,  
Our Saviour is our Captain—our battles He will fight.  
He won—through Him I'm winning. He won—oh shout with me—  
That Calvary was Victory,  
Its Victory NOW—for ME!

C.E.B.  
A Reader in Australia.

THERE are two remarkable passages in the Epistles which seem to draw the veil aside and give us a glimpse of what lies behind the mystery of the incarnation. In Philippians ii. 5-8, Paul traces the descent of the Lord of glory from His original place of equality with God, step by step down through all the stages of His humiliation among men. In doing this the apostle would have us see the mind which was in Christ Jesus all along the way. He had "emptied himself." He had put aside the manifestation of His own proper glory and the assertion of His own divine nature. He did this at the beginning, and He maintained this attitude of mind to the end . . .

In Hebrews x. 5-9, the writer quotes a passage from the 40th Psalm as spoken by Christ and as expressing His purpose in coming into the world. "Sacrifice and offering thou wouldest not, but a body didst Thou prepare for me." What the sacrifices and offerings of the Old Testament only represented typically and could not secure as a reality, that is, full surrender of man's life to God, Christ undertook to accomplish. In order to accomplish it He became man, and on coming into the world as man He declared that His purpose was to dedicate human life to God. "Lo, I come to do thy will, O God." Complete denial of self in the one case, complete obedience to God in the other—these were the primary and fundamental principles of our Lord's incarnation.

These two features marked the life of Jesus from the very beginning. His first recorded words in the Gospel story are significant for the light they throw backward upon His early years (Luke ii. 49). . . .

#### The Mind of Jesus.

The context alone can help us to get at what was in the mind of Jesus. . . . The surprise which Jesus expressed was based upon something about Him which He thought they should have been familiar with—"Knew ye not?" This could not have been His Messianic consciousness, for, although it may be quite true that the whole incident implies that Messianic consciousness had now begun to arise in the soul of Jesus, that was not something which they could have known. Nor was it the supernatural nature of His birth that was in His mind. A reference to this circumstance in addressing His parents would rob His words of their ingenuous, childlike character, while it would fail to account for the impression of deep, lingering wonder produced upon them.

Neither of these suggestions, then, can account for the words of Jesus. They are a disclosure, rather, of His inner soul from the time of His earliest consciousness. . . . He had never had any interests of His own to engage Him. He had always been occupied with the concerns of God. Wherever He was, and whatever He was doing, He was "in the things of His Father." This was what His parents might have known. Here, then, is revealed the inner life of a child who had no self-will. Here is human nature pure from the start, conscious of never having been anything but right with God, and occupied with doing His will.

This attitude of mind was maintained when Jesus entered upon His public ministry. "I came down from heaven," He declared, "not to do mine own will, but the will of Him that sent Me" (John vi. 38). This cannot mean

\*By Rev. John McNicol, B.D., Principal Toronto Bible College. Slightly condensed and italicized. From the Biblical Review, New York.

what it would mean in the case of any other man, that the will of Jesus was different from His Father's will, and that He put aside the one and chose to carry out the other. It is the *action* of His will, and not its content that is in view. He willed to have no self-will, but to make the will of God His will. The whole motive purpose of His mission in the world was to do the will of God without having any interests of His own.

This was the point of His argument with the Jews in the controversy which followed the Sabbath miracle at the pool of Bethesda (John v.). "*The Son can do nothing of Himself, but what He seeth the Father doing*" (v. 19). He has so emptied Himself, He means, that He does nothing of His own will. Because the Son does nothing but what He sees the Father doing, the Father shows Him all that He does, that the Son may have equal honour with the Father (vs. 20-23). It was therefore on the very ground that He had emptied Himself, and had no interests of His own but only the interests of His Father, and was not carrying out His own will but only His Father's will, that, as the Son, He claimed equality with the Father. It was on this ground, too, that He based His right to judge. "I can of myself do nothing : as I hear, I judge : and my judgment is righteous ; because I seek not mine own will, but the will of Him that sent me" (v. 30). Having no interests of His own to bias Him, and not being moved by His own will, His judgment was that of His Father alone.

#### The Word of God His Rule of Life.

The will of God which Jesus came to do was not a programme already laid out before Him. He found it *in the Scriptures*, and it opened up before Him as He went along. *The Word of God* was the rule of life for Jesus. As a man He consented to order His life in accordance with a revelation already given to men. Whenever He was challenged concerning any of His actions He made the Scriptures the ground of His defence. Though He claimed to be the Son of God and to have equal honour with the Father, yet He never appealed to the secret counsels of God which, as the Son, He might have been expected to know. *Nor did He ever appeal to His own inner consciousness of what the will of God should be.* Never do we find Jesus vindicating Himself on merely subjective grounds, irrespective of the written Word. When He purged the temple of its unholy traffic, though this act involved an assumption of Messianic claims, yet He did not justify it on the ground of His Messianic authority, but by a reference to the Word of God. "It is written, My house shall be called a house of prayer." When His disciples were charged with violating the Sabbath law, Jesus defended them on the ground of a principle which He found in the Scriptures. "Have ye not read what David did?" When a practical question of life and conduct was referred to Him, He directed His enquirer to the Word of God—"What is written in the law? How readest thou?" Thus Jesus invariably turned to the *recognised revelation already in the hands of men*, and in the Scriptures He found the mind and the will of God, just as other men might do.

This seems to have been the central point on which Satan assailed Him in the wilderness. The suggestions of the adversary were not directly aimed at getting Jesus to abandon His Messianic task, but toward getting Him to change the attitude in which He would carry it out. They

were suggestions to shift His ground and *to find the guiding principle of His action within Himself*. Behind all the mysterious experience of those forty days there was a subtle attempt of the devil to introduce the element of self-will into the work of Jesus. In every case Jesus refused to have the question referred to Himself. On every point He brought an explicit declaration of the will of God *from the Written Word* to settle it.

Even in His teaching, where the authority of Jesus seems unique and independent, that very authority He Himself *based upon the Word of God*. He was very explicit in His declaration of the infallible and irrefragable authority of the Scriptures. "Think not that I came to destroy the law or the prophets," He declared, "I came not to destroy, but to fulfil" (Matt. v. 17). And then He proceeded to expound some of the laws in the most sweeping and searching way. He penetrated to their inner and spiritual meaning. He showed that they reach to the thoughts and intents of the heart, and that when the law of God condemns an act it condemns the motive which prompts the act. . . .

In no case, then, can it be said that Jesus separated Himself from, or placed Himself above, the authority of the Scriptures. On the contrary, He yielded His mind and His will to them; He meditated upon them; and He brought out of them the mind and will of His Father in heaven. Thus it was that Jesus produced the impression of speaking "with authority," so different from the scribes. They could only pass on their learned traditions about the Law. The teaching of Jesus illumined the Law with a sense of reality. The divine authority behind the Scriptures lived again on the lips of Jesus. In Him the Word of God was transparent.

Not only did Jesus find the will of God for Himself in the Word of God as given to men, and *not in His own personal consciousness*; He also did the will of God in dependence as a man upon the power of God, and not by His own inherent power as the Son of God. He denied Himself the use of His own personal power in carrying out His task, and surrendered Himself completely to the Spirit of God. This was the significance of His baptismal experience. All the evangelists tell us how the Holy Spirit came upon Jesus at His baptism. Luke's narrative of the events that followed immediately afterward goes on to indicate how this experience influenced His life. "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness (iv. 1). "And Jesus returned in the power of the Spirit unto Galilee" (iv. 14). . . .

#### The Prayer Life of Christ.

This dependence upon the Spirit and power of God was maintained by communion with God in prayer. The prayer life of Jesus was different from anything ever seen before. It was one of the most remarkable features of His ministry . . . It was the background of all He did and said. It pervades the Gospel records like an atmosphere. There was a great consciousness of God in the life of Jesus. The presence of God was as real to Him as the presence of the people among whom He was working. He would often withdraw from the multitudes, and even from His own disciples, and go away into the wilderness or up on the mountain side to spend time alone in communion with God. But He would also turn aside in the midst of some public incident, to speak to His Father for a moment, while the crowds were thronging around Him. His access to God was immediate and His fellowship with God was intimate.

This intimate access to God, however, was always marked by an attitude of dependence. Jesus hung upon God in

prayer, and the power to carry on His ministry as He went along came out of His life of prayer. Even His miracles were answers to prayer. This fact becomes all the more evident from the indirect and unexpected way in which He occasionally referred to it. When the disciples called His attention to the fig tree which had withered away after His curse upon it, Jesus made no reference to the nature of the miracle, but used it as an illustration of faith and of answered prayer (Mark xi. 22-24). When He stood before the tomb of Lazarus and was about to call back into life a man four days dead, He first lifted His face in thanksgiving to God because He had been already heard (John xi. 41). The power to perform this miracle, the greatest of all His works, was given in answer to an unrecorded prayer.

This then, was the kind of life Jesus lived on earth. He was the Son of the Highest and the Lord of Glory; but this life of His was lived within the strict and narrow limits of human experience. While it was a human life, it differed from any other human life ever seen on earth. It was a life on earth ruled from Heaven . . .

When the Pharisees asked Jesus on one occasion when the Kingdom of God was coming, He replied that it was not coming "with observation." There was no visible sign such as they were looking for. There would be no sudden and startling demonstration of it. "For lo," He went on to say, "the kingdom of God is in the midst of you" (Luke xvii. 21, *m.*) . . . .

#### The Mystery of the Cross.

But how was the Kingdom to come in the world? How could that which had been accomplished in the life of Jesus be realized in the lives of other men? This brings us to the mystery of the Cross. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John xii. 24). These words were spoken by Jesus just at the close of His public ministry. Some Greeks who had come up to Jerusalem at the time of the Passover, from the world outside Israel, had asked for an interview with Jesus. Their request brought Him face to face with the supreme crisis towards which His whole ministry had been moving, for before the message of the Kingdom could be given to the world the death of Christ must take place. "The hour is come," He declared, "that the Son of man should be glorified." The prospect filled his soul with conflicting emotions. "Now is My soul troubled; and what shall I say? Father save Me from this hour?" Is that what He will say? Will He make that His prayer? No—"but for this cause came I unto this hour. Father, glorify Thy Name." And with renewed resolve Jesus faced the final step in His self-denial that the consummation of the Father's will might be attained.

It was then there came, for the third time in His life, a voice from Heaven expressing the Father's approval upon Him. It is significant that each of these three occasions marked a crisis in which Jesus deliberately chose the Cross. The first occasion was at the Jordan, when He dedicated Himself to the Messianic task, and identified Himself with His people whom He undertook to redeem. The second was on the Mount of Transfiguration, when He turned back from the gateway of glory which had manifestly opened before Him, and instead of entering Heaven that way, went down into the world again to accomplish His departure (Luke ix. 31, *Gk.*) in another way. The third occasion was under the very shadow of the Cross. In reply to the Son's prayer came the Father's voice, "I have both glorified it, and will glorify it again." These



doubtless refer, on the one hand, to what had already been accomplished in the life of Jesus, and, on the other hand, to what was now to be accomplished through His death.

Though the Lord evidently had His death in view from the outset of His ministry, He did not disclose the fact to His disciples till it was drawing toward the end. And when He did so He gave them a hint that they, too, were somehow involved in its significance.

"If any man would come after Me," He told them, "let him deny himself and take up his cross, and follow Me." *This was a call to identify themselves with Him in the course He was taking.* But what was implied in this way they could not understand beforehand. A little later on He spoke of giving His life a ransom for many. Then in the upper room, during His farewell meeting with the disciples, He brought the announcements of His approaching death to a head when He instituted the memorial supper. "This is my body which is given for you . . . ." This is My blood of the new covenant which is shed for many unto remission of sins." But not even yet could the disciples understand the real significance of His words. The Lord Himself recognized this when He said, "I have yet many things to say unto you, but ye cannot bear them now."

The resurrection of Jesus did not fully enlighten them, for on the eve of the ascension they asked Him if He was about to restore the Kingdom of Israel. The Lord's answer did not deny this expectation of theirs; there was an element of truth in their apocalyptic hope. But their question revealed the fact that they were not yet aware of the essential nature of the coming Kingdom. Before the Kingdom of God could be manifested in any material form, its foundation must be established in a new spiritual order.

Then came Pentecost, and the meaning of it all broke upon the disciples as the light of a new day . . . They found themselves in a new order of being. New powers were operating in their lives. Their risen Lord, who had

entered Heaven with His complete and perfected humanity, had poured forth His Spirit upon them. The life that resided in Him was now communicated to them. What had been accomplished in His life on earth now began to be accomplished in theirs. The new nature He had created had taken its place in their natures. *He was reproducing Himself within them*, and they began to do the will of God, not by following an earthly standard, but by an inward power that came from Heaven . . .

The disciples talked no more about the restoration of the Kingdom of Israel, but went out to carry the Gospel of the Kingdom to the world. Their message now was not that the Kingdom of Heaven was at hand; they bore witness to the great supernatural facts upon which it was established.

IN THE CENTRE OF THESE FACTS STOOD THE CROSS. In that supreme act of His sacrifice and denial of self, Jesus had done something which redeemed the human race and reversed the course of human nature. He had gone down into death as the representative man, that a death might be accomplished also in those for whom He died the death of the old nature. He had been raised from the dead as the new man, the Head of the new race, that the new nature He had created might be imparted to them. Christ had thus made it possible for the will of God, which had functioned in His own life, to function also in the lives of other men. His people would now be willing in the day of His power. In the profound depths of that transaction upon Calvary He had laid, immovable and eternal, the foundations of the Kingdom of God upon earth . . .

The Kingdom of Heaven is the present reality at the heart of Christianity. It is the unseen order of things which gives the visible church the ground for its existence. It is already established and needs no other foundation. The church's business is to proceed upon it, and to proclaim it in all the world. It is the fundamental spiritual order of the new world that is to be.

*Christ, Judgment Seat*

## The Judgment Seat of Christ.

2 Cor. 5:10

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, . . . whether it be good or bad . . ."—2 Cor. v. 10.

THE context of this passage shows that the Apostle is speaking only of believers here, and the testing of their "work" in view of reward.

Schofield in his notes points out that there are seven "judgments" referred to in the Scriptures—i.e. (1) *The judgment of the believer's sins in the Cross of Christ* (see John v. 24, Rom. v. 9, Rom. viii. 1, 2 Cor. v. 21, Gal. iii. 13, Heb. ix. 26-28, Heb. x. 10, 14-17, 1 Pet. ii. 24, 1 Peter iii. 18), through which he will never be judged for sins put away by the Blood of Christ; (2) *The believer's self-judgment* (1 Cor. xi. 31); (3) *The judgment of the believer's works* (2 Cor. v. 10); (4) *The judgment of the living nations at the return of Christ* (Matt. xxv. 32-46); (5) *The judgment of Israel at the return of Christ* (Ezek. xx. 37); (6) *The judgment of angels after the thousand years of Christ's reign over the earth* (Jude 6); (7) *The judgment of the wicked dead after the Millennium* (Rev. xx. 11-15).

The first "Judgment" is over as far as the child of God is concerned. The believer's *self-judgment* should be going on actively in each one day by day. There remains next the judgment of the believer's "works," which now immediately concerns us, for the moment we hear the upward call, and ascend to meet the Lord in the air, we shall find ourselves summoned to His judgment seat where all our "works" will be tested, the awards be given, and our positions assigned us for our reigning with Him in His Millennial Reign over the earth.

There is much in the Scriptures said about this appearing before the Judgment Seat, and if we gathered together the various passages, we should have a fairly clear idea of what awaits us, with glimpses into the diversity of the "rewards" and the "positions."

Let us look briefly at some of the aspects of the life of the believer, of which he will give account at the Judgment Seat.

1. "WORK," in its general and broad meaning (1 Cor. iii. 12-15).

Here it is said that "work" of every kind will be tested by fire. If it stands the fire, the believer is given a reward. If it proves to be "wood,

hay, or stubble," it is burnt up. The believer suffers loss—the loss of reward for all his labours—though he himself is "saved." The language here unmistakably differentiates between a man's "work" which is rewarded (or not, as the case may be), and his *salvation*, which is a free gift, not of works (Ephes. ii. 8, 9), through the death of Christ.

2. "TALENTS," i.e., personal abilities (Matt. xxv. 14-23).

The parable of the talents clearly gives a picture of the believer before the Judgment Seat. The key to the meaning of the "talents" lies in the word in verse 15, "ability." The "talents" were given to each servant "according to his ability." The Master knew what dormant powers lay in each one, and He gave the trust according to the measure of the "ability." The reckoning hour revealed how each one had made use of his "ability." Three specimen cases were described. Two of the three *doubled* their "talents" by "trading" with them, i.e., using every faculty and opportunity to increase that which had been committed to them. The third just "did nothing." He had "ability," but would not use it, or possibly did not believe he had it in any degree. He thought his Master was expecting from him what he could not do, and so he would do nothing, since he could not do all the Master expected of him.

The parable is full of pregnant lessons for us now on the eve of the Judgment Seat. But we cannot now go fully into it. The main point for the present purpose is that we are stirred up to "trade," or use our "abilities" in the closing moments of our sojourn on earth, to the very fullest extent of our opportunities.

Rom. xii., 6, 7, 8, gives a brief list of some of the "gifts" or talents and how they are to be "traded" with, or exercised. "But how shall I know what 'gift' has been entrusted to me?" one asks. There is no other way, child of God, than the faithful doing of every "duty" in your path, to the very best of your "ability." Only thus will the unknown

"abilities" be brought to light. This is clear from the Master's commendation, "thou hast been faithful over a few things. . . ." This is therefore the way to "trade" for eternity.

### 3. "STEWARDSHIP," or trust committed (Matt. xxiv. 44-51).

Here we have a believer placed in a position of trust, and in due time he must give account of how he has fulfilled the duties appertaining to that position. This "servant" has been placed over his Lord's household "to give them their meat in due season." Spiritually, this is generally said to apply to those who are commissioned to feed the Church of God. But it may surely be taken also in a more literal way. The "household" of a believer may be called the Lord's household, and the position of a "housekeeper," or head, over such, one of which must be given account of.

But alas, alas, so many of those who long to be "spiritual" have looked upon "housekeeping" and providing the "food" for the "household," as "secular duties" under which they have chafed, and from which they have longed to be free. How it would all be altered if they did but see that if they find themselves in such a position, it is a *stewardship* or trust committed to them by the Master, of which they must give account. "How shall I be ready for the Lord's Coming," such a one may say, "since I am so tied with household affairs that I needs must be absent from 'Advent' meetings, and find but little time for other meetings?" Oh, child of God, listen, "Blessed is that servant, whom his Lord when He cometh shall find so doing."

The Apostle Paul had a keen sense of his responsibility as a *steward* in the preaching of the Gospel. He said, "Necessity is laid upon me; . . . if I do this of mine own will, I have a reward: but if not of mine own will, I have a *stewardship* entrusted to me" (1 Cor. ix. 16, 17). The "reward" is given for willingly fulfilling the responsibilities of a "stewardship," whatever that stewardship may be. "Preaching the Gospel" or feeding the "household"—there is no difference between them in the will of God.

### 4. "SOULS" we come in contact with (Heb. xiii. 17).

Very briefly this hint is given, but it is clear. "They watch for your souls," said Paul, "as they that must give account." The "souls" of those servants in the "household"; the "souls" of the tradesmen dealt with; the "souls" of all with whom the believer comes in contact. He must "watch for souls." Watch whether his every action draws them nearer, or drives them further away from Christ. Watch to give the word in season, watch to see those whom the Holy Spirit is at work in, watch in the midst of all earth's duties, so as to be able to "give account" with joy and not with grief at the Judgment Seat.

### 5. "FLOCK" committed to our charge (1 Pet. v. 2-4).

"Feed the flock," said Peter, "taking the oversight, not by constraint but willingly; not for filthy lucre . . . neither as being 'lords' . . . but being ensamples . . ." The mention of the reward in verse 4, for so doing, shows that the one commissioned to take the oversight of the "flock" must give account at the Judgment Seat. The words of the commission need no exposition. They carry their own lesson; and each one in charge of a "congregation," or a Bible-class, in the light of them, must now judge himself so that he be not "judged of the Lord" (1 Cor. xi. 31).

We cannot now refer to the epistles to the seven churches, in Rev. ii and iii., which throw a flood of light upon the believer at the Judgment Seat, and the question of PERSONAL VICTORY, and the various Rewards given to those who are victorious in all the environments and circumstances pictured in the seven churches. Govett points out that in all these epistles believers are shown to be "victors or vanquished"; "conquerors or conquered"; "overcomers or overcome." The call to be victorious is individual, and the awards are individual also.

### Rewards at the Judgment Seat.

Let us see now what the "rewards" may be, and the conditions governing their distribution.

#### 1. "Work" that stands the fire (1 Cor. iii. 12-15).

Here what the reward will be is not specified for obviously it must be fitted to the extent and measure of the "work" that stands the fire.

#### 2. "Talents," or abilities faithfully used (Matt. xxv. 14-23).

"Thou hast been faithful over a few things," the Master said, "I will make thee ruler over many things." The "servant" on earth becomes a "ruler" in the Millennial Reign of his Lord, because he had "doubled" his abilities, by faithfulness in the things that doubtless to others seemed small and "few" in their earthly scope and results. The earth-service developed growth of spiritual character, and gifts for Millennial Ministry.

#### 3. "Stewardship" faithfully carried out (Matt. xxiv. 47).

The steward is entrusted with an earthly position in which he has to handle "goods"—the household goods necessary to give the household "meat in due season." The reward is apportioned accordingly. The "servant" who has been faithful on earth is, in the Millennial Kingdom, "made ruler" over all the "goods" of his Lord. Here again is earth-service developing capacity for Millennial Ministry.

#### 4. "Souls" won for the Lord (Heb. xiii. 17).

The reward for the winning of souls we find in Dan. xii. 3, and 1 Thess. ii. 9. "They that turn many to righteousness [shall shine] as the stars for ever and ever." "For what is our hope, our joy, or crown of rejoicing? Are not even ye . . . at His Coming?"

#### 5. The "flock" faithfully fed and cared for (1 Pet. v. 2-4).

"Willing" service is in this case specially laid stress upon, as well as purity of motive in monetary matters, and humility of life, and example. "And when the Chief Shepherd shall appear," wrote Peter, "ye shall receive a crown of glory."

### The Millennial Positions.

There is also the allocation of positions in the Millennial Kingdom to be made at the Judgment Seat. We have references to—

#### 1. The places on the right hand and the left hand of the King (Matt. xx. 20-27).

These, said the Lord, were for those for whom they had been prepared. The conditions apparently being the drinking of Christ's cup and the being baptised with His baptism (v. 23).

#### 2. The rulership over cities (Luke xix. 16-19).

This "rulership" was manifestly the result of some qualifications gained by earthly service, for it is referred to in connection with the parable of the pounds. He who increased his one pound to ten was given rulership over ten cities, and he who made his one into five was given five cities. There is no plainer statement possible showing that the positions in the Millennial Kingdom are decided by ourselves in this present world.

#### 3. Authority over nations (Rev. ii. 26-28).

To have "authority" over nations is a vaster sphere than to rule over ten cities. The contrast is between a local and a universal sphere. The contexts of all these passages need careful reading for further light. It is possible that the preparation now is breadth of vision and largeness of heart toward all nations. A removing of all smallness and narrowness of character, and of sympathies. An entering into Christ's love and vision for the whole world. An understanding even now of His inflexible law of righteousness, so that as a rod of iron cannot bend, we do not bend to compromise or wrong.

#### 4. The sharing of Christ's universal Throne (Rev. iii. 21).

"He that overcometh will I give to him to sit down with me in My Throne . . ." "And the seventh angel sounded; and there followed great voices in heaven, and they said, The Kingdom of the world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15). The universal throne of the Reigning Lord seems to be more than the "thrones" of the ruling Saints referred to in Rev. xx. 4, when John saw them in vision in the Millennial Kingdom. "They lived and reigned with Christ a thousand years" (vv. 4, 6). They formed His government for ruling over the earth, where it appears the Apostles had also separate "thrones," judging "the twelve tribes of Israel" (Matt. xix. 28).

There are many other glimpses into different positions which our space will not allow us to refer to fully. There is the promise made to the overcomers in the condition of the Church of Sardis, of such close fellowship with the King in the Millennial Reign that they shall "walk with Him in white" (Rev. iii. 4), conferring with Him as the disciples did on the road to Emmaus, who talked with the Risen Lord; while others are to be made as "pillars" in the Temple of God, whatever that may mean (Rev. iii. 12).

### Personal Victory.

There is very much more that might be said, in the opening out of this subject, concerning the Millennial Reign itself, the ascent of the ruling Saints, the setting-up of the Kingdom, and the laws by which that Kingdom will be governed. But all this is outside our present purpose, which is to show that all who are looking for the Lord's Return should be diligent in the use of their present opportunities, and intent on personal victory at every point of their lives.

Let us, fellow-watchers for the Lord's Coming, carefully heed the example of Paul given in 1 Cor. ix. 24-27, and be "temperate in all things," keeping the body in control, lest at the Judgment Seat we be "not approved," and lose the prize which might have been ours, had we endured unto the end in victory. Let us "Abide in Him" (1 John ii. 28) Who is our Life, so that we may not be put to shame at His Coming, or literally, "be sent away from His Presence in disgrace"—saved, yet so as by fire.

J.P.L.

### "JESUS IS NEAR."

"Stronger the testings now, keener the fight:  
All hell has risen up, must ring their might;  
Harder to overcome, while waiting here;  
Yet, the glad sound is heard:—  
Jesus is near! Jesus is near!"



## The Leading of the Lord.

### An Autobiographical Sketch by the Editor.

NOTE : The following brief autobiographical sketch was first printed in "The Christian," Dec. 24, 1903, and then issued in booklet form. It has been out of print for some years, but the demand for its re-issue has been so insistent that Messrs. Morgan and Scott have kindly given permission for its publication in our pages. Will our readers pray that its simple message may lead many into the secret of knowing the outflow of "rivers of living water."

I WAS brought up in the very heart of the religious life of Wales, for my grandfather was a Welsh divine, well known throughout the Principality in his day ; and my father's house was a rendezvous for the ministers as they passed hither and thither on their Master's work. My childhood's memories gather round their visits and the great meetings of the Sunday-schools, when often I sat as a tiny child in the midst of the grave elders in the "big pew," listening with intense interest to the "hwyl" of the minister. "The mercy of the Lord is . . . unto children's children" ; but as it is often with children brought up in the midst of religious surroundings, the true inward change of heart did not come until I had married and moved away to England. Then it occurred without the aid of any human instrument, but the day—New Year's Day—and hour are imprinted on my mind.

Only a deep, inward desire to know that I was a child of God ; a taking down of my (too little read) Bible from the shelf ; a turning over the leaves, and the eye falling on the words, "The Lord hath laid on Him the iniquity of us all" ; again, a casual turn of the sacred pages, and the words, "He that believeth hath eternal life." A quick facing out whether I *did* believe that God had laid my sins upon the Lamb of God on the Cross ; a pause of wonderment that it really said that I had eternal life if I simply believed God's Word ; a quick cry of "Lord, I *do* believe"—and one more soul had passed from death to life, a trophy of the grace of God, and the love of Him who died. The Spirit of God instantly bore witness with my spirit that I was a child of God, and deep peace filled my soul.

The new life bore fruit in that I sought to conquer my besetting sins, whereas hitherto I had found myself at their mercy, as I feebly attempted to restrain them. But my attempts still ended in abject failure, and the succeeding few months were a record of bitter repentance, and many tears over sins I could not conquer. At this point we removed to Richmond, Surrey, and found our way to Holy Trinity Church. The first sermon I heard from Rev. Evan H. Hopkins was an opening of heaven to my soul. I learned the secret of victory, and it was not long before I proved the power of God to deliver from the bondage of sin through the precious blood of Christ.

Under the Spirit-lit teaching of Mr. Hopkins, and the earnest, loving help of his noble wife, I learned the joy of full surrender and the possibilities of a Spirit-filled life. But active service for Christ seemed far away from me, for from childhood my health had been frail, and now winter after winter was spent in increasing suffering from bronchial and lung attacks. It seemed as if my life was slowly ebbing away. Nevertheless, in 1890, with apparently only a brief span of life before me, I ventured to take the hon. secretaryship of the Richmond Y.W.C.A. Institute—"If only for six months," I said, for my whole heart was drawn out in service for the King.

Gradually I learnt to draw upon the Lord for strength

for His work, so that in spite of continued ill-health and suffering, I worked, and organized, and laboured incessantly. But after a time I became conscious that the spiritual results were not equivalent to the labour of the work. I began to question whether I knew the *fulness* of the Spirit. Without doubt I had received Him, and had "entered into rest" as concerned my own life and fellowship with God ; but, when I compared the small results of my service with the fruit given to the apostles at Pentecost, I could not but own that I did not know the Holy Spirit in the fulness of His power. My weekly Bible-class also was a great trouble to me, for I had no power of utterance. Organizing work was much easier, but meetings were a sore trial. Self-consciousness almost paralyzed me, and no practice ever made speaking less difficult. Others might have the gift of speech, but it was clearly not given to me, I said !

"But did God promise to us to-day as full an indwelling and outworking of the Spirit as in the days of Pentecost ?" was my question, and I began to read book after book on the subject, until I was more and more confused. Finally, I put all on one side, and threw myself upon God to teach me Himself to know the fulness of the Spirit in power for service, as I had known Him for sanctification of life. For months I prayed, until my soul became "a furnace of intense desire," and I was ready to count all things loss, if God would but grant me that which I desired. I did not know then that He was already beginning to answer my prayers, by preparing me for deeper surrender to all His will. The more I prayed, the more there seemed to be a blight upon my much-loved work ; and I was greatly perplexed. The fulfilment of my petitions seemed further away than ever. Then the Spirit of God began to question me, and to bring to light the "thoughts and intents" of my heart.

Why did I desire the fulness of the Spirit ? Was it for success in service, and that I should be considered a "much-used worker ?" Would I desire the same fulness of the Spirit if it meant apparent failure, and the becoming "the offscouring of all things" in the eyes of others ? This had not occurred to me before, and I quickly agreed to any conditions the Lord should please to set before me.

Again came the question : *Would I be willing to have no great experience, but agree to live and walk entirely by faith on the Word of God ?* This, too, was a new aspect, but I quickly answered "Yes." Then came the climax, when one morning I awoke, and, lo, I beheld before me a hand holding up in terrible light a handful of filthy rags, whilst a gentle voice said : "This is the outcome of all your past service for God." "But, Lord, I have been surrendered and consecrated to Thee all these years. It was consecrated work !" "Yes, My child, but all your service has been *consecrated self* ; the outcome of your *own energy* ; your *own plans* for winning souls ; your *own devotion*. All for Me, I grant, but *yourself* all the same." Then came the still small voice once more, and this time it was with one little word—"Crucified."

"Crucified !" What did it mean ? I had not asked to be crucified, but to be *filled*. But since the Spirit of God kept ringing the word "Crucified" in my heart, He must know best. As a little child, I rested on the word thus given ; and then, "it pleased God to reveal His Son in

me, that I might preach Him." *I knew the risen Lord.*

The Holy Spirit already dwelling in my heart had fulfilled His office, and revealed the risen Lord in full possession of His temple. "Glorious, indeed, is this Anointing! *Where will it end?* Waters to swim in—no little trickling rivulet!" wrote Mrs. Hopkins to me on March 25, 1892. Immediately the living waters broke out as "torrents" in the work, and like a "tidal wave" lifted it, so to speak, on to a new plane, my fellow-workers coming into the tide with joy.

The Bible-classes were thronged; on all sides souls were convicted of sin, and brought to Christ. The converts became, in their turn, soul winners. The dead prayer-meetings were changed into times of blessed access to the Father. In such an atmosphere of the Holy Spirit none could be dumb. Answers to prayer rejoiced our hearts. Souls were won for Christ even at our social gatherings.

The usual trouble over finances changed into records of sometimes romantic answers to prayer; we learnt that where the Holy Spirit was free to work He provided the funds, and deficits in our yearly balance-sheets were things of the past.

We had sought to arouse missionary interest with difficulty, but in the atmosphere of the Spirit our hearts became enlarged. We began to pray for the whole world, and to ask that the living waters flowing amongst us might reach to the ends of the earth—the Lord answering *these prayers by the scattering of one and another to various parts of the world*, whilst calls poured in upon me to carry the message of abundant life to other places in Great Britain.

Two years had I laboured in my own strength without the anointing Spirit, and four happy years afterwards was I permitted to watch what He could do, when we consent to be "crucified," and to give Him right of way through us to souls. My "six months" had been prolonged into *six years* by the wondrous grace of God.

Then came the wider service which God had purposed for me, and which I had not dreamed of, when I sought the fulness of the Spirit—and which, from physical frailty, it seemed impossible ever could be mine. But by this time the knowledge of my resources in God had grown, and I was able to cast myself in utter abandonment upon Him, and find all-sufficiency for all my need, at all times and in all circumstances.

In 1896 we removed to Leicester, and at once came a call to Sweden. Another crisis in my life had come. Raised from the grave, so to speak, for the Lord's service, my husband felt, with me, that my life was a trust from God to be used only for the Master's Kingdom. With one mind we yielded that life anew to Him who claimed it, that He might make the fullest possible use of the frail vessel. Not disobedient to the heavenly vision, I crossed the North Sea to Stockholm for the first Scandinavian Conference of the Y.W.C.A. Delegates from Norway, Sweden, Denmark, and Finland, gathered together, and the devotional meetings held in a beautiful hall were thrown open to the public. It was my first experience in speaking through an interpreter, and on the last day I saw the Holy Spirit move upon the large audience in a remarkable way; at the close of the afternoon meeting many broke out into prayer at the same time each *in his own language*—yet there was no discord. It seemed to me like the music of a rippling brook. Was it thus at Pentecost?

The year after this came a call to Russia, where I went

for a few weeks two winters in succession, visiting Finland for a few days, and Denmark, twice, on my way home. In 1898 I went for a second visit to Finland for a great Conference held at Helsingfors, when about eighty delegates were present from all parts of the country. Most of the devotional meetings were entrusted to me, and on the last day I gave the Lord's message, morning, afternoon, and evening, with two translators—Swedish and Finnish—the power of God upon us making the message as clear and full as if it were in the original language of the people.

In the summer of 1900 the way opened for a brief tour in America, where I held meetings amongst the people of God in Canada and the United States, visiting Ottawa, Kingston, Toronto, Chicago (Moody's Bible Institute), Northfield, Philadelphia, and New York City. Again during the early months of 1903, I visited Southern India giving Bible-readings in Bombay, Madras, Bangalore, Coonoor, and Ootacamund.

WHAT HAS BEEN THE PURPOSE OF GOD IN THE WIDER SERVICE THUS GIVEN TO ME?

The change in my own life as a Christian worker—working *without* and *with* the fulness of the Anointing Spirit—has been so definite and marked, that from the time of my own emergence into liberty, Christian workers have been the burden of my heart. From the hour the Spirit of God whispered "Crucified" to me, I also saw clearly the principle of death with Christ as the basis for the full working of God through the believer. It was as great a revelation to me as when at the first I saw my "iniquity laid upon Him" on the tree. In one instant I understood that if my sins were there, they were not on me. In like manner when I was seeking, with all the intensity of my being, the fulness of the Holy Ghost, after the word "Crucified" came, I understood very quickly the key to the full possession and outworking of the blessed Spirit in co-operation with our surrender, trust, and obedience.

"Crucified with Christ," there is *room for Him to fill us* and we have only to consent to be out of His way on the cross, and yield implicit obedience to His workings. How simple the plan, yet how *deep*, for it gives no place to the creature to glory before God!

The light given of God that day has never since been unseen or questioned. The Lord had revealed to me a *principle* which, if applied and acted upon, would lead out into unknown realms of blessing and undreamed of possibilities. We speak of "applied chemistry." What discoveries are made in the laboratory of the scientist as he applies the principles he knows! So in the spiritual realm. The Lord had mightily sealed His Word to me with a glorious outflowing of the rivers of life; but this would not do to rest upon as a basis for future service. The "experiences" varied and changed, and passed away from my memory; but the *principle* upon which God would work out His purposes through me never changed. I found it "work" in every circumstance; every new test; every new aspect of life. Every fresh call to wider service was only a fresh occasion for proving the secret I had learned. When each "impossible" thing confronted me, or trial of any kind, I would simply appeal to God to prove His own Word that I was crucified with Christ, and then in childlike faith I would cast myself upon Him to undertake the service, or meet the need through me.

I found also that, as I thus "continued in the faith, grounded and settled," the Holy Spirit wrought deeper and deeper into my inner life, unveiling aspects of one's being

hitherto unknown ; but all was met with the word "Crucified," and as I thus consented daily to be made conformable to the death of the Lord Jesus, I found richer and fuller outgoings of the Spirit of God to others. The words of Paul became aglow with light—"Death worketh in us, *and life in you.*" Clearer and clearer grew the wondrous plan. Crucified with Christ, the risen Lord takes the inner throne, and leading us on into ever-deepening fellowship with Him in death, He manifests His *life* in glorious power, working in us that which is well-pleasing in His sight ; fulfilling His promise that out of the depths of our being shall be poured forth torrents of living water.

Thus was I led on, until in the fulfilment of His greater purposes He took me again to the place called Calvary, and gave me such an unveiling of His death, that it eclipsed all the previous revelations of Himself. The Holy Spirit had whispered "Crucified," and revealed to me the Risen Lord ; but now the glorious Risen One Himself *poured the light upon His death*, until *my* cross was lost in the sight of *His*. I could only cry, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world hath been crucified to me, and I unto the world !"

Then I knew the purpose of the wider service He had given me. I saw, as never before, the "Word of the Cross" to be the power of God, and determined henceforth to know nothing but Jesus Christ and Him crucified. He had spoken the word "crucified with Him," and I had proved the deliverance it brought to me ; but now I saw *what Calvary meant to Him*, and yielded myself afresh to the Eternal Spirit for the special service of proclaiming the Cross and the passion of the Son of God, that He might see the fruit of His travail, and be satisfied.

From this time I was kept under the "burden" of this message, increased by watching the darkness that was slowly creeping over our beloved land at the very same time that the light of God in His people was burning brighter and brighter. The increasing darkness on the one hand seems to intensify the light on the other.

*Can it be possible that the Most High God will look on, without giving His people a renewed and mighty testimony to the Gospel of Calvary ?*

May God the Holy Spirit lay upon every messenger of God to-day, at home and abroad, the supreme need of proclaiming the "Evangel"—the Gospel of the atoning death of the Son of God—and clothe each one with the Holy Ghost to preach the Cross in *all its aspects*, as Paul the Apostle preached it, ere the Lord returns for His own.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto HIM be the glory in the Church and in Christ Jesus unto . . . the age of the ages. Amen.

NOTE.—As this little sketch of the "Leading of the Lord" was published in 1903, the record goes no further than that date. The story of the years that have followed remains yet to be told. This will be done as soon as the Lord's time for doing so is indicated.

Measure thy life by loss, instead of gain ;  
Not by the wine drunk, but the wine poured forth,  
For love's strength standeth in love's sacrifice—  
And whoso suffers most hath most to give.

Men may misjudge thy aim,  
Think they have cause for blame ;  
Say thou art wrong !  
Hold on thy quiet way ;  
Christ is the judge—not they  
Fear not ! be strong !

## "Mors Janua Vitæ."

(Death the Gate of Life.)

Our Saviour enjoins the "losing of the life" (*psuche*) in such passages as Matt. x. 39 ; xvi. 25 ; Mark viii. 35 ; Luke ix. 24 ; xvii. 33 ; illustrating this truth most forcibly in John xii. 24 ; "Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit," we have found a certain and glorious way of escape from the dwarfed and limited life (*psuche*) which must otherwise, henceforth, have been ours.

In the above verses the question is not that of deliverance from the sin, the carnality, the selfishness, the pride of life, but of losing the *very life* (*psuche*) itself. "*Mors janua vitæ*" is ever the law in grace as in nature. A corn of wheat, if it be in a healthy condition, is very good and useful in itself, without dying. Its life is pure and sound, and helps to feed the hungry, to strengthen the weak ; but its sphere and its possibilities are limited. It has only one life. How many Christians to-day have stopped short just here, and are saying : "We have had our sins forgiven ; we have been identified with Jesus Christ on the Cross and in the grave ; we have received the Holy Ghost, we have been cleansed from all sin and selfishness, we are being used in God's service and for His glory. Lack we anything yet ?" Yes, death, *death*. Your life with all its energy, its successful methods, its usefulness, even as the strong and vigorous corn of wheat, must die, if it is ever to fulfil its highest destiny, for "Except . . . it die, it abideth alone, but if it die it bringeth forth much fruit." A hundred lives spring into existence for the one that is lost.

The most striking illustration of this is the pure life of our Lord Himself, a life spent in blessing and helping others on every hand. Yet it was not until even that good and perfect life had been "lost"—had "fallen into the ground" and died, that the wonderful up-springing of an eternal and reproductive Life in a thousand other souls began.

"We speak that we do know, and testify that we have seen." Four years ago God brought this truth before me very closely. I had previously had a most definite experience of the Holy Spirit's indwelling, and later on, an equally distinct witness to the "purifying" of the "heart by faith." As soon as my mind apprehended God's purpose in setting before me this further blessing, I asked Him to make the complete "losing" of one's "life" a practical reality, accepting at the same time, by faith, His answer. He then began to work out that answer by showing me what the *psuche* (life) that had to be lost really consisted of, going deeper and deeper until the very centre and strength of the life was reached . . .

Very many earnest souls to-day are trying a slow and lingering process of crucifixion, first of one part of the "life" (*psuche*) and then of another. They will tell you that they are gradually dying, and hope some-day to be really dead. For over two years, I myself tried this way, but so many fresh and varied forms of the "*psuche*" life presented themselves that at the end of the time I seemed as far from actual death as at the beginning.

Real and lasting deliverance came on this wise. I saw that as in the forgiveness of sins, and in the crucifixion of the flesh (*sarx*) I was not to work to the Cross, but from it ; and once more turning to that Cross, I saw that my life (*psuche*) had really been "lost," "laid down" in the person of Christ, and that all I had to do was to accept this stupendous fact by simple faith ; then standing persistently on the assertion, containing now for me a deeper meaning than ever before, "It is no longer I that live," each appeal to some fresh side of the *psuche* life was met by the steadfast calmness of a death *already accomplished* and of a glorious resurrection life, His Life, that knows no zenith, and no decay ; *Christ living in me*.

The death side is the negative, to be accepted instantaneously, and then maintained by faith. The life side is the positive, a constantly progressive force, daily extending in fruitfulness, and increasing with the increase of God.

M.M.S.

### Gleanings from the Greek.

In the account of the healing of the demoniac, as given in St. Mark v. and St. Luke viii., there is a striking use of the imperfect tense in the Greek. This tense has an "iterative" meaning—of a person beginning to do a thing and then going on with it. Thus in Mark v. 8 and Luke viii. 29, the word "For He was saying . . ." "For He was commanding . . ." Directly our Lord saw the demoniac, away in the distance, His Spirit began to say to the unclean spirit, "You've got to come out, you've got to come out," so that when the demoniac actually got up to our Lord, the evil spirit in the man could say, "Torment us not. If one may use a very homely illustration, before the "tug" comes in a tug-of-war, the two sides are told to "take the strain." Our Lord's Spirit "took the strain" at once, directly He saw the demoniac, and the evil Spirit knew its time was up—though it was not until later, after our Lord's questioning, that the spirit was compelled to leave.

May He find us members of His Body, ever ready to "take the strain," and not give way until the victory is won..

Douglas Wood.

## Victory Prayer.

## Some Light on the "Prayer Warfare."

A READER in New Zealand writes saying that she has a fine gathering of ten or twelve keen Christian women who are meeting for aggressive prayer, and earnestly ask for some guidance in "Prayer Warfare." One step is certainly a token of their "keenness," for my correspondent says, "We have ruled out afternoon tea as being a hindrance!" Some of the questions she asks may be summarized as follows.

"Is it necessary to keep aggressive prayer against the powers of darkness distinct from ordinary intercession?"

Most surely not. "Warfare" prayer may be simply described as appealing to the Lord "against" the devil. Luke 18:1-8 explains this. The widow only cried to the "Judge" saying, "Avenge me of mine Adversary."

All true prayer is *directed God-ward*. The Holy Spirit must be recognized as the One Who is the "Intercessor" within the believer. See Rom. 8:26, 27. All "prayer" should be in co-working with the Holy Spirit, and in dependence upon Him. He knows the right kind of prayer for any specific need, if He is guiding the praying ones. e.g., in one case He may lead to "Prayer-warfare," — "Lord avenge us of the Adversary, on the ground of Christ's victory at Calvary" (John 12:31), and in another, "Lord give my 'friend' this or that, according to need" (see Luke 11:5-10), or prayer "for all saints" (Ephes. 6:18), according to 2 Cor. 1:11, Col. 4:12, etc., etc.

"Does claiming victory on the behalf of another 'draw Satan's wrath upon them'?"

Most assuredly not, if the prayer is *truly made direct to God* and is inspired by the Holy Spirit. Some have sadly proved that any other kind of prayer may be used of the enemy. This requires a little explanation. We need to recognize that we are in the very shadow of the coming days of the Antichrist, and that conditions that will prevail in the Tribulation are already in some degree coming to pass on the earth. The hosts of wicked spirits of Satan are already infesting the atmosphere. The powers in man which they are working upon and using, are the latent psychic forces of the human frame. Any "prayers" which are merely the result of the human will, however good they sound, can be used by the watching enemy, for they are not in co-working with the Holy Spirit; e.g., You may "will" all kinds of "good" to your friend, which may not be "good" at all from the viewpoint of heaven. "We know not how to pray as we ought" is keenly true, and we should go to God in prayer with a deep cry to be taught not only how, but *what* to pray.

How are we to know what "intercessions" to rule out?

You mention that the fear of bringing the evil powers upon another "ruled out" prayer for him. This "fear" would greatly please the enemy! It is always safe to ask God to "bind" the "Strong Man" (Matt. xii., 29) from holding his "goods." No prayer should be "ruled out" if it is taken direct to God, and the way of answer left to Him. He should not be told what *we* think He should do for others, nor should we interfere with others' lives by deciding, under cover of "prayer," what *they* should do! By this I mean again, the exercise of will power on another under the guise of "prayer." The watching spirits know quite well the source of every prayer they hear. Prayers that are indited by the Holy Spirit within us, and directed to God on the ground of access through the Blood (Heb.

10:19) cannot be mis-used by the foe, but there are abundant proofs now that "psychic," or "will prayers," directed on a person are taken hold of by wicked spirits, and used by them sometimes almost to wreck the ones thus mistakenly prayed for.

"How are we to know whom we may 'claim' for Christ?"

Again we need to recognize our ignorance, and our need of the Holy Spirit's guidance in intercession. In the abstract we all admit this, but not always in practice. We should definitely reckon upon the Spirit of God in every specific case, how and what to pray, and when and how we may "claim."

"Is it necessary to claim Christ's victory in words in every prayer and petition?"

Again Rom. 8:26. The general statement that you are all met to pray "victory prayer" may not be definite enough in practice. If you go to the Throne with a petition on the ground of John 12:31, it is better to base your "claim" to the Lord by telling Him so! Look once more at the way the "widow" kept on, in Luke 18:1-8.

"Is it better to have a large or a small circle?"

If it is large and in one accord, you dare not snut anyone out. If you find a check in prayer, it is better to trust the Lord privately to keep away one He knows is not fully in accord for any reason. Take care that you do not set to work to search out "causes" in others. Respect the God-given personal responsibility of every human being to God alone. Do not intrude into the inner life of another. God only has the right of entry to the innermost sanctuary of the soul that He has made. If anyone comes to you for help, well and good, but even then do not pry into what that one does not choose to tell you! If you tear down the veil of personal reticence under the guise of "help," that soul will be open to other forces which you have let in by your undue forcing of the door. Take care how you deal with the delicate mechanism of a soul.

May one address Satan direct?

You say "when one is hard pressed it takes so long to say 'The Lord rebuke thee, Satan.' It is not as definite as 'I refuse you in the Name of the Lord.'" Again, the Holy Spirit must teach you this. Paul addressed the evil spirit directly when under the power of the Spirit (see Acts xvi. 18), and this is equivalent to a direct resistance of the Prince of the demons. The whole key lies in co-praying with the Holy Spirit, on the ground of union with the Victor Lord, through moment by moment *identification with Him in His death*. Read Luke x. 19, following ver. 16. "He that heareth you heareth Me." Apart from Christ working in us by His Spirit, we would not dare take the attitude of Luke x. 19.

The Lord teach you, and open His Word to you, and give you understanding in all things.

"Be watchful with all perseverance in prayer for all the saints. . . ."  
Ephes. vi. 18, Conybeare.

Keep up the song of faith,  
The dawn will break ere long,  
And we shall go to meet the Lord  
And join the endless song.

## Some Spiritual Perils Among the "Very Elect."

"Woe unto the foolish prophets, that follow their own spirit. . . ."—Jer. xiii, 3.

**Note:** The following letter has been found by the Editor amongst her papers, and it is given here as throwing fresh light upon some dangers in the spiritual life which need emphasizing again to-day. The letter is a translation from another language than English, and was written by a leading spiritual teacher in the things of God, to a Pastor who had been speaking in tongues. The Editor does not know how the letter came into her possession, nor who sent it to her. If *The Overcomer* reaches any of those concerned, she asks that they will believe that her sole object in giving it in our pages is "by all means" to save any who may need the word given. "Subjective spiritual hypertrophy" is not only possible to those who speak in "Tongues," but to all who unduly magnify the spiritual experience of truth at the cost of injuring the perfect harmony of the whole body of truth in the Scriptures.

### Spiritual Hypertrophy.

Dear Brother —,

I waited some weeks before writing to you. I examined earnestly and in prayer before the Lord the impressions I got in the "Tongues" meeting. Allow me to speak openly and in brotherly love about your speaking in tongues, of which you gave us a specimen at a Conference of Christian leaders.

Let me say that this has been the first demonstration of this kind I ever saw and heard myself. My spirit therefore was in no way prejudiced by former impressions. I was not disinclined to believe that you could have the real gift of the Holy Ghost . . . So despite the emphatic protests of most brothers and sisters, I was rather disinclined to believe that you had become the victim of a spirit of lies.

So we were all with one accord and love in that place of meeting. You yourself gave witness of the spirit of love that prevailed in spite of the difference of judgment and opinion. We were kindly affectioned to one another with brotherly love, and without hypocrisy. So the conditions were given for the manifestation of the Spirit of Truth, Who excludes every delusion. So we all prayed from the depths of our hearts that the Lord would show if your gift was really from the Holy Spirit, or if it was a Satanic imitation. We did not think of a third possibility.

And what happened? As far as I can see, the Lord did not testify either to the one or to the other of the two sides we thought of. From myself, I can say that I observed your speaking in tongues with open eyes of the body as well as of the mind. I was ready to let the Lord speak to me and convince me, if necessary, that it was He Who empowered you with this gift.

But that was not the case. Not in the meeting when I heard it, and not later when I prayerfully pondered the things I saw, did I one moment think that this could have been from God and of His Spirit. And yet I am very well conscious of the great responsibility to reject something as not from God that happened under such hallowed circumstances. I testify freely that the Lord did not for one single moment stand before me, and ask "Can you still doubt?"

Neither did any of the other witnesses that night say that the event in any way made him doubtful, and inclined to reckon with the possibility that God endowed you with a real gift of His Spirit in letting you speak with tongues.

I must clearly testify to the other side, that I have not been under the impression that you were speaking under the influence of a spirit of lies, or a demon. I was inwardly prepared for something of the kind. I thought that probably God would compel the perhaps existing spirit of lies in our midst to reveal himself unmistakably; force him, as He often does, to take form and face of Jesus, and speak to us in this way, so that we could immediately see that it was a demon.

I think that God answered our prayers in showing clearly that your speaking in tongues had nothing to do with the power of demons, but that *neither was it a manifestation of the Holy Spirit*. And if this is true, there is only a third possibility left, that is, that on that evening your *own spirit* spoke in tongues! That means that we have been witnesses of a process which is due to a pathological condition of your own spirit. This condition, of which I want to say something more, is quite comprehensible to me after all I saw and observed in your doings during the last years.

You suffer, I am quite clear about it, from a *subjective spiritual hypertrophy*,\* that means, your own sanctified self-life or self-consciousness, is over-fed. As I often told you, you have far too much nursed your self-life—you did it unconsciously—by your continual speaking and writing about your heart's experiences and the conditions of your spirit . . .

This considered, the strong emphasizing of your experiences was done at the sacrifice of chastity—I mean of that tender and deep feeling that objects to the analysis of the most holy occurrences between God and the soul, before the public. You have brought the dissecting of the deepest movements of your soul to a sad perfection. That tells, and, what is most dangerous, makes a "school,"† for who does not like to have the gift to explain and extol spiritual things in the light of their own experience, as it is shown by you! In this way souls that are hungering for truth are blinded by a mighty and sacred subjectivism of the most dangerous kind. And not only are they blinded, but even fettered and ruled by it.

I must say that I do not think you guilty of violating or transgressing the clear lines of truth. Your sin against the body of revelation-truth consists rather in an improper accentuation, dissection and analysis of truths that in themselves are quite right, but let me say, are exaggerated by your way of putting and combining them. You have lost the view of the symmetry of the life of God, and of the perfect harmony of the body of truth as we see it in Jesus. *You have become self-centred*.

From this point of view I am no more astonished to hear you tell with special pleasure that your children and other people could no more bring you in any excitement or make you angry. These are, excuse my rough expression, the little pieces of parade you always use now to impose on simple souls, and all the time you forget that unchastity in spiritual things is sin as well. This is a very doubtful pathological condition.

So after all, you are not, as I judge, the victim of a Satanic delusion, but you are the victim of a pious self-delusion, an auto-suggestion. The line between subjective truth and objective impression was blotted out for you. You intensely craved for the speaking in tongues. You wanted to have it by any means. Now you are speaking in tongues. Ergo, so you conclude with inner necessity, your speaking in tongues must be the right one, because you consciously never asked for another one, or knew of anything else. You cannot imagine that you could deceive yourself. You are living as *anima candida* before the Lord, and you are far from thinking of the possibility of a self-delusion. You are overlooking the fact that there is a long way between pure sincerity and infallibility of judgment. That is, *you never distrust your own experience*; you are trusting it absolutely. Your whole faculty of judgment turned into hypertrophy of self, that is all.

But the Lord cannot heal and free you from your "own spirit," if you have not the earnest will to get rid of this false position into which you got by your abnormal subjectivism. You may pray for ten years, with upright heart, that God will set you free from this speaking in tongues, if it is not His gift. He will not hear you; for the Lord will not take from you what He did not give. You must let it go and leave it.

My dear brother, you are not untrue, you are no imposter, you are not the victim of a spirit of lies, but you are sick in your deepest soul. Let the Lord speak to you and show you the terrible danger in which you are standing, and drawing other dear children of God.

The Body of Christ, the Church of to-day, does not want a veil to be put over the evangel of Christ and His Body, but you have woven one with your theories. This seems to me your severe illness. You must take the knife, if God is to help you.

\* Hypertrophy: Excessive development from over-nutrition (Dictionary).

† The Writer means by this a company—few or many—who absorb truth from a spiritual teacher in such a way as to become recognizable of having done so.

## Brief Replies to Correspondents.

**K.B.**—Again I am indebted to you for valuable matter. Your "stamps" are not wasted! See Num. x. 51.

**E.R. (Wandsworth).**—I especially value your letter and the fact of your writing and openness to the truth of God. I have sincerely desired to help the Lord's people in the "Movement" you refer to. Alas, there is too much cause for the "much libel" you speak of, and the "innocent" always suffer with the guilty. The days are solemn and we must each press on with God, keeping as far as possible a "conscience void of offence" toward God and man. God bless you.

**"D" (S. Africa).**—Only a word of real love in Him. I value your letter. Please God I may be spared to proclaim the message of Calvary with no uncertain sound to the end.

**A.G.R.**—I always welcome your brief cards, etc., and watch unto prayer for you that you will put the emphasis on the finished work of Christ at Calvary more and more. 1 Cor. 1, 18.

**G.M.**—I do value your letter and warmly thank you for writing. "The Pathway to Life in God" which you refer to, was truly the forecast of a "path" for myself and many others which is shining *heavenward* more and more unto the perfect day, but this means on the earthward side the ever deepening conformity to His death in following the Lamb whithersoever He goeth. May we have grace to endure to the end.

**J.W. (Scotland).**—Thank you for what you say. It is necessary to speak more about coming judgments and the consequences of *hearing* truth without obeying it. I will watch unto prayer about this.

**E.B. (U.S.A.).**—Thank you for your various letters. Believe that I always read them with loving sympathy, and if your requests are not carried out, it means that I am unable to fulfil them. In respect to calling attention to various "movements" and "messengers" in U.S.A., however good they may appear, in these perilous days we need first to know the bed-rock ground they stand upon, for there is much building upon sand instead of the Rock of Ages, and much "wood, hay and stubble" even built upon the true foundation, which will not stand the test of the fire at the judgment seat of Christ.

**A.C.K.**—You ask me to reply to your letter in this issue of *The Overcomer* I have read it carefully and rejoice to know how the Lord has met your need through our pages. Your need, dear child of God, with all the "truth" you have got, and the intense and absolute surrender to the Lord, with "no reserves" of which you wrote, is to "cease from your own works" or "efforts" to enter in to all you have apprehended. William Law says, "You can go no faster than God can carry you." Sometimes the very intensity in "pressing on" arouses the self-energy which hinders fruition. There is no way in to any spiritual advance but by a (1) definite transaction with a Living Christ that He, by His Spirit, will bring to pass what He has awakened you to desire; a (2) definite commitment to Him of the responsibility of doing this (see Phil. 1, 6); a (3) definite act of trust in Him that He undertakes and "will do it" (1 Thes. v. 24); and (4) definite *Faith* that He has undertaken and will fulfil. I must add that you may find yourself apparently unable to do any one of these things, for even here you have to confess your helplessness and cry as to each one "Lord save me." This cry wrung out from any soul, as to salvation or any step forward, is always the point of blessing and response from God.

**L.J.D. (Australia).**—Again I have to thank you for a letter and can only say how deeply I rejoice in the way the Spirit of God is enabling you to walk by faith in our Living Lord. Surely to have regained the use of your faculties and to have recovered "self-control" is not a small thing after such an experience as you have had. Let us give thanks and seek to know the deepest life in God that He can lead us into.

**L.K.**—We are happy to have meetings five days a week now in Eccleston Hall. Some intercessors opened a "London's Prayer Room," meeting first in the City, and now at 4 Eccleston Place. They keep before the Lord a stream of prayer and deal with special requests sent in. When not too confidential I hand to these faithful ones such requests as yours. No names are given and you will rejoice in the prayer-help you ask for.

**C.H.G. (U.S.A.).**—You truly can give a wonderful testimony to the grace of God. Well would it be for all "shut-in" souls to go out in ministry to the whole world. At present we are unable to do much in the way of the Word of the Cross Booklet in other languages than English. If funds come in a grant of these will be sent you later on.

**Mrs. L.M.C.**—Miss Pankhurst is only giving expression to another side of the truth. "God's judgments" are not directly His working, but come about by His withdrawing His restraining Hand over forces that would otherwise overwhelm. Satan, allowed to attack Job, is an instance, and the Flood. (See Gen. vi. 11.)

**K.L.**—I think you are trying to understand spiritual truth by your natural intellect. The Holy Spirit is given to reveal to those who will believe God's Word, and trust Him to make it true. The paper on "The Old Life and the New," in this issue of *The Overcomer*, should help you to step out on God's fact, and then He will teach you what cannot be grasped by the mind apart from His Spirit.

Communications also acknowledged from: A.M.B.; L.C.; J.H.; M.M.; S.S.; Mrs. H.W.C. (U.S.A.); S.C.; L.F.B.; M.E.J.; Miss F.B.J.; M.H.; S.A.P.; H.W.N.A. (U.S.A.); Mrs. W.E.R. (U.S.A.); A.B.; E.B.; J.W.W.; Mrs. H.N.S. (U.S.A.); W.R.M.; Mrs. E.P.; Mrs. M.E.H.; Mrs. E.C.; C.W.G.H.; A.M.W.; A.E.; S.C.; E.M.P.; K.B.; E.L.S.; J.J.O.; B.C.S.; Mrs. J.J.R. (U.S.A.); L.A.H.; R.M.; N.B.; H.S.; E.A.R.; E.K.; E.C.; C.C.; M.A. (India); A.G.W.; E.H.; A.T.; D.W.; N.E.L.; J.W.; F.W.; E.C.M.; A.E.; E.S.H.; B.L.; F.E.M.I.; J.R.D.; W.M.C.; J.T.; J.W.; A.C.M.S. (U.S.A.); S.S.; M.J.H.; E.C.; E.P.O.; E.D.; M.J.; L.K.; H.J.N.; M.S. (China); K.F.; N.D.; A.E.P. (Canada); E.J.H.; W.L.; F.H.; A.A.K. (U.S.A.); G.H.; L.E.; D.W.; E.W.D.; A.J.N.; E.L.; J.T.; S.E.E.W.; H.H.; A.B.S.; F.K.; J.A.C.; B.G.; F.S.B.; K.B.; K.D.; J.A.L. (India); M.P. (India); J.C. (India); E.E.D.; S.K.; C.E.K.; D.P.W.; E.W.; J.B. (China); A.M.J.; L.L.T. (U.S.A.); H.J.S. (U.S.A.); M.E.S. (Australia); A.W.; B.L.

### IN TIME OF TROUBLE, say:

First: He brought me here. It is by His will I am in this strait place; in that will I rest. (Psa. 37. 7.)

Second: He will keep me in His love, and give me grace in this trial to behave as His child.

Third: He will make the trial a blessing, teaching me the lessons He wants me to learn, and working in me the grace He intends for me.

Fourth: In His good time He can bring me out again, how and when He knows.

Andrew Murray.

## Notes from the Bookroom.

Letters continue to come full of gratitude for the help given through the printed pages of the Literature. Here are two extracts out of many. A Correspondent says:

"Some years ago, when I needed it so sorely, I found some of your literature in the Biola Book Room in Los Angeles Bible Institute. I lived on it and prayed over it, and was enabled to live through a terrible time, through just the blessedness of that literature. I remember on little booklet that had questions and answers in it. The booklet was loaned to me, so when I left Los Angeles I had to give it back. And now I have 'Experimental Difficulties in the Spiritual Life,' and studying it I think it must be like the other."

And this. "'War on the Saints' has been most helpful to me in my tragic life away from all human help lighting for my life against the powers of darkness . . ."

The leaflet on "Satanic Fashions" was issued directly the *Octobé Overcomer* went to Press, and in less than two months the 7,000 Edition was exhausted. Another Edition has been issued in response to letters which have poured in to the Bookroom expressing thankfulness that "at last" a word of protest has been spoken. The leaflet will continue to be issued free of cost, applicants sending any contribution they are able towards the supply asked for.

*Note: Will applicants please say the exact number they require, a postage sent above a small amount is no guide as to quantity the writer can use effectively.*

The articles on "Co-Praying with the Spirit of God," and "Humeral Depravity in relation to the Body of Christ," have now been issued in Booklet form in the "Inner Life" Series. The Bound Volume of the *Overcomer* for 1926 is also now obtainable.

There has also come a new demand for the valuable page of Charts given in God's Plan of Redemption, for use in Bible Classes and Mission Meetings. These can now be obtained from the Bookroom at 2/- per dozen; 2/2 post free.

### New Edition. Twentieth Thousand.

## THE GATE TO LIFE CHARTS.

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

The Cross and the Sinner.  
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1. The Standard of the Cross.
2. Stand Unshaken. A Message on Ephes. vi.
3. The Inner Spirit of the Cross.
4. "One Died for All."

## 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.

The English Booklet can now be obtained from the "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), 1/6 per 100, with postage extra.

We have not yet received any funds for making free grants of the Booklet but we expect to be able to do so later on. All applications to be addressed to Secretary, Bible Booklet Dept., 4 Eccleston Place, London, S.W.1.

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.

It is said that on the eve of Trafalgar, Nelson got to hear of some misunderstanding, some little disagreement, amongst some of the officers of his Fleet. He summoned them all to his Flagship, and he had them before him. All he had to say was this: "Gentlemen, the enemy! Shake hands!" From "Ready," the organ of the S.C.A.



## Books and Booklets on the Victorious Message of Calvary.

By Mrs. PENN-LEWIS.

- The Story of Job.** A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/6.
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- The Warfare with Satan and the Way of Victory.** Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 1/6 post free 1/6.
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**The Pathway to Life in God.** (*Enlarged new issue*). } 6d. each;  
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- Life Out of Death; and Characteristics of Divine Union.** }
- Experimental difficulties in the Spiritual Life.** A Handbook for Workers. 4d. each, post free 5d.
- Spiritual Perplexities.** "The Guarding of the Mind," etc. 4d. each, post free 5d.
- Bible Readings, for use in Bible Classes, on thin paper for insertion in Bible.** 5 kinds; 1d. each.
- The Gate to Life Chart Pamphlet.** A ten-page pamphlet consisting of three charts with explanatory matter, showing the relation of the Cross to the Sinner, and to the Christian, and the Resurrection Side of the Cross. 4d. each, post free 4 1/2d.

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## Motto for 1927.

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

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Eight new pages to Appendix containing "Light on Abnormal Experiences"; "How demons attack believers"; and "The Scriptural basis for warfare against the powers of darkness."

Topical Index, carefully corrected and verified. Diagrams. 360 pages. Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French and German. Apply to the Book Room.

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Contrasted with the Counterfeits of the Powers of Darkness.

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Chart in three colours.

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Pale blue cloth, 5/- net; post free 5/6.

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Glimpses into the Inner Life of Moses the Man of God.

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A series of addresses on the work of Christ at Calvary, incorporating "The Logos of the Cross" (*now out of print*)

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Sixth Edition, with 4 additional pages containing 14 new songs (including "I dare not be defeated").

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# The Message of the Cross in Other Lands.

## *The Overcomer Literature Extension Work.*

### MEXICO.

We have received the second number of the small leaflet issued in Spanish, called "The Overcomer." Mr. De Roos says the cost of its publication comes to £3 per month for 2,000 copies. He is keenly desirous of issuing some Spanish literature on the Message of the Cross, "so plain and simple that the plain people can get a hold of it." It is hoped to put in hand shortly "The Cross of Calvary," to be translated into Spanish.

### SWEDEN.

We have received the new issue of "Korsets Budskap" (the Swedish *Overcomer*) from Mr. Gustaf Fredberg, with a letter saying "Because of the kind gift we are able to pay the printer's bill, with some surplus for the next issue." The paper is being sent free when possible to Christian Workers. Mr. Fredberg asks that attention may be called to his change of address, to VETRINARGATAN, 106B SKARA, Sweden. There he will give help in a Church belonging to his Society (*China Inland Mission*), whilst continuing to travel on its behalf. Mrs. Fredberg is a valuable helper also in the work of issuing the papers.

### GERMANY.

Miss Leathes left for Germany on Oct. 29 and reports from there wide open doors for witnessing to the Message of the Cross. Making her headquarters with Fraulein Von Bissing, she has visited *Heilbronn*, where she has met numbers of the Lord's children who are responding eagerly to the message. Thence she moved on to *Leonburg* where she went last summer, and found deep and lasting fruit from her previous visit. Zurich, Geneva, East Prussia and Berlin, she hopes to visit as she moves on in the Lord's leading. Concerning the *Literature*, Miss Leathes says she is sorely needing Booklets on the Cross, but the work of printing is slow. The chapters of the book, "The Centrality of the Cross," are being translated and issued separately so as to meet the urgent demand. One chapter is now ready and the cost of £10 sent to the printer from donations given for the purpose before Miss Leathes left England. The "Überwinder" (*Overcomer*) is going forward, with the numbers of readers continually increasing. Let us keenly follow with prayer this blessed working of God and ask protection and wisdom for the Lord's Messenger.

### CHINA.

A Missionary writes: "The parcels of Literature have all been safely delivered and half are already in the hands of strategic workers in strategic centres, who already find 'Overcomer truth' of deep importance in their witness for Christ. These English speaking Chinese workers need these books. One has lately gone through a terrible Satanic attack, another is going through great conflict . . . . ."

### FRANCE.

Mr. Henry Johnstone, Editor of "Le Vainqueur" (*The Overcomer*), sends a copy of it for June-December containing a translation into French of the article "Human Depravity in relation to the Body of Christ," a condensed report of the Swanwick Conference, and the summarized messages on the Death-Identification Message by the Convener. All that we can do by prayer and finance to strengthen Mr. Johnstone's hands in the issue of this paper we must do for the sake of our Coming Lord.

### INDIA.

An interview with Mr. Watkin Roberts of the N.E.I.G.M., on his recent passing through London en route from New York to Calcutta, re-opened our work for India, by means of literature issued by Mr. Roberts during past years. We learned that during his absence in America, the *Bengali Overcomer* ("A. Bahon," *the Call*), had been steadily sent out, £35 being the yearly cost of the paper with the clerical cost of issue. We found this amount well due for 1925, with sufficient in the India Fund to discharge our liability. One of the Lord's Stewards then met the entire cost for 1926, and promised again to do so for 1927. Mr. Roberts also said that in the Calcutta office 6,000 copies of "Soul and Spirit," and 5,000 copies of "The Cross of Calvary," were being handled. He desired greatly that other presentation editions should be issued of "Face to Face," and other Booklets, fitted to meet the need of India.

### SOUTH AFRICA.

"I send herewith the second portion of 'Talks on the Holy Spirit' in Kafir (*Xosa*). There have been delays in getting it out but we trust that its distribution will be blessed to many . . . ."—*A Missionary*.

Donations for this Literature Extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lewis (Money Orders ONLY to Post Office, Ebury Street, London, S.W.) 4 Eccleston PLACE, S.W.1.



**SPECIAL EASTER NUMBER.**

**Volume  
viii.**

NEW SERIES.

**April  
A.D. 1927**

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

# The Overcomer

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

*"It is Finished!"*

—Page 20.

**"And the hostile princes and rulers He shook off from Himself, and  
BOLDLY DISPLAYED THEM  
AS HIS CONQUESTS**

**when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).**

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. VIII. (New Series). APRIL, A.D. 1927. Number 1.

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

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. 'Phone 3060.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

## PLEASE NOTE.

All orders for Books, and matters relating to the issue of the "Overcomer," should be addressed to

The Manager, Overcomer Book Room,  
4 Eccleston PLACE, London, S.W.1.

Remittances of every kind should be made payable to Mrs. J. Penn-Lewis. Bankers: National Provincial Bank of England.

Money Orders (only) payable at Ebury Street Post Office, London. N.B.—Letters should not be addressed here.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

## 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.

A "Prayer Day" is also held on the Friday following the Monthly Conference, conducted by Mrs. Penn-Lewis. This is held in the Upper Hall, from 11 to 3 o'clock, with a light lunch served in the Canteen at 1 p.m.

## DATES OF MEETINGS.

- April 7—Monthly Conference.
- " 8—Prayer Day.
- " 22—Mid-Monthly Prayer Day. (Note change of date.)
- May 5—Monthly Conference.
- " 6—Prayer Day.
- " 20—Mid-Monthly Prayer Day. (Note change of day.)
- June 2—Monthly Conference.
- " 3—Prayer Day.
- " 17—Mid-Monthly Prayer Day. (Note change to Friday.)

## WEEKLY MEETINGS.

Tuesdays, at 7 o'clock, a Weekly Conference for Workers, conducted by Mrs. Penn-Lewis.

Thursdays at 8 o'clock, in the Upper Small Hall (Entrance 4 Eccleston Place) a Young People's Meeting, open to all, is conducted by Miss Wanzer, of U.S.A. (in the temporary absence of Miss Leathes), who will be glad to see any who desire spiritual help, from 6-30 before the meeting. Letters may be addressed to her at 41 Carlton Mansions, Maida Vale, W.9.

NOTE.—Visitors from the country can always obtain information as to Eccleston Hall Gatherings, and the movements of workers, by Telephone (Victoria 6481) or by calling at 4 Eccleston Place, S.W.1. Enquiries can also be made by letter addressed Secretary, 4 Eccleston Place, S.W.1.

Please Note, Eccleston PLACE—not "Square."

N.B.—Overseas and provincial readers are invited to make 4 Eccleston Place a centre for correspondence and appointments when in London at any time.

# The Eighth Conference

of  
MINISTERS' OF THE GOSPEL AND CHRISTIAN WORK  
in connection with "The Overcomer"

will (D.V.) be held at

THE HAYES, SWANWICK, DERBYSHIRE,

MONDAY, MAY 9 to SATURDAY, MAY 14, 1927

Theme:

The Cross as the Touchstone of the Faith.

To Fellow-Members of the Body of Christ.

Greetings in the Name of our Ascended Lord.

It is again my privilege to issue an invitation to Ministers of the Evangelists and Christian Workers, to gather for the eighth time at Swanwick a Conference on the theme of the Lord's Finished Work at Calvary—increasingly precious to all who have by grace been enlightened as to meaning for themselves and for the world, not only as to eternal Salvation to present victory over the world, the flesh and the devil.

Beloved in God, this Conference will again meet in a time of great need. There is not only a more acute famine of the Word of God, but there is an inroad in a special way, of the "teaching spirits" of Satan, foretold apostle Paul in 1 Tim. 4, 1, with their "doctrines" assailing the "ver" (Matt. xxiv. 24.) in the most subtle attempts to distort or pervert ever of the Gospel of Christ. It is imperative therefore that we meet to consider the dangers of the Hour for the Body of Christ, and dependence upon the Holy Spirit, how truly "The Cross is the Touchstone whereby we may test and discern what is truly in harmony with 'The

Among the Ministers of the Gospel who are hoping to attend, might be Revs. J. W. Brown (London), A. E. Calver (Burton on Trent) W. A. (Folkestone), J. Ellison (Leicester), A. Mac Fadyen (Leicester), Arthur (South Wales), George Harper (London), George Jarvis (Hambrook), R. (Port), A. J. Kellam (Liverpool), C. Ernest Procter (Halewood), J. (Ireland), H. W. Thomasson (Handforth, Cheshire), Gordon Watt (Edinburgh) and many others of the Lord's servants who preach the full-orbed message of the Gospel.

Capt. Cooper D.S.M. hopes also to be present, as well as Miss Leathes, who has just back from some months of itinerancy with the Message of the Gospel in Germany, Switzerland, Poland, and East Prussia. With her will be many Workers from these European Lands. Pastors and Madams Brunel and others from Holland and America are also expected.

Again in the Name of our Ascended Lord we appeal for prayer for the realization of the strategic importance of this Conference—whether they are join us or not—that it may be used of God to draw together Member Body of Christ into such deep understanding of the Cruciality of the Cross with closed ranks we shall go forth to present a solid front against the forces, as we lift afresh the Blood-red Banner of Calvary, and proclaim the death until He come.

Earnestly counting upon your prayers,  
Your fellow-servant in the Kingdom and  
Patience of Jesus,

Jessie Penn-Lewis,

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

## INFORMATION.

The cost of the whole period will be as before, viz., £2.10 inclusive of Railway Fare. Railway Vouchers will be obtained from Circulars giving full particulars may be had (stamped envelope), from the Conference Secretary, to whom applications for accommodation payments should be made, before April 23.

(All applications will be dealt with in rotation and special rooms when requested, if at all possible.) Address: Conference Secretary, Mr. W. J. ROE, 4 Eccleston Place, London, S.W.1 (Note PLACE, not Square.)

It is proposed to use *Hymns of Consecration and Faith* at the Conference, together with the "Songs of the Heavenly Life." guests kindly bring their own C. & F. Book if they have one.

## Monthly Conferences.

Cardiff: Second Thursday in month. 11 a.m. and 2.30 p.m. Y.M.C.A., Station Terrace. April 7, Rev. Arthur Harries. May 19, Mrs. Penn-Lewis.

Enquiries to Hon. Sec., Mr. A. L. Morgan, Maescymmer, via Weekly Prayer Gathering same place, Thursdays, 3 p.m., in cl Rev. Austin L. Edwards, 23 Clare Road, Cardiff.

Bristol: A Prayer Meeting in connection with the Overcomer money at Emmanuel Parish Hall, Union Road, Midland Road Market Street, Bristol, every second Friday, at 3 p.m. Enquiries to Rev. Henry Hill, Emmanuel Vicarage, 19 Knole Road, Bristol.

Harrow: Primitive Methodist Church, Welldon Crescent (left), Monday, May 2nd, 4 p.m. Tea 5 o'clock, followed by (C) Hour. Evening Meeting, 7.30. Other dates, May 30 and June 13. Enquiries to Miss Forsaith, 43 Greenhill Road, Harrow.

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

"Turn all you read into prayer."—Ephes. vi

# THE OVERCOMER.

## Witnesses to the Cross.

*Witnesses*

"I adjure thee . . . proclaim the tidings, be urgent. . ."—2 Tim. iv. 1, 2.

THE Spirit of God is so manifestly leading the Church of God back to Calvary that witnesses to the Word of the Cross as the power of God are daily increasing, bearing testimony to the finished work of Christ with no uncertain sound. Witnesses simply tell what they know, and that which they have proved. For years, theories of the "Atonement" have been placed before the world, until, alas, the work of Christ upon the Cross has become to multitudes little more than doctrine, especially in the range of truth lying beyond the first stage of the Christian life, which begins with the acceptance of eternal life through the propitiatory Sacrifice.

A word was said one day to a truly converted Minister, about the experience of Gal. ii. 20, as the key to the full endowment of power for service, and he replied quickly: "Oh yes, of course; dead, buried, risen with Christ—that is our doctrine . . ." No wonder the Church of Christ has remained in babyhood, and not advanced experimentally through death with the Saviour on the Cross to her right place, joined to Him in the heavenly sphere; for doctrine is but the letter of the Word of God if it is not translated into experience and life through the life-giving Spirit!

But to-day the Spirit of God is leading numbers of the members of Christ's mystical Body—the Church—into the knowledge of their death with Him, which assuredly means an inflow into the whole Church of His Risen Life, and a strong quickening movement from within the Body of Christ which will eventually draw the "more feeble" members into their place with Him on the Throne. From the centre to the circumference is the law of God's working in the individual believer, and in the Church as a whole. Let the heart-life be strong in the individual, and it will quicken the circumference with abundant life.

Witnesses to the "Word of the Cross" as the energy of God, to sever and free every member of Christ from the life of earth, are now supplying the needed testimony to other children of God not yet freed from their bonds. The Cross as a weapon of victory is now looming large before the vision of the Church of God. The finished work of Christ now conveys a fuller and larger meaning to thousands of the blood-redeemed of the Lord. Theories of the Atonement are giving place to provings of the power of the death on Calvary to meet every need. Theories are giving place to facts; doctrines are becoming full of life, and hence defeat is changed into victory; death to life; selfishness to selflessness in the lives of the people of God.

Are not these things foreshadowings of the Lord's appearing? Is not the awakening of the Church to the eager taking of the Cross to sever, and deliver from all that is contrary to the heavenly life, the strongest token that His people are being prepared for His Coming? Verily it seems so. Let the awakened ones then, who are proving the finished victory of Calvary as a power in their lives, awake to give their whole beings to the sounding forth of the message of deliverance through the Cross to the Church of God throughout the world. Let the people of God become a heavenly people, and the world will then believe.

Forward then, all ye children of the Cross, and by witness with lips and life proclaim the message of the cross to the Christians, until all are drawn into the death of their Lord upon the Cross, and pass with Him, and in Him, to the sphere of light and victory, to reign in life by Jesus Christ our Lord.

### Dr. Mabie on the Death of Christ.

#### *The composite death-resurrection energy.*

"The atonement was *vicario-vital*: it is substitutionary and it is life-giving. And both principles are essential in order to the whole truth; it is radio-active. Leave out the substitutionary objective and you have lost the chief potency for securing the subjective experience. Omit the subjective, the very point in experience where the substitutional work passes into personal, transforming power, and you have vitiated the composite death-resurrection energy of Christ mid-process . . .

And this doubly mediated result issues in *character*, which no term less vital than "new-creation" can express. This is something unspeakably deeper than imitative conformity to some outer standard: it is spontaneously energetic with the divine force of the Holy Spirit within us."

page 177 *The Divine Reason of the Cross.*

#### *The subjective grounded in the objective.*

"[Some] have become oblivious of objective realities in Christ's Person and work, and missed the vision of the subjective reality as *dynamically grounded in the objective*. They have supposed that doctrine and experience are antithetical to each other, whereas they are complementary. The objective and the subjective are correlative to each other as are substance and shadow; they each imply the other. And when so seen and realized, there results a Christianity vastly more ethical than any mere morality—a morality which is exalted at the expense of both objective fact and subjective experience."

page 173 *The Divine Reason of the Cross.*

### Bishop Lightfoot on Galatians.

"For myself—God forbid I should glory in anything save in the cross of Christ. On that cross I have been crucified to the world and the world has been crucified to me. Henceforth we are dead each to the other. In Christ Jesus old things have passed away. Circumcision is not and uncircumcision is not. All external distinctions have vanished. The new spiritual creation is all in all."

"The Cross of our Lord Jesus Christ through Whom . . ." i.e., "The Cross of Christ is the instrument of my crucifixion as of His; for I am crucified with Him."

"Through Whom" refers to the Cross. Gal vi. 14.

"The Cross of Christ is the instrument of my crucifixion as of His; for I am crucified with Him. Gal ii 20.

#### *What Luther said in 1810.*

"Christ's victory is the overcoming of the law, of sin, our flesh, the world, the devil, death, hell, and all evils, and this His victory He has given unto us."

## The Editor's Personal Letter.

### "The Lord sat as King at the Flood."

March, 1927.

BELOVED FRIENDS IN GOD,

These words sent out as a Motto Card for 1927 have truly proved an anchorage for many of the Lord's people, who seem to be entering more and more into unprecedented suffering and sorrow and difficulty, beyond all they ever thought they would be called upon to face. There is no doubt that we are increasingly moving on into the shadow, if not having a foretaste of, the great tribulation. God is shaking all that can be shaken, and within our knowledge there is scarcely a leader, or a teacher of spiritual things, or an advancing Christian among the rank and file, who is not being acutely tested, not only circumstantially, but even as to the very foundations of the spiritual life. Such a "shaking" by the hand of God, so that the "things which cannot be shaken" may remain, has meant that the foundations are being laid bare, raising the question as to whether much that has been believed to be real personal knowledge of truth, has not been, in some degree, based upon hearsay rather than direct proving of the Word of God.

Personally I have also been going through another physical testing, and I write to you once more as one "alive from the dead," after a further and more critical attack of pneumonia. I told you in our last issue of a medical examination in October, which showed that I had been entirely restored to normal physical condition, and apparently it only needed prayerful watchfulness to enable me to remain in London throughout the Winter. But the spiritual anguish I passed through last year, in shock after shock, sapped my frail physique more deeply than I knew, and I was suddenly taken again with pneumonia on the last day of the old year.

This was just on the eve of our New Year's meetings. At first I felt almost stunned at the Lord's dealings, and able only to say "Though He slay me I will trust in Him." Then slowly the purposes of God began to be revealed to me, and I realized the mercy of the enforced rest and was enabled to thankfully and quietly rest in His Hand, as I have watched Him at the same time bringing to pass important issues for His Kingdom which, apparently, would not otherwise have come about.

The New Year's Conference meetings were enriched by our revered friend, Dr. F. B. Meyer, coming at personal sacrifice to give the message on the Thursday afternoon to a large and appreciative audience, and others who took part in the various gatherings—Rev. Arthur Harries of S. Wales leading the first two days' meetings—seem to have been specially endowed with the Holy Spirit, so that the whole Conference was bathed in a life-giving stream from the Throne of God. And the succeeding Monthly Conferences for which I have been responsible for twenty years have been graciously cared for by the Lord, the Rev. H. Tydeman Chilvers being the messenger in the afternoon, in February. Dr. F. B. Meyer hopes to be again the messenger for April, when I trust I also may be able to take part.

May I just here thank those who have expressed their appreciation of the little announcement in my January letter, that Dr. Meyer, Dr. Stuart Holden, and the Rev. Gordon Watt had agreed to strengthen my hands in acting as a small Advisory Council for consultation in emergency. I did not know then how soon an "emergency" would come in a call to Dr. Meyer to speak at the New Year Conference.

Now as I write to you I am only just becoming convalescent, very much earlier, I am told, than is usual after such a critical illness. My medical adviser says I have made a "remarkable recovery," but shall for some time have to keep within a reduced measure of active service.

You will not need me to emphasize to you that my recovery is primarily due to answered prayer. "Instant and earnest prayer" has been made by faithful intercessors who gathered at 4 Eccleston Place again and again to deal with the situation as it developed, for it was manifestly a battle for life, with much against me in the wintry weather. One remarkable aspect of the Lord's control of the whole matter, as fulfilling a special purpose of His own, has been the fact that in less than three weeks I was able to deal with all urgent matters at my desk requiring attention, as well as to set forward work with the printer so that no time has been

lost in pressing forward with the sending out of the truths of Calva

Whilst I was laid aside the seal of God seemed specially given in printed message. Never have the testimonies to the life-giving of the TRUTHS contained in *The Overcomer*, and in the literature, been in more abundantly. "*The Overcomer*," writes a worker in ar land, "not only teaches but touches"! Thank God. "The a "The Leading of the Lord," writes a Pastor in U.S.A., "show exactly where I was missing the fulness of the Spirit for service. revival meetings in this city, one in the church of which I am r were apparent failures, and through that article, the Lord show why. For five years the Lord has wonderfully kept me victori my own life, and I have unwittingly been resting on that, without kn I was filled with the Spirit. I am going down before God and wonderfully showing me how self has been in the way of the working through me, according to the Word." Other letters al of some of the Lord's children stepping into deliverance throug message on "The Old Life and the New," by the late Rev. Ev Hopkins, which appeared in our January issue. It is a joy to kno it has been reproduced in an Indian paper, where it will be of helpfulness to Indian believers, and I have thankfully received per from Messrs. Marshall Brothers to include it in a new booklet, the three "Death-Identification" messages of last year's Sw Conference, which I trust will soon be issued from the Press.

At this most opportune time also, comes to hand a letter from J. C. Williams, written from the Pacific Coast, in which he says, continually meeting *Overcomer* readers . . . it is valued here pr more than elsewhere because it is the only source which throws li events, which, for some reason, are more evident here on this Coast than in any part of Europe or America that I have seen You can understand how the warnings of *The Overcomer* hav meat and drink to desert-dry souls who are alive to the subtle deception, and are not involved in some 'ism' . . . Your pen car to the uttermost confines of the earth, and when I think of the y spirit vitality and physical strength given to a limited circle in com to the great audience of 'listeners in' who read *The Overcomer* dumb and my spirit fails me . . .

Later Mrs. Williams writes that at a Church they had visited a said he had been reading "War on the Saints," and that it had "revolutionized the church . . ."

I quote thus lengthily from what was written for private use, n because our readers will be glad of this glimpse into Mr. J. C. W. movements in the U.S.A., but because of the guidance from evidenced in his writing in such a way at the present time, since last battle with death the need of the saints on the Pacific Co "in the Spirit" so keenly with me, that again and again for their as well as others scattered in lonely places abroad—I held on to that the "candle" of *The Overcomer* might not go out, and they without its help in this "evil day" (see Phil. i. 21 to 25). In letter from the Pacific Coast, the writer says, "we are increasingly to God for the message of *The Overcomer*. It tends to steady children as no other periodical known to us, and here on the C are praying that God will be a wall of fire around about it, pre it until He come."

From another part of America also, a Pastor writes of placing literature with "needy spiritual souls and Christian Worke Ministers." He tells of a "young College woman who is rapidl into great usefulness as a worker," who had just read the pamp "The Work of the Holy Spirit," and how it had opened up to her new field of truth. Another who had gone through deep wat greatly helped by "All Things New," and so the story runs on.

Then comes a letter from India, telling of the way the Lord i the literature on every side. "Our preachers," writes this Mis "are more and more taking to the truths, and feel they need them The "Battle for the Mind" is one of the needs just now. *The Ou* is always on the rounds . . . The extract from Mr. Watkin F letter on the back page of the cover of this issue of *The Ou* also speak of the way the Calvary message is meeting the need i lands.

As to the future, our yearly Conference at Swanwick—the eighth which I have convened as Editor of *The Overcomer*—is now upon the horizon. The theme we purpose making the keynote of our gatherings is the motto of *The Overcomer*—"The Cross as the Touchstone of Faith." The word of warning which I gave in my Editor's Letter of April, 1926, concerning the danger of division breaking in among the members of the Body of Christ over the "teaching" of the varied developments of the spiritual life on the Life side of the Cross, is still more deeply needed at the present time: Dr. Andrew Murray's words must again be reiterated:

"It needs little grace to know where we differ from other Christians, or to judge their errors in doctrine or conduct. But this indeed is grace—where amid conduct that tries or grieves us, we always give the unity of the Spirit first place and have faith in the power of love to maintain the living union . . ."

The perils of division have greatly intensified since last year. The Centrality of the Cross seems in danger of being overlooked in its basic aspect as set forth in the second of Ephesians, for there we see that the Cross is the place of union in the sense that there "Jew" and "Gentile," crucified with Christ, are merged into the NEW MAN consisting of Christ and the members of His Body, in the heavenly sphere where in Christ "there is neither Jew nor Greek, male nor female, bond or free," for "Christ is all in all."

"The Cross is the Touchstone of (the) Faith" in a very real sense at this time. It is not only the "Touchstone" for testing Christian Science Theosophy, and all other "isms," but also in the testing of what is "sound doctrine" for the members of the Body of Christ, in the apprehension of "truth" which may seem to come by "revelation" in this hour when the teaching spirits of Satan are at work in an unprecedented degree. The practical application of the Cross to the believer will alone frustrate the deceptions of spirits who soar around the high altitudes of the spiritual life. How they are thus at work is described in a letter from a Minister who writes, "The times are spiritually awful, and so confused and irregular in such a variety of ways. Such ugly things are happening, such strange dangers are on the horizon, such a spirit of strong delusion has taken hold of otherwise prudent minds, and it is so difficult to get anything like the 'unity of the Spirit in the bond of peace.' Many times I have to go to the Lord with a deep outpouring of disappointment and grief of heart, after being among Christians, and to stay with Him until He has really comforted and re-established me. He always does it, and always safeguards one from threatening dangers. . . ."

This brother is moving up and down the land among "Convention" and "Holiness" circles, and so speaks with first-hand knowledge of the way the enemy is taking hold of, what he aptly describes as, "otherwise prudent minds." Would that all spiritual believers in this hour of peril knew how very really "the Cross is the Touchstone" of the Faith, and that any departure from it in its vital and fullest meaning objectively and subjectively, means peril.

I am therefore deeply thankful that the Head of the Church, Who knows our need, is sending to us at Swanwick our brother the Rev. R. B. Jones of Porth, who will give an exposition of Romans v., vi., vii., viii. during the week, and the Rev. Gordon B. Watt will also speak to us, probably in the evenings, with Revs. W. A. Doherty, Arthur Harries and other brethren, on the Cross in the individual life of the believer. One gathering each day will also take the form of an open Conference in which, in dependence upon the guidance of the Holy Spirit, we shall hope to consider reverently the subjective and practical application and out-working of the truths we shall have heard.

The Ministers' Prayer Bond, together with all other Ministers present at the Conference, will meet on three afternoons in the Walnut Room, under the presidency of the Rev. C. Ernest Procter, the Hon. Secretary from its commencement, to confer upon the problems in connection with Ministerial work. Some who have been with us in the past write that they are unable to join us on account of illness and circumstantial hindrances, but many more are hoping to come if the way opens. We should therefore pray for these on the lines of 1 Thes. 2. 18. From abroad we expect Pasteur and Madame Brunel of Metz, and Miss Leathes writes that she will be returning in time for the Conference, together

with three other Workers from Switzerland and Germany, but Graf von Kanitz, the Editor of the German "Überwinder" has been called to East Prussia on family affairs, and fears she cannot come.

As to numbers, we are already steadily filling up the accommodation, and there is every indication of our having valuable gatherings around the Word of God, calculated to establish us all more firmly upon our foundations, and to show us that in this hour of revolt in the professing church against the Gospel of the Cross, it is the bounden duty of all who know its power, to close the ranks for a last great Testimony to Church and World of the message of Calvary.

"There is great need," writes the Rev. R. B. Jones in his letter of acceptance for Swanwick, "that all members of the Body of Christ should come together just now; the time for sections seems past, and the time for merging, in view of the Lord's near Return, come. This will come as we all agree to stress nothing but the really fundamental and vital . . ."

May God Himself teach us the urgent necessity of this, and move among us in uniting power, not only at Swanwick, but afterwards wherever we may bear witness at Home and abroad.

Now as to the contents of this issue of *The Overcomer*, I have sought to prepare a truly Easter number, with the message of the Finished work of our Ascended Lord ringing out from many standpoints, showing how fully the most devout and spiritual of the leaders of the Church, both past and present, agree in the main in their message.

And now as I close, may I remind again those who share the burden of the Message, of the need of the Swanwick Ministers' Guest Fund, now that applications are steadily coming in from those who could not be present, but for the fellowship of the Lord's Stewards. Colporteurs, Evangelists, and Missionaries are also asking if there is no way of enabling them to attend. This I leave with those who can answer the question.

Accept again, dear Friends in God, my thankful acknowledgment of your co-operation financially in the ministry of *The Overcomer*, and your remembrance of the Thankoffering Secretarial Fund. This is becoming more and more necessary as I am being urged medically that I must reduce the heavy labours of the past, if my ministry is to be prolonged. Pray for me along this line, beloved fellow-labourers in such privileged service, and ask that I may not fail the Lord in being a faithful standard-bearer to the end. May we all be enabled to "Hold Fast," till we hear the upward call.

In unceasing thankfulness to God upon every remembrance of you (Phil. i. 3 to 8).

I am your fellow-servant in His Service,

Jessie Penn-Lewis.

4 ECCLESTON PLACE,  
LONDON, S.W.1.

"O Death, where is thy sting?"

1 Cor. xv. 56.

Tune: 214 or 14, C. & F.

Dream not of death,  
Your gloomy doubts dispel:  
Have faith in God:  
The keys of death and hell  
Are grasped by One to Whom all power is given,  
On earth, beneath, and in the highest heaven.  
Doubt not His Word:  
He said "I'll come again."  
Where is thy sting  
Oh death, since He shall reign  
O'er every foe, subdued beneath His feet,  
And we in Him, our Life, shall stand complete.

Lift up your heads!  
Redemption draweth nigh:  
Soon the loud shout  
And soon the Victor's cry!  
Then what a meeting in the crowded air!  
What Hallelujahs hail the Bridegroom fair!  
W. A. Doherty.

## "It is Finished!"

The Victor's Cry. (John xix, 30. margin. Schofield).

"AFTER this, Jesus knowing that everything was now brought to an end, said—with a view to the fulfilment of the Scripture—'I am thirsty' . . . as soon as Jesus had taken the wine, He said

**'It is Finished!'**

and bowing His head He died. . . ." (John xix. 28, 30. Weymouth). It is remarkable that only in the Gospel of John are these words of the dying Christ recorded—the Gospel which so specially gives the aspect of the Redeemer's life and death as the Son of God. The three other Evangelists say that it was with a "loud voice" that the last words on the Cross were uttered, and "it would seem as if He had wished to drink only to make this victorious cry—'It is Finished'—sound forth with full force, like the voice of a herald or the sound of a trumpet," writes Krummacher, for "it is a shout of triumph which announces to the kingdom of darkness its complete overthrow," and like "the sound of a heavenly jubilee-trumpet announces to the race of Adam" freedom and liberty from the curse of the thralldom of Satan. That mighty trumpet cry opened heaven, as typified by the sudden rending of the veil of the Temple; and reached down to the depths of death, as shewn by the recorded statement that "the tombs were opened;" and shook the earth, as it is written, "the earth did quake, and the rocks were rent," so that some "feared exceedingly, saying, 'Truly this was the Son of God.'"

"It is Finished" said the Son of God, and "bowed His head, and gave up His Spirit." From that moment He hung in impotence and the silence of death upon the Cross, in absolute trust in His Father's word that He would raise Him up from the dead. His body was left to the protection of the Father; as well as His honour, His work, His Name. "Thou didst make Me trust," He said, "when I was upon My mother's breasts. . . ." "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do," the Lord had prayed in His High-Priestly prayer ere He went forth to His Cross. His life-work was done; it remained for Him now but to die, and in His death to accomplish more in the supernatural realm than all He had done in the world of men. Walking on earth He had manifested the Father, and given His own word of eternal life—but now on the Cross in death, it was no longer mighty works, which men could see, but a few

## mighty words

spoken with Divine strength, out of impotence and helplessness, which said not only "I have finished the work," but "It is finished." "IT!" A word of two letters which contained Divine power reaching to the heights, and to the depths of the unseen world; back to the far ages of eternity, and on into the ages of ages. "It is Finished." All the rebellion of the fallen angels of heaven, which reached eventually the Garden of Eden, and ended in a blighted world under the curse of sin—*finished*. All the disorder brought into God's fair world—*finished*. All the destruction of sin, and the removal of the curse, and the future end of the deceiver, the serpent called Satan cast into the bottomless pit, and finally the lake of fire—*finished*. "It is Finished." Not only the redemption of man reaching out to man, but all contrary to God in the unseen realm, past, present, future, all potentially finished that moment on Calvary when the God man cried, "It is finished."

## "It is Finished."

This is the trumpet cry which the ascended Lord, waiting for His foes to be made the footstool of His feet, now wait for His Church to take up with a "loud voice" as her cry of victory over sin, the world and the devil. We have often spoken of the "finished work" as the ground of our salvation from the penalty of sin, but we need to see that the cry upon the Cross of "It is Finished" meant far, far more than this. It meant, briefly, that all things in heaven and earth and he contrary to God were "finished" potentially in that trumpet cry; and now at the close of the dispensation of grace, God is working to bring in the new dispensation of the reign of the Ascended Lord, the Church needs, not only to apprehend the Cross as victory over sin, and victory over the world, and victory over Satan, but to see that in the progressive drawing of the Church of God into complete conformity to the death of the Lord Jesus, there must come the moment when the Church, and the individual believer enter into fellowship with the Victor of the Cross, and cry with Him the cry which reaches up into heaven, and down into the abyss, and out into the realm of men. With the words "It is Finished" He broke through into victory, as stripped off from Himself the principalities and powers of darkness. And with the cry "It is Finished" the believer also breaks through with the Prince of Life to ascend with Him, and share in His faith that through the "It is Finished" of Calvary, His foes shall be made the footstool of His feet.

This is the meaning of the message of the Cross received so unmistakably the seal of the Spirit of God. The "It is Finished" of Calvary must be wrought into, as wrought out through the Body of Christ—the Church—preparation for the reign in the heavens so near at hand. Veil after veil has been taken off the Cross these last years and slowly the Church has been apprehending more and more the deep reaching effects of the death of the Son of God in its relation to the sinner and the believer, but now in orderly sequence the Spirit of God is widening the vision and shewing the far-reaching effect of the

## Victory of the Cross

on the "principalities and powers" in the spiritual realm as well as the entire world of men. Having apprehended the meaning of the Cross in the individual, the Church must now have the wider vision of its effect collectively on the Church, and the seen and unseen worlds. The "It is Finished" of Calvary potentially delivering the Church from the world, the flesh and the devil, must be now apprehended for the preparation for translation.

Ah, we say, but how long it will be ere the Church can be reached with the "message." Yes, very long it depended upon the efforts and resources of men, but not depends upon the counsels and working of God! The death on the Cross, and the three mighty words "It is Finished" shook heaven and earth and hell. And the same God accomplished the same shaking of heaven and earth and hell by the same mighty words uttered by the Spirit through the Church, brought into actual union with the death of the Lord, and into the power of His Ascension life. This mighty shaking is already at work in the Church of Christ. Many who have been faithfully assimilating the message of the Cross are entering into the wider vision of the Cross with its cry "It is Finished," as it affects the unseen realm of enemies of Christ; with the result that vast issues are rapidly



approaching, when the Spirit of God will be seen to be shaking the things of the passing dispensation.

All things around show that we are, so to speak, in the "death-struggle" of the old dispensation, and in the birth-throes of the new. From many, many quarters comes the testimony of Spirit-taught souls that they are conscious of a deep subterranean movement of God which is breaking out here and there, wherever the Cross is being preached or proclaimed. "Revival" as we have spoken of it is not what we have to look for now, in the main sense of a "reviving" of feeble believers, but rather we may expect a bursting forth of the strong life, which has been silently working and maturing in multitudes of the living members of Christ—a bursting forth in all directions in robust and vigorous witness to the Christ of Calvary, which may be likened to His breaking forth from the bands of death on the first glorious Easter morn.

"Up from the grave He arose

With a mighty triumph o'er His foes"

will ere long be said to describe the spiritual breaking forth of many who to-day are standing between the "old" and the "new," ready for some mighty tide of God's own giving, to send them forth upon the waters of His life-giving stream flowing from under the Throne of God and the Lamb.

"It is Finished"! Already the forces of darkness see that this

#### victory cry

as affecting them in their efforts to bind the Church down to earth, is at work. Already the enemies of Christ are enraged knowing that their time is short. Already they are seeking to "devour" all who live in the full vision of the "It is Finished" of Calvary, and "live with Christ," for He has "raised us with Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus." (Eph. ii. 5, 6. Weymouth.) Already they are arousing resistance to the preaching of the Cross by every means within their power. But "It is Finished"! The prince of this world hath been judged! "It is Finished"—the Christ is on His Throne expecting! "It is Finished"—the believer crucified with the Lord is reigning with Him! (Rom. v.). "It is Finished"—the God of Peace shall bruise Satan under your feet shortly! "It is Finished"—all the forces of earth and hell are powerless to hinder the coming victory of the Reigning Lord, and those who "crucified with Christ," have in spirit entered within the veil, to sit with Him in faith, expecting "until His foes be made the footstool of His feet." (Heb. x. 13.)

"They will make war upon the Lamb, and the Lamb will triumph over them, for He is

Lord of Lords,

And King of Kings,

and they who accompany Him—called as they are, and chosen, and faithful—shall

share in the Victory."

Rev. xvii. 14. Weymouth.

### Union in Conquest.

"If the devil is to be trampled, he is to be trampled under your very own feet, but the power which enables you to tread upon him is the power of the Living Christ. You have got to overcome, but don't forget, beloved, you have got to sweat in this conflict. Don't forget that you are not going to get an easier victory than the saints of every age—than Jesus Himself got. Union with Christ is union in conflict, union in conquest."—Dr. Stuart Holden.

## By This, Conquer.

THE old story of Constantine has profound truth at the heart of it. "Hoc signo vincis." By this sign thou shalt conquer. Fable or no fable, it means fact for us—the fact that in proportion as the Cross is real to us, victory is secured and victory all along the line. How does the victory work? In two ways, by separation and by elevation.

**The Cross separates.** It acts as a shutter, a block and barrier between us and the guilty past. It is our rearward. It does for us what the cloud of the divine presence did for the Israelites when the Egyptians were in hot and fierce pursuit. "The enemy said, I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them." That is precisely what our enemy, the great accuser, says as he pursues us with haunting memories of past sins, but the Cross stops the way against them that pursue us and the Crucified says to the hunted soul "I am thy salvation," Psalm xxxv. 3.

But the separating power of the Cross does more than shut out the accusations of conscience and the condemnation of a broken law; does more than give us the blessed sense of pardon and safety, it "Breaks the power of cancelled sin and sets the prisoner free."

When the old life tries to re-assert itself, when the old temptations come back with redoubled power, when the world and the devil outside seem as though they must succeed through the traitorous help of an evil heart of unbelief, departing from the living God, then the message of the Cross comes to remind us that "our old man was crucified with Him, that the body of sin might be done away, that henceforth we should not serve sin." To know that, as a victory actually won for us, to take our stand upon it, to reckon it as a thing done, breaks the neck of sin. To say to oneself, "He died for me, and I died in Him, I am identified with His death, He took me down with Him into the grave, He made it possible for me to say, when the old ways which once were so attractive, come again with witching smiles, and Syren voices, "Begone, your charm is broken, I am dead to you, trouble me not, for I bear in my body the marks of the Lord Jesus, whose I am and whom I serve"—that is victory. Let us learn the use of the shield of the Cross; then the waves of temptation will be arrested, and all the fiery darts of the evil one will be quenched, and "sin shall not have dominion over us."

**The Cross uplifts.** The Crucified One is also the Risen One, "I was dead, and behold I am alive for evermore" (Rev. i. 18). And "if we die with Christ, we believe we shall also live with Him." That is not for the future only. "I am," not I shall be, "the resurrection and the life." Going down into the grave with Christ we rise with Him; because just as it was not possible for Him to be holden of death, so it is not possible for us to remain in the grave of identification with Him. As the school-boy makes his bouncing ball rise high in the air by dashing it with all his might upon the ground, even so, the deeper we go down into the death of Christ the higher we rise in victory and power. It is a glorious paradox, by descending we ascend, by dying we live. *Mors janua vitæ.* Death is still the gate of life. The corn of wheat falls into the ground and dies, and bears abundant fruit. Let us grasp it as a working principle, as an actual force for daily life. He that loseth his life findeth, and keepeth it unto life eternal.

But that means the life of Another. It is the exchange of strength (Isa. xl. 31, margin A.V.). No longer I, but Christ liveth in me. By going down into the grave with Him, we do even more than rise with Him, we ascend with Him into the heavenly places. We share His life, not only the life He lived during the "forty days"—though that was a wondrous advance upon His previous ministry. But now, from the Throne of His glory He pours the full tide of His life into us, even as the sun pours, from the zenith, the flood of noontide light and heat. We can each of us sing now, not simply, "I'll be a sunbeam for Him," but "I am a sunbeam of Him," a partaker of Christ, for, "as He is, so are we in this world." Thus it comes to pass that as we get deeper into the Cross, we also get further into the fire, and the fire further into us. The glow of divine vitality, the very life blood of the Son of Man poured forth from His great heart, becomes "our daily strength for daily needs."

It is in this way that Calvary and Pentecost are linked together. Neither would be complete without the other. No oil without the blood first put upon the ear, but also the blood needs the oil to perfect its efficacy. Thank God, we are complete in Christ, and there is nothing lacking to secure for each of us a perfect salvation. "He poured out His soul unto death"—no stint there; the debt was paid to the uttermost farthing; the "ordinance that was against us" was not only cancelled, but nailed to the Cross, so that all might know that we were free. And equally it is true that in Him all fulness dwells for us to draw on and be filled and kept full.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."—R. J. Ward, India.

*Voices from the Past.*  
*The Moral Forces of the Cross.\**

**L**ET us take as our text the words : "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans vi. 4).

(Romans vi. 4).  
 "Worse than preposterous would be the irony of God's Word, if, by reason of the grace that is offered us in Christ, sin should gather strength ; for surely medicine is no fomentor of the disease which it extinguishes." Such are the words of Calvin on this remarkable passage, and no instruction could be more wholesomely taken to our souls. It is indeed, a remarkable fact, that while so many in the present day are prepared to accept the judicial aspect of the sufferings of Christ, there seem to be so few who have yet awakened to the moral force and power of the death and resurrection of the Lord Jesus Christ. It is of the judicial that we most of us speak when we preach the Gospel. And rightly so. We should always be jealous of the substitutionary work of Christ, recollecting that His provision for our souls' need is absolutely sufficient in the sight of God. But I believe, after nearly nineteen centuries of Gospel truth, the one great need that seems to predominate over all others among those who have received some education in God's truth, is the application to their own souls of

**The Moral Force and Power of the Saviour's great work.**

With the facts we are all perfectly familiar, but not with the grand possibilities which seem to open out from that great work which the Lord Jesus has accomplished for us, and the prospect which He sets before Himself and His people for eternity. I believe comparatively few have realised the deep power and magnificent privileges brought to us by these great truths. Assuredly they have infinite power to those who accept them ; and assuredly they are hated by all except the true children of God, because they imply that a man should be translated from the death of sin to the life of righteousness. Moreover, they can never be exhausted, and therefore the longer we dwell on them the more closely shall we be led to resemble Him both in character and conduct.

In regard to the judicial sufferings of Christ, the operation of faith is this—that it accepts as true what God declares, and rejoices in the fact established. But while we claim to be positionally one with Christ Jesus in glory, we are conscious that in the judicial aspect of His sufferings we are thinking of something outside ourselves, and we only receive the benefit because God is pleased to attribute that blessing to ourselves.

In regard to the *moral* aspect, and the consequences which ought to ensue, we have yet to see how vast the expanse, how wonderful the field, and how in this case the operation of faith is totally distinct from the judicial ; for here faith only apprehends the benefits of that which we experimentally enjoy. A man only takes through faith that measure of the gift of God in Christ Jesus which his soul is able to apprehend by the operation of the Holy Ghost ; hence there is always an expanse, boundless, illimitable.

When we look at the judicial aspect of the sufferings of Christ, in one sense we have nothing to do with it ; but

\*By the late PREBENDARY WEBB-PEPLOE. An address in the Pavilion, Keswick, Tuesday evening, July 19th, 1898. From *The Life of Faith*.

when we turn from the judicial to the moral, we have to think of that which is carried out almost exclusively between the Saviour and the sinner. . . .

And we are brought face to face with this fact : the Gospel that does not represent an experience, however beautifully preached, is practically no Gospel at all. "God's spell" is good news to a man's soul until he takes it in and it becomes operative. What we need to understand is the moral force, the great efficacious reality to be looked for in the Lord Jesus Christ. Possibly the best means by which we can apprehend the moral force and efficacy of the Saviour's work is by considering what that moral force is to Himself when here on earth.

Now as we look at the cost, and ask what the life work of the Lord Jesus Christ, and especially the atoner work at the close, was to Him, the first thing we see this—He was learning experimentally to the last moment of His existence to carry out the great doctrine of Crucifixion, and it came at last to that point, though it cost Him His life, when His own self was literally crucified for our sakes. Remember, I do not speak now of the Savior's physical sufferings, however dreadful they were, for these have been almost paralleled by those who have had to endure martyrdom ; nor do I speak of that peculiar vicarious work of Christ when He bore the very penalty of the sin of the world. There we can have no participation. But with regard to the moral workings of the Savior's sufferings, it is here we are called to be one with Him. And we commence with this great fact : that at the moment when He was putting Himself into the hands of men to die, He had learned what it was to give His own will up to be crucified by God the Father ; for it was there, though it cost Him the sweat of blood, that He was able to say, "Not my will but Thine be done !"

## The Prerogative of a Will.

We too are endowed with that awful prerogative will, and the first great conformity to the image of ( is when by the power of the Holy Ghost we have le to put ourselves—*i.e.*, the man's own personality central powers of his being, the *ego*—into the hands o for crucifixion on account of sin. Christ gave Himself crucified for our sins, and you and I must learn to where the Saviour began, and must be able to say Paul, "I have been crucified with Christ."

But Christ went on to a further stage when He was to give His *flesh* to be crucified. I speak of the flesh He had exactly as we have it—the flesh nature, appetites and taste, in His case *absolutely spotless and without* but in our case corrupt and defiled. There is no home-loves, heart-yearnings ; and all these He had over to the great fact of crucifixion, so that He was separated from His fellow-men, isolated from all ties of home, left alone without one to comfort or support and yet He said, "I delight to do Thy will." And you have got to come to that solemn position. "They that Christ's have crucified the flesh, with the affections and lusts" (Gal. v. 24).

Once again, Christ Jesus was man, and the world beautiful, and men around Him were objects of



## The Dying of the Lord Jesus.\*

that they should love Him and be one with Him. And yet He had to come to that point where, whether on the side of affection or on that of hatred and bitterness, He could say the world was as nothing to Him; and though we may not think He could feel very much the way He was taunted, yet we cannot doubt it was part of the crucifixion. Have you and I come to that point where we are willing with Paul to say, "The world is crucified unto me, and I unto the world"?

It is easy for us to say, "Thank God for the crucifixion of Christ"; it is another thing to say, "I have entered into that crucifixion, until it has been to me the crucifixion of self to the world and the world to me."

Then we come to the next blessed stage. I mean that when Christ Jesus thus gave Himself to crucifixion He knew crucifixion would end in death. It is vain for men to lie back in armchairs and calmly imagine they have accepted the death of the Cross because they read Mr. So-and-So's little poem on "The Death of the Lord Jesus."

WHERE CRUCIFIXION HAS TAKEN PLACE, there can be no release until death has occurred; and so while we claim the judicial force of the death of Christ we should enter into the realities of that death in its moral force. "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Reckon ye also yourselves to be corpses unto sin," and never imagine that you have grasped the real efficacy of the Cross of the Lord Jesus to your soul, until by the grace of God that position, that moral condition is—up to the light you possess—experimentally made true to every one of you.

### The moral power of the Cross.

It is a tremendous thing to speak of the moral power of the Cross of Christ, when it means all this. But, remember, when the death actually took place in His case He was for ever separated from His foes; they no longer could touch Him. He knew what it was now to be free from all the pressure of temptation, from all the surrounding entanglements of the foe which sought to bring Him into captivity; and you and I, when we apprehend the moral efficacy of the death of the Lord Jesus, are freed from the old entanglements of evil . . . .

And INTO WHAT LIFE WAS HE TRANSLATED? Into a life in which He was raised to absolute communion with God; a life in which He knew nothing of the pressure of the former temptations, a life in which He could bestow on others blessed gifts from God, even the gift of the Holy Ghost. This is the moral force of the resurrection of Jesus Christ . . . . And then we have the moral power of the prospect of glory. Look and see the force of the coming kingdom of Christ, and the glory connected with it; and as you apprehend what God has hereafter to give to Christ as Ruler of all, take in the blessed fact that it is for you He inherits. To the man that overcometh there shall be that which God has given to Christ. He, too, shall inherit all things, as an heir of glory; "for we are heirs of God, and joint-heirs with Jesus Christ."

For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—Hebrews ii. 10.

Whose heart is strong in GOD,  
To overcome?  
Such will rejoice to hear:  
Quickly I come! Quickly I come!"

DR. MOULE chose as the basis of his address 2 Cor. iv. 10: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body"; also chapter xiii., verse 4 of the same Epistle: "Though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you." The speaker remarked that they had not an atom of a new Gospel this year. They had no new doctrine of the atoning Cross, they had no new doctrine of the wonder-working Spirit, they had no new truth that God had not long ago revealed about their union with Jesus by the Holy Spirit, and about the fulness of the Spirit's power and presence, in the heart given up to Him. It was eternally old, it was eternally new.

Proceeding to deal with the phrase "in the body," Dr. Moule explained it as *meaning in real life*. It just meant, he said, the realities of life amid which the Christian was called to move. It was infinitely important how that life was conditioned, that Jesus might be manifest in it. And the life out of which Jesus was to shine was to be a life that would bear being carried about, that would bear being lived round and about in the world. It was to be carried about, and not carelessly, but trustfully, with the knowledge that there was that in the poor, weak, helpless, incapable disciple which was able to stand contact with others, and to bless them through it. That was the life of Jesus.

The dying of the Lord Jesus was a remarkable expression. Some versions rendered it "the death of the Lord Jesus," but that was a mistake. The word used in the original was precisely not death, but *dying*. It meant not the act, the fact of death taken by itself; it meant the process of dying, the process leading up to death. The death process of the Lord Jesus was His letting Himself be taken by others—the supreme will over-ruling their wickedness—that He might yield Himself up to death for the world. And their carrying about in the body the death process of the Lord Jesus was the giving themselves up, by the grace of God, to a death which would assent and consent to a crucifixion in which the Lord would be glorified in His people.

There were many aspects in which that process of death came into the Christian life. Very often the first experience of it was in being asked, in the first great deep conviction of sin, to die to all the dreams of their own righteousness and merit before the Holy God. Then there was a dying, too, implied in the joyful welcome of His power. It was not a sentimental pleasantness that they were asked to feel, when they cast themselves upon Him to keep and Him to sanctify. If it was real and not fictitious, it implied a tremendous humiliation and pulling all to pieces of a hundred self-complacent thoughts as to what, as Christians, they might make themselves. It meant a real giving up, because it was simply, absolutely, and sternly right, of the claim to be their own possessors, the dream of being their own end and aim. It meant that they must be second, third, fourth, fifth, anything down the scale, because Jesus Christ must be first, and others second, and self last in Him. Let them ask for the grace of God to love: not to be unnatural and call pain *pleasure*—that was a delusion—but to be supernaturally enabled naturally to love, to love with a real natural welcome the will of God that had clothed itself in trial.

\* By the late Bishop Handley Moule. Notes of address at Keswick, July, 1897. From The Life of Faith.

## The Preaching of the Cross.

"Not with wisdom of words, lest . . . the Cross of Christ . . . made void"—1 Cor. i. 17.

BY "the Atonement" we mean the substitutionary sacrificial death of the Lord Jesus Christ on the Cross, whereby He "made a full, perfect and sufficient sacrifice for the sins of the whole world."

This is shown by the Lord Himself in words that cannot be misunderstood. "Certain Greeks"—folk belonging to the world outside the nation of the Jews—had come to His disciples, and asked if they could see Him. The request of these "Gentiles" seems to have moved Him deeply, and brought upon Him the dark shadow of the Cross, then so near at hand. In reply, He pictures His death (John xii. 24-26), as the only way in which He could obtain the fruit He yearned for in the "world" far beyond the Jewish nation He had come to save; and then (vv. 31-33) His death, and the message of it, as the only way by which souls under the thralldom of the usurping "prince" of the "world," would be drawn out of his power unto Himself.

"Now shall the prince of this world be cast out," He said, "and I, if I be lifted up from the earth will draw all men unto Myself . . ."

And then to put it beyond question that the Lord was speaking of His death on the Cross, and not only of "lifting" Him up as an object of love to draw men, the Holy Spirit moves the writer of the Gospel to say:—"This He said, signifying by what manner of death He should die . . ."

Now in the light of these words, let us ask whether the preaching of the Cross—or the atoning death of Christ—has been given its right place in the Pulpit, the Mission Hall, the Sunday School class, even of the evangelical ministry, and in evangelical church work? Has it been made the *central message*? Moreover, if the words of the Lord declare that His death on the Cross is the drawing power for "all men," and yet "all men" are not being "drawn," should we not examine the form in which the message is being given, and see if there is not some weakness there which hinders the drawing power?

Let us take an illustration. In a leaflet will be found the following words:—

"The great mission of all believers now, is to make known to all the good news that the Risen Christ is waiting to receive, and forgive, and make joint heirs with Himself, all who will come to Him as sinners and accept Him as Saviour." The fact is, that men will not come to the *Risen Christ* as sinners, until they first realize that HE DIED for them. They will not come to the *Risen Christ* as "Saviour" until they know that they are sinners, and need "salvation," and this need can only be made real to them as they realise the DEATH of the Saviour for their sins.

The question is this. Did the atoning death of Christ take place two thousand years ago, as "the one final treatment of sin" (Dr. Forsyth), so that for ever afterwards all men are to be invited to come to Him as the *Risen Saviour*; or, is it absolutely necessary that the atoning death of Christ, which was "the one final treatment of sin," should be proclaimed and revealed to every man personally, by the Holy Spirit, ere he can be saved by the life of the Risen Lord; or, in other words, is the gospel proclamation, "Come to the Risen Christ as Saviour," or "CHRIST DIED for you?" (1 Cor. xv. 3, Heb. ii. 9). We are "reconciled to God through the death of His Son," and "saved in His life" (Rom. v. 10 R.V. m.).

The difference is vital, and throws light upon how it

has come about, that men are being told to look to the Lord Jesus Christ as a "Hero" and "Example," with no preaching of His Atoning Death. Is it not that there has been such a widespread silence about the gospel of the atoning death of Christ, that its power to break the hearts of men, and draw them to the Living Christ is not realised? And may it not be that on the part of some true children of God, there has been an unconscious preaching of their "experience" rather than "rightly dividing the word of truth" in their gospel testimony, e.g., the "Risen Christ" becomes real to one who has been born again, through knowing that Christ died as his Substitute, and is risen again to be his Saviour. But forgetting that others need the message that "Christ died," he now proclaims to them the "Risen Christ" waiting to receive and save, *with the message of the Cross left out*.

So it comes to pass that, unwittingly, only part of the "gospel" has been given—the part consisting of the blessed truth that the Risen Christ does receive, and forgive sinners who accept Him as Saviour, with the fatal omission of *the first pointing sinners to the Cross*, so that the Holy Spirit might convict of sin, and each one's individual part in the death of the Lord Jesus Christ (see Heb. ii. 9). Thus the atoning message of the Cross is not given its prime place, and so the regenerating power of the Holy Spirit is absent. Men appear to be "drawn," but, generally speaking there is but little evidence of a new birth, and the "Christian life" that results, bears, too often, only the marks of the "natural" man following Christ loyally and faithfully, as a loyal Britisher is loyal to King George, without an impartation of the Divine Nature (2 Pet. i. 4).

A striking illustration of the effect of the absence of the Calvary message, once appeared in an Indian paper. The Editor quoted from a letter written by a Chaplain to his troops, as follows:—

"There is no one for whom the soldier has such supreme contempt as a Staff Officer who wears red tabs and spurs, and never sees the trench. And to him that is how God appears. Christ was splendid while He was on earth, but He has gone into Heaven. He has retired to the security of Corps Headquarters well behind the lines, and from there He directs operations. All the glory with which we invest the glorified Christ, the throne, the host of waiting angels, the triumphal entry into Heaven, this means 'just red tabs and spurs.' . . . Only the Cross is eternal; it is the only real throne. The only crown the modern man respects is the Crown of Thorns . . ."

All this is borne out by the facts of to-day. The message of the atoning death of Christ is heard but rarely even in evangelical pulpits, and then often but a reference, or a few words, as if it were only a "doctrine," or "belief," or "fundamental faith" upon which, as a matter of course, the preceding exposition is based. "God help us," says Dr. Forsyth at Queen's Hall, "if when we come to this of the Cross of Christ, and His redemptive atonement, only theologise them." But where is the Cross preached as Paul preached it? Who tells its story with burning passion of heart, until "Jesus Christ crucified" is "incarded" to the eyes of the people? The Story of Calvary told to the masses by men and women with hearts afire with the Love of God, manifested in the Cross, would save England in this hour of crisis, for the Holy Spirit never fails to bear witness to the message of the Lamb that was slain. The fire that touched Isaiah's lips came from the altar that typified the Cross. May that fire touch every reader of these words, and set their hearts and aflame with the message of Calvary.

## "The Things of Others."

*Some ethics of the Cross manifested in the life of the Apostle Paul.\**

"Not looking each of you to his own things, but . . . to the things of others." (*Seek not your private ends alone, but let every man seek his neighbour's good. Conybeare.* Phil. ii. 4.)

"Let no man seek his own, but each man his neighbour's good."

1 Cor. x. 24.

"In me first for a pattern," said the Apostle Paul about the long-suffering of Jesus Christ toward him. "In me first for a pattern" he might also have said as he showed how self and self-interest could be effaced, and the Spirit of Christ possess an earthen vessel, pouring itself forth in a torrent of love and self-abnegation for "others." "Others." "Others." "Others," comes out again and again in the letters of this man who gloried in calling himself "less than the least of all saints." Observe—

*Paul's attitude to "others" in the Master's service.*

"Being ambitious to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation"—Rom. xv. 20. *Margin.*

How much we need this attitude to-day. How much "compassing sea and land to make one proselyte" may be possible even in spiritual work. How much grasping of "converts" for "my Association," "my Church," "my Mission."

Oh, to give room to each other, and press on to the "regions beyond" in town or village, or country, and take "hands off" each other's work, rejoicing to see others used of God. Withdrawing to give them place, lest we should "glory in another's province in regard of things ready to our hand." See 2 Cor. x. 16.

*Paul's fear to hinder "others."*

"Let not your good be evil spoken of . . . let us therefore follow the things which make for peace, such as may build us up together into one."—Rom. xiv. 16, 19. C.H.

Our liberty is to be limited to another's good! The surrender of our lawful rights if they hinder "others" is the Spirit of Christ (see 1 Cor. viii. 9.) We are to take thought for things honourable in the sight of all men and follow after the things that make for peace.

*Paul's refusal to judge "others" in action.*

"Thou, why dost thou judge thy brother? . . . each one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling." Rom. xiv. 10, 12, 13.

Briefly, as if Paul would say, "see to yourself that you do not stumble, or give occasions of stumbling, and leave others to walk with God." This is our one responsibility, for the rest, "Judge nothing until the Lord come!" How deeply we need to remember this, as God gives us increasing light on what is "flesh" and what is "spirit." How necessary that light should be enveloped in love! How subtle is the spirit of judgment that creeps in with clearer light unless we are kept broken at the feet of the Master, steadfastly purposed to suffer all things rather than hinder souls for whom Christ died.

*Paul's liberty to "others" to walk with God.*

"To his own Lord he standeth or falleth . . . Let each man be fully assured in his own mind . . . happy is he that judgeth not himself in that which he putteth to the test."—Rom. xiv. 4, 5, 23 margin.

"Let each soul walk with God up to light," says Paul! "Hands off" others in their service. "Hands off" others in their liberty of action; now "hands off" others in their walk with God. Oh, to believe in God the Holy Spirit as the personal Teacher of each blood-bought soul. Oh for more faith in God, as concerning others! Even for

more faith in the integrity of "others," as to their seeking to know the mind of God.

*Paul's spirit towards "others" who reject the cross.*

"I . . . tell you even weeping that they are the enemies of the Cross of Christ."—Phil. iii. 18.

"With anguish of heart and many tears" Paul spoke of sin in other children of God. Until we thus have the Spirit of Christ, we are unfit to deal with sin, or to speak of the manifestation of the "flesh" in others. See too, Gal. vi. 1., "even if any be overtaken in a fault, do you correct such a man in a spirit of meekness; and take heed to thyself, lest thou also be tempted." (*Conybeare.*) Paul's heart also to the "offender" in the Corinthian Church is an example to all believers. "You ought rather to forgive and comfort him, lest he should be overwhelmed by the excess of his sorrow. Wherefore I beseech you to fully restore him to your love . . . that ye may not be overreached by Satan; for we are not ignorant of his devices . . ." (2 Cor. ii., see verses 5 to 11. (*Conybeare.*))

Again in regard to his unbelieving brethren according to the flesh, he says "I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren . . ." (Rom. ix. 2, 3, *Darby*) in his intense longing that they might know Christ as the true Messiah.

*Paul's joy in suffering for "others."*

"But though my blood be poured forth upon the ministration of the sacrifice of your faith I rejoice for myself, and rejoice with you all"—Phil. ii. 17 C.H.

To the Colossians again he writes, "I rejoice in the afflictions which I bear for your sake, and I fill up what is lacking of the sufferings of Christ in my flesh on behalf of His Body, which is the Church" (Col. i. 24 C.H.).

*Paul's estimate of spiritual gifts as regarding "others."*

"Thou verily givest thanks well, but the other is not builded up . . . I had rather speak five words with my understanding, that I might instruct others also."—1 Cor. xiv. 17, 19.

How wholly Paul had lost the desire for glory for himself. The one thought of his speaking or preaching was "others." Five words to help another was more to him than brilliant oratory that would bring credit to himself. "Seek to excel" for the edifying of others is the only legitimate motive in seeking even spiritual gifts in the Kingdom of God.

"All seek their own, not the things which are Jesus Christ's" was Paul's sad comment on Christians even in his day. He had "no man like-minded" with himself to send to his beloved Philippians, for all sought "their own." All were occupied with themselves in some form or another, their "own" edification, their "own" affairs, their "own" interests. Oh children of God, who speak of all self-interest and self-seeking as ended at the cross, let us seek for the abundant supply of the Spirit of Jesus Christ, that the love of Christ may constrain and pour out to others, even as through this man who called himself the "chief of sinners" and let his words be ours day by day in all contact with "others" for whom God died—

"I will most gladly spend, and be spent for your souls, though the more abundantly I love you, the less I be loved!"—2 Cor. xii. 15, A.V. margin.

**A**ND be not conformed to the fashion of this world, but be transformed by the RENEWING OF YOUR MIND . . . I warn every man among you not to think of himself more highly than he ought to think, but to seek a sober mind . . . Rom. xii. 1-3 (*Conybeare.*)

\* References from Revised Version.

## "Throne Life in Union with Christ."

### *Further aspects of perils in the Heavenlies.*

**A**LTHOUGH the devices of the enemy are multitudinous, and beyond the wisdom of any human analysis, if we turn again to the typical outline of the believer's experience in heavenly places as given in the book of Joshua, we may discover at least three of the prominent methods employed by Satan to entrap the believer—the snare of *success*, the snare of *suspense*, and the snare of *satisfaction*. Let us turn to the record, and trace these methods as enumerated.

#### I. The Snare of Success.

The illustration of this is found in the discomfiture of the Israelites at Ai (Joshua vii. and viii). We need to go back to the previous account of the conquest of Jericho, in order to discover how this snare was *prepared*. The secret of its contrivance lay in the cunning of Satan in his efforts to defeat the Israelites by allying himself with them; i.e., in his attempts to *frustrate the Divine purpose by adopting the Divine plan*.

The Canaanites were, in every way, people after Satan's own heart. He had so thoroughly debased them that they slavishly worshipped him and his demons, through their idols. He was, therefore, no doubt exceedingly loth to have them dispossessed of their habitations by the incoming of God's chosen people. But well aware that, in the Divine purpose, the hour has now come for the land to spue out its inhabitants, and no power of his might prevent, he came to the desperate resolve to shift his base of operations, by himself, as it were, going over to the aid of the invading host; in order, thereby, to involve them in some transgression, and thus separate them from the Divine favour and lessen if possible, the full tide of succeeding victories. Therefore, Satan, with this traitorous intent, entered into Achan, as into Judas long afterwards; and, in the person of Achan, enlisted as a soldier in the army of Israel, and marched as devoutly and solemnly as the rest around the walls of Jericho.

But no sooner had the city been taken and the slaughter commenced, all of which he had no power to hinder, than his cunning is seen in tempting Achan to take "the accursed stuff" and to conceal the Babylonish garment, the two hundred shekels of silver, and the wedge of gold, and thereby to involve the whole nation in the corporate defilement, and in the consequent judgment which befell them at Ai.

Flushed with the marvellous display of Divine power in their behalf, in the overthrow of Jericho, they *presumed on its continued and unconditional display*. Neglecting to seek for specific Divine wisdom to meet the new occasion, and interlarding their faith with self-confidence, they rushed on heedlessly to their defeat. But if their discomfiture was signal, so was the Divine reparation. For when they had inquired of the Lord, and, at the Divine bidding, had instituted a searching self-examination, and had put away their sin of ignorance as soon as discovered, acquiescing in the Divine judgment against it, at once they were again victorious.

Withal, they seem to have derived from their painful experience one lesson, which stood them in good stead in all their following campaigns, and one which we ourselves, as spiritual Israelites at war with the spiritual Canaanites, would do well to heed. That lesson is this: that, while the

Divine *purpose* is invariably the same in overcoming evil the Divine *tactics* change in the fight of faith. The impressive gathering of the nation at Ebal and Gerizim, immediately after the fall of Ai, in order to become reacquainted with the possible blessing and chastisements which hedge, on either side, the pathway of obedience shows how thoroughly they had become convinced that power belongs only to God, and that its display in their behalf would be conditional on their faithfulness.

The further application is plain. In many instances, soon after the believer's conscious entrance upon his heavenly privileges in Christ, Satan succeeds in entrapping him *through the experience of some signal victory*, in such a way that he falls into the sins of presumption and heedlessness. Sorrowfully he learns, that *any reliance on former experiences as sources of power and security is fatal to future success*; and that even if such reliance be wholly unintentional, and be even unconsciously exercised, yet, that it cannot fail to incur disaster. For while the glamour of recent victory enchants the memory and imagination, the enemy's resources of desperation are under-estimated; so that the believer, though going forth to battle anew in the name of his God, unwittingly trusts in some degree to self-leadership, and, in the midst of the overwhelming defeat shame and astonishment which follow, he is compelled to listen to the taunt of the foe, "Where is thy God?" But the lesson heeded, and self-examination instituted, the believer learns with fresh gratitude that if indeed judgment belongs to God, so also does mercy; and in joyful meekness he exclaims, "There is forgiveness with Thee, that Thou mayst be feared!" But at every stage we need to be watchful against a tried foe, who forecasts his devices to *affiliate with the good which he cannot defeat*, and thus to secretly pervert it.

#### II. The Snare of Suspense.

This is typically exhibited in the league which the inhabitants of Gibeon effected with Israel, by means of deceit. Like the other Canaanites, the Gibeonites were terror-stricken at the progress of the invaders. But, unlike the rest, they were hopeless of any escape from slaughter through a recourse to arms. They determined, therefore, to resort to policy and dissimulation as a means of self-preservation, and thereby succeeded in securing an alliance with the Israelites, and also their protection against the indignation and wrath of the other Canaanites. The ambassadors from Gibeon appeared one day before Joshua and his warriors in disguise, arrayed in tattered garments and clouted shoes, and carrying old leathern wine-bottles, rent and bound up, and loaves of bread, dry and mouldy: all under the pretence that they had come on a long journey, from far beyond the borders of Canaan. They assumed to be representatives of a people who had heard by rumour of the conquests of the Israelites, and who therefore wished to enter into a treaty with them. We know how the children of Israel were beguiled by appearances, and how, in the midst of their suspense and doubt, they consulted and reasoned amongst themselves, but *failed to carry the dilemma to God for settlement*, and, as a consequence, were led into the binding and fatal act of partaking of the old victuals, as a seal of friendly alliance.

All this is a pitiable commentary on the weakness of

wisdom frequently shown by saints now-a-days, when at close quarters with Satan. There is no lack of courage, it may be, or of loyalty; but only a sad lack of *spiritual discernment*. And the failure in this particular is not because enough wisdom is not possible or available, but simply because *time* is not taken to ask it of God, in the rush of the emergency.

Such instances of liability to fall away from our spiritual integrity by compromising with the enemy, and yielding in some OBSCURE BUT ESSENTIAL POINT OF PRINCIPLE, are always accompanied with an almost irresistible impression that it is necessary for us to *decide on the instant* between our doubts and beliefs, our hopes and fears. The enemy's ambassadors, so to speak, reason rapidly and talk incessantly and take advantage of every moment to parade before our eyes their old bottles, ragged clothes, clouted shoes, and mouldy bread; in order to fix our attention, and forestall our judgment, before we can find leisure for prayerful reflection. In this way, before we are aware, we are enticed into tasting of their victuals; only to discover, when it is too late to profit, that in so doing we have plucked fruit from the forbidden tree of the knowledge of good and evil over again, and involved ourselves in the sin of compromising with Satan, and sparing that which God has cursed.

### III. The Snare of Satisfaction.

This is illustrated in the history of the Israelites at a later period, when they had grown so used to being conquerors, and their enemies to being conquered, that they found leisure to cease from incessant fighting, and to parcel out the land into tribal divisions, in compliance with Divine direction. But with all this—which was a majestic act of faith, and had the Divine sanction—they unwarily fell into the sin of sluggishness and effeminacy. *Beginning in the spirit, they ended in the flesh.* For we find that *the consciousness of possession and prosperity overcame them.* They grew content with the *title* of full possession, rather than the fact. And their self-complacent excuses for not going forward to make good all of the Divine promises, were ignoble and childish. "The Canaanites" they said, "had chariots of iron, and strongholds in the hills and they *would* dwell in the land!" So the children of Israel soon learned to *endure and tolerate the presence of the foe*, and to *acquiesce in the humanly inevitable*, by accepting tribute, in place of extermination. All this in the face of the heroic protests of Joshua, who cried: "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" And what a disastrous fulfillment his prophetic utterances had at length, is well known. Their enemies tolerated proved thorns in their side, provoking them into apostasy, and bringing down the Divine retribution.

All the above has a self-evident spiritual application now, in the case of some who are the most advanced in Christian life and service. Such are at length peculiarly liable to fall into the snare of satisfaction. After long familiarity with success in fields providentially appointed, they are gradually, though unconsciously, wont to *tolerate the presence of the enemy in minor points of service.* Growing self-congratulatory over partial conquests, and certain lines of success in their work for God, they become measurably slothful and indolent as to attempting conquest on every side, and as to the maintenance of that eternal vigilance which is the price of continued victory. They suffer the spiritual Canaanites, "the principalities, the powers, the rulers of the darkness of this world," to retain, here and

there, a *sheltering stronghold in their own weakness and natural infirmity.* They avoid, instead of boldly meeting, the enemy's chariots of iron, which are reserved for his most desperate modes of resistance, and content their consciences with moderating his power. Is not all this, and far more, lamentably patent in the experience of many Christian warriors, who fail to wrest from the foe all of their tribal possession of service and reward, as it has been divinely assigned, and as it has been ostensibly entered upon by themselves? And is not the Israel of to-day painfully cognizant of what sore thorns in the side these spiritual Canaanites, the evil powers of darkness, have become, through the many Laodicean expedients, lapses and apostasies?

In summary we may gather at least two points, as the main ones in this chapter, viz.: first, that while at every stage of the Christian's purpose to simply *escape* from his foes—the world, the flesh, and the devil—the need of throne-life is apparent, *it can never become fully apprehended until he undertakes to overcome them*; and secondly, that in the experience of overcoming, the need becomes ever more and more vital . . . .—*To be continued.*

Rom. 6:11

### The Meaning of "Reckon."—Rom. vi., 11.

A worker from India writes: "May I suggest that you explain the real meaning of the word 'reckon.' I have heard many object to its use, notwithstanding it being a Bible word. Some people do not give words their full value and fine distinctions of meaning. The word 'reckon' is often used to mean 'imagine'—we are to 'imagine' ourselves 'dead'; it is not a *fact*, only 'imagination' we are told to use . . . ."

THE meaning of the Greek word translated "reckon" is "CONCLUDE," or "to count," in the sense of "account." The word "reckon" is, therefore, far from the meaning of imagination. Christ's death was not an imaginary death. It was a *real* death to sin. Looking at His death in the sinner's place, the believer comes to a logical conclusion; i.e., since Christ died in my stead, then, logically, I died too; and I do *now* account, or "RECKON" that I am dead to sin *NOW* in this present moment, and therefore it has no more dominion over me, and I will not "let sin reign" (v. 13). To this attitude *the Holy Spirit bears witness.* Were the believer to rely upon his "*reckoning*" there would be no change in experience. It is the work of the *Holy Spirit* to make fact in experience, what the believer "reckons" as a fact in Christ.

The *sin* is not imaginary, and an "imaginary" death to it will not avail. "Reckoning" is really an *attitude* of the will to sin, based on the logical conclusion arrived at on the fact of Christ's real death in the stead of the sinner (2 Cor. v. 14-15).

THE ATTITUDE OF THE WILL is a vital factor in the spiritual realm, involving vast issues. It is the will which decides between God and the Devil, holiness or sin, heaven or hell. The man holds the will as the helm of the ship of himself. He sets the helm for God or for Satan; for holiness or for sin; and he has to set it *every moment.* As it is set, so God or the Devil works.

This is the power of the word "reckon." If a man thinks that "reckon" means he is "dead" to *feeling* sin—dead, as a corpse is dead, to all sight and sound and feeling of sin—he has read into Paul's message of Calvary his own imagination. "Reckon" describes a logical conclusion, arrived at by the deliberate consideration of the meaning of Christ's death on the Cross. Logically concluding that His death involves the sinner's death, the believer "reckons," or takes an attitude of will to sin which is expressed in "LET NOT SIN REIGN" (Rom. vi. 12).

For victory over Satan, in real "Throne Life", Rom. vi. is fundamentally necessary, as the ground on which the believer stands. He must declare his "CONCLUSION," with his whole will, that he is DEAD TO SIN BY HIS CHOICE AND PURPOSE of victory over the power of evil, both from SIN and Satan. When he does this, and his whole will is set to have it *true*, God confirms his reckoning MOMENT by moment and makes it true.

Note.—This is for practical use. Test it and prove it.

Silence of Jesus  
Christ Silence

## The Silence of Jesus.

"He opened not His mouth."—Isaiah liii, 7.

"He that saith he abideth in Him ought himself also to walk even as He walked."—1 John ii. 6.

"As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, He opened not His mouth."—Isa. liii. 7.

"I will dwell in them and walk in them" (2 Cor. vi. 16) is the promise of God, and only as this promise is fulfilled to the believer, can the "Silence of Jesus" be known in the daily life. As we trace out the pattern of the walk of Christ on earth that we may "follow His steps," let us remember that it is not that we may *copy* Him, but rather that we have before us the pattern of the way, "the life of Jesus" will be manifested in our mortal body, as He "walks" in us, and we intelligently yield ourselves to Him to work in us to will and to do of His good pleasure. Let us first note in the pattern of His life.

### 1. His Silence over His blessing of others.

"He sent him away to his house saying, Neither go into the town nor tell it to any . . ."—Mark viii. 26, A.V.

"He charged them that they should tell no man."—Mark vii. 36, A.V.

Was it that He wanted to be hidden and to silently bless and help souls and then pass on? "He shall not strive nor cry: neither shall anyone hear His voice in the streets" (Matt. xii. 19) said the prophet Isaiah of the promised Messiah. The Master's work was so "modest" and with as little "noise" as was possible. It is said that some whom He charged to be silent over what He had done for them "so much the more they published it," so that His fame went abroad and He was given much trouble to deal with the multitudes. The lesson just for us as to the "silence of Jesus" in this respect is that we should not "publish abroad" the "fame" of the instrument God uses in blessing us, but rather that we tell what the *Lord* hath done, and allow His servants to pass on in quiet and unobtrusiveness to do His work.

Another lesson in the silence of Jesus we see in

### 2. His Silence in delicate difficulties.

"When therefore the Lord knew how that the Pharisees had heard that Jesus was making . . . more disciples than John . . . He left Judea."—John iv. 1, 3.

"The Lord knew that the *Pharisees* had heard . . ." Reports even came to Him, and He took trouble to answer these "reports" by wise action. He could not allow even *apparent* rivalry between His great forerunner, John the Baptist, and Himself, in the eyes of the religious world. So He simply and quietly withdrew! The trouble was met by His silence and His self-effaced action. So may it be with us to "give no occasion to the adversary to speak reproachfully." Let there be wise action in similar circumstances and *silence*, so that others are not hurt. "In honour preferring one another."

### 3. His Silence over the glory of the Mount.

"He was transfigured before them . . . As they were coming down from the mountain He charged them that they should tell no man what things they had seen. . ."—Mark ix. 2, 9, R.V.

Whilst the Lord Jesus walked on earth as Man, only the three disciples knew of that glory on the Mount! The world did not know, neither did the majority of the followers of Jesus know, for we are told the chosen three "kept the saying."

There is a good lesson for us in this "Silence of Jesus" regarding His sacred hours on the Transfiguration Mount.

The Apostle had learnt it when he wrote to the Corinthians concerning the abundance of the revelations given to him of God. "I forbear, lest any man should account of me above that which he seeth me to be . . ." (2 Cor. xii. 6). The reticence of the Bible is very wonderful when we consider it. The veil is lifted off the things of God, only just enough to give a glimpse into the unspeakable glory for those who are admitted within the veil. Detailed accounts of God's deepest and most sacred dealings with His children, are if not wrong, at least not wise, lest, as Paul said, we "glorify in men" and account them to be "above" what they really are. Again there is also the danger of the "natural man" unable to receive the things of the Spirit, turning away saying "This is a hard saying," and walking no more with the Lord—stumbled by things he cannot understand. The "Silence of Jesus" over the glory of the Mount is a message to all those who know something of the Mount of Transfiguration, to keep God's secrets until God's time comes to make the hidden things manifest to the world.

### 4. His Silence over the experimental Cross.

"The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized . . ."—Mark x. 39, R.V.

This was all that He said to the men who asked to share His throne. He did not describe in detail what "drinking the cup" would mean. It would be time enough when they came to it! "Ye cannot bear them now," He tenderly said of the "many things" upon His heart ere He went to Gethsemane. He told them of the *Cross*, and that it would mean some cost, but of that path through the valley of deep darkness He was silent.

Let us then co-operate with His restraining hand upon us, when He keeps us from exposing too fully the path of the Cross, as well as the Mount of Glory. The "glory" would overpower the babes, and so would the way of Calvary. God will lead us all on as we are able to bear it. Let us be tender with the babes, and yet shrink not from faithful speaking when God's time is come for every soul.

### 5. His Silence over the traitor disciple.

"Verily, verily, I say unto you, that one of you shall betray Me. The disciples looked one on another, doubting of whom He spake."—John xiii. 21, 22, R.V.

So silent had He been! So lovingly had He treated Judas as one of the rest, *that they had no idea who He meant*. Never by word or look had He shown them the traitor. How "displeased" the ten were with the two disciples who asked for the Throne (Mark x. 41), so how could the Lord Jesus expose Judas, or arouse their partiality, and produce division amongst His little band? Let us be silent in similar circumstances, and *not arouse partiality* in those who care for us, when God is leading us to Calvary through the instrumentality of a Judas. Let us never speak if we can avoid it of the human instruments in the pathway of the Cross, nor omit the stooping to wash their feet. To "bless" those who "despitefully use you" (Matt. v. 44) is just what Jesus did!

### 6. His Silence over the deep things of God.

"These things I said unto you from the beginning . . . I have yet many things to say unto you, but ye cannot bear them now." (John xvi. 4, 12.)

He "spoke the Word unto them, as they were able to bear it." (Mark iv. 33, 34.)



The power and the need of silence in the spiritual life must have grown upon us, as we have followed from point to point the example of the Lord. Silence over the "glory"; silence over the suffering path; and now silence over the things of God which are beyond the stage of growth of others who look to us for help. The apostle Paul also learnt his lesson. "I fed you with milk and not with meat, for ye were not able to bear it," he writes again to the Corinthians (1 Cor. iii. 1, 2). To "confess Christ" is quite a different thing to our forcing "strong meat" on babes.

#### 7. His Silence over questions.

"Lord, how?" "In that day ye shall ask Me no question."—(John xiv. 22 and xvi. 23, *margin*.)

The Lord knew that naught but the experimental teaching of the Holy Spirit could unfold to these disciples all they wanted to know. How full of questions we are! "Why?" "How?" "When?" How we want spiritual things made all clear and plain to our *minds*, forgetting that God wants to do for us exceeding abundantly above all we can ask and *think*! How wisely the Lord dealt with His questioning disciples. The "silence of Jesus" here is indeed a need for all who are in the position of teaching others. He only answered the question with the words, "You shall know by and bye." The "Holy Spirit will teach you." "Wait." "Let us thus leave our own questions with God, and lead other questioning hearts to do the same, knowing that in God's time we shall "know" all He thinks it good for us to know.

#### 8. His Silence in false accusation.

"And the chief priests accused Him of many things. And Pilate again asked Him, saying, 'Answerest Thou nothing? Behold how many things they accuse Thee of.' But Jesus no more answered anything; inasmuch that Pilate marvelled."—Mark xv. 3-5, R.V.

The apostle Peter writes years afterwards of this wonderful silence of the God-Man. "When He was reviled, He reviled not again. When He suffered, He threatened not." His silence was Divine. No merely human being could have thus been dumb, and being *innocent* and guiltless allowed himself to be "led" as a lamb to the slaughter. To be as a sheep dumb in the hand of the shearers. This silence before Pilate and then the silence on the Cross in the midst of untold agony—silence only broken seven times with brief words of wondrous meaning—this silence of Jesus was the climax to a life of God-like silence in circumstances when men must speak. A life of silent waiting up till thirty years of age ere He entered on public ministry, and made His lamb-like way to the Cross; a life of silence over glory unspeakable with His Father, and suffering untold at the hands of men; of tender silence over blessing to others, and over Judas' traitor's path. This is the pattern for all who would "follow His steps." The pattern for the one who would "walk as He walked," by His walking again in them. And how can it be? Only by seeing the "calling" and accepting it (1 Pet. i. 15). And by taking His Cross as our Cross, "we *having died* . . ." in Him, and with Him, can thus live unto God, and then the silence of Jesus can be known in truth, and we shall be:—

"*Silent*" in our lowly service among others, not seeking to be "seen of men."

"*Silent*" over the glory of the hours on the Mount, lest others think of us above that which is written.

"*Silent*" over the depths of the Calvary pathway that led us unto God.

"*Silent*" over the human instruments permitted of God

to hand us over to the judgment hall, and the forsaking of our nearest and our dearest.

"*Silent*" whilst we stoop to serve the very ones who have betrayed us.

"*Silent*" over the deep things of God revealed in the secret place of the Most High, things "impossible to utter" to those who have not yet been "baptized" with that baptism without which they will be "straitened" in spiritual perception "until it is accomplished."

"*Silent*" over questions only to be answered by God the Holy Ghost, when "that day" dawns for the questioning heart, and silences all doubt by the glorious revelation of Him Who is the answer to all our need.

"*Silent*" when forced by others to some position where apparent rivalry with another much-used servant of God seems imminent, only to be hushed by utter self-effacement, and our silent withdrawal without explanation, *irrespective of our "rights."*

"*Silent*," yea "*Silent*," in the judgment hall of our co-religionists, when criticised and falsely accused of many things.

"*Silent*"—*silent* like Him, for He "opened not His mouth."

Oh, thou Anointed Christ—the Lamb of God—Thou alone canst live this life of silent self-effacement in a world of self-assertion and self-love.

Live Thou this life in me.

"These are they which follow the Lamb whithersoever He goeth."—(Rev. xiv. 4.)

J.P.-L.

"Where Christ is . . . set your mind."

Col. iii. 1-2, R.V.

Oh lift me Lord, from earth's dead plane,

Oh lift me up from self's domain,  
To where Thou art—to sit with Thee,  
And from me powers of darkness flee!

Oh lift me Lord, from this dead sphere,  
I feel the powers of hell are here,  
They crush my spirit with their power,  
And make me know the "evil hour."

They cloud the way to speak to God,  
They make life weary—like the sod,  
They take away the joy and peace,  
And make my heart-songs all to cease.

They rob me of Thy victory, Lord,  
I cannot rise to claim Thy Word;  
The failure and defeat I mourn,  
But they would laugh me all to scorn!

So lift me Lord—I rise with Thee,  
And stand to claim Thy liberty.  
My place is "far above" them all.  
I rise with Thee—and hear Thy call:

Thy call to see my place "above,"  
Where all is light and joy and love,  
No longer crushed beneath hell's power,  
I triumph in the evil hour!

I'll tread upon the serpent, Lord,  
I will not flinch, nor doubt Thy Word.  
I will be victor in the fight,  
I'll trust Thyself, Thy Name, and might.

G.W.R.

"If ye know these things, blessed are ye if ye do them."

John xiii. 17.

USE what you read; USE the Truth; ACT on it; TURN it into PRAYER.

## The Misinterpretation of Truth, and its results.

*Note.* In view of the descent upon the spiritual section of the Church of the army of teaching spirits, seeking to mix even one per cent. of their "teachings" with the truth of God, the following extracts are given from "War on the Saints." (See Book List.)

**Substitution of Conscience** Text: "*Shall hear a word behind thee saying, This is the way . . .*" (Isa. xxx. 21). Believers look upon supernatural guidance in a voice or text directing them, as a higher form of guidance than through *conscience*. The man thinks that he does not need to reason or think, but simply "obey." He follows this, so-called, "higher guidance," which he *substitutes for his conscience*. Result: (a) he does not use his conscience; (b) God does not speak to him for automatic obedience; (c) evil spirits take the opportunity, and supernatural voices are substituted for the action of the conscience.

From this time the man is not influenced by what he feels or sees, or by what others say, and he *closes himself to all questions*, and will not reason. This substitution of supernatural guidance for the action of the conscience explains the deterioration of the moral standard in persons with supernatural experiences, because they have really substituted the direction of evil spirits for their conscience. They are quite unconscious that their moral standard is lowered, but their conscience has become seared by deliberately ceasing to heed its voice, and by listening to the voices of the teaching spirits in matters which should be decided by the conscience in respect to their being right or wrong, good or evil.

**Substitution in Decision** Text: "*It is God that worketh in you to will . . .*" The believer thinks this to mean that he is not to use his own will, for God is to will through him. Result: (a) the man himself does not exercise his will; (b) God does not either, or he would cease to be a free agent; (c) evil spirits seize upon the passive will, and either hold it in a paralysed condition of inability to act, or else make it domineering and strong. The apparent "Divine substitution" of God's

will in the place of the man's will, turns out to be a Satanic substitute and thus the emissaries of Satan gain a hold of the very centre of the life eventually making the believer a victim to indecision and weakness will-action, or else energizing the will to a force of mastery even over others, which is fraught with disastrous results. . . .

This substitution by evil spirits of themselves, on the ground of the passive surrender to non-use of any part of the inner or outer life of the believer, is the basis of deep deception and possession among the "surrendered" children of God; the deception and possession taking entirely spiritual form at first, such as the man having an exaggerated sense of his importance in the Church, his "world-wide ministry," a lofty position of influence arising out of his "divine commission," an abnormal height of spirituality, and definite and almost unprecedented "experience," which makes him feel he has been placed far above other men. But a tremendous and inevitable fall awaits such an one. He ascends his pinnacle, pushed by the enemy, without any power what ever to control the inevitable descent which must follow when he is undeceived; a crash being the result, shaking the things that can be shaken. Then he experiences awful darkness, and the effects of possession in its true results. The effect of demon possession in its full climax is darkness; nothing but darkness; darkness within, darkness without; intense darkness; darkness over the past, darkness enveloping the future. Darkness surrounding God and all His ways.

Here many sink under the horror that they have committed "unpardonable sin." Some, however, discover that their bitter experience may be turned into light for the Church in its fight with sin; Satan, and as those who have been in the camp of the enemy and he all his secrets, they become a terror to the forces of evil on their emergence to liberty, with the result that they are assailed with intensified malignancy on account of their knowledge of the foe.

*The following table will show some other mis-interpretations of truth, which need clarifying in the minds of many of God's children.*

Truth.	True Interpretation.	Incorrect Interpretation.
1. "The Blood of Jesus cleanseth . . ."	Cleanses moment by moment.	Leaves the man sinless.
2. "It is not ye that speak . . ."	The source is not from the believer.	*The man must not speak, but be passive.
3. "Ask and ye shall receive . . ."	Ask according to God's will and you will receive.	†Ask anything, and you will receive.
4. "It is God that worketh in you to will and to do. . . ."	The man must "will" and must act.	*God wills for you (or instead of you) and works instead of you.
5. "Ye need not that any man teach you."	You do not need any man to teach you, but you need Spirit-taught teachers given of God.	†I must not take any teaching from any man, "direct" from God.
6. "He will guide you into all truth . . ."	The Spirit of God will guide, but I must see how and when.	†He has guided me into all truth.
7. "A people for His own possession . . ."	God's ownership.	"Possessed" by God indwelling, moving and controlling a passive automaton.
8. "Meet for the Master's use . . ."	God, in the man's spirit, using the mind in the sense of giving light for the believer's intelligent co-operation.	"Used" by God as a passive tool, requiring but submission.

\* These two wrongly interpreted texts, a basis for passivity (the primary condition for the working of evil spirits).

† Leads to haphazard and unintelligent praying, without first seeking to know the Will of God. (See Rom. viii, 27).

‡ By these attitudes the "adding to faith, knowledge" is greatly hindered, and those who assume these attitudes take an evil, infallible position, their advancement in the spiritual life is impeded.

Thoughts which are liable to bring about the passive condition which evil spirits need for their deceptive workings, may also be through the following misconceptions of truth:—

- (1) "Christ lives in me," i.e., *I do not live now at all.*
- (2) "Christ lives in me," i.e., *I have lost my personality, because Christ is now personally in me: based on Gal. ii. 20.*
- (3) "God worketh in me," i.e., *I need not work, only surrender and obey: based on Phil. ii. 13.*
- (4) "God wills instead of me," i.e., *I must not use my will at all.*
- (5) "God is the only one to judge," i.e., *I must not use my judgment.*
- (6) "I have the mind of Christ," *I must not have any mind of my own: based on 1 Cor. ii. 16.*
- (7) "God speaks to me," so I must not "think" or "reason," only

"obey" what He tells me to do.

- (8) "I wait on God" and "I must not act until He moves me."
- (9) "God reveals His will to me by visions," so I do not need to decide and use my reason and conscience.
- (10) "I am crucified with Christ" therefore "I am dead," and I "practice" death, which I conceive to be passivity of feeling, thinking, etc.

To carry out in practice these various conceptions of truth, the believer quenches all personal action of mind, judgment, reason, will and action for the "Divine life to flow" through him, whereas God needs the full liberation of the faculties of the man, and his active intelligent operation in will, for the working out of all these spiritual truth experiences.



SO many letters are pouring in on subjects bearing upon the spiritual problems of the present hour, that we might fill pages with truly vital and helpful matter from our readers. How to condense is the question! Perhaps gleanings from such letters would be the simplest way of extracting the points which may meet the need of others.

#### *The Lord's Return.*

A correspondent writes: "It seems to me that many of us have taken positions in the light of the Lord's Return which it has not been possible for us to continue in the (testing of) the Lord's tarrying." I am afraid that this is true, in cases where a "sound mind" has not been earnestly sought for from the Lord, a definite trust exercised in Him for clear guidance in practical matters. Any "positions" taken on the Word of God never need to be given up. It is only when believers go "beyond that which is written" (1 Cor. iv. 6) that they have to revise, or let go any position. I mean by the "Word of God," not an isolated text, nor a series of texts strung together on a certain theme, wholly apart from the context of such "texts," but the Word of God in its full and balanced teaching under the illumination of the Holy Spirit. I might give countless examples of the dangers along this line, pressing upon believers at this time.

For this reason I give on p. 30 of this issue, some extracts from "War on the Saints," showing the way the very truth of God can be misinterpreted or mis-applied.

#### *Co-partnership in Prayer.*

The same correspondent asks for light upon "co-partnership" in prayer, and how far such "partnership" extends to individual liberty of action without affecting effective co-working in prayer. Herein lie hidden some of the gravest dangers of the present hour, and I must plainly say that God never "joins" for "prayer partnership" any believers—whether men or women—in such a way that individual liberty of action is affected. Romans xiv. is sufficient proof of this. "To his own Master he standeth or falleth" (ver. 4). Liberty is to be curtailed where the "liberty" would "stumble" a "weak one," but this is not applicable to curtailed individual action on the ground of "prayer-partnership."

Believers are joined in one spirit and one mind only through "holding the Head," Christ. They are not "joined" in any other way. They are one in Christ (Gal. iii. 28), but individually and separately responsible to God as persons saved and separated unto Him. These truths are the complements of each other. An over-emphasis of either is out of harmony with the Word of God, and full of danger in practice, for behind all misconceptions of truth to-day lies the army of teaching spirits, ever ready to press in and take advantage of the believer. They know that there is such a thing as an "affinity" possible between human beings, which is wholly contrary to God, and they may seek to bring this about under the guise of a "prayer-partnership," which may be only a cover for their workings.

There are still deeper dangers along this line, which I cannot deal with here. Any who know even slightly the teachings and resultant practices of Spiritism in its worst forms, will quickly recognize the same characteristics in the sinister aspects of the Pentecostal Movement (never referred to in their books and papers), and in groups of believers, without any special names, who are ignorant of danger in their over-emphasis of certain aspects of the spiritual life.

#### *Concerning Speaking in Tongues.*

From a far off land I have a long letter, from a Pastor, in relation to the paper given in our January issue, entitled "Some Spiritual Perils among the 'Very Elect'" (the reference to the verse under the title should have been Ezekiel 13:3). My correspondent points out at length many difficulties raised by what the writer says concerning the man's own spirit "speaking in tongues." I regret that I am unable to give fully all that my correspondent writes on this matter. He says that doctrine is the Scriptural way of testing "tongues," and that since the speaking in tongues is a supernatural act, a man cannot speak in tongues out of "his own spirit." He points out that Ezekiel 13:7 interprets verse 3 of that chapter, for God says the following of their "own spirit" meant

that these prophets had given a "lying divination." To follow, therefore, the "own spirit" is to be inspired by demons, and "speaking in tongues" is undoubtedly 'prophesying,' for the speakers are not themselves" when they do so.

Pastor Lohmann's paper on "Abnormal Experiences," which has been inserted in the appendix of the fourth edition of "War on the Saints," throws much light on the subject.

Regarding the test of doctrine, my correspondent says he has examined carefully this subject for twenty years, and that he loves the people in the Pentecostal Movement dearly, but he is convinced that as to doctrine, the "teaching that speaking in tongues is the evidence of the Baptism of the Holy Spirit . . . rests upon at least four or five perversions of Scripture . . ." also, the test of the Baptism is fruit (Matt. vii. 16-18) and unless it results in the production and maturing of the fruits of the Spirit according to Gal. 5:22, and as analysed in 1 Cor. 13, it is counterfeit.

The attitude of our brother is so in harmony with 1 Cor. 13, that all that I have quoted from his letter should cause those who are seeking light on the subject he writes about, to give heed to his words. He says, "I do not fight others, but I am bound to hold forth the truth according to light, and leave the rest to God. I pray for the others, that they may be kept standing, but I will be judged according to my light, and so I go ahead loving all, but faithful to Him."

#### *Spiritual Hypertrophy.*

Regarding the letter I printed in January, I will only say that the subject of the "speaking in tongues" referred to in it, was not the primary object of giving it in our pages, but rather the dangers besetting any believer in an "excessive development" of the spirit by "over-nutrition" (i.e., "spiritual hypertrophy").

It was an entirely new thought to me, and one of great helpfulness, in showing the possibility of an emphasis upon "spirit" to the extent that the normal affections of the heart, and the action of the mind in judgment and discernment, can be rendered practically inoperative. It explained so much that has perplexed of late years, in the peculiar absence of "heart" among most "spiritual" people. An indifference to the suffering of others which is a "pressing on" into the "spiritual life" which is surely "beyond that which is written." A "Throne life with Christ" which robs the world of a manifestation of Christ in compassion and love is surely not the pattern set before us in the Apostle Paul, and above all, in the Lord Himself as He walked among men!

Is there not a danger of this in relation to the truths of the "heavenlies," and a "walking after the spirit" at the present time? Believers who have hitherto shown a "heart" toward souls, and to other children of God, now say they have no "spirit" for the aggressive proclaiming of the Gospel. In relation also to the "mind," they are losing all sense of what the world calls "ethics." Principles of right and wrong seem swallowed up in "following" what is in the "spirit." Family needs are ignored if there is "nothing in their spirit" to "lead" them to the recognition of claims, which were admitted in the early church to be the proof that believers were not "worse than an infidel" (1 Tim. v. 8).

#### *Victory Prayer.*

The correspondent from New Zealand, to whose questions I replied in full on p. 14 of the January *Overcomer*, now writes that the Victory Prayer Circle holds on in strength and is "forging ahead," rejoicing over some definite answers to prayer. In one instance they had "set to in earnest" to ask the Lord for the closing of a fashionable dancing Hall as a menace to morals, and now strong opposition had arisen to it in other quarters so that the licence was likely to be withdrawn, whilst already it was forbidden to take any "drink" there for private use. This shows how God's praying ones might already learn to reign by prayer over this present evil world, if they but grasped their position in Christ's victory.

**Then may we forward go,  
Through darkest night;  
Till the translation hour  
Bursts into light!**

## Brief Replies to Correspondents.

**E.T.:** I wish I could reply to your questions fully, but it is not possible, either through our pages or privately. Why do you not believe the Lord's words in John xiv. 26? He said that the Holy Spirit should be our *Teacher*, and even if you could get all your questions answered by others it would take you away from reliance upon God, and from being taught by Him. Then God's teaching is mainly through the *life*. "If any man will do His will, he shall know of the doctrine, whether it be of God or I speak of Myself" (John vii. 17). The way to know what is truth, is to put it to the test in action. "Will" to do God's will, and then obey the Word of God up to your measure of light, then more will come.

**SISTER M.E.P.:** We are only too glad to supply free literature to the Lord's servants toiling in the vineyard, and all that you ask has been sent you. The Lord richly bless every word.

**K.C. (U.S.A.):** I am afraid it is not possible to fulfil your request for the re-printing of the article you mention. Alas, the *Overcomer* cannot be issued more frequently than quarterly, and there is so much that needs to be published that it is difficult to find space for all that presses. Our readers, too, say that it takes them all the time between to prayerfully read and ponder over all we give. Do help by prayer for wisdom and knowledge of the Mind of the Lord in these matters.

**B.W. (CHINA):** I do thank you for your letter and your prayers. You are quite right. How careful we need to be to keep to the written Word in these days, so as to add nothing to it or take away. I really meant that "fresh weapons" might be given by the ever deepening opening up of the Word of God, as no one can say he has yet had revealed all that lies in the fathomless depths of the Written Word. The *Overcomer* is prepared so often in such weakness, that I need your prayers that I may be given "words which the Holy Ghost teacheth," in the very responsible work He has given me.

**C.B.B. (U.S.A.):** I do thank you for your loving spirit, and for the trouble you take in writing. I am struck with what you say about the false principle of asking God to show whether a demon is at work or not, in respect to supernatural manifestations, instead of testing by the Written Word in dependence upon the Spirit of Truth guiding into all truth. You refer to a practice among the Mormons, when "one enmeshed in their errors begins to have some doubts, they suggest that he prays and asks God if it is of the devil, and as He does not (work in that way), they assume conclusive proof has been established of the truth of the doctrine." Many think if they "pray," and no "error" is shown them, it is sufficient, but they should have searched the *Scriptures* as well as prayed, for it is through the Word the answer is given.

Thank you for what you say about the unconscious desire for the "under-ground channels" given to another. How true Heb. iv. 12, 13 is! And how Paul discerned the danger of seeking to make use of another's "province" for his own ministry. The code of honour in the heavenly realm is truly as high as the highest on earth, and even higher. "I make it a point of honour," said Paul, "that I should not go where the Name of Christ was known . . ." (see Conybeare, and Lexicon meaning of the word "strived" Rom. xv. 20). Many think it is lawful so to do, as their motive is "for God," but the Lord's example in John iv. 1-2, and Paul's words in Gal. vi. 18, throw much light on God's view of this matter. I honour you for your words and sensitiveness to the Spirit of God.

Letters also acknowledged (with assurance of all requests fulfilled) from:—**W.H. (South Africa); E.N.P.; A.G.R.; E.E.B.; L.M.C.; M.S.J.; E.C.; J.J.C.; A.H.R. (U.S.A.); J.W.; E.F.A.; S.E.L.; M.M.G.; J.T.B.; R.S.; S.S.; A.M.P.; M.A.; E.J.A.; M.J.B. (U.S.A.); J.O.J.; C.G.; W.O.T.; W.M.; C.H.J. (India); M.J.B.; F.F.C.; G.S.P. (U.S.A.); M.A.M. (very warm thanks); H.K.; T.S.; J.B.; A.M.T. (U.S.A.); A.G. (so glad of your letter); E.F.; A.G.L. (I do not forget you and was glad to hear); J.Y.O. (I always feel sure of your prayers); E.T.; E.V.L. (always glad to hear); E.B. (U.S.A.). (I read all you write but cannot reply, I do rejoice in your victory; spirit: keep true); N.B.; D.H.; W.F.N.; L.C. (Sweden); MRS. E.M.H.; A.M.T. (U.S.A.); MRS. E.T.L. (U.S.A.); A.E. (U.S.A.); A.W. (U.S.A.); MRS. W.S.S. (China); E.C.; R.M.H. (yes, how fragrant is the memory of Richmond days!); M.M.; K.B.; S.B. (Gibraltar); J.T.; H.D.B. (U.S.A.); E.C.B. (Natal); H.O.; H.E.S.; J.T.; J.J.C.; M.B.C. (you will see in this issue why I have been unable to write. Warm thanks for all); O.P.; C.A.V. E.T.; W.L.P. (kindly note my Editor's letter as explaining inability to deal with contents of your letter); M.M.; B.D.; MRS. F.R. (N.S.W.); F.G.C.; F.E.C.; F.L.; T.W.; J.H.S.; A.T.**

**NOTE.**—The Editor also warmly thanks all who send printed matter, which is of great help to her in keeping the "world-outlook" clear, and in knowledge of the way the Spirit of God is working among believers. The various poems which are sent go into a collection for use when space permits.

Books for Review, we are sorry cannot be dealt with, as it is impossible to get time for reading these, and we do not handle general literature.

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

## Notes from the Bookroom.

We continue to receive applications for the leaflet "Satanic Fashions," showing how keenly many of God's people are really suffering over the sad blindness of Christians to their unscriptural "conformity" to the fashions of the hour, in the face of the plain words in the Epistle of Peter.

The fourth edition of this leaflet has been printed, and it continues to be issued free of cost, applicants sending any contribution they are able toward the supply asked for. (N.B.—Will applicants please say the number they require and can use effectively.)

Our great difficulty during the past few years has been to meet the labour of the re-issue of numbers of our books and leaflets which are constantly going out of print. We have been hardly able to keep pace with the demand. Thankfully therefore we can now say that four booklets of the Inner Life Series have just been re-issued, i.e., "Four Planes of the Spiritual Life" (No. 16), "Change your Attitude" (No. 12), "A Revival of Prayer Needed" (No. 14), and "Assurance of Answered Prayer" (No. 15).

We are also thankful to say that after a break of some years, during which many demands for the booklet came to hand, "The Leading of the Lord" is again obtainable in booklet form. The issue in *The Overcomer* for January has again had the signal seal of the Lord. May many be led into the same blessed deliverance is our earnest prayer.

At last after much delay the new 6d. Book giving the three addresses on Death Identification with Christ, at the 1926 "Swanwick," is issued from the Press. Messrs. Marshall Brothers, of *The Life of Faith*, have kindly given permission for the insertion in it of the address at Keswick in 1897, of the late Rev. Evan Hopkins, on "The Old Life and the New." So many have written of the blessing which has come to them through reading this in the January *Overcomer* that we are sure it will be signally used again to others.

The small Book on "The work of the Holy Spirit," which belongs to a series now going out of print (*Handbook* series) is again coming to the fore and is in fresh demand. It was greatly used of God when it was first published and seems as full of life as ever. The story given on the back page of the cover of this number of *The Overcomer* (see South Africa) will show its value for the Mission Field. But alas we have no copies in hand! We trust, however, we shall have a fresh edition available for Swanwick.

We are still being asked by overseas readers for a recent photograph of the Editor. Occasioned by Passport requirements for the journey to Sweden in 1925, extra copies were printed and can be obtained in postcard form at 9d. each, post free. (U.S.A. 20 cents.)

There has also come a new demand for the valuable page of Chart given in God's Plan of Redemption, for use in Bible Classes and Mission Meetings. These can now be obtained from the Bookroom at 2/- per dozen; 2/2 post free.

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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. Cheques on American Banks are negotiable in England. All should be made payable to J. Penn-Lewis Money Orders (only) payable at Ebury Street Post Office, London.

N.B.—Postmasters in U.S.A. may not find this Post Office in their Guides, it has only recently been opened. The address is correct.

## The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 190 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 its circulation has reached over eleven million copies.

The English Booklet can now be obtained from the "Overcomer" Bookroom, at a charge of 15 per 1,000 (printer's cost), 1/6 per 100, with postage extra.

We are making free grants of the Booklet as far as funds permit. Free supplies will be obtainable at the Swanwick Conference. All applications be addressed to Secretary, Bible Booklet Dept., 4 Eccleston Place, London S.W.1.

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 of articles from the "Overcomer" translated into French. Edited and issued free by Mr. Johnson, 41 Rue de l'Ermitage, Paris, France.

Miss Cope, "Rosedene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer Mr. Johnson. She will gladly send a copy of his circular, or of "Le Vainqueur" upon application.

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# The Message of the Cross in Other Lands.

## *The Overcomer Literature Extension Work.*

### HOLLAND.

We have received with much thankfulness some copies of "The Glorious Secret," and the leaflet "In Christ a New Creation," issued in Dutch. This is the direct result of the Swanwick Conference, where the Lord met some of His children from Holland, with great blessing.

### SWEDEN.

We have received another issue of the Swedish "Overcomer," called "Korsets Budskap." The booklet "The Magnificent Christ," and the article "The Searchlight of Calvary," together with "Throne Life in Union with Christ," are the translations from the English "Overcomer" in this January issue. The address of the Editor, Mr. Gustaf Fredberg, is Veterinargatan 102 B., Skara, Sweden.

### MEXICO.

Mr. de Roos writes :—"You will be happy to know that work has begun on (the translation of) "The Cross of Calvary." Over it we need much prayer. As to the Spanish "Overcomer," all money sent for this will be used for the printing of the same."

### POLAND.

Pastor Goetze sends copies of a Russian secular paper, in which he is inserting the pages, one by one, of the Word of the Cross Booklet in Russian. The financial cost is 15/- per insertion. Will our readers follow this aggressive move with prayer.

### GERMANY.

Miss Leathes is having a remarkable time and reports that she has visited East Poland and found widely open doors for the message. Our space precludes fuller details in this issue. Booklets by Rev. Gordon Watt on the Message of the Cross are being published in German and circulated.

### INDIA.

Mr. Watkin Roberts writes :—"I am giving all the time I can at present to revise 'The Cross of Calvary' in the Dullian language, and have got as far as page 35 to-day. It reads well, and I am assured that there will be great joy if we can print next year. There are some 50,000 Christians among the various Kookie clans for whom this edition would be of inestimable value. Pastor Rohmingliana—who has been working on this translation for some time—tells me that some of the Christians to whom he has read the MSS. have even sought to write out by hand some of the chapters, and that they are constantly asking him when they may expect to have the book in printed form! I wonder if the Lord will not lay this 'need' upon the hearts of some of His children, and if He will not provide through them for these thousands of His children in far-away India who are in need of the Message of the Cross. Will you please pray for us in regard to this?"

There are other openings on every hand for the Message of the Cross in print. Oh that the Lord's stewards would provide the 'wherewithal' for sending it forth. We have only about ten copies of the English edition of 'The Cross of Calvary' left."

N.B.—The name of the Bengali "Overcomer" should have been printed "ABAHAN" in our last issue.

### SOUTH AFRICA.

Regarding the issue of the Booklet "The Work of the Holy Spirit," in Kaffir (XOSA), the following deeply interesting story will rejoice our readers. The writer says :—

"While waiting in the Press Room, I heard the natives discussing something in undertones, in the School, and one native came out to see where I was . . . The hour was late, and they had very little time ere they should be inside the Compound gate. To my utter astonishment, every native in the School without exception, filed into the Press Room. I asked my interpreter what it was they desired, and to my supreme joy he told me they all desired to have a copy of 'The Work of the Holy Spirit,' which we have printed into the Xosa language. The native who had received a copy of this work on the previous day, had been so blessed by the reading of the copy given him, which is only suitable for Christian natives, that he had advised all the other natives to get a copy too. The natives have since been noticed carrying their copies to other schools along the Reef, and we have received requests from natives, outside our School, who attend other schools, for a copy of this booklet which is so helpful to a native, with the average intelligence, who is seeking to lay his life, a whole burnt offering, on the Altar . . ."

Donations for this Literature Extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lewis, (Money Orders ONLY to Post Office, Ebury Street, London, S.W.) 4 Eccleston PLACE, S.W.1.

**Special Conference Number.**

**Volume  
viii.**

**July  
A.D. 1927**

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 Gospel for the  
Believer.*

—Page 50.

**"And the hostile princes and rulers He shook off from Himself, and**

**BOLDLY DISPLAYED THEM**

**AS HIS CONQUESTS**

**when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).**

**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. VIII. (New Series). JULY, A.D. 1927. Number 3.

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

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 3060.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

## PLEASE NOTE.

All orders for Books, and matters relating to the issue of the "Overcomer," should be addressed to

The Manager, Overcomer Book Room,  
4 Eccleston PLACE, London, S.W.1.

Remittances of every kind should be made payable to Mrs. J. Penn-Lewis. Bankers: National Provincial Bank of England.

Money Orders (only) payable at Ebury Street Post Office, London. N.B.—Letters should not be addressed here.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

## 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.

A "Prayer Day" is also held on the Friday following the Monthly Conference, conducted by Mrs. Penn-Lewis. This is held in the Upper Hall, from 11 to 3 o'clock, with a light lunch served in the Canteen at 1 p.m.

## DATES OF MEETINGS.

July 7—Monthly Conference.

" 8—Prayer Day.

" 13—Mid-Monthly Prayer Day.

August and September no Meetings.

Oct. 4 } Southern Conference.

" 5 } (See next column.)

" 6 }

" 7—Prayer Day.

Further Notices in October Magazine.

## WEEKLY MEETINGS.

Tuesdays, at 7 o'clock, a Weekly Conference for Workers, conducted by Mrs. Penn-Lewis. (Discontinued July 12 till October).

Thursdays at 8 o'clock, in the Upper Small Hall (Entrance 4 Eccleston Place) a Young People's Meeting, open to all. This will be conducted through the summer months by Miss Wauzer, in the temporary absence of Miss Leathes, who is obliged to rest after her strenuous tour on the Continent. Miss Wauzer will be glad to see any who desire spiritual help, from 6-30 before the meeting. Letters may be addressed to her at 4 Eccleston Place, S.W. 1.

NOTE.—Visitors from the country can always obtain information as to Eccleston Hall Gatherings, and the movements of workers, by Telephone (Victoria 6491) or by calling at 4 Eccleston Place, S.W.1. Enquiries can also be made by letter addressed Secretary, 4 Eccleston Place, S.W.1.

Please Note, Eccleston PLACE—not "Square."

N.B.—Overseas and provincial readers are invited to make 4 Eccleston Place a centre for correspondence and appointments when in London at any time.

## FORTHCOMING CONFERENCES.

### The Sixth Southern Conference

For Christian Workers

will (D.V.) be held in the

ECCLESTON CONFERENCE HALL,

ECCLESTON STREET, LONDON,

OCTOBER 4th, 5th and 6th, 1927.

Convener: Mrs. Penn-Lewis.

#### Daily Time Table:

10.0 a.m. Quiet Hour in Upper Hall. Entrance 4, Eccleston Pl.  
11.30 a.m. Workers' Conference in Large Hall.  
3 o'clock } General Conferences in  
7 o'clock } Large Hall.

Lunch at 1 p.m. Tea at 4.30 followed by After-Tea Prayer and Quest Hour at 5.30.

It is hoped to have a Thanksgiving Gathering on the Thursday afternoon, under the presidency of Lord Radstock, to celebrate the Two First Anniversaries of the Commencement of the Eccleston Hall Monthly Conference, by the Convener in 1907.

Revs. George Harper (London), A. J. Kellam (Liverpool), C. Ern Procter (Liverpool), G. Forbes Wilde (Farnham), and others, expected to take part.

Circulars giving full particulars will be obtainable early in September from (stamped envelope) Conference Secretary, Mr. W. J. R 4 Eccleston PLACE, London, S.W.1.

Every assistance will be given in the obtaining of accommodation for intending visitors, on application to the Secretary as above.

It is proposed to use *Hymns of Consecration and Faith* at smaller meetings at this Conference, together with the "Songs of the Heavenly Life." Will guests kindly bring their own C. & F. B. if they have one.

## SOME OTHER CONFERENCES:

Keswick: July 16th—25th. The Editor hopes to attend this Convention. Her address will be Royal Oak Hotel, Station Street, from 1 to 23rd July.

Llandrindod Wells: August 1st to 5th inclusive. The Editor expects to take part in this Conference, which will be the 25th since its found in 1903.

Circulars obtainable (stamped envelope) from the Hon. Sec: F Owen M. Owen, 10 Leicester Road, Newport, Mon.

Mrs. Penn-Lewis will also (D.V.) conduct a Meeting at the Frier Meeting House at 6.0 p.m., on Sunday, July 31st.

## Monthly Conferences.

Note.—We are glad to call attention to the following Meetings & Conferences arranged by some of our readers, who are asked to meet need in their own districts.

Cardiff: Second Thursday in month. 11 a.m. and 2.30 p.m., in Y.M.C.A., Station Terrace. Next date, July 9th. No meetings in August Resumed Sept. 8th. Enquiries at all times to Mr. A. L. Morgan, Bro lands, Maescywmmer, via Cardiff. Weekly Prayer Gathering, same place Thursdays 3 p.m., in charge of Mrs. Cullen, Trenwydd, Lland (Discontinued July 28th to Sept. 8th).

South Woodford, Essex: Fourth Thursday, 3-4 p.m., at 8 H Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

Harrow: All Conferences suspended for July, August and September—to be resumed (D.V.) in October. Enquiries to Miss Forsaith, Greenhill Road, Harrow.

Liverpool: Enquiries concerning Conferences to: Rev. C. Ern Procter, Halewood Rectory, near Liverpool.

Bristol: A Prayer Meeting in connection with the Overcomer Tea money at Emmanuel Parish Hall, Union Road, Midland Road, Old Mas Street, Bristol. Every second Friday at 3 p.m. Enquiries to Rev. H. Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

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

A 16-page paper issued occasionally, as funds permit, consisting articles from "The Overcomer" translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris, France. Miss Cope, "Rosdene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.



# THE OVERCOMER.

## "The Power of His Might."

*The Editor's Personal Letter.\**

June, 1927.

BELOVED FRIENDS IN GOD,

With unspeakable thankfulness I am able this time to tell you that I have, in a great measure, been renewed in bodily strength, in answer to the volumes of prayer which have gone up for me during three attacks of pneumonia which have followed one another since the Swanwick of 1926.

My space will not allow me to write at length this time, and tell you how sore the battle for life has been, and what a miracle it is that I am still spared to continue the service to the Church of God, which He has graciously given me. Numbers have wondered why the trial has been so prolonged, and have favoured me with books and letters on "Divine Healing," for which I heartily thank them, but they have not known the "fellowship of the sufferings of Christ," in which I have been sharing in the background "*for His Body's sake, the Church,*" which made it difficult for the physical frame to respond to the life which the Risen Lord was ready to give, in answer to their prayers.

Let me here take occasion to point out, in connection with this, to those who have learnt something of Rom. viii. 11, that since the *spirit* of the believer is the "*organ in which the Holy Spirit dwells and through which He works*" (*Fausset*), when the entire strength of the spirit is required for enduring the "afflictions of Christ" (see Col. i. 24), in service, or conflict, there is no over-plus, so to speak, able to reach the body, further than just sufficient to keep it in life, or to fulfil its "duty" in the will of God. Thankfully I can therefore say that there has been no delay in the issue of *The Overcomer* each quarter, although entirely dependent upon my labour, with secretarial assistance, nor any cessation of the ministry of truth entrusted to us.

The test, however, has been severe, especially the third attack coming just three weeks before our Swanwick Conference; this time with a little hæmorrhage! Yet, to the glory of God, He enabled me to be at my post at Swanwick—with no ill-effects or relapse. Swanwick I will refer to later, because I want first to tell you how the fresh touch of life came, and to ring out to you the message upon which it was given.

It was when I had to face our June Monthly Conference at Eccleston Hall, that the Lord gave me Ephes. vi. 10, and emphasized the words, the

"power of His might."

I knew that the Greek word here was "*kratos*," defined in the Lexicon as "strength, especially bodily strength; power in effect. Strength exerted." And then was linked with it Ephes. i. 19, 20, "His mighty power, which He wrought in Christ when He raised Him from the dead." Here again the word "power" was "*kratos*"—not *exousia* (authority), or even *dunamis* (capability)—but indicating "bodily strength," "strength exerted." I then saw that the "*kratos*" which brought Christ's body out of the tomb, was what I needed, but also that it was given for a specific

\* I regret having to use this page for this, but it is necessitated by the length of the Swanwick Report.

purpose—"WARFARE"; e.g., "*kratos*" is not needed for "resting," for it meant "strength exerted."

It was the Lord's call to take afresh the "aggressive" against the foe, and that day of the Conference I did so, and found the "power of the might" which wrought in Christ's dead body energizing mine. Since then I have been advancing into fuller service, speaking at Cardiff on June 9th as I have not been able to do for nine months.

Pray for me, dear friends, that I may be fully assured every moment in all the will of God (Col. iv. 12), and be enabled to lay hold continually of "His mighty power," whilst remaining deeply rooted in the death of Christ, so that nothing may hinder His manifestation of life through this frail body.

Now about "Swanwick." "The best Conference we have ever had" seemed to be the unanimous verdict. The atmosphere was crystally clear, and the spirit of love and joy abounding. None of us can ever forget what it meant in this time of strain and suffering, to have been bathed, as it were, for even five days in such a tide of life from God.

You will see by the bird's-eye view of the Conference given in the present issue, how rich was the expository opening of the Scriptures which was set before the (spiritually) "hungry" guests! Here was no famine of the Word of God. The Rev. R. B. Jones' expositions almost overpowered the Conference with their massive strength. It was a true opening of the Word, with no attempt to stress any aspect of truth.\*

As I listened day by day, I could only marvel at the wisdom of God in leading the "Overcomer" Conference on to such bed-rock foundations. It was our deep need, for it must be obvious to all who are truly taught of God, that however richly God may bless an emphasis on certain phases of truth, unless deep foundations are laid to balance the emphasis, "lop-sided" Christians must be the result. And even worse, *one-sided truth can easily become error*. Here I will quote, to show you what I mean, some words by the late Dr. A. J. Gordon. He writes:—

"Fanaticism is in most instances simply the *eccentric action* of doctrines that have been loosened from their connection with the Christian system. Every truth needs the steadiness and equipoise which come from its being bound into harmony with all other truths. If the Church, by her neglect or denial of any real doctrine of the faith, thrusts that doctrine out into isolation and contempt, thus compelling it to become the property of some special sect, she need not be surprised if it loses balance. She has deprived it of the conserving influence which comes from contact and communion with other central doctrines, and so doomed it inevitably to irregular manifestations . . ."

It is with grief I have seen the danger of the truth of these words, being fulfilled in much of the Holiness teaching of to-day. "Fanaticism" engendered by "the eccentric action" of doctrines "loosened from" their connection with all other truth, is on the horizon, among many who, full of zeal and devotion to the Lord, are disposed to press on beyond the balance of the Word.

\* Mr. Jones was asked if there was hope of these addresses being issued in book form, and he replied yes, when he could get time to add the sections he had been obliged to omit! This inevitably means delay. The excellent condensed verbatim report of the expositions, given by our Commissioner, have not been revised by the speaker.

How grateful therefore I feel to the Lord, for His leading us to the sound foundations of this year's "Swanwick." Never was the need more acute, for many heresies of the early Church are showing signs of resuscitation. The "teaching spirits" know them all, and those who have read Church History can see the old dangers surrounding, what an American writer, calls, the "high altitudes of the spiritual life."

I have no space to refer to the highly valued messages of the Rev. Gordon Watt, which were rich with vital teaching on Prayer, and those of Captain Cooper, who, with his practical military mind, not only made the truth he gave, live by homely illustrations, but was occupied every moment between the meetings, with many others, in leading souls into real emancipation.

Now as to this issue of *The Overcomer*. I have added four extra pages so as not to cut down the valuable messages. I am aware that it will mean some reading! But as the "holidays" lie before many of our readers, I trust they will take time to prayerfully read and *digest* all that is written.

A word of thanks, too, should be given to our "Commissioner" for his labours. 18,000 words in shorthand, and *transcribed during the week*, meant sacrificial service to the Body of Christ, which we feel will be richly rewarded.

As to the matter of the Romans addresses, I would call attention to the words of the Speaker on p. 43, in which he said: "*There will be no dogmatism; I have no sense of finality in my heart, but an open mind to receive any corrections if what I set forth is not according to the mind of God as here expressed in His Word.*" *The Overcomer* associates itself with these words. The themes dealt with are among the most controversial portions of the Scriptures. But they have to be faced for practical life. Let all who would question what was said, humbly join the speaker before the Throne, that the Spirit of God will protect and apply the truth in practice, and guide into all truth all who read the messages. For straight honest facing of the Word of God, on "Human Depravity in relation to the Body of Christ"\* is specially needed just now, to balance the teaching of the Cross in its deeper aspects of death with Christ, and the need of the life of nature in the soul-realm, being continually exchanged for the life of the Risen Lord.

There is much else I should like to refer to in connection with the Conference, which was so manifestly under the Hand of God that it ran, as it were, of itself, without a single hitch. The Ministers' Prayer Bond had never had such meetings, in which the unity of the Spirit deepened into a fellowship which swallowed up all the "labels" of denomination and nationality. The Praise Meeting gave evidence of this, as all magnified the grace of God.

The following postcard, alas, reached us too late for the Conference, and so we give it here:—

*Hockenheim, Baden, Germany.*

"This card is sent just to express the union and unity in the Spirit of many faithful German believers—as a speaker for whom you may regard me—with those dear brothers and sisters now gathered in the Convention at Swanwick, according to Ephes. iii. 3-16. We stand against the same enemy and his hosts, in the glorious Name of our exalted Lord and Master, and we do not know any other weapon than the Cross, and no other power than the power of His Resurrection and His Spirit. Especially let me greet the Ministers present, as a representative of the (about) 600 members of the German Ministers' Prayer Band.

In the full hope of the glorious Advent of our Lord.

Yours in His service, *Heinrich Mann.*"

Will all who were at Swanwick take this message to themselves, and reciprocate by prayer for our fellow-believers in Germany.

\* See Book-list for the booklet on this subject

And now a word on the outlook for the future. No Conferences will be held at Eccleston Hall after July 7th, until October, when the Southern Overcomer Conference will take place (Oct. 4, 5 and 6) INSTEAD OF NOVEMBER. It will take the form of a "Swanwick Reunion," and, on the Thursday Afternoon, Lord Radsto is expected to preside over a Thanksgiving Meeting, celebration of the Twenty-first year of Conferences of Christian Workers, conducted by me at Eccleston Hall (excepting the few years during the War, when they were held at Sion College). Will all who can, join us for a true thanksgiving Reunion in praise and glory to God.

I am glad also to say that the Rev. Gordon Watt hopes to be able to give a fuller series of addresses on "Warfare principles and prayer" in three days New Year's Meeting in January, 1928. Many felt that he had much to give Swanwick which they longed to hear.

More about the Winter I hope to tell you in our October issue, only mentioning further, now, that I expect to issue a Syllabus with full details of what will be arranged at Eccleston Hall during the months of October to April. This I do in full expectation of our Lord's Return, and obedience to His command "Occupy till I come!"

In reply to enquiries, it seems necessary to remind our readers of a paragraph in my letter for January, 1927, which I said that our brother, Rev. T. Austin Sparks, had felt led to withdraw from all active association with *The Overcomer* Testimony. Subsequent developments in connection with his pastoral work indicated that he was being led into an independent ministry. This has now matured into concrete form in association with Rev. Madoc Jeffreys.

In this connection it will be of interest to many to learn that, in addition to the carrying out of other burdens which they feel laid upon them, our brethren lay stress upon the necessity of baptism by immersion as an outward expression of the truth of identification with Christ in death and resurrection, and upon the laying-on of hands. Our readers will see that this line of external action, could not have been carried out as part of the "Overcomer Testimony" a Testimony which can never be other than a simple ministration of truth concerning the Finished Work of Calvary, leaving all free to walk with God in external matters of conscience, according to the leading of the Spirit in their individual lives. We therefore continue to pursue our simple testimony to that inner union with the Cross and Resurrection, which are matters of individual spiritual experience, and which unite all members of the Body of Christ in one holy fellowship.

In closing, let me again thank most warmly all who share the burden of this ministry in its financial aspects. The Swanwick Ministers' Guest Fund was fully equal to the demands, and several Missionaries were also enabled through the gifts of the Lord's stewards, to join us. The Secretarial "Thankoffering" Fund, you will remember, needs steady sustenance, and I am sure you will note that the enlarged issue of *The Overcomer* will mean increased expense. Again let me say a grateful Thank you.

Your fellow-servant looking for His appearing,

*Jessie Penn-Lewis*

4 ECCLESTON PLACE, LONDON, S.W.1.

## Report of Swanwick Conference, 1927.

By our Special Commissioner.

FOR the eighth successive year the readers and friends of "The Overcomer" Testimony met in conference at The Hayes, Swanwick, Derbyshire, from May 9th to 14th, when the usually large gathering of this Conference was maintained. The spiritual fervour and interest also reached high levels in the Divine Word and Will. On arrival on Monday evening at 6 o'clock, The Hayes was bathed in sunshine, warmth and beauty. All hearts were acclaim with appreciation over the rich wealth of colour that abounded everywhere—lovely flowers, the song of birds, hearty greetings of friends who had not met for one, or for many years. Warm sunshine without and warm joy within, the surprises and discoveries of one another, made the first meal a specially happy one.

### The Opening Gathering.

All the friends were delighted to see the Convener, Mrs. Penn-Lewis, presiding at the first meeting in the Conference Hall at 8 p.m. Her physical weakness was known to be so great that many feared her ability to attend, and if able to do so, to take her usual leadership of the Conference. She was there, however, and from the beginning it was seen to be true that "strength" was made "perfect in weakness."

The preliminary meeting began with a song service of victorious hymns, which was followed by prayer, by the Rev. R. B. Jones, of Porth. He specially thanked God for bringing Mrs. Penn-Lewis to the Conference so miraculously, and placed her victoriously in His hands.

Rising to announce the theme of the Conference, and give a brief outline of the plan for the various meetings, Mrs. Penn-Lewis said that the Lord had kept her in such a condition of extreme weakness during the past four months that she had not been able to do much toward the gathering of this Conference, more than the simple announcements in *The Overcomer*. Yet there had come together nearly three hundred Christian Workers, inclusive of over fifty Ministers of the Gospel, most manifestly brought there by the hand of God. Though she had been struck down less than a month ago by a third attack of pneumonia, the Lord had enabled her to come to Swanwick, and she was assured that He would carry her through in victory. It was a great joy to know that the Conference had not been affected by her illness, while her own heart had never been in deeper rest in the Will of God concerning the working out of His own plans, even in His keeping away some who had keenly hoped to be with us, for Rev. W. A. Doherty had looked forward for years to joining us, and yet again had been hindered, Rev. Arthur Harries too at the last had found that he could not come, as well as Revs. H. W. Thomasson, Joseph Cornish and several others. From abroad also a telegraphic message had come from Mr. Henry Johnson, Editor of *Le Vainqueur* (the French *Overcomer*) who was at work in Algiers, and Countess von Kanitz, Editor of *Überwinder* (the German *Overcomer*), was also detained in East Prussia on family affairs.

In extending a welcome to the Ministers of the Gospel present, the Rev. C. Ernest Procter, as Secretary of the Ministers' Prayer Bond, said that there were now 99 members of the Bond, of whom thirty-eight were in the Conference, as well as fifteen Ministers who were not members. He welcomed all of them, and especially the Rev. R. B. Jones, present for the first time with us at Swanwick, and the Rev. A. W. Payne, just returned from Palestine. He

reminded them of the great responsibilities that rested upon the leaders of the Church in relation to the new developments in the world, and of God's purposes in them. He is working out His purpose in history as well as in the hearts of men. Our hope and expectation is the Coming of the Lord. Our need is to live with open eyes, to understand the Scriptures and the power of God, so as to be able to lead the Church aright, and to guard her against the anti-Christian, pseudo-spiritual movements now devastating the world.

Captain Allan Cooper, D.S.M., as leader of the Evangelist's Prayer Bond had an encouraging welcome for all who were engaged in evangelistic work; Miss Leathes bore the greetings of Christians in Germany, Holland, Switzerland and Poland, from whence she has recently returned after six months' visitation among them. The Rev. Gordon Watt, of Edinburgh, as one of the small Advisory Council, called into being for the purpose of consultation with Mrs. Penn-Lewis on any important matters connected with the world-wide ministry of *The Overcomer*, gave a hearty welcome to those present. He said that his work led him into most parts of Great Britain, as well as into other lands, and gave him many opportunities of knowing the importance and vitality of the Message of the Cross. There is a hunger for it everywhere, and an increasing number who understand it. While attenders at Conventions listen well to addresses on other subjects, the moment one touches upon the Cross, there is a keenness of interest which no other subject brings forth.

Mr. Watt touched a personal note when he told his hearers that he had known the Convener for thirty years, and that the one who introduced him to her was the lady who afterwards became his wife. He ventured to say that those who had known our Convener longest, most appreciated her testimony and work. Many will thank God through all eternity for the emphasis she had placed on Calvary, for it had made such a tremendous difference in the ministry of many.

### Rev. Gordon Watt on "NO FALSE FIRE."

The speaker then passed to give an opening message to the Conference by drawing an analogy between the days and witness of Elijah, and our own. In several respects they were similar, and chiefly in the departure from the Living God, and in those factors which make for Revival. As to the latter, he said, there are three. First Elijah emphasised the reason for the trouble in his land, by saying that the altar of the Lord was broken down. May that not be the secret of the declension in our day? What does the altar typify? Just as the evening sacrifice typifies the Lord Jesus Christ, the altar typifies His Cross. That, alas, has been forgotten, and yet revival springs from the Cross, for it is the Cross at work. To push it into the background opens the door for the forces of evil to press in. The Cross of Christ needs to be brought back to its right place in our theology, and we need to proclaim it in all its fulness.

Secondly, Elijah shut the door upon all counterfeits, when he said "Put no fire under . . . pour water on the sacrifice." He left no room for any false fire. We too must insist on that. There are counterfeits all about us, tricks of hypnotism, psychic powers at work, personal infatuations. Do we understand how to put the Cross between ourselves and our audiences, between the gifts God has given us, or

any personal attractiveness—or unattractiveness—and those who listen to us, so that there shall be no false fire in our meetings?

Thirdly, Elijah confessed his dependence upon God in his prayer. So must we. Such prayer has a great part to play in Revival. It paves the way for God to work, creates an atmosphere in which the Holy Spirit can move, defeats the antagonisms of evil, the effects of human stubbornness and Satanic subtlety, bringing the workings of Satan to a standstill and opening the door to the truth of God. Are we making it possible for the fire of God to fall? Shall we

Tuesday.

## The First Day.

10 o'clock meeting

After gathering for Morning Prayers at 8 a.m., conducted by Rev. George Harper, of London, the Conference met at 10 o'clock for the first principal meeting. The Rev. A. J. Kellam, of Liverpool, offered prayer, after which Mrs. Penn-Lewis expressed the special joy it gave her to welcome the Rev. R. B. Jones to the Conference as the Lord's messenger that morning. She said he was one of the first to attend the Llandrindod Convention, the 25th Anniversary of which is to be celebrated this Summer. She expressed the hope that in this Conference much which was already familiar to us as the Truth of God, might become fully inwrought in our lives. The great need of the hour is that God's children should be delivered from mere *mental apprehensions of truth*, so that they should be truly filled with the Spirit of the Lamb. With very deep thankfulness, she said, she was looking to the Lord to give Mr. Jones the message that morning.

When he rose to speak, Mr. Jones continued the reminiscences of the early Llandrindod days by saying, "This is not my first 'Overcomer' Convention, though the first I have attended at Swanwick. The Lord gave me the privilege, many years ago, of fellowship with Mrs. Penn-Lewis in this testimony. I feel burdened with a sense of gratitude regarding the debt I owe to God, and to her under God. She has referred to the Llandrindod Convention. What the Lord did through her in my heart and life at that first Llandrindod Convention I can never tell. My debt is great; I can never repay it; but my presence here on this occasion is at least a very grateful acknowledgment of it." It was a lovely tribute to the gracious blessing of God upon the past testimony of the Convener, and yet one of many others which would be given by those who have been proportionately helped, were occasion to call for them.

### Rev. R. B. Jones on Romans v.

This address was the first of a series of four Bible Readings which the speaker proposed to give from the four central chapters of the Epistle to the Romans, chapters v. to viii. First taking a glance at the whole Epistle, its theme, he said, is announced as "the Gospel of God." Its structure is simple enough, for there are three sections—the first including chapters i. to viii.; the second embracing Ch. ix. to xi.; and the third, the remaining chapters, on the practical out-working of the truth. Strictly speaking, the Gospel of God as the theme of the Epistle is limited to the first main section, Ch. i. to viii., that is, limited as far as systematic presentation of the Gospel goes. This is divisible into two parts, each containing four chapters. At the end of Ch. iv. we reach a period, and Ch. v. begins a super-structure built upon the first four chapters. The distinction between these two parts is this—in Ch. i. to iv. we have the Gospel for the sinner; in Ch. v. to viii. the

go back from this Conference to see it fall?

During this preliminary meeting there was an informal roll-call of visitors, who were asked to rise and give the name of their country or district. Wales, Scotland, Ireland, the United States, France, Canada, Sweden, South Africa, Holland, Korea, Tasmania, Japan, Germany, Poland, had all representatives present, with many from cities and towns in England. The meeting was most refreshing in every way full of cheer and light and love; rich with fellowship and truth in Christ, and an encouraging forecast of a useful and practical Conference.

Gospel for the justified. The former begins with the question of sin, and ends with the sinner's justification, the latter begins where the former ends, with the sinner's justification, and ends with his full redemption. In i. iv. you have the criminal brought into court, and his full acquittal secured by faith, on the ground of the atoning blood of the Lord Jesus. In v. to viii. the justified sinner is seen as he leaves the court fully acquitted, and then dealing with him, at last leaves him in full conformity to the image of God's Son.

It is the second part which suits such gatherings as these, for chapters v. to viii. contain the Gospel for believers, the Gospel which is peculiar to the New Testament. What do we mean by that? In Ch. i. to iv. we have justification by faith, but there is nothing peculiar to the New Testament in that, for it is found in the Old Testament. The saints of those days were acquainted with most of that which Paul teaches in these chapters. In Ch. v. to viii. we have a revelation of truth which is utterly new, especially in the fullness of its application.

### Enemies made Sons.

A suitable title for these four chapters would be "Enemies made Sons"—not children, but *sons*; *enemies*, not sinners changed into sons. The name sinners is here, but it is not the name that gives its colour to this section. The emphasis is not upon our sinnership so much as upon our enmity, our rebellion. In Ch. i. to iv. it is justification, but in Ch. v. it is reconciliation. The justified ones were sinners, but those reconciled and made sons were *enemies*. In each of these four chapters we have a sub-section of the main section we are considering in these gatherings. In Ch. v. the ruling word is "*death*." In Ch. vi. it is "*sin*." In Ch. vii. it is "*law*." In Ch. viii. it is "*Spirit*"—the Holy Spirit. There are four monarchs—death, sin, law, and the flesh, and all of them are dethroned. Death yields its throne to *life*. Sin yields its throne to *righteousness*. Law yields its throne to *grace*. The flesh yields its throne to the *Spirit*.

Once more, thinking of comparisons between the chapters, we might say that Ch. v. is emancipation from sin's penalty—death. Ch. vi. is emancipation from sin's tyranny—bondage. Ch. vii., emancipation from sin's strength—the law. Ch. viii. is emancipation from sin's presence—the redemption of the body. In Ch. v. we have enemies reconciled; Ch. vi., slaves released; Ch. vii. prisoners of law set free; Ch. viii., the children of God instated as sons. There is no part of Scripture of greater importance to the believer in Christ. It is pre-eminently the gospel for believers.

Let us look, then, at Ch. v. In a general way it falls into two halves. The first vv. 1 to 11, the second vv. 12 to 21. The first is a "we" passage, while the other is purely im-

personal. Both begin with a "therefore," and start from the same point, which is justification by faith, and the two "therefores" link both sections to the end of Ch. iv., where justification is explained. The first section begins with justification as experience, the second with it as abstract truth. That is why the latter part is impersonal, and the former is a "we" passage, since it deals with the experience of all who are in Christ. Vv. 1-11 show how a heart renewed by grace intuitively reasons out the ultimate of that redemption whose initial experience is justification by faith. Standing in grace they "*rejoice in hope of the glory of God.*" That is the heart reasoning, not the mind, from the start to the ultimate of experience. Vv. 12 to 21 is not the logic of the heart but of the mind. There you have an unveiling of the truth given in Ch. iv., revealing by logic, by argument, the law by which the justification of the many arises from the obedience of One, even the Lord Jesus Christ.

#### *"Saved by hope."*

Look particularly at the first 11 verses. The subject of them is "hope." There is a similarity between the theme and treatment of this section and those at the end of Ch. viii. There, too, it is hope, based upon a consciousness of the love of God in Christ. The fact that the opening and the close of this section are alike proves that this is one complete section of the Epistle. Hope, then, is the subject of this section. First there is the occasion of hope, which is justification, by grace already experienced. That experience is incomplete and preliminary, for the writer deals with a hope of something yet to come. "*We are saved by hope.*" God takes trouble with us, not merely to give the initial blessing, but to give all the blessings His redemption provides. Hence "we are saved by hope." Then there is the nourishment of hope—"tribulation worketh patience, and patience experience, and experience hope." Beginning with hope, you carry it right through tribulation, for this even helps it to grow! Then follows the ground of hope—"because the love of God is shed abroad in our hearts by the Holy Ghost given unto us." The argument of hope begins with the premises of the argument—"Christ died," died "in due time," died "for the ungodly." Such love is never found in the case of a mere man, for it is love for sinners, for the ungodly, for enemies. The conclusions of hope lie in this—that if justified while yet sinners, then we shall be saved from wrath. The further conclusion is this, if reconciled, being enemies, we shall be completely saved now that we are reconciled and not enemies. If justified by His Blood, if reconciled by His death, then full redemption is assured; seeing He not only died to save, but *lives* to complete it, for we shall be "saved by His life." That is the general view of this first section of Ch. v.

#### *Justification.*

Now consider the general view of the second section, beginning with v. 12. Its construction is peculiar. Many a time it has been my despair. It contains digressions, in Paul's usual style. Its main treatment is found in three verses—12, 18, 19. It appears that vv. 18-19 should be connected with v. 12. That which lies between is a two-fold digression. What follows vv. 19, 20, 21, connects with a part of the digression of vv. 13-14, concerning the law, so that you can read vv. 13, 14, 20, 21, consecutively.

The theme is justification, with two things in it,  
(1) The law of the wide-spread application of justification,  
(2) The ultimate purpose of it as life. Justification is something done on our behalf by another, as established in

vv. 1 to 4. But how can the virtue of something so done by another be transmitted to all? The answer is, that the virtue of the act can be transmitted to all in exactly the same way as the sin of one spread to all. The explanation is found in the organic unity of the race. Without such a thing as the solidarity of the race, the substitutionary act of one on behalf of all would be impossible; but because of that solidarity, one act of disobedience constituted the many sinners, and brought condemnation. So also, the one act of Another brings justification; instead of death, life; instead of sinners, righteousness—it constitutes them righteous. Not merely justifies them, but *makes them righteous*. There is righteousness imputed, but there is also righteousness imparted. God never imputes righteousness to anyone without also imparting it—never!

#### *Rejoicing in Hope.*

That is the general outline, now let us trace some of the teaching more minutely. "Being justified by faith we have peace with God . . . and rejoice in hope of the glory of God." Peace and hope are the immediate fruits, not justification only, but reconciliation, peace with God, brought into His presence, accounted just and righteous, a work within. We have no conscience of guilt, for we have peace. Instead of wrath it is life, and "access into this grace wherein we stand." There is a new position, a new relation to God, a new standing before Him, a new heart, a new prospect, a new hope, a new future. Three times we have the word rejoice—we rejoice in hope of the glory of God, we rejoice in tribulations, and we rejoice in God. In Rom. iii. 23 we are told that all have sinned and come short of the "glory of God." What is this "glory of God"? It can be nothing but the definite ideal God had for the life and character of the human being. The glory of God represents all that which belongs to man in God's purpose in creating him. We have come short of it by sin; but now, standing in grace, we rejoice in *hope* of that glory. Where creation failed, redemption succeeds. God's creative purpose shall be accomplished. Christ has covenanted with God that it shall be accomplished. Man can never be truly man unless he is a vessel for the Divine. God never meant him to live his life apart from Himself. God must be his life—God in Christ. The glory of man is really the glory of God, for it is the life, the wisdom, the power of God, that is to be his life, his wisdom, and his power.

#### *Grace plus glory.*

Justification is only a beginning. The end is glory. The path is grace, but is grace plus glory. He gives grace that He may give glory. That is the hope—is it realizable? No doubt about it. There are difficulties, tribulations, yet we rejoice in hope in spite of them! No, no! not in spite of them but *because of them*. They nourish our hope; God must permit them because of our need of discipline. Character cannot come without discipline, and glory never comes without character. These are the steps—tribulations, discipline, character, glory—and hope rejoices in the midst of them all.

The vindication of that hope is certain. "*Hope maketh not ashamed.*" Why? Because the love of God is shed abroad in our hearts by the Holy Ghost. God loves us, we have the heart experience of it, it suffuses our being, and we are persuaded that no created thing can separate us from that love of God in Christ Jesus our Lord. Though we were enemies, yet God loved us. When it was a question of sinners, it was the Messiah Who died for sinners, but when He died for His enemies, it was as the Son. Why the contrast? That we might feel more and more the love of

God. Thus and so are we brought into His family, where our Lord's Father becomes our Father. By the death He died He saves us from the uttermost; by the life He now lives, He saves us to the uttermost; and so sure are we of the hope that we rejoice as though it were already realised, because the love of God is shed abroad in our hearts. Our present is grace, peace and hope; our future is glory. We rejoice "in God," through Whom we have now received the reconciliation.

In closing his message the Speaker asked the Lord to forgive his words, his thinking, the touch of his defiling hands. "We feel ashamed when we take upon us such thoughts and words. They are marvellous, they are Divine. We thank Thee for this wonderful, wonderful, wonderful salvation; this wonderful, wonderful, wonderful Christ; and for as much of this wonderful redemption as we already know. Hallelujah!"

#### *The Noon Meeting.*

##### **Rev. Gordon Watt on "Prayer."**

After an interval of thirty minutes, the *Rev. Gordon Watt* took charge of the second morning session. To-day, he said, I shall speak of the great need of prayer; to-morrow, on prayer as the greatest working force of Christian experience; Thursday on the prayer-battle; and Friday, on the strategy of prayer. Thank God for prayer! It works, when we understand it by the Holy Spirit's aid, and it brings relief in the burden of the day's work.

First, let us look at the need for prayer, the end of prayer, the possibilities of prayer, the price of prayer. If the work of God is to find success it must be through prayer. If the schemes of Satan are to be brought to nought it will depend upon our entrance into the sphere of prayer. If we are to be strong for warfare, we must learn the laws of prayer and put them into practice. Two facts emphasize this need; first, the *darkness* of the situation. We cannot paint it too dark. Look at the world with its predominating helplessness and confusion, both among political parties and among the nations. Class hatred is increasing in bitterness. Statesmen are baffled. The second emphasis is found in the condition of the Church, which is more oppressive than the world darkness, because there the light of God once shined. Now it is turned to darkness, operating along the line of apostasy, sweeping through colleges and universities among the rising generation of preachers; and then the tremendous in-rush of secularity, wherein many Ministers are becoming broken-hearted.

The other side is the *hopefulness* of the hour. Satan knows that his time is short. He is conscious of a coming counter-challenge. When he moves, God counter-moves, just as He did in Eden. I am glad to be living to-day, and I pray God to keep me alive to the end. All these things are God's means of forcing upon us the need of prayer. Is prayer a main line or a side line? There could be no greater issue from this Conference than to catch a view of the possibilities of God through prayer, and that we should go back to be more than ever in prayer-partnership with Him on the Throne.

Prayer is not stereotyped in form or word. The Scriptures show us men in different attitudes of body in prayer. Joshua fell on his face, David sat in the presence of God, Solomon stood and knelt before Him while the people bowed their heads in worship. The Scriptures also give light on the expression of prayer. It is a talking with God, a supplication, a setting of one's face toward Him. Prayer is meant to set forth experience and need. The Lord Himself prayed at His baptism, and before His call to His

disciples. Whenever He had a day full of excitement and hard work, He prayed. His last act was a prayer.

Now let us look at four Bible aspects of prayer. (1) The first is in *Phil. iv. 6*. "*In everything by prayer and supplication . . . let your requests be made known unto God.*" That is the prayer of desire. Desire is the soul of prayer, prayer is the reflection of desire in the heart of God. All true prayer begins at the Throne, and the saint's desire is prayer. If the desire is right, the words count for little. Words are the shell, the kernel is the desire. (2) "*Whatever ye shall ask in My Name, that will I do*" (*John xiv. 13*). This is an advance on the first, it is more than making request, it is more than pleading. Since we are sons and daughters, it is not begging, nor is it persuading God to give that which He is not willing to give. It is calling to our aid all the authority that belongs to the Risen Christ; to make ours what He says may be ours. Therefore prayer means taking what has been won for us at Calvary, and all that we have in union with Christ. (3) The third aspect of prayer is found in *1 Tim. ii. 1*, "*Supplications, prayers, intercessions . . .*" That word "intercessions." You will find it spoken of in connection with the Holy Spirit in *Rom. viii. 26*. The idea in it is "falling in with the will of God," getting an audience with God, and falling in with His will. (4) The last aspect of prayer we find in *Ephes. vi. 12*, "*We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies.*" That is commonly known as "prayer-warfare." The Cross of Christ gives us the ground on which we can stand in the fight with hope of success. Prayer is meant to be a fight. It has its devotional side, and its aggressive side, but the latter can never become truly experimental to us if the former is treated carelessly.

Prayer means resistance against spirit-foes, and wrestling from them positions to which they have no right. Hence the true church is summoned to conflict. She must fight or fall, and prayer is her weapon of warfare, which, in co-operation with the Holy Spirit, changes things, moves things with a compelling force against evil. The greatest need of the Church of God to-day is for men and women who dare to stand by faith and surrender to the victory of the Cross, and claim the fulness of its meaning and power; those who will pray through, in partnership with the Holy Spirit, in the Name of our Lord Jesus Christ, and remain true to Him at all costs.

#### *The Evening Meeting.*

##### **Capt. Cooper on Identification.**

*Rev. A. J. Kellam*, of Liverpool, presided over the 8 o'clock gathering, when there were two addresses, in a meeting lasting one and three-quarter hours, closing at 9.45, one by *Capt. Cooper*, and the other by the *Rev. Gordon Watt*, both of a heart-searching and practical character. So searching were the utterances of the first speaker that the second began by saying, "After the searching words of Captain Cooper, I will not give an address, but I will simply add a few words in regard to the meaning of the Cross in the light of victory." It was, however, a full, rich, interpreting and convincing address after all, delivered impromptu, in the white light and heat of the Holy Spirit moving in the meeting.

When *Capt. Cooper* rose to speak he said: Are you asking what the Message of the Cross means? "*Identification with Christ*"—what is that? Let us look to the Scriptures to see the need of the Cross. It lies in the fact of sin. "Sin is lawlessness," and it is great in the universe,



for it has polluted the heavens, and yet it is small enough to enter the human heart, and deep enough to end in the bottomless pit. That is the magnitude of it, as well as the focus of it in the human heart. It is an offence against God resulting in death, for "the soul that sinneth, it shall die." It is an enslaving principle, and all who touch it become its slaves. There is only one Person in the universe Who knew fully what God and evil meant, without becoming the slave of evil, and that was the Holy Son of God. Sin is a moral defilement, separating us from the fellowship of God. It is a disease eating into the vitals ; a living principle spoiling all that God intended us to be in His likeness.

What has sin done with the creation ? It has impregnated the heart of mankind, until the heart is "deceitful and desperately wicked." It has blinded the understanding of the creation and made it a rebel against God, even to the extent of assuming the prerogative and the title of God. You do not find God outside of God. What does God say of a creation like that ? What is His undertaking for it ? It is here we see the need of the Cross. He has only one way of dealing with it, and that is, by the Cross. By it He expresses His final verdict upon the race of Adam—sending His Son in the likeness of sinful flesh, and setting His seal upon the verdict : "The only thing I can do with such a creation as this is to put it to death on the Cross ! " Do you agree ? Thank God for a Cross that deals with a creation like that. If you agree, then you will go down into that death with Him. You have died with Christ, and you are free from sin because you have died. Instead of battling with sin, you will rely upon the Cross of Christ and let Him deal with it.

The Rev. Gordon Watt then took charge of the meeting, and continuing the theme presented, he said we must stand upon the *fact* that we are to have victory, for God has stated it in Rom. vi. 6, "Knowing this, that our old man

was crucified with Christ, that the body of sin might be rendered inoperative." That is a great, eternal, and unalterable fact. We are crucified with Christ. It is something already done, and we stand upon it. Christ took the old creation to the Cross with Him, for God could do nothing else with it, and He requires from us an act of faith, in order to make the fact operative. "*Reckon yourselves to be dead indeed unto sin.*" A mistake here is fatal. Paul does not say "reckon the old man to be dead, but "*yourselves.*" It is not the "old man" that is going to change. His attitude will always be what it has ever been, one of assault, of determined attempt to re-assert supremacy. No, it is not the "old man" that dies, it is not sin, nor temptation, nor the Devil, but it is *you yourself* that has to die. The theory of identification with Christ in His death is inadequate unless you DO IT ! It must be a working principle which we put into operation, and this principle is, "*Reckon yourselves dead to sin.*" If you will do it you will find it work. You must have a weapon with which to deal with the thing when it rises up against you. Take the position of death to it, and then you will know what life is. You will never be able to dispense with the Cross ; you cannot live your life except as it is kept in touch with Calvary. You have not finished with the Cross when you rejoice in a Risen Saviour ! As long as you are "in the body" there is that within you that will rise up in rebellion against God whenever it can, so you can never have done with the Cross.

It was nearly 10 p.m. when the meeting closed what had been a great, enriching day, and yet it was but one of four such days in this momentous and far-reaching Conference. We venture to say that there was more than one reason for the quiet and quick clearance of the Conference Hall, and one reason lay in the realm of conscience, where a pressing claim demanded a place shut-up with God.

### Wednesday.

## The Second Day

### 10 o'clock meeting.

Wednesday was the second of these four great days, with nine listed meetings in the programme. By 8 a.m. a fine company was gathered for morning prayers, conducted by Rev. J. A. Morgan, of Birmingham. Though all the meetings were rich with prayer, and many public references were made to it, there seemed to be no weariness in the exercise of it, so far as this Conference was concerned. Large audiences, including a special visitation of Derby friends, who attended the Conference for one day, gathered to hear the second of the serial addresses by the Revs. R. B. Jones and Gordon Watt. After prayer by the Rev. A. MacFadyen, of Leicester, Rev. R. B. Jones rose at 10.5, and for an hour and a half he opened to his hearers the truth revealed in Romans vi.

#### Rev. R. B. Jones on Romans vi.

Referring to Ch. v., of which he treated on the previous day, the speaker said that it ended with grace on the Throne in the place of law. In Ch. vi. the question is asked and answered : "Shall we sin that grace may abound ? " Grace is a difficult thing to preach. When doing so, Paul strained all the superlatives in stating its boundlessness in the love of God, yet he was conscious of the danger of the corrupt human heart that would pervert that grace, and turn it into lasciviousness. Hence he turns from the statement as to how grace justifies the believer, to show how grace itself can be justified. He justifies justification by saying that grace and justification are not the allies of sin, but the destroyers of it ; that grace not only removes the guilt of sin, but deals with sin itself, and produces holiness of life

and character. In other words, that grace reigns unto life. Grace is on the Throne, so there is no place for license. It is true we are not under law, but we are still "under"—*under grace*. Grace wields the rule over us instead of sin, death or law. Grace brings life to none but those over whom it reigns. Therein grace and justification are justified.

In answer to the question, "Shall we continue in sin that grace may abound ? " Ch. vi. has four answers. (1) You cannot (vv. 1-11) ; (2) You need not (vv. 12-14) ; (3) You must not (vv. 15-19) ; (4) You *had better not* (20-23). First Paul reasons with the one who asks the question, then he appeals to him, then he commands him, and finally he warns him ! There is reasoning, "you cannot." There is appeal, "you need not." There is command, "you must not." There is warning—"you had better not ! " That is one summary of the chapter. Notice a further one : "Continue in sin ?"—it is impossible for those who have *died* to sin to live in it (ver. 2). Verse 3 says it is a contradiction of our profession in baptism. Verse 4, it is inconsistent with our union with Christ ; vv. 5-7, it is a return to the old bondage ; vv. 9-11, it is a violation of the pattern of our life, which is to be in all things like Christ ; vv. 12-14, it is unnecessary, it robs God of His weapons in warfare against sin ; vv. 15-20, it would bring sin and Satan in again as master ; ver. 21, to continue in sin would outrage Christian conscience ; vv. 22-23, it would end in disaster. That is the complete summary of the chapter.

There are three ruling features in these answers with

regard to being free from sin, mentioned in vv. 17, 18 and 22. Sin in this chapter should always be with a capital letter, since it is not once mentioned as in the plural. Free from "sins" is not the subject, as in the earlier chapter where justification frees us from *sins*. It is something further, for it is emancipation from "Sin" as a master, tyrannizing over slaves. The treatment falls into three parts, verses 1 to 11; 12 to 14; 15 to 23. The first deals with the method of deliverance; the second with our appropriation of it by faith; the third with the purpose and result of our appropriation.

(1) The way in which freedom is secured is given in vv. 1-11.

(2) That freedom is to be completely exercised and enjoyed (vv. 12-14);

(3) The freedom is not to end in itself, but is a condition of something greater—a condition of holiness and life (15-23).

#### *The method of deliverance.*

Let us look particularly at the method of deliverance. There is a parallel in the first eleven verses of Rom. v. and of Rom. vi. In the former we have set forth the implication of Christ's death *for us*, but in the latter the implication of our death with Christ. Our knowledge of the *method* of freedom will not make it unnecessary to be in touch with *the only One who can free us, that is, Jesus Christ*. You cannot put the method into practice, it is only God can do that. Leave it to Him and to the Holy Spirit. Learning can never supplant faith. How, then, is freedom effected? By *death*! Death is the entrance into life, and it is by our own death. Deliverance from sin's guilt and penalty is possible only by the death of Another for us, but deliverance from the thralldom of Sin depends upon our death with Him. The only way of deliverance from Sin is by dying to it, for by dying we pass into a realm where Sin is not, where the break with it is complete and final.

Sin is contrary to the Christian's own adopted and final attitude towards it, and it is contrary to God's action in regard to the old man. You have the first attitude in the first five verses, and the second in the 6th, and so the subjective of the Christian is joined to the objective fact in Christ. That attitude of death is implied and symbolized in baptism. Then we died to sin—how then can we live in it? Sin is hated—not sins, but Sin, the tyrannical master. When we were baptized, did our baptism mean that we died to sin? If not, shall we let it mean that now? It speaks of union with Christ, one-ness, incorporation, association with Him. This union is a complete thing, for it is union with all that He is, in all His relationships. Union with Him in His death, in a clean cut with the old life. Entombment follows. Death and burial are the portals of resurrection, that "even so, we also should walk in *newness of life*"—new in quality, in nature, in character. I do not wonder that Paul prayed that he might know the "power of His resurrection." There is no other power adequate for emancipation from sin, and for a life of holy service. That is the method through which resurrection power works. Get hold of that, and you will avoid disappointment and failure. Newness of life is a sure sequel, if we have died with Christ. Union with Him is a union in all things, right away to its consummation (v. 5). You begin with union with Christ in His death, and once united, you are carried right through into His resurrection. It will not be ours in all its fulness until this physical body is made like His glorified body. Then we shall be in all respects like Him, even in body, for *the ultimate end of*

*this is a new body*. This does not rob us of life in the present, but the "new body" represents the *ultimate* of the process.

"Our old man was crucified with Him, that the body of sin might be destroyed," disabled, rendered impotent and inoperative. This body of sin is still a body of sin, even in the case of a believer. Sin's propensities are in it. Sin dwells in its members (Rom. vii. 23). There are lusts in it, "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 12). The body of the most advanced and spiritual Christian to-day is a "body of sin." Sin, driven out from the throne of the *will* and the *spirit*, makes the *body* its stronghold. It is that fact of sin's presence in the physical members which evokes the groan for the redemption of this body, to which reference is made in Rom. viii. The present fact of this body being a "body of sin," and the future hope of the redemption of this body, are constantly before us in these chapters. There is no difficulty about the meaning of the "body of sin." It seems to me that Paul uses it in the literal sense as referring to this sinful body—the "mortal body" of verse 12 with its desires.

#### *Crucified with Christ.*

What about the "old man"? The term seems to be necessitated by the coming into being of the new man. Paul must find a term to describe something that was in him before the "new man" came into being. In Gal. ii. 20 he substitutes for it the capital "I"—"I" was crucified with Christ." We might say the "old man" is the old personality, but it seems an exaggeration, for that means more than you want to say. In this connection Paul uses the word "flesh." For years I confused the "old man" and "the flesh," thinking them to be one and the same. Now I see that to be impossible, for there are two things predicated of the "old man"; (1) "Our old man *was crucified with Christ*" (Rom. vi. 6); and (2) in the Epistles to the Ephesians and the Colossians, the old man is to be "put off." Indeed, he says, it *has* been put off. Calvary is the place where the old man was crucified. We ourselves, as well as our sins were taken there. The old man was executed as a hopeless criminal and rebel. This "old man" crucified is manifestly distinct from *our* death to sin. *The "old man" does not die to sin*, he dies *in* his sins. It needs a "new man" to die to sin. The "new man" agrees with God that the only place for the old man is the Cross, and so puts off the old man. The task of crucifying the "old man" is not left to us, *God has done it*, and we have to regard it as already done. But the "*flesh*" is left for the new man to crucify." The "old man" is crucified, but his nature, his tendencies his *involuntary habits*, remain. The "old man" has used the mechanism of our being for so long that, out of sheer momentum, it is apt to act involuntarily, and out of wonted habit to cry out for satisfaction. It is the "*doings of the body*" that we are called upon to put to death.†

The way of deliverance is indicated. We are justified from sin. No master can make a legal claim upon a servant who is dead. If he escapes and is caught, he might be made to answer a criminal charge, but a dead slave is free. Sin's slaves are dead; and Sin, as the old master, is compelled to recognize it. But the death of the slave is but one side of this matter. "For if we died with Christ, we believe that we shall also live with Him." We share *that* life now. We need His life *ere we* can die to sin, and *al* that sin once meant to us, with Him. We need His life in order to reckon ourselves every day to be dead unto sin

\* Gal. v. 14. † Rom. viii. 13, *margin*.

Note again that this is not a dying unto *sins*, but to Sin, that is why it is complete in one act. Dying to "sins" is not complete and final, it is something that goes on day after day. He died—so have we. He lives—so do we. That must be our constant *reckoning*. We have not done with the Cross, but we have done with dying to Sin. This is the plain teaching of this passage.

Death and life! We reach the positive through the negative. Death is not the end, but the means by which we enter life, and become "alive from the dead." Our business is living, not dying, but we die in order to live, and to pass more and more into a greater and still greater fulness of life. *Every point of the fuller life lies at the Cross.*

#### *The Noon Meeting.*

Rev. Gordon Watt on Prayer. (ii.)

There was a shorter interval between the first and second morning session than usual, owing to the length of the first address. Mr. Spencer Johnson offered prayer, and then Rev. Gordon Watt continued his message of Prayer from Tuesday morning, under the sub-title of "Prayer as the greatest working force in Christian experience." Rather a big title, but it interprets both the size and the importance and the relevancy of the message.

Mr. Watt began by giving two quotations, one from the old Divine, William Law, "Prayer is the divinest exercise the heart of man can engage in," and another from the late Rev. Evan Hopkins, "The whole question of life depends upon its being full of prayer." Our value to God as channels through which He can operate, springs largely from our conception of the purpose and the place of prayer. What the railroad is to the train, human prayer is to God in carrying out His purposes. He needs a road along which He can send that purpose. In our eyes, the answer bulks largely, but sometimes we fail to see it. I do not believe that there is any prayer of the child of God, offered in the Spirit, which He does not answer, but He does not always let us see it here. There are greater things than answers to prayer. As we pray we are in alliance with the Holy Spirit, doing something that makes possible the fulfilment of the plans of God, in a higher and wider manner than could have been done by individual answers. We are never more in harmony with the will of God than when we pray. That being so, we shall never find it easy to pray. The armour of the Christian life is bound together with the words "Praying always, with all prayer." To be in partnership with Christ through prayer is the call of the Cross, and it is a call to every believer, not only to the few. Whatever else you cannot do, you can pray. The greatest thing God asks for in relation to His Church and the universe is that which the weakest can do. Prayer sums up the service that the redeemed have to render. The power of our service in the world depends upon the place we give to prayer. If we allow it to be pushed into a corner, then the spiritual life and the ministry of the Word become largely ineffectual.

#### *The Prayer hero:*

There is such an one as the prayer hero, who takes care to hold fast and use the weapon of prayer. In these days of increasing difficulty and strain, surely what the Church of God is standing in need of is just prayer heroes, who believe in prayer, who get the right vision of the meaning of redemption, and who press into the gap and stand, by means of prayer, in the strength which comes through the victory of the Cross—stand there for God and country against the hosts and wiles of the Wicked One.

Our Lord has a claim on us, the acknowledgement of which leads us into touch with the source of power in prayer, in such a way that its value cannot be estimated. He never relinquishes His just claim for prayer partnership with any one of us. When you discover the connection between the Cross and the place, life, and fact of prayer, you will give prayer its rightful place. Without prayer the Cross is arrested in its purpose. Unless a man comes to the Cross to receive forgiveness and reconciliation, he has no ground for prayer. Unless he leads a life of prayer after he has come to the Cross, he misses the great work of redemption. Unless the Cross is at work, keeping us in the place of death to every assault of the old man, the believer always finds there is a block in the way of prayer. As the Cross works out, through the Spirit, what God purposes, the believer finds a clear way out into communion with God for His purposes, and against His foe. Prayer is the spring of power for conflict, and conflict gives proof of the need and the value of prayer. Here is implied the force of all this partnership.

#### *Three Factors in Prayer.*

There are three factors in this partnership: (1) Christ, the living Intercessor on the Throne; (2) The Holy Spirit, the indwelling Intercessor in the believer; (3) The believer-intercessor, working out in daily life the great mission for which he has been redeemed, and under the energy of the Holy Spirit bringing the Cross, in all the fulness of its meaning, to bear on the battle field, as the only power that can lead us into victory.

In making this prayer partnership operative, the Word of God draws our attention to a most important principle in Jude 20. "Praying in the Holy Ghost"—what does it mean? It means fellowship with Him, participation in what He imparts, as well as in what He seeks to do. Christ declared that the dispensation of the Holy Spirit would be distinguished by a power in prayer that had been hitherto unknown, thus to produce in the spirit of the believer the same sense of urgency as there is in the heart of the Holy Spirit, as the purpose of this fellowship of the Spirit. To pray in the Holy Ghost is to know the meaning of a prayer that burdens with Divine passion. The fellowship with Him requires the same contribution from each of us in the partnership, to lead to active service among men. Fellowship with the Spirit necessarily means being on the right terms with Him, and that entails watchfulness, obedience, and doing what we have heard this morning—reckoning ourselves dead to every operation of the Sin principle. For free and unrestrained fellowship, you have to watch for the Spirit's leading, for "as many as are led by the Spirit of God, they are the sons of God".

#### *Aggressive Prayer Warfare.*

Then the inner chamber of the prayer life becomes essential for effective witness. Aggressive prayer warfare depends for its power and fruitfulness upon the reality and constancy of the closest devotion. That fellowship claims the attitude of being in sympathy with the aims of the Holy Spirit. There is nothing we have naturally that He does not require for His service. He wants the mind to go along with God's Word, the will to go along with His plan, faith to accompany His power, influence to go along with His need. Through such a partnership something real is done. We may not always see it, but it is done.

Finally, while prayer has a close relation to what is Divine and human, it has a most strategic relationship to the whole Satanic system. Our one power, as children of God and witnesses for Christ, to defeat the schemes of

Satan and block the purposes of evil, is drawn from prayer in alliance with the Holy Spirit. You will find every kind of obstacle on the battleground of daily life, raised to restrain you from prayer, to weaken desire for it, or create a false influence regarding it in order to keep back the answer. But there is the whole armour of God provided for all, and by our strength therein we are promised a God-given victory.

#### *The Evening Meeting.*

The 8 o'clock gathering was with much power, and a full attendance. The Rev. George Harper presided, and referring to the absence of the Convener he said he felt sure that her strength was returning, and there was hope of a fuller and further message from her than the one given in the testimony meeting. Prayer was offered by the Chairman, and by the Rev. A. W. Payne, who arrived at the Conference before this meeting. It is some years since his voice was heard at this Conference, owing to his work for God in Palestine. Mr. Harper read a free translation of Psalm 23, from an Indian sign dialect, which was greatly enjoyed.

The Rev. Kenneth Oliphant offered prayer before his address, asking the Lord to so vindicate the death of the Lord Jesus and communicate it to us, that there might be the fulfilment of the Divine desire, and the perfecting of it unto finality.

After reading Heb. x. 1-13; John vi. 53-57, and 1 Cor. xi. 24-25, he said that it is all too easy to come to a Conference like this, with a heart unconsciously set upon experiences rather than upon the Lord Himself. Much of the teaching and ministry in the Church leads to this. Much is heard about victory for the born child of God, but because it is wrongly presented, souls are led to hunt for inward rest and joy, without the singleness of heart to be really right with God and in line with His will. "My goal is God Himself, not peace nor joy, nor even blessing, but Himself, my God." The obedience of faith opens the door for the working of God, so that the Holy Spirit may impart all that is needed. Disobedience shuts the door against participation in that which God would freely give. The Lord Jesus shows the way in His words, "Lo I come . . . to do Thy will, Oh God". There is a wonderful significance in the words "A body hast Thou prepared Me". It would seem that when God created men in His own image, He made it so that it would never be truly satisfied unless the creature could give back something to the Creator which the Divine nature craved. It would seem as though God's pleasure and satisfaction could only be complete when the creatures whom He made share with Him, and give back to Him, that which He craves; that as the creature finds in God his good, he gives back to God that which satisfied His affection. When you look at this, it brings you to that which the Lord Jesus had to do in regard to the Fall. He came into our human nature, and He found around Him this awful life to which man had become wedded. It was thrust at Him day by day, and broke Him down so that He might be numbered with the transgressors. By His obedience He broke through these awful conditions, right through to God—He broke down the thing which sought to break Him down, when His obedience was consummated on the Cross.

How could the Sinless One really understand the experience, the need and temptation, of those who have fallen into sin? Did He really understand the emotions of a fallen man? It is absolutely necessary to us that He should be able to enter into every kind of feeling that affects the creature in his battle with sin, the world, and the Devil, and

that we should have the inner conviction that it is so, and that under any human condition we shall be able to look with confidence to the Throne, and know that One is there Who is able to enter into it all, and to deliver. Our suffering under temptation becomes more and more acute as we get nearer to Him. It is holiness that makes us sensitive to the awful character of sin, that makes us suffer under sin. When you think of the One Who was sinless, Whose whole being was one living, glorious, mighty communion with God the Father, being exposed to sin—and not to the sin of one man, but of the whole race—then you can see how His whole spirit, soul and body came under testing. He suffered the temptations of the whole race heaped together, and that too, in the body which God had "prepared" for Him. By His obedience in all these things He broke through back to God. Look at Him in the Garden, where the suffering was so acute that He had to cry to God to save Him from death before He got to the Cross. He **learned obedience** by the things which He suffered. Since He was afraid His inner being would break under the strain in the Garden, you can understand how He can enter into every feeling of our infirmities, and is made like unto us in all our experiences, and how He is therefore a merciful and faithful High Priest on the Throne for us, well able to meet us in every way and every circumstance of our life here.

#### *The New Creation.*

At the close of this address, the Rev. R. B. Jones took charge of the meeting, by calling for a time of silent prayer. He broke the silence ere long by thanking God that our life is hid with Christ in God, hid from all else, known and unknown, and reserved unto a joy unexplainable to ourselves. He asked that the hidden life might become our day-by-day experience, and especially so while lingering in His presence during the remainder of the meeting. His message was an exposition and application of "the New Creation" of 2 Cor. v. 17-18. "If any man be in Christ he is a new creation . . . all things are become new. And all things are of God." Nothing less than a new creation! Not a renovation of the old to make it more presentable, for the Cross, in its negative aspect, means a putting away of the old creation; God, being unable to renovate it, brings it to an end. Looked at individually, it is the end of the old man—he is taken to the Cross—not the hospital! There is no spark in him to be fanned into a flame, no nucleus on which God can work, no room for God's plans and purposes, and therefore he is condemned *in toto*. In a very real way the new creation is of God, and everything in it, after it has been brought into being, is of God. Not only are regenerated human beings of God, born out of Him, sprung from Him; not only is the Christian God's miracle, but the Christian life is a miracle. Everything in the true spiritual life is of God. Have we come to the point of utter nothingness through the Cross of our Lord Jesus Christ? Or are we vainly struggling, doing our best? There is nothing surprising in failure, if that is our idea. God must allow you to fail, it is His greatest mercy to you. All human activity, apart from God, is from the old creation, and God will not have it—He brings it to failure.

The new life is Divine. Everything in it is supernatural, its virtues, its activity. That cannot be stressed too much. Think of the commandments given to the new creation! How many of them are we able to obey? Every command given to a child of God is an impossible one, and designedly so, and all of them so. All the commandments of the Old Testament, given to the old creation, were humanly

possible of fulfilment, without any Divine assistance. It is that very fact that makes the failure of Israel such a disgraceful one. But we are not under the law, but under grace. Does that mean that God has lowered His standard? No, rather He has lifted it up, made it much higher. His claims upon us are infinitely greater than those upon Israel. For instance: "Be ye perfect"—not according to any common standard, but "as your Father in heaven is perfect." Again, "This is My commandment, that ye love one another, as I have loved you." Under the Law it was "Love thy neighbour as thyself," but under the Gospel it is "as I have loved you," and that love is "as the Father loved me, so have I loved you." Further: "Love your enemies . . . pray for them that despitefully use you." Can you manage to obey these commandments in your own strength? You are not under Law but under grace. Under the Law the man was left to his own resources, but under grace, the God Who commands comes in, not only

to command, but also to do. God gives what He claims, He meets His own demands in our lives, if we let Him. That is why He is able to make these higher claims upon us. Only "God in you" could love your enemies. Only God can enable you to turn the other cheek when one is smitten. None but He can enable you to love one another as God loves Jesus Christ. It is a new creation, and in it God does everything, for "all things are of God." Men have been able to love their enemies, to be perfect as their Father is perfect, but it is the new creation where all things are of God that does these things. And the new creation is Christ, not you, not me, but CHRIST. All of God! "Make us silent, O Lord, in Thy presence, while Thou dost speak to us! Help us to love the Cross that blots out the old creation that the new may have the place we have so long held for ourselves. Enable us to remember that Thou art the God of the impossible, and that Thou wilt do the impossible through us. Amen."

Thursday.

## The Third Day.

10 o'clock meeting.

The third great day of the feast was Thursday. After morning prayers at 8 a.m., conducted by *Rev. J. W. Brown*, a keenly expectant audience gathered for the 10 o'clock meeting. *Mrs. Penn-Lewis* presided. After prayer by the *Rev. J. A. Morgan*, who looked at Gethsemane and Calvary for an estimate of the cost to Christ of making the Spirit of Truth available for us. In eight minutes the *Rev. R. B. Jones* began the third address of his series from Romans v., vi., vii., and viii.

### Rev. R. B. Jones on Romans vii.

The Speaker said: Our chapter this morning will be Romans vii. It is a specially difficult one. It is well known to have been the subject of age-long discussion and contention. We shall need the humble heart of a child as we study it. Let us pray that the Lord will deliver us from biased and prejudiced minds. If we are quite certain we know all about it, and no theory but our own can be right, we shall get nothing out of it. What I am going to say is simply what I see now to be the chapter's meaning. There will be no dogmatism; I have no sense of finality in my heart, but an open mind to receive any corrections, if what I set forth is not according to the mind of God as expressed here in His Word.

First look at the structure of the chapter. Take the first three verses, they are impersonal. Then ver. 4-6, where you have the first personal pronoun in the plural. From ver. 7 to the end you have the pronoun in the singular, "I." That might do to indicate the sections of the chapter, if we add that the last section is divided into two. The chief limiting verses are 4, 7, and 14. At each of them there is a new beginning. The first section (ver. 1 to 3) seems to be speaking of our liberation from under the "law" by death. The second section (ver. 4-6) shows the actual effect of the law upon the unregenerate heart. The third, from 14 to the end, the subject seems to be the dual nature of the believer and the inevitable conflict between them. It would seem as though Paul had announced the subject in Ch. vi. 14, where he says, "Ye are not *under law*." How are we not? The answer is in Rom. vii. 1-3. Why are we not under the law? The answer is given from Rom. vii., ver. 4 to the end. In the midst of that long passage there is a digression (ver. 7 to 13) in which Paul vindicates the law, from a possible reflection upon it.

Why then are we not "under the law"? First, because of the law's inability to produce holiness (ver. 4, 5, 6).

Secondly (ver. 14 to the end, and into Ch. viii.), the reason why we are not under law is because a *state of "no condemnation" is an essential condition of spiritual life and growth.*

The chief contention over this chapter arises from the question whether this passage of spiritual autobiography describes the regenerate, or the unregenerate man. As a general principle, remember that it is not the habit of Scripture to give much time or space to unregenerate experience. It is difficult to see how such a thing could be helpful, especially such a long discussion as this. Whatever view be taken as to the meaning of this chapter, I cannot but feel that the culmination of the discussion is to be found in the first verse of Ch. viii., "*There is therefore now no condemnation to them which are in Christ Jesus*," and it is unfortunate that these words should have been divided from Ch. vii. The argument seems to be followed in order to reach the conclusion expressed in this verse, that there is *now*, even at this present time, in spite of the conflict that goes on, in spite of the dualism in our being, there is *now* "*no condemnation*" to those who are IN CHRIST! There is constant watchfulness needed on the part of the regenerate believer, for there are the irrepressible efforts of indwelling sin to express itself; but in spite of all, there is the existence of a "new man." It would seem as though condemnation was inevitable, but Paul discusses all the questions of the situation in order to arrive at the significance of the truth, to set it down explicitly, finally, and emphatically, once for all—"There is therefore *now*, no condemnation to them which are in Christ Jesus."

### "In Christ Jesus."

The persons under consideration are those who are "IN CHRIST JESUS." If these are the ones in the conclusion of the argument, then I feel they must be the subjects of the argument itself. It seems to me that Paul's purpose, therefore, is to show that in spite of the dualism of the believer's nature and life, he is not robbed of the gracious favour and peace in Christ. At any rate, Ch. vii. continues the general subject of Ch. vi., that is, the believer's death with Christ. That is the centre, but Ch. vii. brings a new application of the subject. Death with Christ in Rom. vi. is *death to sin*, but death with Christ in Rom. vii. is *death to the law*. It is the same death. Dying with Christ means dying to both sin and the law.

At the end of Ch. vi. there is the important note of



"fruit"—"What *fruit* had ye then in those things whereof ye are now ashamed?" "Fruit unto holiness." God looks for fruit unto holiness, and to produce such fruit is one of the purposes of our union with Christ in His death and in His life. When you come to Ch. vii. it is clear that the thought of fruit-bearing is in Paul's mind. He speaks of the failure of the law to produce fruit in human lives, and since the law has failed, there arises a need that we should die to the law, and be joined to another, by Whom this fruit may be produced. That is one reason why we need to get from under the law—its failure, its inability, being weak through the flesh, to fulfil its own requirements, that is, to produce *fruit unto holiness*. Verses 1 to 3 illustrate the obvious fact that the dominion of the law ends in the death of its subjects. Death closes all accounts, dissolves every bond and every obligation. We will not stay to look at the illustration, but go on to ask, in ver. 4, *Why should we die to the law?* Is there anything wrong with the law? Nothing! Yet it failed to produce holiness in its subjects. The law was never intended to produce it. God knew it could not do so when He sent it. If you want to know why it was sent, and to whom, read 1 Tim. i. 8-10. It was sent, not to make bad men good, but to control their evil.

*What "in the flesh" means.*

In ver. 5 you have a startling statement—not only was the law unable to produce holiness, but it set in motion the Sin-principle. The law did not create sin, but it did give it energy. That is the undeniable effect of external restraint of any kind upon a sinful nature. In this verse there is a reference to the specific period "*when we were in the flesh*." Then it was that the law came in, and gave a new energy to the dormant sin within us. To what time does this refer? The sentence is of ruling importance. If we can understand this we shall understand more. Rom. viii. 9 says, "Ye are not in the flesh, but in the Spirit." Look at the two statements: "*in the flesh*," "*in the Spirit*." What makes the difference? This—the indwelling Spirit resides just where we are. If He dwells *in us*, then we are "*in the Spirit*." If He is not in us, then we are "*in the flesh*"—we have no union with Christ. That is clear. But in whom does the Spirit of Christ dwell? The New Testament teaches that the Holy Spirit dwells in every believer—"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father." No person is a child of God except the Spirit of God dwells in him, but if the Spirit of God dwells in him, by virtue of that he is a child of God.

*Walking "after the flesh."*

So no child of God can be said to be "*in the flesh*." The expression is perfectly unscriptural. But it is possible for a believer, who is not "*in the flesh*," to "*walk after the flesh*," which is quite a different thing. This distinction is important. In verse 5 Paul refers to the state of the unregenerate, when he says, "*when we were in the flesh*"; but in verse 6 we have a different statement—"But now we have been discharged from the law, having died to that wherein we were holden, so that we serve in newness of the Spirit, and not in oldness of the letter" (R.V.). I do not speak dogmatically, but it seems to me that he refers there to what is taught in Rom. vi. 2-4, "Having died"—died to sin, the sin which holds us—we are "discharged from the law." You cannot be discharged from the law without being discharged from sin. The former is the consequence of the latter. "That we might serve in newness of spirit and not in the oldness of the letter." It is not, as in Ch. vi., "*newness of life*," but "*newness of service*." The former

comes by dying to sin, the latter from dying to the law. Fruit unto holiness depends upon serving God. The law stirred up sin rather than holiness, but we must not conclude that it did not serve a necessary purpose. It certainly laid bare for ever the exceeding sinfulness of sin. "Si- that it might appear sin, working death in me by that which is good, that sin . . . might become exceeding sinful. Sin is thereby stigmatized as a malignant foe to God, as a ruthless opponent to that which is holy, just and good. What a terrible thing sin must be, that it could slay through the knowledge of that which is good! That is by far the most difficult part of Chapter vii.

The second section begins with verse 14. It is introduced by the statement first, that the law is spiritual, second, I am carnal. We have had that "I" from verse but in ver. 14 the "I" has a different content. In ver. 7-14, the "I" stands for the whole of Paul in his unregenerate state, but in the passage which begins with ver. 14, the "I" is used with three different and distinct meanings. There is an indication that we have come to the state of regeneration. There is only one "I" in the unregenerate, but the regenerate state there are three aspects of the "I". First, "I" is used as in the preceding section, referring the whole of Paul's being. Second, it is used for Paul's new personality; the new man in Christ, as distinct from the corrupt nature of sin that still clings to part of Paul's being. Then the third "I" describes just that corrupt nature which is distinct from Paul as the new man in Christ, i.e. (1) "I" as the whole of Paul's being; (2) The new man in Christ; (3) The "flesh" which still clings to Paul's "new man."

*No longer "in the flesh."*

Paul, the new man, is no longer "*in the flesh*," but "*the flesh*" is still with Paul. The "I" of ver. 14—"I am carnal, sold under sin"—is just that flesh, the remnants of the old; he is not referring at all to himself as in Christ. The contrast in this verse is between the law and the carnal nature. The law is spiritual; the old nature, the flesh, the old "I," is carnal, sold under sin. It is true that the regenerate man sometimes may be "carnal." We find such 1 Cor. iii., where Paul says "Ye are carnal." They were regenerate, but "carnal," but the carnal of 1 Cor. iii. is very different from the carnal here. In the former the reference is to development or lack of it. Here the reference is to the nature, the quality. "I am carnal" refers not to himself the new man, but to the *flesh*, the old part of him that still clung to him. In Ch. vi. 18 he says, "Made free from sin" there is no carnality about the new man—and in Ch. viii he says, "Made free from the law of sin and death."

Paul makes a statement in ver. 14 regarding his present not his past condition. "The law is spiritual, but I am not I have been—I am carnal." That is how he describes that part of him which is "flesh," in its nature the devoted slave of sin, sold as in a slave market, a veritable creature of sin. That is the flesh! The law is spiritual, but I am carnal. They are right opposites. The flesh is enmity against God, but the law is spiritual. That is the language, not of an ungodly man, nor of a carnal Christian, it is the language of a spiritual Christian referring, of course, not to the "new man" in Christ, but to the *flesh*, the other nature that still existent. The conflict in the believer is between that which is redeemed already, and that which remains to be redeemed, and which is, in fact, irredeemable—the *flesh*.

When we are regenerated by the Holy Spirit, the character thus wrought works in the heart, the will, and the spirit, but it effects *no kind of change in the flesh*. The flesh



still the same. Verse 15 shows that there is perpetual conflict, "for that which I do I allow not." There are five uses of the pronoun "I" in this verse—three really, with two repeated. "That which I (the flesh) do, I (the new man) allow not; for what I (the new man) would, that I (Paul as a whole) do not; but what I (the new man) hate, that I (the flesh) do." You cannot give the same content to the pronoun each time it is used, that is impossible. Manifestly there is a duality in the redeemed believer. It is a picture of the sad disunity in a believer's being, while he waits, groaningly sometimes, but always rejoicingly, for the *redemption of his body*, when that duality will cease.

Again in verse 15, "That which I do I allow not"—"I know not" (R.V.) probably, "I sanction not, I approve not, I acknowledge not, I own not." I, the new man, do not acknowledge at all, what is not mine, because it is *contrary to my purpose and choice*. That is the crux of the whole thing. Paul is not bemoaning himself as in a hopeless state, and his life as futile. He is on his way to Rom. viii. 1, and he is pointing out the duality, resulting, of course, in a very sad handicap, but with that goal always in view. The flesh is there, it seriously hinders and vexes, but it has not the upper hand, for I do not recognize what the flesh does as my own act, when my *choice* is against it. Please do not think Paul is speaking of vices and crimes that his "flesh" was doing—not at all. He was a man of sublime ideals, but "What the *flesh* is and involuntarily does, I allow not." The *new man* would not own it as his. When we come to the Lord for salvation, the sins we confess are our own, but when we have come to Christ, and DIED UNTO SIN WITH HIM, and pursue a path of holiness, and when the "new man" *does not in any way truck with the flesh, and ally itself with it*—then the "flesh" may act involuntarily, when it becomes a matter of actively disowning it.\* It is absolutely essential. Between the new man and the "flesh" there is the separation of the Cross of Christ. God has set the new man free. The "flesh" is the "flesh," and "in me, *that is in my flesh*, dwelleth no good thing."

"No more 'I'."

Verse 17 is a bold inference. May the Lord give us courage to make it! Since that is the case, "if then I do *that which I would not* . . . It is no more I that do it"—read it in its bare simplicity—"but Sin that dwelleth in me." It is no more I! Are you sure, Paul, that "sin dwelleth" in you? There is no man under heaven, alas, of whom that statement is not true. Paul distinguishes sharply between himself, the new man, and indwelling Sin. His *whole will is against* any of the involuntary actions of the "flesh." He is not the do-er by his own deliberate choice.

John says explicitly that he that is born of God cannot sin. I do not know whether there is a place for that verse in your doctrine or not, but it is Scripture. At the same time, while you find place for that in your doctrine, you must find place for this also, "If we say that we have no sin, we deceive ourselves." When a conflict of theories comes, it arises out of the fact that one school leaves out one verse, and the other school leaves out the other! To have a Scriptural doctrine, you must find place for all the

\* These "involuntary" workings of the "flesh" become more clearly recognized by the "new man" as he is being "renewed in knowledge after the image of Him that created him." (Col. iii. 10.) He cannot "refuse" what he does not *discern*, but as he walks in the light (Ephes. v. 13) of God, he is responsible to "put to death" the "doings of the body" (Rom. viii. 13) by the Spirit, continuously. (See also Gal. v. 16-26).—Ed.

verses that have anything whatever to say on the matter. The "new man" cannot do anything but delight in the law of God—if it could it would need salvation, and I do not know of any salvation for the *new man* in Christ.

Paul says "I delight in the law of God after the inward man," but there is the other side—"I see another law in my members . . . the law of sin which is in my members." Here are two bents, the bent of the inner man and the bent of sin, in other words, the bent of the body, or *sin in the members*. Sin is everywhere in the body—in its members, in its faculties, in its organs, sin penetrating all the mechanism of its being. Everywhere it is ready to stir up illegitimate appetites and desires. It is very clear to me that Paul did not expect deliverance from this duality and conflict *until he was clothed with a new body*. All the trouble, he makes clear, is centred in the body of sin\*; the body of death, because it is a body of sin, and sin involves the body in death.

Do not forget that he was rejoicing in hope too. Do not be afraid of these paradoxes, for therein you get the full truth. Standing in grace, and rejoicing in hope of the glory of God, and yet groaning in himself, and waiting to be clothed upon with his "house not made with hands." He had a redeemed will, heart, and mind, in a measure, but *he wanted a redeemed body*. Don't you? That hope of the consummation was such an exulting one that as he thought about it he burst out with a ringing Hallelujah! "*I thank God through Jesus Christ our Lord!*"

The restricted outline given here of this message is very meagre, in the light of the powerful analysis given by the speaker. Only those who were privileged to be present, and to enter into the spirit, the passion, the awe-inspiring utterance of the Holy Spirit at work in him, can appreciate that which must ever be un-reportable in delivery and effect. Far be it from us to contribute one atom of advantage to the flesh in any way. The whole massive movement and teaching of the Conference holds the death-sentence over any such thing. The Conference witnesses bowed down in prayer, solemnized before the awful truths that had been uttered in the light of the great White Throne. For an hour and a half, Mr. Jones held his hearers in stillness. There was no restlessness, no flinching, but a steady, eager listening for every word. When the meeting closed there was such a spontaneous demand for the whole of it in printed form. Such a thing is possible later on, as the speaker has this in view.

#### The Noon Meeting.

Rev. Gordon Watt on Prayer. (iii.)

As a result of the length of this first session, the second had to be postponed for fifteen minutes, when the Rev. Gordon Watt took charge. The subject of the address was "The Prayer Battle," and called for such historical references as were taken from the experiences of Jehoshaphat. He said there is no question as to the power of prayer to control situations on earth, in which mighty works can be done, any more than there can be any doubt as to the importance of prayer in life and for service. In the most graphic way, Scripture brings before us prayer battles fought amidst the strangest surroundings, showing human weakness in alliance with Divine power.

The Old Testament obstacles are shadows of the

\* This is clear from the Greek word "*kartargeo*," rendered "destroy" in Rom. vi. 6. The Lexicon says it means "To leave unemployed. To make barren, void, useless;" i.e., the "doings of the body" are rendered inoperative through the continuous reckoning of the fact that "our old man was crucified with Christ." See verses 11-12, "*Let not sin reign in your dying-body.*" (Conybeare).—Ed.

conflict into which the redeemed are being called. It is a conflict with the powers of evil. On this battlefield of the present, the Lord Jesus Christ has taken up His position. It is the last great conflict, and He is summoning all His people to stand with Him. It is through prayer that we are to fight the battle. It is in virtue of the authority that belongs to the Victor of Calvary that situations on earth to-day can be controlled, and the forces in the unseen realm can be dealt with; evil powers dislodged and driven back, and the purposes of grace pressed on to final triumph.

Who then, can fight this battle? A short answer can be given. The N.T. makes it clear that the wrestler with this foe of evil is the spiritual man. Only he can understand it, only he can obtain and use the equipment necessary. But what is the spiritual man? He is the man in whom the Spirit of God is dwelling in power.

*Where the battle is to be won.*

Where is this battle to be won? In the closet, in personal communion with God. When we come into touch with Him, we come into the light, and there we see. If the Cross is not a sanctifying force in the heart, it will never give any driving momentum to the prayer battle in the world. It is just as the measure of our identification with Christ, in resistance to sin and self, is real and deep, that we shall find victory over the schemes and agencies of sin and Satan. The dynamic of prayer to affect the Church and the nations, will always depend upon the length to which we are prepared to go in allowing the Holy Spirit to apply to our own character the revealing as well as the sanctifying power of the Cross.

How is the battle to be fought? When we pray we must be humble. Four great laws of the Word of God call for recognition and obedience, if we are to be allies of the Living Christ in the prayer warfare. (1) A claim for the protection of God against all kinds of schemes, direct and indirect, of the enemy. You cannot be too careful to shelter under the precious Blood of Christ. (2) "*Ye shall be witnesses to Me.*" That is to say, pray with an ever-increasing vision of the need of the world for God, and the need of God for the world. (3) The third law is in Matt. xvi. 19: "*Whatsoever thou shalt bind on earth shall be bound in heaven.*" That is binding the forces of evil, and it refers to the definitely bestowed power that is of infinite value to us, as partners with Christ on the battle field. (4) Make sure of the ground on which you stand in opposition to the enemy of God. In 2 Chron. xx. 6-12, the prayer of Jehoshaphat illustrates how he resisted on definite grounds, as follows: (a) He appealed to the character of God; (b) to the faithfulness of God; (c) to the power of God; (d) on the ground of the believer's confidence in Him; (e) on the ground of God's sovereign rights; (f) on the ground of his own weakness, "we have no might"; and the Lord made him to rejoice over his enemies.

*The Evening Meeting.*

*Capt. Cooper on The Grain of Wheat.*

The 8 o'clock meeting was presided over by the Rev. Gordon Watt, and opened by prayer by the Rev. J. R. Morgan, who immediately addressed it from the words, "*I heard a voice saying, Whom shall I send . . . then said I, Here am I, send me*" (Isa. vi. 8). After reviewing the historical background of the vision he proceeded to show how that a true knowledge of God leads to a true knowledge of self, and the latter to a corresponding "Woe is me, for I am undone." The first essential of experience, whether for an initial relationship and work, or for a deeper experience and fuller qualification for service, is this double

revelation of God and of self. As with the prophet, so with us, it must be a heart experience, and it is one for which we can pray. Whenever God prostrates His servant, it is to bestow upon him a greater blessing. It may come while hearing the truth proclaimed, and it may make the conscience tremble, but it is only the way to a larger, a greater place, and richer blessing. It is the way into privilege and power, into usefulness and the glory of God. No sooner had Isaiah cried "Woe is me," than a Seraphim flew with live coal from the altar to touch his lips. A heart thus surrendered and fully yielded up to God, to be possessed by Him, is bound to be a channel for blessing. Isaiah did not ask where he was to be sent. He was waiting to go as the Lord directed. God's purposes through all such shall be realized. He has a special plan for each, and what greater privilege can anyone have than the doing of God's will.

*"If it die."*

Captain Cooper followed with a most heart-searching message, based upon John xii. 24. "Except a corn of wheat fall into the ground and die." It must die, and so must we for if it die it bringeth forth much fruit, and not otherwise. He turned attention to the striking way in which this principle of death worked in the life of Joseph, whose first vision was of the reigning life, as set forth in his two early dreams, when the sheaves, and the sun, moon and stars bowed down before him. Is not that like the vision we have had in this Conference—the vision of an overcoming position, where authority is wielded by one who is fitted to wield it? What would you do with that authority if you had it? Would you put somebody, or something, down very low with it? Ah! but it took a very long time to work out that vision in Joseph's life, and it may do so in yours. There was a long period of training for him. He learned his first lesson among his older brethren, who hated him for his dreams. Home and family were the first place where God began his training for the ruling position. If you cannot witness for God there, can you anywhere else? Do you think that the rasping criticism of an elder brother is a part of the training of the Lord? It is, provided you let it be.

Then Joseph learned by his isolation from every bit of the shelter of home influence. In other words, through separation he learned to lean wholly on God. That is the hardest thing of all. In a cruel, unjust way, Joseph was thrown into the pit, and then sold as a slave. Are you prepared to face a thing like that, and then deliberately say that you will trust God in everything? Is God able to keep you? Can God be trusted with your life? Do you believe it? Then trust Him.

*"Sown in dishonour."*

The corn of wheat had to pass through a specific stage in Joseph's life, even in a strange land, where he was separated from all that could bring about the realization of his vision, surrounded by those who misjudged and misrepresented him, suffering bitterly, lying in prison, like the grain of wheat cast into a deep grave out of sight, trodden in, with the sting of shame upon him. That is what it means to be cast into the ground to die. "*It is sown in dishonour,*" but "*it is raised in power.*" Why expect to be buried in glory with all the pomp and ceremony that can be given to us with a world looking on and saying, "What a lovely burial." Is that what we expect when we go to the Cross, and consecrate ourselves? That is not what Joseph got—he was cast into the ground to die. Are you prepared for that, to be trodden down and pressed in as he was? This is the

path the Son of God went, of Whom Joseph is a type. We do not hold before you a vision of glory when we tell you what the Cross means, but we do say that it will bring forth fruit.

The weaning is a terrible thing, but God wants to wean you to Himself alone, so that you are prepared to be separated from everything that is not God Himself. Are you prepared for that? That is what it means to die. That is death in process, death worked out step by step before our eyes. Are you willing to say Yes to it now, by the Spirit, even at the cost of going the way Joseph went? If so, will you bow before God now, and say, "Yes Lord."

And the congregation did bow before the Lord, in a prolonged silence, and when at last that silence was broken, it was by a Minister who, with uplifted hand, literally cried

Friday.

## The Fourth Day.

10 o'clock meeting.

Friday was the last great day of the feast. During the day some of the visitors had to leave for home, but there was the incoming of others, so that the Conference attendance remained at full. Morning Prayers were conducted by Rev. A. E. Calver, of Burton-on-Trent, and then again at 10 o'clock there was a keenly expectant company, gathered for the meeting. Mrs. Penn-Lewis again presided.

### The Rev. R. B. Jones on Romans viii.

At 10.7, the Rev. R. B. Jones rose to deliver the last of his four remarkable expositions, and he continued to hold an expectant and interested audience until 11.37. In a preliminary way he thanked God for His sustaining power during these days, and yet he said, it was simple courtesy on his part to say how grateful he was also for the loving way in which his hearers had received him, and the ministry given to him at that time. That loving appreciation had made a rather difficult task a very pleasurable one to discharge.

In his address, the speaker said: We come this morning to the last of our chapters, Romans viii. It is the last chapter of what is called the Gospel of God for believers, and it is one of the grandest chapters in the Bible. It is a great finale, eloquent and moving. It displays the setting of the coping stone on the work of redemption. It is clearly a chapter of consummations. As we compare it with the three chapters already considered, it gives us the positive side of experimental salvation. The preceding chapters speak of deliverance *from*; this one of deliverance *by* and *unto*. An important distinction. The fully equipped believer will in no wise neglect Romans viii. Ch. vi. is most important, but we must not limit ourselves to it. Without Ch. viii., Ch. vi. is impossible. The positive must always be added to the negative. The potency of the indwelling of the Divine Spirit must be added to our dying with Christ, and our dying with Christ to our yielding to God. In Ch. v. we are delivered *from* death; in Ch. vi. we are delivered *from* sin; in Ch. vii. we are delivered *from* law; but in Ch. viii. we have deliverance *by* the Spirit, and *unto* glory.

### The Hope of Glory.

Here we come into touch with the Divine dynamic of Christian life and experience, and this dynamic is in the Holy Spirit. The latter uses as His chief means "the hope of glory." It is those who have that hope before them who are able to go right through all the dying with Christ, to sin, the law, and the flesh. Here we are brought to the thought with which the section begins—HOPE, the hope of glory, unashamed hope based upon strength, the changeless hope of God. The preceding chapter speaks of

unto God for a double victory now over the Devil, made doubly sure, saying, "I do O God, open my heart and life to Thee, and I submit to all the painful processes. I desire now, in the Name of Jesus, to die to sin and to self, and I take Thee now to make this real to me, once and for ever." This was followed by a second Minister, asking forgiveness for failure and all that hindered the work of the Holy Spirit. "I confess with shame that I have hindered Thee." Then came a most remarkable ten minutes, during which some twenty-five prayers were offered, in confession, in petition for a deeper knowledge of the death of Christ, and a further realization of the reigning life of our Lord. It was a most solemn season of waiting upon God, and was fittingly closed by the speaker, who saw promising foregleams of the "much fruit" for which he had been pleading.

salvation through death with Christ by faith. This chapter, of salvation through the indwelling Spirit and in hope. The believer here forgets the things behind—sins, Sin, law, flesh, etc., and reaches forward to the things before. Ch. viii. represents a man free from hindering shackles, his face to the light of day. He is no longer a poor slave, a vicious enemy. He is a "child," waiting for the day of adoption into full son-ship. With the knowledge of his amazing destiny he thinks nothing of the straitness, the perils, the persecutions of the way, but in spite of bleeding hands and feet, he pursues his way to the goal, sure of one thing—that love that "will not let him go." Not only does he know and seek to reach the glory for himself, he knows that it will mean something for the whole creation; he is part of God's method for the redemption of the whole creation from the curse which human sin brought upon it.

### The Indwelling Spirit.

Look at verses 29-30 for the scope of the chapter—from past fore-knowledge to future glory. There are two words around which the two main lines of the chapter gather, the word "Spirit," and the word "sons." Let us centre in the first one, by enquiring about the Holy Spirit's work in our redemption. It is significant that, with the exception of Rom. v. 5, it is in this chapter that we first meet with the Holy Spirit in this Epistle. Rom. v. 5 anticipates the full teaching of Ch. viii. It is also remarkable that never once in Ch. viii. is He named as the "Holy Spirit"; His name here is five-fold, He is (1) The Spirit, (2) The Spirit of life in Christ Jesus, (3) the Spirit of God, (4) the Spirit of Christ, and (5) the Spirit of Him that raised up Jesus from the dead. One or other of these names occur seventeen times in this chapter, and this number is a contrast to the silence of the previous chapters. Here He is seen as the Spirit of life, of obedience, of quickening, of victory, of guidance, of filial relation, of hope, of witness, of assurance, of sympathy, of prayer. The Spirit is all these, because He is the indwelling Spirit, as ver. 9 tells us.

The full work of redemption must be accomplished from within, from the indwelling Spirit. He dwells in all believers, but alas! He is not effectual in all. Two conditions are necessary for His effectual working, (1) the recognition of His indwelling, and (2) a surrender of all into His hands and authority. In ver. 2 He is the *Spirit of Life*, Who takes of the things of Christ and imparts them to us. He ministers to us the life that is in Christ Jesus, He guards and nourishes it. He is also the *Spirit of Liberty*, Who hath "made me free from the law of sin and death." In ver. 4 He is the *Spirit of Obedience*, freeing us from the bondage of the flesh. We do not now walk after the flesh but after

the Spirit. The freedom is on the ground of the Atonement—"God, sending His own Son . . . condemned sin in the flesh." "For sin!" In connection with sin, dealing with sin, and there was no way of dealing with sin but by Atonement and expiation. He made Himself an Offering for sin; and it is on the ground of our freedom from the flesh, that our walking in the Spirit is possible. In Him we make choice of obedience unto righteousness. In spite of antagonisms, when the resistance of the flesh is faced and defied in the power of the Holy Spirit, that heroism for obedience is from Him, and so the righteousness which the law required is fulfilled in us. The law requires righteousness, and that is all it can do; but God sent His Son for us, and His Spirit into us, in order to effect all that the law demands. *There can be no trucking with the flesh allowed here.* You cannot follow its impulses when you depend on the resources of the Spirit. Many would be horrified at the thought of *yielding* to fleshly impulses, who are still trusting in the *resources* of the flesh—hence their failure. If in this Conference you have received an impression of the mind, a stirring of the emotions, something that makes you feel "Now I can manage it!" then you are going back to walk after the flesh. There is no real salvation until we are broken, and know our own failure.

Verse 6 speaks of the *Spirit of Peace*. "To be spiritually minded is peace," that is, "the mind of the Spirit" (R.V.), is peace. Peace comes from fellowship with and dependence upon the Holy Spirit. Be concerned with what concerns Him, for the mind of the Spirit is Peace. To be under the power and control of the Spirit is to be free from the enmity with God that is peculiar to the flesh, and to be in harmony with God. There is peace, and the end, the issue of it, is life. Life is the goal as well as the beginning.

#### *The Quickener of the mortal body.*

Verse 11 is the next mention of the *Spirit*, as the *Quickener of the mortal body*. It is called the "*mortal*" body—"If the Spirit of Him that raised up Jesus from the dead . . . shall quicken your mortal bodies." Here again we have the duality we had yesterday in Ch. 7. First of all there is a part of our being full of life, and another part which is full of death. "*If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness.*" The inner spirit full of life, the outer body full of death. Righteousness is the characteristic of that inner man, and that is why it is life. Sin is the characteristic of the outer man, the body; hence it is death. Life, in fullness at least, has come to but one part of our being—the spiritual part; for "the spirit is life because of righteousness." But there is a part of our being still in the grip of death—the physical body, for "the body is dead because of sin."

It is not physically dead, of course. The same body you notice in ver. 11 is called the *mortal* body. Not dead, but *mortal*. Not dead physically, but it is on its way there, and in a sense it is dead now. There is energy in the body of course, but you can never permit the body of itself to express its own life. It must not be allowed to act on its own, for when it does, its life is nothing but death. It is dead, to speak paradoxically, because sin is its life, because its life is sin, and sin is spiritually death.

Our condition is this: We are living beings, living spirits in "dead" bodies. In other words, the life in the spirit is different from life in the body. The former is life indeed, but the life in the body is *death*. How can such a body respond to the movements and desires of the Spirit within? It does not, it cannot, it antagonises, conflicts with the inner life. When the Spirit within does succeed in carrying

the body with it, in its holy life, witness and service, how is it managed? *Because of the quickening specially given by the Holy Spirit.* It is He who enables us to yield the members of the body as instruments of righteousness unto God. Apart from this our bodies would simply wear us down, and render the spiritual movements impossible. Indeed, as it is, there are Christians who are absolutely imprisoned by their bodies. They are its slaves. They obey their bodies. They are such a burden to them, that spiritual life is almost impossible. The slightest approach of disease throws them into a panic. They do not know the quickening of the mortal body by the Spirit.

How wonderfully independent of his body Paul was. Read again 2 Cor. xii. from that standpoint. Here was a man with a thorn in the flesh, persecuted on all hands broken as a vessel, *ever living on the verge of death*. He should have died actually, and yet he lived a life and prosecuted such a ministry, that even the most robust of frames would have collapsed under. What was the secret? He knew how to have the Spirit quickening his mortal body. He knew Him, not only as the life of his spirit, but also as the life of his body. The Lord will give it you, if He can trust you. He cannot trust everybody with it, but those whom He trusts, He lets them have that wonderful experience. In a measure everyone of us may know the quickening of the mortal body by the Holy Spirit.

The quickening of the mortal body, naturally leads us to think of Him as the *Spirit of resurrection*; "the Spirit who raised up Jesus from the dead." He is the Spirit of resurrection power, and He is well able to do that. This is the earnest of the body's full redemption. This quickening is the first fruits; the future full redemption of the body is the harvest.

#### *The Spirit of Victory.*

In v. 13 we find Him as *The Spirit of victory*, and here is the other side. In v. 11 we see how the Spirit nullifies the deeds of the body by quickening it. Here it is seen how He counteracts the activities of the body of sin—"Through the Spirit mortify the deeds of the body." Here it is seen how He controls this body which we find it impossible to control. He enables us to the mortifying of the deeds of the body. He puts an end to the evil habits of the body—*He does it! Hallelujah!!* Don't think that it is *You* who do it. Of course, you co-operate, *you* do it, "*through the Spirit*," but He gives the power that enables you to do it when under the impulse of the sin-life in its members, the body tries to assert itself, and to use its members for its own pleasure.

We are told that the body has its legitimate claims and appetites which should be satisfied. The fact is this, and Paul brings it out in v. 12—we are under no obligation to the body at all. We are not debtors to the flesh. The body has no legitimate claim at all upon us, except that we see that it is kept in a fit state, to be the instrument of righteousness unto God. That is our duty to the body.

In verse 14 He is the *Spirit of Obedience*. This life in, and victory through the Spirit, have a vital relation to our future. "For as many as are led by the Spirit of God, they (and they alone) are the sons of God." They alone, and all of them, are sons of God. Here begins the passage of sonship. The word here is "sons," not children. There is a distinction in the New Testament between sons and children, and the Holy Spirit is most careful in His use of the two words. Children suggests kinship in nature. We are children of God by nature, God is our Father, from Him we derive life and being. On the other hand, "sons"

denotes rank, character, likeness, privilege. "As many as received Him, to them gave He power to become the children of God," but "as many as are led by the Spirit of God, they are the sons of God." To be born of the Spirit makes us children, but to be led by the Spirit, makes us sons.

In verse 15, He is the *Spirit of Hope*. "We have received the Spirit of Adoption," that is the Spirit of hope, for we are waiting for the adoption, but the Holy Spirit has brought us a strong hope of it already. Terror has gone, and God's Father-love floods our hearts and we cry "Abba, Father." It is a loud cry of irrepressible joy, when you realise the consciousness of sonship. Adoption is something we are waiting for, but the Spirit we already possess. The hearts of sons we have already, but the adoption of sons we wait for.

In the same verse we have Him as the *Spirit of Assurance*, for we cry "Abba Father," because of the Spirit's witnessing with our spirit that we are the children of God. There are two spirits—your own spirit and the Holy Spirit. He joins His witness with you, unites with your spirit in bearing witness and testifying. He adds His testimony to ours that we reign, we are no longer servants. Not that we are sons yet, that is a bit premature, but we are children going on toward the status of full sonship. We have no right yet to call ourselves such, it is the Father's prerogative to proclaim us sons, and He will do it in the day of the redemption of the body.

Then He is the *Spirit of Sympathy*, to help our infirmities. He bears His part in our helplessness. We are not alone in our feebleness, for He has taken up our cause, and joins Himself to our weakness. And He is the *Spirit of Prayer*, for He "maketh intercession for us according to the will of God."

#### *The Noon Meeting.*

Rev. Gordon Watt on Prayer (iv.).

Once again, the Rev. Gordon Watt at the second morning session compressed all his message within forty minutes, and finished before the ringing of the dinner bell. In his address, he said, the older we grow the less we know about prayer, and the longer we live the more we marvel at its mystery, and the more we pray the more we know it as a blessed reality. We need a broader vision of the meaning of prayer, to know what God sees in it and expects to get from it. There is a double pressing necessity in the prayer life. First, it is the relation of prayer to the Cross; that the measure of the effectiveness of prayer depends upon the work of the Holy Spirit in us through the Cross. Second, the strategy of prayer. The greatest thing we can ever do is to pray. It is much greater than preaching or writing books. Addresses are often from the head, but the price of prayer is soul travail. True prayer will always cost. It is a blood business. There can never be a forceful character without prayer. It is the infallible index of progress.

Now what is "prayer warfare"? There are two answers: (1) the recognition of the fact that there is an enemy to meet and fight; (2) the realization of our resources in God, and meeting the enemy with them. The objective of this Conference is to bear witness to the power of Calvary, to let the Holy Spirit, through us, lift up the standard of the Cross and thus prove to the world around us, and to find for ourselves, that the defeat of the enemy can be made actual on earth, so that lives are delivered from his grip, and the purpose of God in redemption carried through to final success and the day of the appearing of Christ hastened.

There is as much strategy in the prayer warfare as in any other kind of warfare. First, recognize that there is an enemy and that he is a defeated one. Get as full an acquaintance as possible with his tactics. That does not mean that we are to keep our eyes constantly on the enemy—but get to know how he works. Be "not ignorant of his devices." Watch how he mixes the truth with error, always endeavouring to bring about some form of corruption. Recollect four things: (1) Do not magnify the enemy's power, for it is foolish. (2) Do not minimise it, for that is presumption. (3) Do not fear the enemy, for that is unbelief in the Victor. (4) Do not ignore the enemy—that is fatal.

As to the resources of the prayer life, what are they? Three: (1) God, at the beginning of everything. (2) The Lord Jesus Christ, on Calvary, on the Throne making intercession for us. (3) The Holy Spirit to equip us, to remain by our side and within us to make us fit for victory.

Let there be no presumption. Let there be definiteness. Let there be determination to pray. Let there be watchfulness. Let there be the focus on the right quarter in prayer. Be willing to pay the price of victory.

\* \* \*

At this juncture the Conference Meetings for the exposition of the Word of God, might be said to have reached their climax, for the Revs. R. B. Jones, Gordon Watt, and Capt. Cooper had all to leave The Hayes at various hours during the day.

#### *The World-outlook Meeting.*

Our space compels us to omit any full description of the deeply interesting afternoon meeting on the "World Outlook," save to say that Madame Brunel from France and visitors from Sweden, Poland, Korea, the United States and other lands, held the prayerful interest of the Conference, as they told of the power of the Message of Calvary as they had proved it in their varied spheres of service. Miss Leathes especially followed up the remarkable story of her eight months' work in Germany, Poland, Switzerland and Holland, which she told to an intensely thrilled audience on Tuesday afternoon, by again urging prayer for the believers on the Continent of Europe who were keenly awaking to the twofold Message of Calvary.

#### *The 5.15 Meetings.*

This series of gatherings under the charge of the Convener, have this year taken the form of ten minutes Testimonies by Ministers of the Gospel, most valuable light being thus given upon the varied ways in which the Holy Spirit leads on the children of God. It was good to hear of the marked differences made in the lives and ministries of the witnesses, through their apprehension of the deeper aspects of the Cross, the practical uses they have been enabled to make of its truths as set forth in God's Word, both in their own lives and in their pastoral labours. Reference was made also to the costliness of sin, and that there must not be any carelessness of life or act of disobedience. "God has taught me that no child of God can carelessly sin without cost." The motives of the heart, too, had been well searched, in service, and in seeking after blessing, that all should be done wholly to His praise. Such was the out-working of the Cross. The only way to rise higher was to go deeper. God is seeking for sifted souls, and this calls for a real surrender to the death of the crucified Lord, for life in union with Him to follow. Those who set out to teach others must be prepared to have every word brought home to themselves.



### Mrs. Penn-Lewis on the Cross.

On Thursday the Conventer not only presided over the 5.15 meeting as hitherto, but was strong enough to stand and give a fairly lengthy message. It was such a proof of God's enabling power, after her serious illness and long weakness. She spoke first in a preliminary way, and then with a definite message, saying that she increasingly saw the need of reminding the children of God how Paul placed the Cross in the centre of everything, and as the *foundation* upon which everything else rested. *We may think that we know this* but our danger is missing the *power* of this fact through merely knowing about it. She felt, therefore, that she must again urge the need of laying hold of this.

In her message, Mrs. Penn-Lewis said: In a simple way let me again show you how persistently Paul puts the death of Christ as the pivot of everything, in so many aspects. It has been thought by some that I emphasize too much the "death" side of Calvary, but since no other phase of truth set before us, *can become experimental apart from the Cross*, I am compelled to be a faithful witness and give the message as the Lord gives it to me. I have recently been struck afresh with the words of the late Rev. Evan Hopkins, "*Our part is the getting down into the death of Christ. His part is to live out His life in us, as the waters spring from a fountain. Let us see to it that we are not seeking to partake of life without going down into His death.*" This is just what I have proved from the beginning until now, and I should be unfaithful if I did not again bear testimony to the fact that I have never obtained a real inflow of "life," only as I re-affirmed my place in Christ's death. I have had a remarkable proof of this during the past winter. I had not been speaking publicly for a long time, owing to serious illness. Then I went to our Tuesday evening Conference, and I said, Let us again quietly ponder together the sixth of Romans, and seek *afresh to learn more of the death of Christ*. As we did so, the power of the Holy Spirit rested upon the meeting, and the Divine life came into me, whereas up till then there had not come renewed touch of life for my body. From this night I began to progress toward recovery. It was just the old law of "*life via His death*" freshly proved by me. Therefore to me, "His death" brings life. To me "death with Christ" is not a "teaching" or a "process," but a *fellowship*. Christ, the One Who died, takes me into *fellowship* with Him as the Conqueror of death. As He leads me ever deeper into the knowledge of His death, His life breaks through in triumph.

### Deliverance from Sin.

The Apostle Peter, as well as Paul, knew the basic meaning of the Cross. In the text so familiar to us in Gospel work, we read that Christ bare our sins in His body on the tree, "*that we being dead to sins should live unto righteousness.*" I did not notice until recently that the Greek word translated "dead" here is different to that used in Romans, and the Lexicon gives it as meaning "*to be away from. To be absent from everything in death. To have no part in.*" That is exactly the effect of death. Death is to separate us from our "sins." We are to be "away from them" through death, "absent" because of death with Christ, when old sins clamour for attention.

Then we find the Cross also as the basic weapon for dealing with the flesh. In Rom. viii. 13 we see we are to "*put to death the doings of the body*" (see marginal reading). It is very remarkable that in so many passages of Scripture we get this basic fact of "death" as the only way of deliverance, victory and life.

This is again emphasized in Colossians. In Col. iii. 3 we have the objective fact "Ye died, and your life is hid with Christ in God," but the apprehension of this is to be followed by the necessary dealing with the "members" of the body. "*Put to death therefore your members*" (Col. iii. 5, Darby). The Lexicon says that the word here means "*to make dead.*" Christ's death and all its issues. "Death" to deal with sins, "death" dealing with the deeds of the body, "death" for the earthly members.

Then we have in Rom. vi. 5, "death" for growth, "*Planted into the likeness of His death.*" Darby says the word means to "*grow up together so as to become thoroughly one.*" The word "planted" is that used everywhere in the Gospels of the planting of a tree, or any other plant. When it is planted, the tree strikes its roots into the soil, and as they go down into the ground the life comes up. Strike your roots down into His death, then will spring up the Life that brings forth fruit. It is the *life* that springs up thus, that is to grow up and be associated with Him on the Throne, for by this you become united and "*thoroughly one*" with Him in all that He is and has. Every other truth of Scripture will become life in proportion as you are in the right perspective to Calvary. We all want "life," but the Lamb on the Throne must have us in His own image, and those who have truly been led into real fellowship with Him in His death will be in this world like lambs led to the slaughter, manifesting the Lamb-life of the Christ of God.

### The Secret of Fruitfulness.

Next, we have "death" as the secret of reproductive fruitfulness. In Rom. vi. 5 we see what it means to be planted into His death that we grow up into intimate fellowship and union with the Living Lord. But in John xii. 24 we read, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Here is the picture of fruit-bearing in the reproduction of other grains of wheat through the life laid down. Fruit comes only by dying, and not by doing. And it is multiplying reproductive fruit. Praise God for those who can win souls one by one, but there is also another way—the way of His life springing up in us to bring forth fruit, thirty, sixty, one-hundred fold.

Again we find the Cross as the secret of power in service. Read 2 Cor. xiii. 3-4. "Ye seek a proof of Christ speaking in me, who is not weak toward you, but is powerful in you. He has been crucified in weakness, yet He lives by God's power . . . we are weak in Him, but we shall live with Him by God's power toward you" (Darby). Paul went back to Calvary for everything. He saw his "weakness" in the light of Calvary, saying that he was "*weak in Christ*," for Christ hung upon the Cross in his stead. Christ's "weakness" in crucifixion was Paul's, since *He was there for Paul*, and Paul was identified with Him. But Christ, crucified through weakness, lived again by God's power. Likewise Paul, "weak with Him" in fellowship with His death, would also share His resurrection power—that "power," be it noted, manifested in others and given for the sake of others alone. (See again verse 3.) Here we see the *Divine power* proving its presence in others rather than in the one who is truly united to Christ in His death. The Lord leads us all in different ways. *The Cross is the key to power for service.* You may not find your experience fit into any one of these phases presented to you, but you can ask the Lord to lead you deeper into His death, that His life may be manifested in you.



### Praise Meeting.

The last Meeting of this valuable series of Conference gatherings took place at 8 o'clock and lasted two and a half hours. It was 10.30 when most of the friends left the Hall, but there were those who lingered in conversational groups until nearly 11 p.m.

Mrs. Penn-Lewis was one of the last to remain, fully engaged in spiritual counsel to the end. She must have been nearly three hours standing on her feet a great deal of the time, by reason of the nature of the meeting. What an outward evidence of God's inward upholding, and sustaining power of a physical structure so frail as this! The meeting was largely given to testimonies from those who had in times past been delivered or sustained through the acceptance and practical out-working of this message of the Cross; and from others who were present in the Conference for the first time. In both classes, Ministers and Pastors were well represented. There were nine testimonies from the latter in quick succession, while others were heard in the other witnesses which followed. In several ways this last meeting may be described as the happiest of the series, when hearts were full of joy, lives of Victory, and mouths with laughter. The Divine vision of a victorious life had been seen and accepted. Otherwise defeated souls had been turned from past failures and pitfalls to walk on higher levels of fellowship with God.

Who can measure the differences that will be made in Christian Service by reason of this vision? Losses, indeed, there will be, of fleshly activity and earthly gain; but these will be as nothing compared with the gains in spiritual purity and power.

Not until a somewhat belated hour did the Convener rise to say that she desired to give a word in closing. Since the subject of "Power for Service" had not been directly touched upon during the Conference, she felt she must say to all in the service of God, that the experience of numbers of God's servants prove that *there is a definite anointing for service*, when sought for with faith and intense consciousness of need. Dr. Meyer has often spoken of the Spirit "upon" as well as indwelling. The Lord declared, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

*Christ, Spirit of*

## Further light on Roman viii. 13. Rom. 8:13

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

1. *The need of full surrender to the Holy Spirit to be led into the "making to die" the deeds of the body:*  
"As the believer surrenders himself to a life in the Spirit, cordially consents that the leading of the Spirit, the mortifying of the flesh, the obedience to the rule of Christ, without limit or exception, shall be what he gives himself up to . . . he will find and know the Spirit working in him."

2. *A daily surrender of the Flesh to the Holy Spirit, to have it made to die, and be kept dead:*  
"Surrender the great enemy that opposes Him—the flesh, the self-life—day by day to Him to mortify and keep dead."

3. *The Holy Spirit's operations in us:*  
"The Holy Spirit possessing, inspiring, animating all the powers of our spirit and soul, entering even into the body, and, in the power of His Divine life, enabling us to make and keep dead the deeds of the body, this is what we may count upon as the fulfilment of the word, 'The law of the Spirit of the Life in Christ Jesus made me free from the law of sin and death.'"

4. *The son-ship result of thus being led:*  
"That is, as many as allow themselves to be led by Him in this mortifying of the deeds of the body, these are the sons of God."

\* The headings are by the Editor.

Experimentally we are baptized *first into the death of Christ* and then into the Body of Christ in one Spirit, thus coming under the Anointing upon our Risen Lord, with a *corresponding coming upon the believer individually*, of that Anointing Spirit, to endue and energize for individual service in the will of God.

All who have been brought into clearer vision of the work of the Indwelling Spirit, and their place as identified and crucified with Christ, may trust for the coming of the Spirit upon them, to make them witnesses for Him. All of us need the unction of the Holy One in an endowment of power for service. Unquestionably God uses His people in every stage of their fellowship with Him, and normally it should be that every Spirit-born soul should know at once the Indwelling of the Spirit Himself, but many only know a part of the truth, and are years before they know the Indwelling of the Spirit in power. Alas, twentieth century Christians are not all in line with the Word of God. Some of them are miles behind the order and experience given us here. Hence the necessity of giving "sectional" truth to meet the need. I came to know the endowment of the Spirit, the Convener said, as definitely as I knew salvation, and the indwelling Spirit of God. Ask the Lord to lead you into an endowment for service, for the work He has for you to do. Go quietly alone with Him. Put yourselves in His hands, and ask Him to equip you for a powerful witness in the Holy Spirit in these last days.

The Conference friends had to leave The Hayes on Saturday morning and were unable to meet in the place "where prayer was wont to be made" at an early hour of each Conference Day. Instead of the usual prayer meeting, morning prayers were offered in the dining room as soon as breakfast was finished. Gracious references were made to the kind services rendered by all the members of the staff at The Hayes, and to Mr. W. J. Roe for his efficient and courteous labours as Conference Secretary, and the blessing of God invoked upon them all. From the throne of Grace, all went forth to their homes and labours, enriched by sanctified memories of one another, and resolutely strengthened in faith and will for sacrifice and service until the Presence of the Lord shall come.

Verax.

5. *The way to begin this path:*

"Begin at the beginning; obey the commandments. 'He that will do, shall know,' said Jesus. 'Keep my commandments, and the Father will send you the Spirit.' Give up every sin. Give up in everything to the voice of conscience. Give up in everything to the will of God, and let Him have His way. Through the Spirit mortify the deeds of the body (ver. 13)."

6. *The three-fold aspect of Rom. viii. 13-14:*

"Note very carefully the order of the three verses:—(verse 13)—The making dead of the deeds of the body through the indwelling Spirit precedes the leading of the Spirit (verse 14). And these two again prepare the way for 15, 16, the abiding witness to our sonship in the living power of the Holy Ghost.

"If, by the Spirit, ye make to die the deeds of the body, ye shall live.' One of the deepest teachings of the Word in regard to sanctification. Sin remains in the body to the end. The deeds or doings of the body, each sin as it seeks to rise up, can be put to death. It is the presence and life of Christ, through the Holy Spirit, does this. 'Through the Spirit' the believer, who yields to Him, does it. Sin will never be rooted out. But sin can, without ceasing, be put to death, be kept in the place of death. To do this we must simply be full of the Spirit of life in Christ Jesus. The life of Christ in us brings with it the death, the unceasing making dead of sin.

## 7. The necessity of Rom. viii. 13 to deal with the involuntary workings of nature :

"Beware of confounding actual transgression with the involuntary workings of the sinful nature. If the latter are to be conquered and made dead by the indwelling Spirit (Rom. viii. 13) you must first deal with the former."

## 8. How to be taught and led by the Spirit. The dominion of the Spirit for entering into truth :

"The teaching and leading of the Spirit is given to the obedient, is preceded by the dominion of the Spirit in mortifying the deeds of the body (see Rom. viii. 13)."

## 9. The glorious climax of the leading of the Spirit :

"Through the soul thus coming ever more mightily under His rule, His power will work out even into the body . . . With every thought brought into subjection, the hidden Holy Spirit will through the soul penetrate ever deeper into the body. Through the Spirit the deeds of

the body will be made dead, and the river of water, that flows from under the throne of God and the Lamb, will go through all the outer nature, with its cleansing and quickening power."

## 10. The body a temple of God :

"If ye, through the Spirit, do put to death the deeds of the body, ye shall live." Let us believe that the Divine Spirit is specially given to pervade, to purify, to strengthen our bodies for His service. It is His indwelling in the body makes it a living seed that can share in the resurrection of life."

## 11. The Glorified Lord revealed :

"I can only truly glory in a present Saviour, Whom the Holy Spirit glorifies, reveals in His glory within me. As He does this, the flesh is abased, and kept in its place of crucifixion as an accursed thing : as He does it, the deeds of the flesh are made to die. And my whole religion will be : no confidence in the flesh, glorifying in Christ Jesus, worship by the Spirit of God."

## Brief Replies to Correspondents.

"A Troubled One."—I deeply feel for you. There never was a time when life was so complex, and there was so much which seems beyond us to understand. Let us be patient and trust our God. God bless you.

K.B.—I read all you write, and thankfully note that you know the Lord enough to trust when you cannot trace His dealings. Circumstantially, the Lord has many of His loved ones in the furnace of peculiar trial, which no "prayer" seems to move. Let us look up and live in His faithfulness.

H.G. (Canada).—I have read your letter most carefully, and am only able to say here that I hope to reply to it more fully in our October issue of *The Overcomer*.

L.M.C.—You wrote me as far back as 1924 asking me to carefully differentiate between the "Pentecostal League of Prayer" founded by the late Reader Harris, and what is generally now spoken of as the "Tongue" Movement. This I have sought to do, but it is difficult to always make clear many very necessary differentiations to-day between "Movements" that look alike on the surface, and are indeed alike, except, possibly, in one per cent, of over-emphasis on some phase of truth, which acts as a channel for the inroad of the enemy, and thus compels others who see this danger, to keep aloof, lest in recognizing that which is true, they appear to endorse what they know to be gravely open to the workings of the counterfeiting work of the evil spirits of Satan.

L.M.C.—Thank you for calling my attention to the mistake you mention in the Report of the 1926 Swanwick Conference. You are quite right, but as no reports are probable, nothing can be done.

N.B.—I am afraid it is not possible for me to fulfil your request, as the subject is far too great to be dealt with briefly. Do not forget John xiv. 26. Ask the Holy Spirit to teach you all you need to know, especially concerning Ephesians vi. 10-18.

H.K. (Arizona).—I rejoice that you feel the responsibility of leading your converts into the fuller life in God. It is the only safe way. See Col. i. 28.

M.F.—Paul's words in 1 Cor. ix. 27 speak of the danger of "falling shamefully of the prize" (*Conybeare*) in the day when the works of the believer will be tested by fire (see 1 Cor. iii. 11-15). Surely this will be a "disgrace" if the "works" will all be burnt, and the soul "saved so as by fire." This is all I can say now, except to add how I value your letters and fellowship, and often wish I could write. The long months of weakness have sorely hindered attending to a mass of correspondence. Thank God, there is no limit to heart-fellowship and loving prayers (see 1 Thes. i. 2), and this all letters receive, even though no reply is possible.

W.E.—I rejoice greatly over your Testimony to the blessing which has come to you through the messages on "Death-Identification with Christ." Others have written to the same effect, for which I am deeply thankful.

## GENERAL COMMENTS.

We continue to receive most valued testimony to the blessing of God upon the truths in our pages. Especially do we thank God for the privilege of strengthening the hands of Ministers of the Gospel and others entrusted with the grace of holding forth the word of life. One Minister writes that he had had but several copies of *The Overcomer*, and "is both surprised and delighted with the contents." Another Minister asks for a copy, for he has heard that it "contains some very good material for sermonizing, and I wish to see for myself." Another who is in charge of a parish in a heathen land, writes : "I am extremely obliged for the paper and find it very helpful and make much use of it in my sermons."

Will all who have kindly sent me poems and various articles, accept warm thanks. They will see how limited my space is and be content to let me keep all in reserve in case of need.

## A CORRECTION.

By an oversight, the date of the quotation from Luther was given wrongly on p. 17 of our last issue. The date given was of the edition of Luther's Works, used by our correspondent, and obviously not of his writings.

## BOOK NOTICES.

We have received a large number of books asking for notice, but our space precludes our doing this until October.

We can only call attention to the urgency of circulating without delay, Rev. R. B. Jones' book on "Spiritism in Bible Light," price 2/6. Copies may be had from the Religious Tract Society, 4 Bouverie Street, London, E.C.4.

Communications also acknowledged from : M.A.; H.K.; M.H.; M.L.G.; A.F.; J.N.; A.L.P.; M.A.M.; M.C.M.; M.E.M.; F.M.P.; M.J.; A.L.E.; M.C.; E.C.; F.W.; C.S.B. (U.S.A.); A.L.; A.S. (U.S.A.); K.L.; M.E.B.; I.T.; M.L.M.; M.A.M.; C.G.; D.H.; E.M. (Australia); F.W.W.; A.G.B.; MRS. B.; H.M.; G.E.C.; S.C.; H.C.; A.T.; C.B. (N.Z.); M.G. (Cheshire); G.L.O. (Australia); E.G.; NURSE E.T.; E.H.; A.C.P.; (Ireland); T.H.L.; B.D.; T.E.S.; M.E.J.; A.M.C.; H.W.A.; A.M.J. (Argentina); MRS. E.H. (S. Africa); L.E.; C.A.C. (U.S.A.); A.E.L.; C.L.; R.A.S. (Calif.); M.J. (Calif.); A.L.E.; J.W.W.; B.A.S.; C.P. (Scotland); E.K.; G.H.; H.W.W. (China); J.E.; H.K.O. (S. Africa); F.G.C.; M.F.B.; R.C.; C.R.; H.A.P.; MRS. A.M.E. (U.S.A.); F.M.; E.J.; SISTER A.B. (Australia); J.D.R.; F.M.M.; L.H.; E.K.L.; D.J.O.; S.R.P.; M.H.E.; T.B.; MRS. A.B.; MRS. S.K.; T.R.; J.H.; MRS. G.B.; A.E. & L.J.; R.V.S.M.; Q.W.W.; M.L. (U.S.A.); MRS. C.M.; E.J.A.; V.D.F. (U.S.A.); L.L.G.; M.N.; K.S.C.; W.M.; O.P.; E.S.S.; L.H. (Australia); MRS. D.M.C. (N.Z.); T.C. (S. Africa); A.N.; G.L.O. (Australia); F.A.; E.P.W.; MRS. E.L. (U.S.A.); R.B.H. (U.S.A.); J.B. (S. Africa); E.L.S.; E.A.D. (U.S.A.); CANON J.T.G. (Canada); J.R.L.; N.D. (Norway); K.D.A.; MRS. S.J.A. (U.S.A.); W.O.; A.L.E.; W.C.I. (India).

## Notes from the Bookroom.

We are receiving many letters of appreciation of the new issues of booklets called attention to in the April "Overcomer," especially the booklets on "The Silence of Jesus," and "The Leading of the Lord." The issue also in booklet form of the Swanwick addresses on "Union with Christ in Death and Resurrection," together with the address by the late Rev. Evan Hopkins on "The Old Life and the New"—included in the Booklet by the special permission of Marshall Brothers, Paternoster Row, E.C., proprietors of *The Life of Faith*—is meeting with a thankful response.

The latter message, especially, has proved a word of real emancipation to many of our readers, and to others who read it when reprinted in *The Christ Life Magazine* (Edited by Dr. Howard Banks, Union Gospel Press, Box 680, Cleveland, Ohio, U.S.A.), and in *The Indian Christian*, published in Bangalore.

The Booklet "Overcoming the Accuser," issued many years ago, has recently been reprinted in *The Christ Life Magazine* referred to. The Editor writes in introduction to it :—

"Do you find in your own experience that Satan is becoming increasingly a dragon in your path? There are many who give such a testimony, and this article should be especially helpful to them. Until reading it himself, the Editor had always thought of Satan merely as the 'accuser of the brethren' before God, as in the instance of Job. But it is significant that he is to-day terribly hindering God's work by accusing the saints to themselves!"

Through this notice in "Christ Life" we have had quite a budget of letters from the U.S.A., with many testimonies of victory over the "Accuser" through wielding the weapons given.

## The Overcomer Prayer Bonds.

Some time ago a reader wrote asking if there was not some means of linking up lonely readers in the country, "who are at work for God, and winning souls for the truth." At the time I was unable to reply to this letter, but now I can tell such an one that the "Prayer Bond" circular may be just the prayer-link needed.

A Missionary in China wrote concerning one circular, "what a blessing it was in our Workers' prayer meeting, as I translated it into Chinese."

Any lonely readers may be linked on to one of the following "Bonds" if they write to Mr. W. J. Roe, 4 Eccleston Place, London, S.W.1., who will enter the name on the members' list of any of the following :—

The Evangelists' Prayer Bond.

General "Prayer Warfare" Groups, and isolated members.

Young People's Prayer Bond.

Missionary Prayer Bond.

Ministers' Wives' Prayer Bond.

## 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.

The English Booklet can now be obtained from The "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), with postage extra.

We are making free grants of the Booklet, as far as funds permit. All applications to be addressed to the Secretary, Bible Booklet Dept., 4 Eccleston Place, London, S.W.1.

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.

# Books and Booklets on the Victorious Message of Calvary.

By Mrs. PENN-LEWIS.

- The Story of Job. A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/6.
- The Cross of Calvary and its Message (Fifth edition, eighteenth thousand), with Preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/8; Stiff paper covers 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory. Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 1/6 post free 1/9.
- The Hidden Ones. Union with Christ traced in the Song of Songs (Third Edition). Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 1/6, post free 1/9.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force." A Glimpse into Bible Psychology (Third Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/8. Stiff paper cover 1/6, post free 1/8.
- "All Things New." The Message of Calvary for the Time of the End. Cloth boards 2/-, post free 2/2; Stiff paper cover 1/-, post free 1/1.
- The Conquest of Canaan. Sidelights on the Spiritual Battlefield. Cloth boards 1/6 net, post free 1/8; Stiff paper cover, 1/-, post free 1/1.
- The Climax of the Risen Life. Fellowship with the Sufferings of Christ. Stiff paper cover 1/- net, post free 1/2.
- The Magna Charta of Woman "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs. Stiff paper cover 1/- net, post free 1/1.
- Face to Face. The Inner Life of Moses the Man of God. Art cloth cover 1/6 net, post free 1/8. *New edition unabridged.*
- Life in the Spirit. A Glimpse into the Heavenly Warfare (Third Edition). Stiff paper cover 1/- net, post free 1/1.
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# The Message of the Cross in Other Lands.

## The Overcomer Literature Extension Work.

### SWEDEN.

The Editor of the Swedish "Overcomer," entitled "Korsets Budskap," writes, saying that the little paper seems to reach out into a wider circle this year, and several helping in its circulation are ordering increased numbers. The past year's volumes are also in demand. But Mr. Fredberg says he would be glad of prayer-help in regard to the Booklets he had printed that they, and the little magazine should be more widely circulated among the Lord's people. His address is Veterinargatan 102 B., Skara Sweden.

### FRANCE.

We have just received a copy of *Le Vainqueur* (the French "Overcomer"), January-May, which is only published from time to time as funds permit. This number contains "The Things of Others"; "It is Finished"; "The Moral Forces of the Cross," by the late Prebendary Webb Peplow, translated from the English "Overcomer," and some papers taken from "The Psychology of Redemption," by the late Oswald Chambers. Copies may be had from the Editor, Mr. H. Johnson, 41 Rue de l'Ermitage, Paris.

Madame Brunel is the translator of all this matter, and attention is called in the paper to other books issued by her, viz.: "La Biographie de George Muller"; "La Biographie de Charles Spurgeon"; *Le Plan Redempteur*, by M. E. McDonough; "L'Ame et l'Esprit," and "La Croix du Calvaire," by Mrs. Penn-Lewis. All of these may be obtained from Madame Brunel, 8 Rue de la Haye, Metz, Moselle, France.

All that can be done by prayer and finance to strengthen the hands of these servants of God at this time is important, for Mr. Johnson writes: "You will rejoice in the fact that God is doing wondrous things in France. The churches are really waking up—men all over the country are now preaching the Cross . . . It is marvellous the way that God has answered and is answering prayer. After all the years of waiting and suffering, now the Word is on the wing, and spreading like a fire by leaps and bounds. Hallelujah!"

Now is the time to provide the literature to feed the flame. Let us do all we can.

### POLAND.

Pastor Getze writes in acknowledging a sum of money sent toward the cost of the insertion of a page of the Russian Bible Booklet in a secular paper weekly, that in response to this "A Greek Catholic priest decided to visit me and to talk over different questions. After a six hours' journey he arrived in Warsaw, and came to me directly to the office. We had a two hours' conversation, and I had opportunity to give him different kinds of literature. He was very kind and on parting he invited me to visit him when I will be once near his place. He told me he was very interested in this insertion when reading the Russian Newspaper, and decided to go to Warsaw to hear more about it, I was very glad to tell him about a living faith . . ."

### SOUTH AMERICA.

Mr. De Roos writes:—"Thanks for the five pounds. They are sent to Mr. Ainley, who looks after the printing and distribution of the 'Overcomer.' I wish I could print your booklet 'A revival of Prayer needed' (cost twenty pounds), it is all ready now, and we believe, with some of the spiritual Mexicans, that this is the time for spreading this much needed message. There should be some one in England who would be willing to place this in the hand of the Spanish speaking church. Will you pray with us about this. We would do it ourselves, but we are limited along that line. Just now we are beginning to publish a gospel paper for the Post Offices in the land. We hope to reach every month 500 Post Offices with the written page. Soon we will publish the first chapter of the 'Cross of Calvary.'"

### GREECE.

Madame Brunel writes sending a quotation from a letter she had received concerning her French translation of "War on the Saints." The writer says:—

"Your translation of the book, 'War on the Saints,' has become, through God's grace, a means of Revival here in Athens, in a very large circle. Having been bound nine years ago by Satan, I have been made free by the Lord, some few months ago. A study of the truths given in 'War on the Saints' opened my eyes; and now I pass on to all Christians here the very precious revelations. It is God Who sent it to me. Indeed your labour is not in vain. God bless you and help you to go forward publishing books . . . God helping, I hope to translate, or rather paraphrase, some of 'War on the Saints' in Greek, for Christians dwelling in the country far from here. All the Evangelical Christians in Athens are now awakened, and try to discover the hidden foe to put him out. Cases of possession here are not quite the same as those depicted in 'War on the Saints,' but the principles of Satanic workings have opened our eyes."—A Doctor of Mathematics.

Madame urges the need of much prayer for these friends.—ED.

Donations for this Literature Extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to J. Penn-Lewis, (Money Orders ONLY to Post Office, Ebury Street, London, S.W.) 4 Eccleston PLACE, S.W.1.

**Special Memorial Number.**

**Volume  
viii.**

NEW SERIES.

**October  
A.D. 1927**

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

# The Overcomer

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

*"Thou  
Remainest"*

"And the hostile princes and rulers He shook off from Himself, and

**BOLDLY DISPLAYED THEM**  
**AS HIS CONQUESTS**

when by the Cross He triumphed over them." Col. ii, 15 (*Weymouth*).

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.

Issued by the Literary Trustees of MRS. PENN-LEWIS.

Vol. VIII. (New Series). OCTOBER, A.D. 1927. Number 4.

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

**SOUTH AFRICA.** The "Overcomer" may be obtained from Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth. Phone 3060.

**AUSTRALIA.** From Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

## PLEASE NOTE.

All orders for Books, and matters relating to the issue of the "Overcomer," should be addressed to

The Manager, Overcomer Book Room,  
4 Eccleston Place, London, S.W.1.

Remittances of every kind should be made payable to The Manager, Overcomer Book Room. Bankers: National Provincial Bank of England.

Money Orders (only) payable at Ebury Street Post Office, London. N.B.—Letters should not be addressed here.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the London Postal Regulations during the holiday season make delay at such times unavoidable.

## 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.

The Conference for Christian Workers on the first Thursday in every month, October to July (inclusive) will be continued, fulfilling the programme already arranged by Mrs. Penn-Lewis for 1927-8. Meetings 11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly Conference, conducted by Mrs. H. Tydeman Chilvers. This is held in the Upper Hall, from 11-30 to 3 o'clock, with light lunch served in the Canteen at 1 p.m.

## DATES OF MEETINGS.

- Oct. 4, 5, 6. Southern Conference (See Notice).
- Oct. 7. Prayer Day.
- " 19. Mid-Monthly Prayer Day.
- Nov. 3. Monthly Conference. (Capt. Allan Cooper).
- " 4. Prayer Day. (Captain Allan Cooper).
- " 16. Mid-Monthly Prayer Day.
- Dec. 1. Monthly Conference. (Rev. Gordon Watt).
- " 2. Prayer Day.
- " 14. Mid-Monthly Prayer Day.

## WEEKLY MEETINGS.

Tuesdays at 7 o'clock, a Weekly Conference for Christian Workers (commencing Oct. 11th). Meeting for Prayer, 6.30. By special arrangement with Mrs. Penn-Lewis, these gatherings were put into the hands of Mr. and Mrs. Spencer Johnson, for the Winter 1927-8.

Thursdays at 7.30 p.m., in Upper Hall (entrance 4 Eccleston Place), a Meeting, open to all, conducted by Miss Wanzer, who will be glad to see any who desire spiritual help, from 6.30, before the meeting. Letters may be addressed to her at 4 Eccleston Place, S.W.1.

**NOTE.**—Visitors from the country can always obtain information as to Eccleston Hall Gatherings, and the movements of workers, by Telephone (Victoria 6401) or by calling at 4 Eccleston Place, S.W.1. Enquiries can also be made by letter addressed Secretary, 4 Eccleston Place, S.W.1.

Please Note, Eccleston PLACE—not "Square."

N.B.—Overseas and provincial readers are invited to make 4 Eccleston Place a centre for correspondence and appointments when in London at any time.

## FORTHCOMING CONFERENCES.

### The Sixth Southern Conference

For Christian Workers

will (D.V.) be held in the

ECCLESTON CONFERENCE HALL,

ECCLESTON STREET, LONDON,

OCTOBER 4th, 5th and 6th, 1927.

### Daily Time Table :

11.30 a.m. Workers' Conference in Large Hall.  
3 o'clock } General Conferences in  
7 o'clock } Large Hall.

Lunch at 1 p.m. Tea at 4.30 followed by Prayer and Question at 5.30.

On Wednesday at 5.30, Mr. J. C. Williams will speak on the work of God in North East India.

It is expected that the following, amongst others, will be present to take part: Revs. C. E. Procter (Liverpool), George Harper (London), A. J. Kellam (Liverpool), G. Forbes Wilde (Farnham), J. W. B. (London), Archd. MacFadyen (Leicester), J. Tolland (Bel Edward Parker (Leeds), W. A. Ashby (London), B. G. Lov (London), C. A. Linnington (London), J. Ellison (Leicester); Mr. J. C. Williams, J. C. Gibson and J. C. Metcalfe; Mrs. Tyde Chilvers, Misses Dora Yu (China), A. Doering (Congo), E. Leathes, and Mr. and Mrs. F. Spencer Johnson.

It was proposed to have a Thanksgiving gathering on the Wednesday afternoon, under the presidency of Lord Radstock, to celebrate Twenty-first Anniversary of the commencement of the Eccleston Monthly Conferences by Mrs. Penn-Lewis in 1907. This after gathering will now take the form of a

MEMORIAL and THANKSGIVING SERVICE for Mrs. PENN-LEWIS Wednesday afternoon, at 3 o'clock.

Speakers: Lord Radstock and Mr. J. C. Williams, supported by members of the Ministers' Prayer Band, and others.

Circulars giving full particulars will be obtainable from (stan envelope) Conference Secretary, Mr. W. J. Roe, 4 Eccleston PLACE, London, S.W.1.

Every assistance will be given in the obtaining of accommodation for intending visitors, on application to the Secretary as above.

It is proposed to use *Hymns of Consecration and Faith* at smaller meetings at this Conference, together with the "Song of the Heavenly Life." Will guests kindly bring their own C. & F. E if they have one.

## Monthly Conferences.

Note.—We are glad to call attention to the following Meetings Conferences arranged by some of our readers, who are asked to meet in their own districts.

**Cardiff:** Weekly Prayer Meeting, Thursdays at 3 p.m., Fri Meeting House, Charles Street, in charge of Mrs. Cullen (Trenw Llandaff).

Conference Second Thursday in month, 11 a.m., 2.30 and 7 p same place. Oct. 13th, Miss Dora Yu (China).

Enquiries: Mr. A. L. Morgan, Brooklands, Maesywmm, via Cai South Woodford, Essex: Fourth Thursday, 3-4 p.m., at 8 H Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

**Harrow:** Enquiries to Miss Forsaith, 43 Greenhill Road, Harr Liverpool: Enquiries concerning Conferences to: Rev. C. En Procter, Halewood Rectory, near Liverpool.

**Bristol:** Second Annual Conference on the Message of the Cr Oct. 26, 27 and 28. Speaker: Capt. Allan Cooper. Meetings Emmanuel Parish Hall, Wed., 3.15; Thurs. and Friday, 3.15 and 7 p.m. On Wednesday, at 7.30, Evangelistic Service in the Church.

A Conference Continuation Prayer Meeting is held in the Hall ev second Friday at 3 p.m.

Note: Emmanuel Church and Hall, Union Road, Midland Road, ( Market Street, Bristol. Trams and busses run to top of Midland R. from all parts of the City. It is hoped to arrange tea each day, follow by an hour for prayer and conference. "Heavenly Life" hymn bo provided. Book table.

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

A 16-page paper issued occasionally, as funds permit, consisting articles from "The Overcomer" translated into French. Edited and iss free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris, France.

Miss Cope, "Rosedene," Birchwood Drive, Leigh-on-Sea, acts as Treas for Mr. Johnson. She will gladly send a copy of his circular or of "Le Vainqueur" upon application.



# THE OVERCOMER.

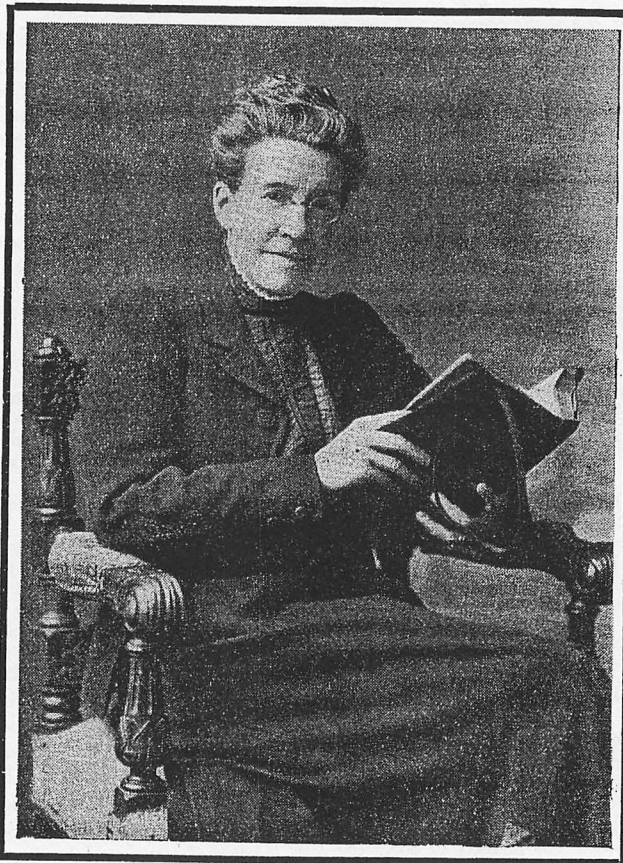
In Memoriam.

JESSIE PENN-LEWIS

THE BELOVED FOUNDER AND EDITOR OF THE OVERCOMER, 1909 TO 1927.

Who triumphantly entered into the presence of her Lord,  
15th August, 1927.

*"I have finished  
the work  
which Thou gavest  
me to do."*



*"I have fought  
the good fight,  
I have  
kept the faith."*

At last at rest !  
The busy brain is quiet,  
The heart is still,  
In all God's will.  
Into His august presence  
She has stept,  
While she slept.  
  
O victor through the precious Blood,  
O conqueror, now across the flood !  
Our breath is still,  
While we in silence bow  
Unto His will.  
The earth seems cold to-day ;  
Our hearts are chill !  
Lord, teach us how to pray.

A warrior has fallen  
In the fight.  
Fallen ? Yes, but to rise  
To realms of light.

Close up the ranks ! O close !  
Present a yet united front  
Unto His foes.  
Keep close together  
In this stormy weather,  
For never was the battle so severe  
Or tests so many as this present year.

No weariness again  
And no more pain.  
Life had for her  
Much storm and rain.  
She battle through—  
The heavenly country  
Never out of view.  
  
O herald of the Coming of the Lord!  
O faithful witness to His Holy Word,  
A succourer of many to the last,  
Still holding fast  
The faith of God  
And His most Holy Word—  
Yes, to the last.

Let our memorial to her name  
Be that we carry on the same  
Great fight  
For the right,  
Through earth's dark night.  
To overcome in His great Name alone,  
And stand with Him as victors at His Throne.

At last at rest !  
We leave her so.  
It is the best that we could ask.  
Completed is her task ;  
Into His august presence  
She has stept  
While she slept !  
And wakened up anew at His right hand,  
Victorious evermore with Him to stand.  
Amen ! Hallelujah !

Jean Newberry.

From "The Life of Faith," August 31, 1927.  
By kind permission.

## A Word to Our Readers.

September, 1927.

DEAR FRIENDS IN GOD,

The tidings will probably have already reached you of the sudden Home Call of our beloved leader and Editor, Mrs. Penn-Lewis, on August 15th. To many it meant a great shock, and we are only beginning to realise the loss we have sustained. In her Editor's Letter in the July issue of *The Overcomer*, she mentioned that "since Swanwick, 1926," she had had three attacks of pneumonia, and how sore the battle for life had been. The last attack came just before the Swanwick Conference this year, but she recovered sufficiently to preside at most of the gatherings during that week, and to give a full message toward the close of the Conference. For a time she appeared to be much stronger, though later it was evident that she was unequal to the strain brought upon her from many different quarters. She attended the Keswick Convention in July, and returned to London greatly refreshed and with renewed vigour, and after a few days, went on to the Llandrindod Wells Convention, the first week in August, and as will be seen on another page, threw herself whole-heartedly into the work. The Llandrindod Convention celebrated this year the twenty-fifth anniversary of its inauguration, and after an interval of some years, Mrs. Penn-Lewis was again one of the speakers. Wales was the country of her birth, and it is very remarkable that her last messages should have been given at this Convention, in the founding of which she was the moving spirit, in conjunction with the aged Dean Howell of St. David's, and others. It was the clear proclamation of the full message of the Cross, and the experimental aspect of the work of the Holy Spirit in deliverance from the bondage of sin and the "self-life" through identification with Christ in His death, at those gatherings, that kindled the spark which afterwards flamed through the Principality in the Welsh Revival. Those of us who had the privilege of attending that Convention in the years immediately following the Revival can bear witness to the mighty power of God manifested there. It was there also we learned our first lessons in the warfare against the powers of darkness, for we saw in full evidence the working of counterfeit spirits coming in to check the true work of the Holy Spirit in revival power. Mrs. Penn-Lewis bore a faithful witness at that time to the menace of the unseen forces of evil attacking the Church of God.

After a strenuous week's labour for God at Llandrindod, Mrs. Penn-Lewis returned to London very exhausted and ill, and during the following week, grew steadily weaker, suffering primarily from an over-strained heart. On August 15th, about 4 p.m., she appeared to fall asleep, and passed quietly into the Presence of the King at 9 o'clock that evening, without regaining consciousness. It was such an end as she would have desired, for she died in the full tide of her service for God, without any period of enforced idleness, or decline in her ministry. She had always been physically frail, and indeed she tells in a little autobiographical sketch of her early spiritual experience, that the wider service to which she was called had seemed impossible on account of her weakness, but she learned how wonderful are the resources of God for those who walk in "step by step" obedience to His call.

It is not easy to describe in a few words either the character or the ministry of Mrs. Penn-Lewis. Though brought up in a godly home, she tells us that she did not pass "from death unto life" until after her marriage. The ministry of the late Rev. Evan H. Hopkins was of great value to her, and she was led into such an experience of the fullness of the Holy Spirit that the Lord was able to use her in a ministry that has since become world-wide in its scope. She tells us that the secret of that experience to her, as it must be to all, was the recognition of what it meant to be "crucified with Christ." The ministry of our sister was marked by a spiritual gift that could truly be called that of prophecy, as prophecy is described in 1 Cor. xiv. 3. She had learned so blessedly what it was to implicitly obey her Lord and only to speak His words, that she did speak unto men edification and comfort and consolation.

For one to be used as our sister was meant that she had natural gifts as well as spiritual ones. She possessed a strength of will, a faculty for decisive judgment, and a firmness of character which were valuable instruments for God. In regard to her personal dealing with individual souls, one writes: "It is a sweet remembrance that, though great, she was so humble and approachable, and in her weakness of body so patient, and in difficult situations . . . so patient and loving and tactful."

In the earlier years of her service for God, Mrs. Penn-Lewis was called to a wide ministry abroad, visiting Sweden, Russia, Denmark, Finland, Canada and the United States, and Southern India, and none know better than the readers of this magazine the great burden upon her heart wherever the Lord led her—the two-fold message of the Cross—in a day when the Cross was rarely spoken of in pulpit or on platform. Throughout her long years of service, the fundamental principle of the death of Christ, in its practical application to the believer for deliverance from the domination of sin, the flesh, and the devil, was her theme. Like Paul, she was determined to know nothing among men but "Jesus

Christ, and Him crucified," and as the years went by God led her into ever-deepening understanding and richer illumination of this message given by the Risen Lord Himself to the Apostle Paul.

As the logical outcome of this message of the victorious aspect of Calvary, it was the aim of our sister's later ministry to bring before the people of God the need for recognising the existence of evil spirits, and that there is a continual and unceasing warfare against the Church set forth in Ephesians vi. 10-17.

"The adversaries against whom we wrestle are not flesh and blood but they are the Principalities, the Powers, and the Sovereigns of the present darkness; the spirits of evil in the heavens. Wherefore take up with you to the battle the whole armour of God, that you may be able to withstand them in the evil day, and having overthrown them all to stand unshaken" (Conybeare).

These words exactly describe this aspect of her message, always pressing home the fact also, that it is only in living and vital union with our Risen Lord, and energised by the indwelling Spirit, whilst reckoning on the fact that we died with Christ to sin and the self-life—that we are made "more than conquerors" through Him. Thus strengthened in the Lord, we may wield the rod of His authority over the powers of darkness and by faith in His victory render their workings impotent (Luke x. 15). This we have proved over and over again. Such teaching deals with an essential part of the Gospel, which cannot be ignored. It is peculiarly needed at a time when the enemy is coming in like a flood, and the Spirit of the Lord would raise up a *standard* against him, which is nought else but the *Cross of Christ*.

At the conclusion of the second year of the issue of *The Overcomer* (in 1910) Mrs. Penn-Lewis wrote in her retrospective notes:

"Many other papers deal with other 'aspects of truth' so admirably that we cannot hope—or even desire—to trench upon their service to the Church of Christ. *The Overcomer* must have a *province of its own* to justify its existence in these days of many books and papers. The province we will now define so that the service committed to us by the Lord may be clearly seen to be according to the measure of the 'limit' which God apportioned to us (2 Cor. x. 13, R.V. m.).

"The work of *The Overcomer*, in brief, may be described as a 'Clinical Directory' to the spiritual life, as manifested in believers who stand upon the basis of the Cross, and progress in growth into knowledge of the new life in Christ Jesus. This progress increasingly involves conflict with the powers of darkness in the spiritual sphere. Some of our readers may say, 'A Clinical Directory—What is that?' The Dictionary explains the word 'clinic' as 'The examination of a patient on a sick bed conducted by a professor in the presence of his students for their instruction.' And, truly, great numbers of the Church of Christ may be described as upon a 'sick bed,' and workers need training in spiritual diagnosis for lifting these souls out of their helpless condition, by shewing them the suitable remedy in the Word of God concerning His Son, and His death on Calvary."

So effectively was this "commission" carried out that, during the second year of its issue, the circulation of *The Overcomer* (then a monthly magazine) nearly doubled, and it was being sent out in over fifty different countries outside the British Isles! Especially in America the appreciation was so great that sometimes twenty to thirty names of new subscribers were received in one week, and Missionaries from many lands poured in letters of deep thankfulness to God for the practical help received through its pages.

This distinctive ministry we hope to continue, as the Lord may enable us. We, who write this letter, are left by Mrs. Penn-Lewis as her literary trustees, and have the responsibility of dealing with her manuscripts and continuing the publication of her writings. May we look to our readers to pray that we may be enabled to stand perfect and fully assured in all the will of God for the *Overcomer* Testimony.

In such a short time it has been impossible to come to any definite conclusion as to the carrying on of the many branches of the work at home and abroad, but we hope before the issue of the January number of *The Overcomer* to be in a position to give some statement as to what will be our future arrangements.

Yours in the Victory of Calvary,

J. GORDON LOGAN.

C. ERNEST PROCTER.

E. M. LEATHES.

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THE SECRETARY, 4, ECCLESTON PLACE, LONDON, S.W.1.

## A Memorable Service.

Thursday, 18th August, 1927.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

AS we gathered in Eccleston Hall with the precious casket before us, with its laurel wreath and palm branch, to pay our tribute of praise and thanksgiving to God for the gift He had spared to us so long and now has called us to yield back to Him, these words stretching across the back of the platform must have spoken to many as being, in a peculiar sense, an expression of the life and ministry of the one who had been "poured out" with such intensity for their fulfilment.

The service was conducted by the Rev. H. Tydeman Chilvers, assisted by the Rev. George Harper, and telegrams were read from *Dr. Stuart Holden* and *Rev. Gordon Watt* (both in Scotland and unable to reach London in time to be present), *Lord Radstock* (who was prevented from being with us by the death of his brother-in-law, Mr. Alister Fraser, the Acting Trustee for Eccleston Hall), and others.

After prayer, Mr. Chilvers said that God had graciously allowed His dear servant to carry on her work to within a few days of her Home Call. She was one of the Speakers at the Llandrindod Wells Convention, the first week in August, and God wonderfully blessed her ministry there. He read part of a letter from one who was with her a great deal during that last week of service, in which he wrote: "I met her at Llandrindod Station on the Saturday. She was very frail, having to wait to take breath before proceeding to the car. On the Sunday afternoon she walked to the Tent, very anxious that there should be no hitch in the afternoon meeting, after which I drove her back to the Hotel. The 6 o'clock meeting was packed, many turned away, people standing up, and her voice was clear and her message distinct and strong. I tried to persuade her to rest in the evening, but she was again in the Tent at 8 o'clock. She hardly missed a morning or evening meeting during the week, and she spoke in the tent on two afternoons. Her voice was strong enough to fill a tent four times the size, and her messages powerful. On four mornings she spoke to the Students of the Rev. R. B. Jones' Bible School (about 60). On Friday she must have spoken for an hour and a half. On Saturday she spoke at a Missionary meeting, beside a prayer group of farmers on Friday evening . . ."

Mrs. Penn-Lewis went to the home of this friend for the week-end, and he continues: "Sunday morning she rested . . . in the evening she went to Treharris and took part in the service there. It seemed as if God allowed her to give a ringing testimony to Wales before taking His child Home. I never saw her more happy than she was at Llandrindod. She saw her Lord in everything, every step of the way . . ." On the Monday she was in bed with a high temperature, but prayer was answered, and she managed to return to London on Tuesday, Aug. 9th, but arrived very exhausted, and grew weaker daily—the Doctor said she had over-strained her heart—and she went in to see the King on the following Monday, August 15th.

"She being dead yet speaketh," said Mr. Chilvers. She is not here, she has risen with her glorified Lord, and is glorified with Him, and shares now, as perhaps never before, that full and perfect triumph, that glorious victory of which she loved to speak through all her days, right to the end.

After the singing of the hymn, "Proclaim, proclaim ye heralds, The message of the Cross," so familiar to all who have attended the Conferences convened in connection with *The Overcomer*, the Rev. George Harper read Revelation vii. 9-17, and said: "These words speak of the great tribulation, and we can well think together of the one who passed through so much tribulation right to the end of the fruitful life God enabled her to live. As many of you know, that fragile frame was often in pain and weakness, and great indeed was the tribulation through which Mrs. Penn-Lewis passed, and so we read these words with comfort, "God shall wipe all tears from their eyes."

Mr. Chilvers began by saying: "In anything I may say this morning, I do not desire for one moment to draw your attention to the one whom God used so mightily, rather than to her Lord. I think if she could speak to us she would say, If you say anything, *give them the Word of the Lord*, do not talk about me. I am not going to talk about Mrs. Penn-Lewis this morning, though there is much we could say that would glorify her Lord in the saying. But lest we should uplift the instrument God used before the Master Himself, I forbear to say more than is absolutely necessary at such a service as this. I greatly wish that her old friend, and mine, Dr. Stuart Holden, had been able to be present to speak. It would have been his joy to have officiated here this morning, but seeing he was unable to reach London in time, I find myself in this position.

"If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 5-11). "What shall we say then to these things? . . ." (Rom. viii. 31-34). How the truths in these verses were emphasized by our dear friend! How she seemed to punctuate and emphasize these great fundamental facts, these realities that live and abide, the facts of our salvation, perfect, full and free! Justification in Christ, which involves "no separation" from our blessed and ever-living Lord—these truths were meat and drink to our dear sister, Mrs. Penn-Lewis, and not only did she feed upon them herself, but they were the sum and substance of her testimony. I am deeply impressed on learning that almost her last utterance was that old hymn which she asked those around her to repeat:

"There is a fountain filled with blood."

It was in that precious Blood, and in the Christ Who shed that Blood, that she found her peace and rest and joy and triumph.

If I were to speak of her, anything I would say would be to praise the grace of God in Christ Jesus. It is when we see the grace of God in one another that our hearts leap and bound with holy delight, and it is given to some to demonstrate in a very marked way, not what they can do, or have done, but what *He has done* and *what He is*. What self-effacement characterized our friend in her testimony! I shall never forget someone saying to me at Swanwick, "She *loses herself* in her message, you do not see her, you only see her Lord. You do not see her gifts, but you feel the power of what she utters." How true that was. So we

rejoice in the grace of God which shone through her to the glory of Jesus Christ.

The sixth of Romans, in its spiritual meaning and import, was her very mainstay. She came to the Tabernacle just two years ago and gave a message from Romans vi., and those who heard her then will not soon forget it. And she abode by what she knew, and stood to what she believed and had experienced, and had been taught by the Holy Spirit, through good report and evil report. It is great to live on a testimony that God gives. It is wondrous to die with a buoyant faith in the same testimony, from which she never deviated for one moment. We thank God for the grace which enabled her to the very end.

In her spiritual life she had no moods. Mr. Harper was telling me, that just before she went to Llandrindod, though suffering physically, her spirit was as buoyant as possible, always "on the top," and that was what she was always exhorting you to be, in the strength and grace of Jesus Christ.

I would like to remind you of one or two things about the testimony for which this true servant of Christ stood. May I emphasize the fact that she took her stand by faith first and foremost upon the Word of the Living God, which revealed to her the finished, glorious, triumphant work of Jesus Christ. The Word written and the Word Incarnate, and the life of the Word Incarnate poured out in living sacrifice, raised again, and seated at the right hand of the Father. This was the mainstay of her faith, the Rock of her hope, the basis of her testimony, from which she never swerved. She not only had the theory, but she found that the God-given revelation was practical, and it had its way in her own life. While she revelled in the truth "*Christ died for me*," how she emphasized the other side, "*I DIED WITH HIM*," and how she sought to show us what it meant. There are not a few of you who would never have known it but for Mrs. Penn-Lewis, and men and women all over the world thank God for her message. *The Overcomer* to the end has been distributed in its thousands the wide world over, and through its pages she emphasized the *working value* of the death of Christ in the believer—that we died with Him when He died. So closely identified are those who are one with Him, that when He died, they died. That is the teaching of the sixth of Romans, and seeing that there are so few who seem to know, let alone to teach, this great truth, surely you will pardon one frail messenger who poured out her life to stress this aspect of the Cross in a very intensive way. She "hammered" at it, as we preachers say, again and again, for she was determined that the people should know that not only did Christ die for them, but that *all in them that was not of God*, the old creation life, was nailed to the Tree with Him. Cannot you hear her saying, "If God has not done something with your old creation life, what are *you* going to do with it?" Yes, it is one too many for any of us, but God has dealt with it at the Cross of Calvary.

But then she stressed the truth, which is also enforced in the Word, that we must be identified *experimentally* with that work on Calvary. The "death" aspect of the Cross is not simply to be taken as a lullaby. "In Him," bless His Name, WE DIED! It is almost with bated breath that some of us speak of this. Every heart knows its own bitterness. Perhaps one day you think you have put everything on the altar, but you wake up next morning to find there is something else to be left there, and while you lay it there by faith, you are only able to do so because God Himself did it first, when He gave His only begotten Son.

I have heard it said that our friend was "always on the death side." Aye, but she saw that death was *the or gateway to life*. That the life in risen power was built fundamentally upon the fact that we died with Him and knew something of it *in experience*, and out of the experience of that death with Christ there came the power of the risen life, and I say without fear of contradicting Mrs. Penn-Lewis stressed the "life" side as much as she did the "death" side, and it is a lie against her testimony to say she stressed the death to the exclusion of the life. You may well say "*Amen*"! You have heard it, and experienced the power of the Holy Spirit taking her testimony and sealing it home into your hearts and lives. There is Life in the Cross of Christ. Mrs. Chilvers was joining her in prayer a little while ago, and she said this in her prayer: "Lord, if some of us have no holiday this year, Thou wilt make it up to us and give us Thy rest." He is our life and our rest. She experienced that before she entered within the veil, but what an experience she has now! What a holiday! What a rest! But she had the earnest of it beforehand. She had the *life of Christ*, through the *death of Christ*, in the indwelling of His Spirit.

Another point which she stressed was, that when you stand in the Risen Life and power of Christ, you are in opposition to *all that He overcame* by His death and resurrection. She did not talk about "authority" to place herself on a pedestal of authority; the authority she spoke of was His from beginning to end, but she said that that authority *was to be exercised* by a living faith against all the forces and powers of evil; because they had been defeated by Jesus Christ on the Cross and He was victorious over them. It was ours to literalise that victory, in the power of the Holy Spirit and the Risen Life of the Victor, among the sons of men. Is not the enemy of souls a defeated foe? Hallelujah! he is, and we are out, not to get the victory, but to proclaim the victory that Christ has won, and bring it down into the conflict, and carry it through in the might and power of the Eternal Spirit. That was her testimony, it was for that she stood!

She is gone. Her lips are sealed, her tongue is still. Her spirit is with God. She will be missed the wide world over—it is no use seeking to hide or cover that truth! She will be missed, but I am not sure that God would not *have us miss her*. But let us pray that the miss, and the sorrow in our hearts, may work in us a greater determination that, if the speaker is gone, the message abides, and we will advance the message in all the power of our risen glorified Lord, by His Spirit. *Occupy!* "Occupy till come!" Some of you tarried with her to the end—alas that she should have been wounded in the house of her friends during the later months of her life! Alas, that some have turned from her, seeing that they owe almost everything, under God, of a spiritual character to her! But she abode by what God had taught her. She went on and she has gone on right into the Presence of her Lord and her testimony, which was the testimony of the Lord is handed on to you and to me. We must take up that banner. We must see that the testimony is pressed more keenly than ever. We must see that it is handed on to all we come in contact with, and through evil report or good report the testimony must be borne, so that she "*being dead, yet speaketh*." All that she received she got from this blessed Book, and the Book is ours. The source of her strength is the source of our strength. The source of her power, the fountain of her light, is our source and fountain.

to-day. So we say, under the shadow of death, and yet realising the glory and magnificence of the life that is now hers *with* Christ, as well as *in* Christ, "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." She is with her Lord, triumphant, truly an overcomer—an overcomer by the Blood of the Lamb. How many other spirits her spirit has met, and what a song of praise they swell before the Lamb! If the lifting of a finger would bring her back we would not lift it. That frail little body! We almost wondered sometimes how the flesh and bones hung together. And yet what a flame, what a power she was! How she *flamed* for God! Has she flamed out? No, the flame was so mighty for God that He has delivered it from the weak vessel of clay that it might flame to its uttermost in His Presence for ever.

And Jesus is coming again! He will soon be here! Occupy, "OCCUPY till I come!"

\* \* \*

The congregation then sang the hymn, so full of inspiration for those who are left behind, "In the little while between" (No. 11, "Songs of the Heavenly Life");

Active in Thy service, Lord,  
Proving Thy victorious Word:  
Pouring out our life for Thee,  
Serving till eternity.  
"Occupying till He come,  
Till we reach our heavenly Home."

after which Mrs. Tydeman Chilvers led us to the Throne in prayer, and in thanksgiving for the victorious life laid down and the triumph which so manifestly carried it through right into the Glory, and Mr. Chilvers closed the service with the Benediction.

The service in the little God's Acre at Reigate was conducted by the Revs. H. T. Chilvers and George Harper, with the same note of victory and life throughout. Mr. Chilvers' message, and appeal, not only to the unsaved, but in a call for full surrender and re-dedication, were blessedly forceful and tender, and around the open grave we sang, "There is a Fountain filled with Blood," adding the chorus, the last few words of which were almost the last Mrs. Penn-Lewis spoke:

I do believe I now receive  
The Life He offers me,  
And standing on Christ's finished work,  
I claim the victory.

M.N.G.

### Gleanings from the Greek. *Jesus as our "Leader-in-Chief."*

The word "*archegus*" (leader-in-chief) occurs four times in the New Testament—twice in the Acts of the Apostles and twice in Hebrews, and always in connection with the Cross.

- (1) Acts iii. 15. "Ye slew the *Prince* of Life, whom God raised."
- (2) Acts v. 31. "Jesus Him hath . . . God raised as *Prince* and Saviour."
- (3) Heb. ii. 10. "It was fitting . . . to make the *Captain* of their salvation perfect through sufferings."
- (4) Heb. xii. 2. "Jesus, the *Captain* . . . Who endured the Cross."

That is a very striking word in Heb. ii. 10, "it became Him." We speak of clothes becoming a wearer, by which we mean they enhance her beauty, add to her charm, etc. So, in some wonderful way, it added to God's beauty and loveableness, that Jesus was made perfect through sufferings, so that He might lead His brethren the same way—the way of the Cross—that enhances the beauty and glory of our God.

The word occurs in the Old Testament (Septuagint) in Micah i. 13: "She was the *beginning* of sin to the daughter of Zion." What gave *Lachish* this unhappy prominence? Was it that Hezekiah sent there to Sennacherib to buy him off? Want of trust in God is the "*Leader-in-chief*" of sin to the people of God.

Douglas Wood.

### "Le Vainqueur."

*The following is a translation of the Announcement in "Le Vainqueur" of the Home-going of Mrs. Penn-Lewis.*

BELOVED FRIENDS IN THE LORD,

Mrs. Penn-Lewis left us to be with Christ on the evening of August 15th. The sudden higher call followed closely upon her return to London from the Llandrindod Wells Convention, at which she practically gave her life.

The shock of the news, and the sadness of irreparable loss to us, were nevertheless almost obliterated by a deep deep sense of her triumphant Home-going and her abundant entrance into the presence of the King. It is impossible to do ought but sing a song of triumph—the victor's song—Alleluia!

Who has gone from our midst? A frail woman? Nay! a Mother in Israel, a mighty champion for God, who never quailed before the face of man.

How one's heart is filled with praise to God for innumerable hallowed reminiscences of her noble life, and her poured-out offering of service to her Lord. It is about twenty-seven years since the writer of these words, then in deep anguish of soul, was persuaded to attend meetings at the Memorial Hall, Leicester, at which Mrs. Penn-Lewis was delivering a series of messages for the Deepening of the Spiritual Life. Never will he forget the impression received then, of the strength and beauty of the holiness of God, which was not only proclaimed, but which also radiated through the speaker and through her clear presentation of the work of the Lord Jesus. The sense of the outpouring of the Holy Spirit was overwhelming. Souls were bending as waving corn before the breeze, not only prostrated but *bound* as willing captives at the feet of the King of kings.

Such scenes and such experiences were typical throughout our sister's career. As a Convention speaker and leader, Mrs. Penn-Lewis was, for more than a quarter of a century, among God's front rank messengers. Ubiquitous, and with deep discernment of spirit, she appeared always to know what to do, and how to lead small or great gatherings into a full tide of Divine life.

Her hidden ministry by correspondence, and in personal dealing, seemed to be saturated with the grace of God.

Our sister travelled considerably and in many lands. . . . Everywhere she bore the fragrance of Christ, and there remained the seal of God upon her ministry.

Naturally, as with all loyal servants of God, she suffered persecution . . . but there was no swamping or damping of her spirit. In the face of much suffering, she endured, "unmoveable," steadfastly refusing to recognise any foe in "*flesh and blood*." It was against the principalities and powers of darkness that our beloved sister maintained a triumphant resistance. Yet it was no *passive* resistance. In the Name of the Lord Jesus war was persistently carried into the camp of the enemy. How frequently did the ringing challenge burst from her lips, "They overcame him by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto the death."

It is impossible to tabulate the result obtained by our sister's sacrificial faith and courage. One thing is certain she has raised an army of combatants "equipped to go forth to war" (Num. i.) . . . .

We are glad, for the love we bear to her, that she is at rest, "for ever with the Lord—Amen! so let it be." May her hallowed memory, as a beacon light, constrain us into the ways of God and quicken our zeal unto the day of His Appearing.

H. Johnson.



## The Word of Testimony.

*From a large number of such letters, received during the days that followed the unexpected Home Call of Mrs. Penn-Lewis, we give below a few brief extracts from Ministers and others, that our friends abroad and in lonely places, who share our common sorrow, may also share some of the words of comfort and encouragement wherewith we have been "comforted of God."*

Dr. F. B. Meyer writes from America: I have just heard with deep sorrow, which is steeped in joy, that my dear, dear friend, Mrs. Penn-Lewis, has suddenly gone Home. My sorrow is deep because of my personal bereavement—but I am so, so glad for her. We had tea together, and a long deep talk about many things, a day or two before I left London. She was full of thought as to the maintenance of the work at Eccleston Hall during her enforced residence for the Winter on the sea coast. We prayed together ere I left, little expecting that our next meeting will be at the Marriage Feast! This ended an earthly friendship of nearly fifty years, which has become closer of late, as I was able to advise and consult about the many interests of common concern. But throughout my Leicester life we were constantly in touch, and in the Llandrindod Conferences, which led to the Welsh Revival.

Please mention my loving tribute to one of the noblest, strongest, ablest of women—to whom the Holy Spirit communicated His secrets, and who by *The Overcomer*, her books, and Conferences, has had a marvellous influence on the lives, specially, of Ministers, leaders, and teachers. There is no part of the world that will not contribute some wreath of love to the memory of the Deborah of our age. *Dr. F. B. Meyer.*

My indebtedness to Mrs. Penn-Lewis dates back a long way. Her rich Bible Readings as they appeared from time to time in "The Life of Faith" years ago were most helpful. Some of these are still my treasured possessions. In after years her addresses at Swanwick and elsewhere were so Scriptural and sane that I cannot recall ever listening to her without receiving definite blessing. Her expositions upon Romans vi. were wonderful. She gave us bed-rock teaching of the soundest description. We saw our deep need of the experimental fact of Calvary. Our death-union in Christ was the only way to our life-union in Him. I thank God for His dear child, and for her untiring witness to the blood-stained Cross of Calvary, in the fulness of its applied power. *Rev. George Harper.*

It is a great sorrow to us . . . For her sake we cannot but rejoice, for we knew something both of the loneliness of her pathway and the weariness of that frail body. Truly she was a great heroine of the faith, and the words of the Apostle might most aptly sum up her experience: "I have fought the good fight, I have finished my course, I have kept the faith. From henceforth there is laid up for me a crown of righteousness . . ." We count it one of our highest privileges to have known her, and been in any way associated with her. The first words that came to my mind were—"My Father, my Father! The chariots of Israel and the horsemen thereof!" They proved both a lament and a challenge. The hero who so gloriously withstood the apostasy of his day, seemed to be a loss that was irreparable. But he had established the schools of the sons of the prophets. He had given his testimony to them in the power of the Holy Spirit, and the witness was maintained. So may we, who have been privileged to receive the Lord's testimony, be kept faithful in our witness to the full Calvary message, until He come. *Rev. and Mrs. E. Parker.*

For her we can but rejoice, but we deeply mourn her loss to God's work here below. We can only bow to the will of Him Whose love never fails and Whose wisdom is unerring . . . I cannot express my very deep sense of the common loss. She could ill be spared, as it seems to us, for her testimony and wonderful teaching, even in some respects, of a very rare if not of an unique character. *Lord Radstock.*

I praise God for ever bringing me into contact with her, and with the Overcomer Testimony . . . I trust the work will go on, and that someone will take her place. *Rev. J. Tolland.*

Graf von Kanitz (Editor of the German "Overcomer") writes: "We thank the Lord for all the mighty blessing that has come through her. I owe her more than to anybody else, and it is a call to stand for the message with new consecration, and to push forward toward the goal . . ." And her fellow-worker, who for many years lived in England and attended the London Conferences, says: "What a meeting it must have been with her Lord, Whom she so dearly loved. What a joy to hear the Well done! To her it is all glory—to us who are left, she has gone, but yet speaketh, and the remembrance of her will always be to me an inspiration to serve and obey Him . . . A strong leader in the Lord has gone." *W. von Bissing.*

So she is actually in the presence of her King, and is satisfied! Uppermost are songs of praise to Him, Who has borne her so tenderly to her Palace-home, the city of song, and love, and light, because HE is all the glory. Surely His time for taking her was best, and instead of sorrowing,

she would tell us to be mighty in prayer and faith and battle—"Call Chosen and Faithful" . . . It is all a loud call to us, everywhere, to obedient unto death. *Mrs. Gordon W.*

What a blessed moment for her! Beyond all weakness, all grievous trials, in unending and infinite bliss! . . . Her service has truly been wonderful, and we shall ever praise God for the remembrance of it but our hearts to-day are very sad and melted within us. We have had a great loss and we do not know what to think of it . . . But a greater than our personal loss, is the very sad loss that dear Mrs. Penn-Lewis' removal will be to the Church . . . *Rev. and Mrs. J. R. More.*

We shall miss her terribly, but shall ever thank God that it was a privilege to sit under her ministry, and to share in the Testimony, to stand with her in the conflict. What an encouragement to us all: has ever been! May we be counted worthy to continue the warfare. *Rev. J. W. Brown.*

The loss is yours and ours, but not hers. She has completed her day and fought a good fight, and henceforth most certainly is laid for her a crown of righteousness, which her glorious Lord will joyously bestow upon her in that day. Oh how indebted to my gracious God am for her wonderful life, and words, and personal influence. She not dead. Such a life as hers can never die . . . *Rev. G. H. Harris.*

We shall miss her tremendously—and yet we know that the glorious witness she was enabled to maintain for so many years to the victor of Calvary and the Reigning Life in Christ will bear fruit until He comes. Whose right it is to reign . . . *Rev. A. MacFadyen.*

What a wonderful life it is that has now finished its earthly service the Master! Just a week ago Mr. — and I were speaking of her, as he said he had never heard her say one unkind word about anyone, reply to anything said unkindly about herself. I said those things never seemed to have the power to touch her life . . . I think it is only as the future develops that we shall know all that God gave to us through Mrs. Penn-Lewis. *Rev. H. J. Drummond.*

It is impossible to express what is in one's spirit as one thinks of the loss sustained, in the testimony which God raised up and continues through our sister's lips throughout these years. God will surely raise up those who will perpetuate it, in the power of His Spirit . . . *Rev. B. G. Lovelace.*

A great life, a great woman! I hope there is provision for a continuance of the testimony. It has been a power of God to many, and must not be allowed to cease. The world has too few of such centres . . . for this witness to cease. May God guide and lead you all in the right way. *Rev. H. C. Morton, D.D.*

Short as the time has been since I first met Mrs. Penn-Lewis, she has come to mean so much to me that I feel just as if a near and dear relative had passed away . . . For her it is rest in the presence of her Lord. We sorrow not for those that are asleep; but only for ourselves. A very great servant of the Lord has passed away. The loss is ours, not hers. May we be worthy of having known her, and having come under her influence, and benefitted by her encouragement, example and advice. Thank God for having known her. *Major Merson Davies.*

What a sorrow to us all! What a loss to our human eyes! But Oh what joy to our beloved Mrs. Penn-Lewis, what a gain! . . . She was a great power in my life, and I bless God for her. *Col. J. J. Cooke, S.A.*

Her example will encourage many of us who sat at her feet, to press on to a larger experience of "the glory of the inheritance." We shall thank God for every remembrance of her, and do what we can to carry on her testimony and her work . . . I cherish the memory of her with deepest respect. *Rev. G. Jarvis.*

For over 30 years we have been "one in Him." She was the first who taught me, in those early years, what it meant to be "crucified" and buried with Christ, and then to take by faith my union with Him in resurrection Life . . . Again and again, at the "parting of the ways," Mrs. Penn-Lewis would be my "interpreter," and would give me encouragement, and a fresh vision of what God was doing in, and with me. Then came the fuller revelation of the Cross, and its glorious Victory in Christ, "far above all." Romans vi. was lit up by the Holy Spirit to me, together with Ephes. vi. 10-14, with its marvellous unfolding of our spiritual foes, but also of our invincible weapons, with which we can be "more than conquerors" through Christ. I thank God for her life, which, even more than her words, illustrated these mighty facts. *Mrs. Spencer Johnson.*

Personally I rejoice in the remembrance I have throughout twenty years of fellowship, of seeking to avoid giving Mrs. Penn-Lewis any personal pain, but on the contrary, have continued to co-operate with her in a quiet way in the great world-wide work committed to her. I always found it difficult to say "No" to her wishes, in the light of the purity of purpose that always characterized her sacrificial work. *Rev. J. Ellison.*



# "Where also their Lord was crucified."

By Mrs. Penn-Lewis.\*

LET us take a rapid glimpse into the book of Revelation as the book of war, *not from a prophetic standpoint, but for spiritual application* to present need.

In Revelation ii. and iii. we find the ringing message of the Risen Lord to His people, with the call to overcome. In the fifth chapter we have the revelation of One on the throne, with a book in His hand, while an angel makes a proclamation as to who is worthy to open the book. An elder then said to the seer: "BEHOLD THE LION . . . HATH OVERCOME . . . and I saw . . . A LAMB!" Here right in the heart of heaven we see the Lord Jesus Christ as a Lion-Lamb! A "Lion" in might and courage, whilst a Lamb in the very throes of death—*i.e.*, "newly-slain"; the Lamb of Calvary. The dying Lamb is the One "Who hath prevailed."

In the ninth chapter of the book we have an unveiling of the very opposite of heaven—an opening of the depths of hell—called "the abyss." "I saw a star from heaven fallen unto the earth, and there was given to him the key of THE PIT OF THE ABYSS." Then there "went up a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit" (v. 1, 2).

This is followed by a description of the terrible locusts that came forth out of the pit in the smoke. Locusts with stings like scorpions, yet with faces like men. They did their work systematically under the control of a king, "the angel of the abyss," whose "name in Hebrew is Abaddon," or "Apollyon" (Destroyer, R.V. m.). Here is a vivid picture of what can come out of the opened abyss, when the fallen archangel Satan, is permitted by God to open it. We see how *smoke* can come out of it filled with spirit personalities, able to torment and attack human beings, whilst they darken the very air.

Following this first mention of the opened abyss, with its King and emissaries, we find in chapter xi. an account of the two "witnesses" against whom all the rage of the abyss is set. Students of prophecy speak of these two witnesses as being Moses and Elijah, but the possible prophetic meaning I do not now touch, but only in the abstract seek to show you something of the attitude of the denizens of the abyss to the true witnesses of God, and point out to you certain spiritual characteristics of the witnesses which will apply to all God's faithful servants at the present time. As the succeeding phases of the spiritual war with principalities and powers are unveiled in Rev. xi., xii., xiii., it is clearly seen that the war on the earth-plane by the various beings that come up out of the abyss—under the command and master mind of the King of the abyss—is war *against God's witnesses* on earth. Knowing all these facts of the depths of the pit and what was to come out of it, we do not wonder at the cry of the Lion-Lamb in glory, "Overcome! Overcome! Overcome!" For the Risen Lord who met the rage of the abyss at Calvary knows what the "war" will mean, when from the

depths there rises the smoke of the pit, into the darkened air, when the Destroyer will send forth his minions to do battle against God's witnesses, and God's true people on the earth.

"Witnesses," mark you, not even teachers or preachers; and "saints" (ch. xiii. 7) with their names in the Lamb's book of life, not merely church members enrolled in the professing churches on earth. *Witnesses*, and *saints*, are the ones the forces of the abyss hate, and seek to destroy. And these witnesses shall prophesy "a thousand and two hundred and three-score days." That is, every witness of God is given a period for testimony during which nothing can hurt them (Luke x. 19) or kill them! And these witnesses, it is significant to read, "were clothed in sackcloth." Sackcloth is a sign of mourning. Ah yes, in such wise shall God's true witnesses to-day give their witness, for the darkness is thickening on every side, and the smoke of the pit is so penetrating even the religious world with deception, that all who have true insight into the truth of God, must grieve and mourn over the increasing apostasy from the faith "once for all delivered to the saints." A far different picture to the misleading one which many of God's children have, who think the supreme thing is their own personal advancement and happiness, not understanding that the period of time has come, when the true witnesses of God cannot but give their witness in "sackcloth"—that is, with mourning and suffering. Sackcloth is not beautiful. It is not being clothed with cloth of gold. The golden garment is reserved for glory. We are in the period of the last days, when, as in the vision of Ezekiel, we needs must sigh and cry over the abomination of Israel, in forsaking the living God.

## The Source of Life.

Next notice that the witnesses of God, are described as "olive trees." They have the Spirit of God as the source of life in themselves—the Spirit of God, of Whom the olive oil is the type. In the vision of Zechariah the two olive trees are seen to stand on each side of the golden candlestick (Zech. iv. 1-3), and empty the golden oil out of themselves (Zech. iv. 12). God's witnesses are so indwelt by the Holy Spirit that He is the very source of life in them, and as a tree draws the sap from the root, rather than being filled from outside like a vessel, they are quickened, and sustained, and supplied with "oil" for their witness, as they stand before Him.

These tree-like witnesses are also described as "lampstands" (R.V. m.); not only trees of oil, but manifesting light which is not from themselves; as lampstands holding forth light in darkness, whilst sustained by a never ceasing flow of oil as from a tree. As in the trees, so in the witnesses, you do not need to *pour oil into them*, for the source of the oil is already there. It springs up in them without effort as the sap in a tree. It is not a "filling" of the vessel, and then an emptying of it, and then a return for more, but all the time, the deep stream of oil is rising, quickening, refreshing, inwardly comforting and sustaining, even though the outer garments may be sackcloth! Such is the wonderful, inward, undying sustenance that God puts into His witnesses!

From the characteristics of these witnesses let us pass on to notice their power. "These have the power to shut

\*Many requests have been received of late for the reprinting of the early volumes of *The Overcomer*, long since unobtainable. This is not practicable, but Mrs. Penn-Lewis proposed to print, from time to time, some of the more important messages of those early years, and had earmarked the above article for this issue, believing that it would meet the need of God's faithful witnesses in these last days even more keenly than when it was first given.

the heaven, that it rain not . . . (ch. xi. 6). Recall Elijah as a man of prayer. By his prayer he could shut up the heaven, so that it rained not, and in the same way he could open the heaven that it gave rain. This same prayer-power is the true power of the witnesses of the last days. Witnesses filled with "oil," shining with heavenly light in the deepening darkness, and wielding the prayer power as they give their witness in suffering, and sackcloth. We need to understand the "signs of the times," and know where we are in the counsels of God. We must know that we are moving on rapidly into the closing of the age, when things will manifestly take place in such a way that they can be recognized, yet may now, in a spiritual sense, be slowly and silently shaping in spiritual character and preparation—as it were in the germ. For there is always "a cloud as a man's hand" to be seen foreshadowing a coming and widely visible manifestation of all things.

Next notice the witnesses had power of judgment. They could smite the earth with every plague as "often as they desire." That is a strange expression to use! "As often as they desire!" Does God give such power unto men? Ah, may it not be that when you are brought into deep union with God, and you desire nothing but God's will, that God will put in you His desires, so that it can be said that when you desire a thing it is because *God first desired it*. It implies absolute union of the will with the will of God. Such are the powers and the characteristics of the witnesses. Are you willing to give a prolonged period of witnessing clothed in sackcloth?

### The Calvary-path of Victory.

Now let us see what happens to these witnesses, "THE BEAST THAT COMETH UP OUT OF THE PIT SHALL MAKE WAR WITH THEM." In the preceding chapter we have the locusts coming up out of the pit, now we have a "beast" that comes out of the same place, to make war against the witnesses. And it is actually written, "*and overcame them.*" Is that victory? Yes, it is God's way of victory. "The beast that came up out of the abyss made war with them, and overcame them." That awful "beast" which came up out of the pit was allowed to overcome the witnesses of God. Hell apparently conquering heaven. Satan apparently triumphing over God.

Oh, we do need to lose the human conception of what is really victory, and cease to have the human view of spiritual things. This picture will help to make you understand the things around you which perplex you, and almost shake your faith beyond repair.

"Shall make war with them, and overcome them and kill them." KILL! Do you not see, beloved, that this is Calvary? The beast that was in the abyss—nay, the Dragon through the men of that day—made war upon the Lord Jesus Christ, and overcame Him, and killed Him upon a Cross. The Calvary victory for the Son of God was that He was *killed*, and Satan triumphed, and men mocked—but—HE ROSE AGAIN. They *only killed His body*. Is not this Calvary-way of victory over Satan, the interpretation of the terrible suffering in China, and other strange things that are happening to God's witnesses? The mystery of the suffering in this world is not solved yet. *Why does God let His saints be killed when they are apparently needed?* Why was the Lord Jesus killed—*murdered*? Why must the beast from the abyss be permitted to make war on the witnesses, and kill them? Ah, because it is God's way of conquering the prince of death through death. Is it not written that the way of victory for

all who would overcome the Dragon is not only on the ground of the Blood of Calvary; not only by the word witnessing, but by loving not their lives "even unto death"?

Let us look a little closer at the beast from the abyss so that we may learn to understand the true way of victory. The war of the "beast" upon the witnesses in chapter xi. followed in chapter xii. by war in heaven, when the Dragon fought. Then in chapter xiii. you have the beast describe again, and again the strange fact declared that he is to "*overcome the saints.*" Notice that the fight with the Dragon is in the heavens, and that the war with the "beast" is upon earth. What is the spiritual message and picture here? Briefly there are two aspects of the warfare with principalities and powers, *i.e.*, direct with the Dragon "in the heavens," and indirectly with men who are energized by the Dragon on earth to work his will. The "Beast" may be said to picture the whole race of man apart from the Spirit of God. Without the Spirit of God fallen man is a "beast." He has a beast nature. In this war with the powers of darkness you have to do, on the earth with the beast part of man, energized by the Dragon. It is pictured so also by Paul as he writes of the "last days" to Timothy, when "men shall be lovers of self," etc. It is the awful picture given of the "Beast" part of the man coming to its full manifestation in the time of the end. (2 Tim. iii. 3-5, R.V.)

The picture in chap. xiii. 1, 2, 4, 6, 7. "I saw a Beast . . . the Dragon gave him his power . . . and the whole earth . . . worshipped the Dragon because he gave his authority unto the Beast . . . [and the beast] opened his mouth for blasphemies against God, to blaspheme His Name, and His tabernacle, even them that dwell in the heaven, and it was given him to make war with the saints . . ."

In chap. xii. in the war in heaven, when Michael and his angels fought against the Dragon and his angels, the saints overcame the Dragon on the ground of the Blood. There it was war with the Dragon direct, but in chap. xi. and xiii. it is war with the Beast making war with saints, *i.e.*, man energized by the Dragon to fight against the saints of God. Again, let me guard what I am saying by repeating that I am speaking of spiritual realities in the abstract, and *not of the teaching of prophecy*.

An extraordinary thing is written of the Beast warring with the saints—"And he overcame them"! Oh, the cruelties, the appalling things that some of God's children are having to live through these days—I mean those who want to be true to God and live victorious lives! "It was given to him to make war with the saints." God, the Sovereign, allowing these things. Yes, the attack upon the saints is from the "beast." The direct attack of the principalities and powers described in Ephesians vi., some of us have learnt to understand a little—the onslaught upon the spirit which has to be thrown off by claiming the victory of Christ over the foe; but an aspect of the warfare which has also to be understood is the way that the Dragon-power takes hold of men and women, making them act like unreasoning "beasts," who, apparently, are allowed to go their full length of power against the "saints."

"There was given to him [the Beast] authority over every tribe and people and tongue and nation." *World-wide*. It is a great time for "world-wide" visions now-a-days. Here we have a world-wide authority for the beast from the pit. Yes, and "*all that dwell upon the earth*

worship him." How true! It is only the people who "dwell in the heavens" that he blasphemes, against whom he wars; but the people who dwell on the earth are deceived, and they actually *worship* this Beast, they bow down to him, magnifying men's intellects, the "glory of man." They worship the Beast, the cultivated Beast, the educated, cultured, clever Beast; the whole world worships the Beast.

Who are the only exceptions? *Those whose names are in the "Lamb's Book of Life."* Only they who know the meaning of Calvary, and who are recorded in the Book kept by the Lamb, Who was slain, as resting upon His atonement and His death, whereby they have died to the world governed by the Beast; and reckoned crucified the "flesh" which the Beast energises. The only ones who do not bow down to *human nature glorified*, are those who have their eyes opened, and their vision clarified by the redemption of Calvary, men and women saved by the Blood of the Lamb.

This is a terrible unveiling of this world, and even of the professing Church acting under the Name of Jesus Christ, yet "worshipping the Beast." Only those who rest on the Atoning Cross of Jesus, those who have their names in the Book of Life, will not be deceived by the claims of the Beast.

**"Another beast . . . like a lamb" (Rev. xiii. 11).**

Furthermore, after the first Beast arises which the whole world bows down to, there is a second—a religious Beast that *looks like a Lamb*—a counterfeit Christ. He has "horns like a lamb." Just when the Beast, speaking great things (ver. 5) has got control of the whole world, and there is world-wide worship of the glorified beast part of man—for fallen human nature is "beast" however much it may be cultivated—there arises a religious Beast to continue and advance the work. Just at the time when the only ones who are resisting the first Beast testify to the "Lamb that hath been slain," up comes the imitation "lamb." Energised by the Dragon, he has all the authority of the first Beast. He looks like a "lamb," but nothing is said of his having been slain. *The Calvary-mark is missing.* He does great signs to prove his supernatural power, but *there is no sacrifice* about him. His reliance is upon "power" to prove that he is the real thing, but in reality, under the cover of supernatural religion, he leads the people to worship the Beast (ver. 12). That is to say, his supernatural signs secretly feed the human nature and make the people bow down to it. He did great signs, too, and even "made fire come down from heaven in the sight of men." *Supernatural fire; BUT NO CALVARY!* This imitation Lamb, this imitation Christ, was so like the real in appearance (and *proofs*) that none could tell he was not the real Christ unless they had power to *discern* the absent marks of Calvary.

Is not the Word clear? *Test all things by the marks of the Lamb that was slain—the SPIRIT of Calvary.*

"He deceiveth them that dwell upon the earth by reason of the signs which it was given him to do" (ver. 14). Where are the exceptions? World-wide worship of the Beast, then world-wide deception by the Beast-Lamb with supernatural signs from heaven. If you go forward with God in this warfare against the Powers of Darkness, here are the things which you now find around you, slowly arising into marked prominence on every side. The cultivation of the Beast foe—the fallen human nature—and the whole world bowing down to it. Will you stand alone? Will you be witnesses? Yes, you are bound to be a witness with

suffering, under such circumstances; but, listen. That same oil of the Spirit will sustain you and never fail. There will be the secret supply of Divine strength that will carry you through everything. You will think sometimes that you are "killed." Like Paul, you will say, "I despaired even of life." Yet you will add, "As dying, and behold I live."

Unless you get a true knowledge of the present conflict, you will be so taken aback that the enemy will crush you, but if you see the pattern-path of the witnesses, as shewn in Revelation you will say, "What joy. What a privilege. The Lord shall have in me a true witness." Then we find the secret oil of the Lord is sustaining—the Divine Spirit in our spirits strengthens us, and with Him we shall be carried through all experiences in victory. *What sort of victory?* Perhaps not *outward* victory, any more than the saints in Rev. xiii., but the victory power to endure—the power of being faithful.

Now let us return again to Rev. xi. and see the final happenings to the witnesses. "The Beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them, and their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt." "Sodom" does not want these witnesses, nor does "Egypt"—the type of the world. In this world the witnesses of God are killed, and their dead bodies are left to die in the streets thereof. "Sodom and Egypt, WHERE ALSO THEIR LORD WAS CRUCIFIED." How clear the picture of Calvary. Outside the religious city of Jerusalem, the Lord's dead body hung, an open shame, in the place which is here described, spiritually, as representing "Sodom and Egypt"—the central spot on the earth of iniquity and worldliness and sin. Here in the spiritual Sodom and Egypt of this world, the bodies of His witnesses receive a like treatment. Where He was killed they too, must be.

Three days and a half the whole world looks upon the dead, despised, unburied bodies of the witnesses, just as the people mocked and gazed at Calvary, and the world is glad because they cease to be "tormented" by the testimony of these witnesses (ver. 10), and make merry over their sufferings and shameful death. Ah, we talk about the Cross for victory over sin, but this is the Cross of *fellowship in his sufferings*; the "being made *conformable* to His death." This is the Cross in its outcome, when once we have by living faith become identified with Christ in death, joined to Him in resurrection, and united to Him in His ascension. This is the *outward* path of the witnesses who are then led down to the real Cross, in the place in this world "WHERE ALSO THEIR LORD WAS CRUCIFIED"!

**Sharing His Life. (Rom. v. 8. Conybeare).**

The only souls who can be witnesses to-day are the souls who know the Cross. The fact that they are as "olive trees" means that the *life of Christ* is in them. It means that they stand on Romans vi. 11, identified with Christ in death. It means that they are so *joined to the living life of Christ*, that they live through everything. It means that they are so joined in spirit to Him in His ascension, that "they stand before the Lord of the whole earth." *In spirit* they stand before Him, while on earth they are led down to the place "WHERE ALSO THEIR LORD WAS CRUCIFIED."

"Egypt" and "Sodom" do not want the witnesses, and so their bodies are left to the mercy of the mocking world, and God lets it be so. God did not protect His Son from the shame of the Cross. He did not strike dead the men who crucified Him; and He will not strike dead the men or the women who may be energized by the Dragon to

crucify you. If God did not save His Son from the despising and killing by Satan-energized men, He is not going to save you from all suffering; but, like Him Who lived upon His Father for all He needed, the "olive oil" of the Spirit imparted to you will be your Divine sustenance, in and through whatever path He may ordain for you.

"From among the peoples and tribes and nations do men look upon their dead carcase (R.V.m.), three days and a half, and suffer not their bodies to be laid in a tomb." Here is the height of hatred, and ill-treatment for the witnesses. Bitterness does not cease even with their death.

But after three and a half days, "the *breath of life* from God entered into them." A very short period. Their sackcloth-witness lasted 1260 days, but it was only three and a half days that they lay in death—just about the period of Christ's death and resurrection. Then the breath of God entered into them, and they stood upon their feet, and they heard a great voice from heaven saying "Come up hither." They were not wanted on the earth, so they were called up there, and they went up to heaven in a cloud, and their enemies beheld them and when they had gone an earthquake came upon the city.

It was MANIFEST VICTORY at last in the eyes of the rejectors, when the voice came from heaven, and said, "Come up hither," and they went up in the sight of their enemies. Let us follow them as they rise, and see what happened to them in the unseen realms beyond. In Rev. xv. 2, we read, "I saw as it were a glassy sea mingled with fire, and them that come VICTORIOUS FROM THE BEAST, and from his image, and from the number of his name, standing by the glassy sea, having the harps of God. And they sang the song of Moses and the song of the Lamb," saying, "Great and marvellous are Thy works, O Lord God the Almighty; righteous and true are Thy ways, Thou King of the ages . . . Thy righteous acts have been made manifest."

Now in closing, let us go back to Rev. xiii. 18. "He that hath understanding let him count the number of the Beast ;

for it is the *number of a man* . . ."—MAN and the Beast linked. The whole world to-day is tending towards the great *glorifying of man*, in brief, the worship of the Beast. God's witnesses have not only to stand against principalities and powers in the heavenly places, but against the man-beast glorification of to-day. They must be prepared to "killed" for their witness, and pass through these closing days "victorious over the beast"—as well as over the Dragon—and without the mark of the beast upon them. It will mean suffering in business (Rev. xiii. 17) and every relationship of life (ver. 16), to keep without the mark in action (their right hand), and in their thinking (on their foreheads).

This Dragon power is at work already directing an energizing the beast part of man in world-wide power. Men "worship the beast" even when they do not know. Total up the number, and it is the number of man. It is only people who have any hope of getting through victoriously are those who have gone through the brokenness of the Cross, the crucifying and the breaking down of the "old man" which the Dragon glorifies. It is this "old man" that the Dragon has magnified, and energized and exalted into greatness; but the people who know the Lamb that was slain, and have come to the place WHERE ALSO THE LORD WAS CRUCIFIED, have this "old-man" life, with its blackness and its beast-like image, broken, by bringing every part of it to the Cross of Christ; and keeping it in the place of death, have put on the "new man," Christ Jesus, and in Him are energized to stand for God in witnessing in the last days. Neither credit nor praise is given to them. They stand day by day only "witnesses." The Book does not say that "souls" were given to them; although successful service is reckoned to-day by the number of souls that are won.

Are you willing? Will you choose it? This is victory. "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus" (Rev. xiv. 12).

Joshua 1:2 *Christian Advancement*

## Press On !

"Moses My servant is dead, now therefore arise, go over this Jordan."—Joshua i. 2.

THE people were stunned and sorrow-stricken at the departure of their leader, the man who had never wavered in his faithfulness and loyalty to God, and in his love and care for the people, and let us note here that though Joshua was appointed nominal leader, yet, in reality, it was Christ Himself, as the Captain of the Lord's Host, Who really now took command of the Israelitish armies. They were about to step out into a new phase of events, in fact they were to bring into being a new era in the history of Israel. There was no time for regret or for going back on the past. It was simply, "Arise and go over." Moreover there was to be no resting in Gilead for Reuben and Gad and Manasseh. These were to pass over armed before their brethren and fight with them till the finish, when the whole land was taken from the enemy. It fell to the lot of this special generation, this *new Israel*, fresh from the training of Moses, their prophet and teacher, to drive out and exterminate the enemies and so enable the whole nation to take undisputed possession of the country that had been promised to Abraham. God's time had come for His promise to Abraham to be fulfilled, and the call now came to every warrior to go forward, ignoring obstructions and impossible situations and to press through and possess a

land which was to be their inheritance from God. Do we realise the similarity of our position?—except that we are looking for a Heavenly and not an earthly inheritance. The happenings around us are very significant at the present time. Men's hearts are failing them for fear. The daily papers are full of horrors; earthquakes, floods, fires and hurricanes are doing their worst. What does it all portend but the rapid approach of the end of the Age? Do we not realise too that God has been preparing and training us for this final battle call? "Let your hearts be strengthened in the Lord, and in the conquering power of His might. Put on the whole armour of God" (Ephes. vi. 10, Conybeare). "Arise, go over this Jordan!" E. M. Leathes.

(Extract from Prayer Bond circular letter).

On to the goal! Press on!  
Alone, yet unafraid;  
He cut the path Who beckons thee,  
On then, and undismayed.  
On to the goal! Press on!  
Look not behind thee now,  
When just ahead lies His "Well done,"  
And crowns await thy brow.

M.E.B. (China).

# Standing in the Gap.

By Mrs. Penn-Lewis.

"I SOUGHT for a man among them that should make up the fence, and *stand in the gap* before Me for the land, that I should not destroy it; but I found none." (Ezek. xxii. 30 R.V.).

What was the condition of Israel when the Lord looked for a man able to apprehend the situation, and stand before Him? The Lord briefly sketched the condition as He saw it, and said that, (1) Prophets, (2) Priests, (3) Princes, and (4) People, were all turning to their own way. The Prophets were set apart to be His messengers, chosen to stand before Him and bear His words to the people, but they were acting as destroyers of the people, instead of deliverers conveying faithfully the messages of God. They spoke to the people who resorted to them for guidance "a vision of their own heart, and not out of the mouth of the Lord" (Jer. xxiii. 16), saying "The Lord hath said, ye shall have peace . . ." when there was no peace.

The Priests also were failing in their office. "They have put no difference between the holy and the common, neither have they caused men to discern between the unclean and the clean" (ver. 26), said the Lord. The priestly "vision" was gone.

The Princes, like the Prophets, are described as "ravening the prey" (ver. 27), because they were seeking gain. With the prophets and priests and princes all unfaithful, it was no wonder that the people used oppression, and vexed the poor and needy. They were having *no direct word of the Lord* from the prophets; no teaching as to what was clean and unclean, from the priests; no example of *rectitude* and impartial judgment from the princes.

In the midst of all this we are given a glimpse into the heart of God. "I sought for a man among them, that should make up the fence and stand in the gap . . ." Israel could only stand in the battle against her foes by having no "gaps," no "breaches" in the walls for the foe to enter. The prophets might build up a slight wall, daubed with untempered mortar, but the Lord would not protect such a fence, and said: "I will break down the wall that ye have daubed . . ." (Ezek. xiii. 10-14).

What is the spiritual "daubing" and spiritual building depicted here? To wit, "Saying peace, and there is no peace." Words of men giving temporary comfort and leading souls to rely on false foundations, are said by God to be "daubed" building. Only the actual, true, *pure words of God* can make a wall which will stand the onslaught of the enemy in the day of battle. The prophets of Israel, instead of telling men the truth, prophesied "out of their own heart," and gave the people "lying divination," seeing "visions of peace" (Ezek. xiii. 16), when God said "There is no peace."

What is the message to us in these last days, from Ezekiel's words to Israel? Just this, that somehow a "breach" has come in the "fence" of God's protection around His spiritual Israel, and through the "gaps" thus made the enemy is rushing into the very midst of God's people, causing "breaches" among them in an hour when "no schism in the Body" is of the greatest importance to the Lord. Now, as in the old dispensation, "they are not all Israel which are of Israel," and not all are of the Body of

Christ who profess the Name of Christ. "Breaches" among professing children of God are sad, but they do not affect vitally the current of life flowing from the Risen Head to the members of the Body. But a "breach" amongst the members who have been "knit together through every joint of the supply" means a break in the "fence" of God's protecting presence around His people, which permits the entry of the foe.

"How to heal the breaches in His Body seems to me the most vital question of the day," writes a worker from India, and this is the work of the "prophets" and "priests" set by the Lord in His Church at this time (1 Cor. xii. 28).

Each member of the Body of Christ can go up into the "gap," repairing the "breach" by earnestly seeking the unity of *truth* at this time, and every intercessor can "stand in the gap" before the Lord for the Church of Christ, holding up "holy hands without wrath and doubting." But the "breaches" in the Body of Christ cannot be repaired by saying "Peace" when it is not peace. It is peace *based on truth* that alone will build together the Body of Christ as a solid wall against the hosts of darkness. "He that hath My Word, let him speak My Word faithfully. What is the straw to the wheat? saith the Lord." Faithful speaking of the truth of God was the way God desired the prophets to "make up the fence" in Israel. And the "fence" of God's presence around His people, and will be made up, the unhindered current of divine power will be set flowing again through the members of the Body by the same faithful speaking of the Word of the Lord.

"To the law and to the testimony" must be the cry. The "hedge" of God's protection around His Church and each believer is His "*law*," His *Word*. By deviating from it, there is a "gap" or "breach" made in the "fence" through which the enemy can rush in, and once within, can play havoc among the saints *from within*! The "fence" is made up again by obedience to the "Word," and by the expulsion of the foe through the repairing of the "breaches" made among the saints by the reuniting of one with another. This in truth is the vital work just now. "Schism" in the Body of Christ—the actually joined members of the Body—must cause suffering to the Risen Head. If He is leading His Church on into fulness of victory, He will fulfil His purpose, but He will do it the more quickly if the members of the Body wait for each other, and advance in harmony and unity of life. Let the separator, Satan, be expelled from among the "saints" by each one repairing the "breach" which is the nearest, and then let there be a return to obedience to the simple Word of God, and the "fence" of His Presence will again be set up around His people, to cause them to stand unshaken in the battle. "Thou shalt be called the Repairer of the breach . . . if . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words . . ." (Isa. lvi. 12, 13). The *Repairer of the Breach*! Let us covet earnestly this great gift. "Moses His chosen stood before Him in the breach . . ." Let us thus stand with our great High Priest within the veil for His people, and fill up the "gap" in the fence by our intercession, until Satan is defeated in his aim to disunite, and the Church once more advances toward her goal.

J. P-L.

apostasy

# "The Advancing Apostasy."

## The Significance of Modernism.

"O TIMOTHY, keep that which is committed to thy trust, avoiding . . . oppositions of science falsely so-called" (1 Tim. vi. 20).

"Know . . . that in the last days perilous times shall come. For men shall be . . . ever learning, and never able to come to the knowledge of THE TRUTH . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from THE TRUTH and shall be turned unto fables" (2 Tim. iii. 1, 7; iv. 3, 4).

"For . . . God shall send them strong delusion (lit. error), that they should believe THE LIE; that they all might be judged who believe not THE TRUTH but had pleasure in unrighteousness" (2 Thess. ii. 11, 12).

"Be mindful of the words which were spoken before by the holy prophets, and . . . us the apostles . . . knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as from the beginning of the creation' . . . Wherefore . . . seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter iii. 2-17).

"These things saith He that is Holy, He that is TRUE . . . Because thou has kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly." (Rev. iii. 7-10).

\* \* \*

The above extracts are taken from prophecies which deserve to be studied in far greater detail, because of their extraordinary significance in the light of present-day events. What I wish to point out here, however, is the fact that the Apostles Paul and Peter both speak expressly about the influence which a particular "error" (Gr. *plane*) is to have upon the minds of men all over the world, in the last days before our Lord returns to earth. Note that the prophecies mention no limit whatever, either of race or of locality, to the effects of this delusion: they speak of mankind as a whole, and so they can only be fulfilled by some mass movement in human thought which will effect men in every quarter of the globe. To this movement, since it will everywhere encourage men to lawlessness, our Lord Himself obviously refers when He reminds us of "the" hour of temptation which shall come upon the whole world, apparently just before His return.

### The Nature of the Error.

What, then, is to be the nature of this "error"? It seems clear that it may be expected to take the form of some pseudo-scientific opposition to Scripture. St. Paul expressly warns us against the danger of yielding to oppositions of "science" (or knowledge) falsely so called." He also shows us that the error is to impress itself upon people who will be "ever learning," or increasing their knowledge of real facts; and those would be just the people to rank the error, once accepted, in the same category with their true science. And we get a further hint as to the nature of this error from the fact that it is to oppose THE TRUTH by presenting in its place a multitude of "fables"; for fables are always fictitious accounts of things which are supposed

to have happened *in the past*. The error, therefore, is not likely to be concerned so much with actual physical science as with false ideas about the past, which will be confused with real science.

If we now turn to St. Peter's prophecy, we shall find these inferences fully endorsed; for the scoffers there spoke about as are seen to be repudiating the doctrine of the Second Advent upon the strength of their false ideas about the past. Their words show, in fact, that these men have accepted *as science* (since they speak as if they were quoting demonstrable fact) a *Bible-denying theory of Creation*; and the singular thing about their theory is, that it is *identical with that of the modern evolutionist*.

### The History of the Error.

This statement may surprise some, who have not followed the history of modern thought, or do not know the nature of the postulate underlying our modern doctrine of evolution; yet both the history and the nature of that postulate are indicated by the scoffers' words . . . "Since the fathers fell asleep," say these people, who no longer fear that our Lord may come upon them in the course of their evil acts "all things continue as from the beginning of the creation."

Note the sequence of ideas. The speakers have given up belief in the literal Second Advent because:

(1) There has been no interference by God with natural processes during a recent historic period dating "since the fathers fell asleep" (these fathers being presumably the fathers of the Christian Church, since the speakers are renegade Christians); and

(2) Because the scoffers have, in defiance of Scriptural testimony, illegitimately extended this true but recent historic uniformity *backwards*, in order to deny that God has ever interfered with natural processes in the whole history of the universe, even from the very *beginning* of creation itself ("all things continue as from the beginning of the creation").

Thus, at one sweep, they sum up their whole conception of history and science by enunciating an absolutely exclusive *Doctrine of Uniformity*. This is a most remarkable fact. It identifies these scoffers, in the most perfect way possible, with our own TWENTIETH CENTURY MODERNISTS who have within living memory popularised this identical and absolutely exclusive, Doctrine of Uniformity. So note that the scoffers must, after the fashion of our own Modernists, be denying the miracles performed (in the "fathers' day) by our Lord Himself and His apostles; also the miracles of the Old Testament days; also the great Judgment of the Flood of Noah; and even the Interventions of God during Creation itself—the processes of which they link to the present by the presumptive word "continue."

That this is what they are doing, *i.e.* illegitimately extending a true but recent uniformity into a past which was *not* uniform, St. Peter goes on to show. He tacitly admits that there really will be a welcomed Silence of God from the apostles' day until the Second Advent, for he says nothing to deny the scoffers' appeal to what will (in their day) be recent historic uniformity; but he does go on to attack their *illegitimate extension* of the idea of uniformity into pre-Christian times, for he shows that their words imply a denial of the great Divine Judgment of the Deluge—the fact of which the Apostle deliberately re-affirms. He states, most significantly, that the scoffers shall be "willingly



ignorant" of the Flood, which shows that the men of the last days are to ignore evidence which opposes their Doctrine of Uniformity.

All this has been fulfilled to the letter, in the history of what now passes for "Modern Thought." For many hundreds of years, however, after the New Testament was written, the fulfilment of the prophecy was in abeyance. The conception of things advocated by the "last days" scoffers was utterly foreign to the early church, and also to the mediaeval mind. It was equally impossible to the Reformers, with their fervent faith in Scripture. Finally, however, in the eighteenth century, a new attitude of mind began to make itself apparent. The movement (expressed in philosophic terms by Kant) was popularised by writers like David Hume, who, concentrating attention upon the fact that everything in nature appears to be controlled by law, and finding that no indubitable instance of miracle—or Divine Intervention in nature—could be shown to have taken place during the Christian era (i.e., since the Christian "fathers fell asleep," for the history of all nations prior to that is riddled with portents and accounts of the interventions of their gods), began to question the New Testament accounts of the miracles which were performed in the "fathers' day. Belief in such miracles was declared to be "most contrary to custom and experience." Here we find the first step taken towards fulfilling St. Peter's prophecy; the first germ of that prophesied error of arguing from the present into the past, in order to deny that anything could ever have happened other than we see happening to-day.

Hotly as Hume was opposed by those who realised the presumptuous nature of his writings, his ideas were nevertheless welcomed by many who were only too glad to find some way of opposing Scripture which appealed to actual experience, and so had a quasi-scientific flavour about it.

It was soon realised, however, that it was not sufficient to question the lesser interventions of God and leave the greater ones alone. Scripture testimony to the Flood ran directly counter to belief in Uniformity; so it had to be got rid of at all costs . . . It is only since the year 1840, therefore, that Peter's prophecy has been fulfilled regarding the general surrender, in the last days, of belief in the Flood.

Matters, however, could not stop even with denial of the Flood. Uniformitarians were compelled by their creed to push their rejection of Scripture testimony right back to the very beginning of creation itself . . .

Thus God is now ruled out of everything subsequent to the very BEGINNING of creation—just as the last days' scoffers were to hold . . . In other words, our Modernist of to-day holds the exact creed of St. Peter's prophesied scoffers.—Major Merson Davies, R.A., F.G.S.

NOTE:—The above is an extract from a pamphlet by Major L. M. Davies, R.A., F.G.S., written by him at the request of Mrs. Penn-Lewis. She keenly desired that what he had to say as a scientist and Bible student regarding the significance of Modernism in the light of Bible prophecy should be made known as widely as possible, for the sake of those who may be looking for guidance as to the attitude they should adopt towards the Modernist movement.

"The Significance of Modernism," published by Marshall Bros. Ltd., 24-25 Paternoster Row, London, E.C. Price 1/-, postage extra. Also from The Overcomer Book Room.

#### Truth versus Falsehood.

" . . . Truth alone dispels the deceptive doctrines of the teaching spirits of Satan. The truth of God, not merely 'views of truth,' Truth concerns all the principles and laws of the God of Truth. Doctrines of demons simply consist of that which a man 'thinks' and 'believes' as the outcome of suggestions made to his mind by deceiving spirits. All thought and belief belong to one of two realms—the realm of truth, or the realm of falsehood, each having its source in God or Satan respectively . . . Page 21 'War on the Saints.'"

### The Meaning of the Cross.

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

The crucified Lord must have crucified followers, and a true following of the Lamb can only be through death, for the Lamb can only go one way on earth—the way of being led to the slaughter. It is only in heaven that a throne is given to a slain Lamb!

Let him deny himself! Not deny pleasant things to himself; nor even deny the sins of himself, but deny himself, and all that is bound up in himself. Himself as the central source, or cause of action; himself as the central object of all things which come to him from without!

Himself! Any other word would have narrowed the Lord's meaning of the Cross, for it covers the whole of the deliverance of Calvary, as afterwards revealed by the Risen Lord to the Apostle Paul. The crucial message of Calvary to a man is salvation from "himself"! If he will . . . accept the spirit of the Cross as manifested in the Christ Who died for him, and deny—or renounce—himself as crucified on the Cross with his Lord, he will in so doing be delivered from the bondage of his sins, the terror of the law, and the spirit of the world, as well as the power of the devil.

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

We have been content with renouncing our sins, and keeping ourselves! We have failed to see that "himself" in a man, may stand as completely in the way of the Holy Spirit as his sins, and . . . the life which flows in us from the source of the first Adam, may hinder the manifestation of the life of Jesus in our mortal flesh. (Ch. xii.)

### The New Life in Christ.

"Wherefore if any man is in Christ, there is a new creation . . . (2 Cor. v. 17 m.).

If any man is in Christ—baptized into His death—through the gateway of the Cross he enters the sphere where Christ becomes his environment, as well as his new source of life. On the life-side of the Cross the soul united to the Living Christ is said to put on the "new man" . . .

#### Characteristics of the New Life.

"No longer unto self" is the fixed decision; "unto Him Who for my sake died," the unvarying aim; "I see all souls as those for whom He died" the principle of action toward others; "old things have passed away" the continual attitude to the past; "He has placed in me the word of reconciliation," the constant responsibility to others; "I must work together with Him" the restraining and watching attitude day by day . . .

There is no room for living unto self in this pattern, Oh child of God, and so far as thou art truly united to thy Lord, and made conformable to His death, shalt thou know in thy measure this life which springs from Calvary, and walk even as He walked, to the glory and praise of God. (Ch. viii.) From "The Cross of Calvary," by Mrs. Penn-Lewis.

These extracts from one of her earlier books are given here as showing how the message which the Holy Spirit burnt into the heart of the writer at the time she received from Him a definite anointing of power for the service of God, never faded, and was the foundation and base of all her future ministry.

## "Throne Life in Union with Christ." (vi.).

### The Man-ward Element in Throne-Power.

THE essential man-ward element in our throne-power is *faith*. Our faith is essential, because only to its simplicity is pledged the alliance of Omnipotence. The ideal faith of the Scriptures, at whose service such exceeding great and precious promises stand in waiting to respond, is invariably meek and simple, while it is very bold.

#### Modes in which Throne-Power is exhibited.

Throne-power finds expression, through faith, in at least two ways ; by its attitude, or by its utterance.

First, as to its attitude. There may be the attitude of working or the attitude of *waiting*. Either attitude is natural to throne-power, as the case may be. The attitude of working is assumed when something must be at once accomplished, or some obstacle instantly removed, on the Divine order. The attitude of waiting is accepted in persistent patience, either when the Divine hour for working has not arrived, or after it is over, and the results are long delayed.

Trial is the legitimate field for the exercise of throne-faith. "*Faith is always tried ; unbelief never is.*" There must come an occasion to faith, to do or endure in the face of the difficulty ; to achieve through working, or waiting. In proof, turn to the eleventh chapter of Hebrews. All the embalméd names found there of witnesses to the might of faith, are to be classified under two heads ; as the names of the witnesses who *wrought* and of witnesses who *waited*. And in view of faith as being the *occasion*, but never the *cause* of a result, we see that this classification is consistent with an equal exercise of faith in all these worthies. Whether Paul works in planting, or Apollos waits in watering, in either case GOD gives the increase.

Mark some of the results exhibited by these attitudes of throne-power, through faith, in the chapter of Hebrews. They "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens ; women received their dead raised to life again ; and others were tortured, not accepting deliverance, that they might obtain a better resurrection ; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment ; they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep-skins and goat-skins ; being destitute and afflicted, tormented—of whom the world was not worthy."

True, these mighty overcomers witnessed in a former age, before the privileges of throne-life had been definitely secured to every believer through the death, resurrection and ascension of the believer's glorious Substitute, and ere the descent of His overcoming Spirit had imparted His power, yet, in their individual experience there were these exceptional dispensational overlappings, as being indicative of the *retrospective, as well as prospective virtue* of "*the Lamb slain from the foundation of the world.*" Therefore were these records "written for our learning, that we through patience and comfort in the Scriptures might have hope."

At first thought, after reading of the faith-prowess of these worthies in Hebrews, it seems as if there had been a great lapse in the Church as to the attitudes of throne-power since the early centuries of Christianity. As to the general

view, this is so ; but not as to many marked exceptio  
Signal missionary conquests, against terrible odds, in b  
home and foreign fields, bear witness to the continu  
exhibition of throne-power in the attitude of working a  
achieving ; while as to its continuance in the attitude  
waiting and enduring, the many instances of heroic patie  
which have appeared during occasional periods of persec  
tion, present unimpeachable testimony.

Secondly, we are to enquire respecting the exhibition  
throne-power by the mode of language. Its modes  
speech are two ; the *prayer* of faith, and, in its high  
energy, the *command* of faith. Throne-power lays hold  
the exceeding great and precious promises which encour  
faith to adopt either of these modes of utterance. "All thi  
whatsoever ye shall ask in prayer, believing, ye sh  
receive." "If ye have faith as a grain of mustard seed,  
shall say unto this mountain, Remove hence to yonc  
place, and it shall remove, and nothing shall be imposs  
to you." Throughout the Scriptures are recorded instanc  
where the *prayer* of faith was successfully offered ; a  
also, only less frequently, where the *command* of faith w  
effectually uttered. In the Old Testament, Moses, Joshu  
Elijah, and Elisha notably, though exceptionally, attain  
to the power of commanding divine results. But in th  
New Testament this degree of throne-enduement becom  
in a manner, common. The twelve apostles and the seven  
disciples whom Christ commissioned, cast out devils in H  
name, and presumably after His own method, *with a voi*  
(Matt. 8 : 16). It was by a command that Paul expelle  
the sooth-saying spirit from the damsel that cried after hi  
at Thyatira (Acts 16 : 18). We find, also, that so natur  
faith may such a mode of speech have been at the time, th  
one whom the disciples rebuked for not following in the  
company, was found successfully employing it ; and th  
Lord said, "Forbid him not." But this most exalted moc  
of throne-utterance was not reserved to contest cases  
demoniacal possession. Our Lord frequently used it i  
working other miracles ; and so, doubtless, did the apostle  
Peter thus restored the lame man at the beautiful gate  
the Temple (Acts 3 : 6), and Paul, in the same way, restore  
the lame man at Lystra (Acts 14 : 10). In like manner, too  
Paul himself had recovered his sight at the word of th  
disciple Ananias (Acts 22 : 13). Moreover, in view of th  
profusion of spiritual gifts at the day of Pentecost, it is nc  
to be doubted there were frequent corresponding result  
following this mode of throne-utterance.

It is still the dispensation of the Holy Ghost. Our bodie  
are His temples. By His indwelling we have drunk int  
One Spirit, and are united into One Body, whose Head i  
the enthroned Christ, who is "the same yesterday, an  
to-day and forever." In His name we are builded togethe  
for a habitation of God, through the Spirit. The *status* o  
provision abides the same, if the *experience* does not, from  
lack of faith. And that both of these dialects of throne  
language, the *prayer* of faith and the *command* of faith, ar  
appointed to be used by the Church until the end of th  
dispensation, is evident from an examination of the passag  
in Mark ii. 22-26, where they are found in immediat  
conjunction.

"And Jesus answering, saith unto them, Have faith in  
God. For verily I say unto you, that whosoever shall *say*  
unto this mountain, Be thou removed, and be thou cast  
into the sea, and shall not doubt in his heart, but shall

believe that those things which he *saith* shall come to pass, he shall have whatsoever he *saith*."

"Therefore I say unto you, Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them."

"And when ye stand praying, forgive, if ye have aught against any ; that your Father also, which is in heaven, may forgive you your trespasses."

Mark the following points in evidence of the matter in question.

First, in the command, "Have faith in God," it is evidently throne-faith they are bidden to possess. For they had just witnessed the fig-tree withered by a word of command, and Peter's comment on the miracle had suggested this saying. Then, again, the language literally is, "Have faith of God." That is, as Bengel remarks, "Such as those should have, who have God"; and such as our Lord Himself had just exercised.

Secondly, the privilege of *commanding* in faith is as fully accorded here to the possible experience of the apostles, as the privilege of *praying* in faith. The promises as to the certainty of results to follow these utterances of faith, are equally definite.

Thirdly, although only the Apostles are here immediately addressed, yet these clustered sayings of our Lord are addressed through the apostles, to all believers. This is evidently so, from two considerations. For first, the designation is not, "whoever of you," but it is simply "*whosoever* shall say . . . and shall not doubt in his heart." This is one of a class of broad Scriptural "*whosoever*," whose possible application covers *all* who have been taught by the Holy Ghost to call Jesus, Lord ; that is, all born of God ; and its *positive*, individual application, on an emergency, is only limited to those of this class whose hearts are devoid of doubt as to result . An instance of *mis*-application, that is, of an *unregenerate* attempt at such throne-utterance, is recorded in Acts 19 : 16, where the demoniac retaliated, and assaulted the speaker.

But another consideration which shows the general application of Christ's sayings to all Christians, is that He immediately connects His assurance regarding these wondrous possibilities embraced in the prayer of faith, with an admonition as to the necessity of a forgiving spirit during prayer ; such an admonition as, without doubt, we may familiarly apply to ourselves. For surely this injunction concerning *forgiveness* in the midst of prayer, which is as immediately addressed to the apostles as is the associate assurance concerning *faith* in the midst of prayer, is not addressed to them in their peculiar apostolic capacity but to them only as representative Christians. Now, since none of us can hesitate to appropriate this admonition about *forgiveness* during prayer, why need we falter in appropriating this encouragement about *believing* during prayer ? And if we do *not* falter at *this* point in the application as to believing when we *pray*—as most Christians do not—then why need we stagger, through any dazed amazement, at a *further* application, that is as to the allied encouragement to believe when we *command*—admitting, of course, the supremacy of the Holy Ghost in the choice of the occasion to the glory of God ?

In confirmation of this view of the passage in Mark, that throne-faith during prayer is our common heritage, compare the similar inference to be drawn from James 5 : 14-18. Observe how the apostle confirms his encouragement to us to offer prevailing prayer for the restoration of the sick, by citing, as an example of the power of prayer, the case of

Elijah, when he prayed alternatively for a drought and for rain. And note again, that the fact is emphasised, that when he prayed thus effectually, it was not in view of his being righteous above others, but while he was a man "subject to like passions as we are."

But to return to the passage in the eleventh of Mark. Observe how, in the enumeration of the privileges, we are, at first, supposed to be, so to say, within the throne-room, in the very Holy of holies, to which, as priestly believers, we have access, and where we hear the Voice from the Mercy-seat, between the Cherubim, speaking, and it is done ; commanding, and it stands fast—"Be thou removed, and be thou cast into the sea."

Then we come out, as it were, into the Holy Place, the apartment for prayer at the Golden Altar, "What things soever ye desire when ye pray."

Then, finally we get outside the Tabernacle proper, into the Court, where we have forgiveness of sins—"That your Father also which is in Heaven, may forgive you your trespasses."

Let us not think that because we may need at times to revisit the Court, in order to cleanse ourselves, or for brotherly service in cleansing others, therefore our inalienable right as priestly believers, to enter the throne precincts through the rent veil, is forfeited."

But let us trade another figurative illustration of this passage, and call it a mountain scene : and observe how we begin at the summit.

"Have faith in God." Here is the Shekinah cloud enveloping us. But let us not fear or grow confused, as the disciples did, when on the mount of Transfiguration "they entered into the cloud."

"Whosoever shall say unto this mountain," etc. Here we listen to the Voice in the Cloud. It is the summit still.

"When ye pray, believe that ye have received them." Now, we have partly descended the slope and are viewing the landscape of possibilities from the height of the tablelands of supplication.

"And when ye stand praying, forgive." Now we are among our fellows in the plain at the foot of the mountain. And assuredly down there among everyday matters, temptations and trials, we shall need some instance of demoniacal power, just as the disciples did after witnessing the Transfiguration, in order to test our mountain-top experience.

This order of the pathway of faith, beginning with our position with God, and descending to our place with ourselves, our fellows, and our difficulties, is *God's* conception, not *man's*. Our unbelief reverses the order. God, in His grace, first views us seated by virtue of the session of His Son, at His own right hand in the heavenly places. But alas, too often our faulty experience belies the comfort and advantage of all this ; and instead, we first view ourselves as believers at the *foot* of the mountain, and then strive and struggle to climb. How needlessly, when through such exceeding great and precious promises we become partakers of the Divine nature (2 Pet. 1 : 4).—*To be continued.*

Victory opens the way for fresh struggles for higher victories.

The strongest point may become the weakest, because of the very temptation the possession of strength gives to use it improperly. Strength used properly remains strength ; used improperly it becomes weakness.

Only the use of power gives actual possession of the power. What we do not use we lose. The pressure of the foot is always necessary to a clear title. To him that hath possible power, shall be given actual power through use.—S. D. Gordon.

## Notes from the Bookroom.

Readers of these Notes will be thankful to know that the Overcomer Book Room will continue its ministry as heretofore, and we count upon the prayer-help and co-operation of our friends at home and abroad that, since the tongue of God's messenger is now silent and her busy pen laid down, the Message in print may still go forth to those who need it in every land, carrying the word of the Lord for the deliverance of His children, and the strengthening and equipment of their lives for His service. Thus shall it be true, that she, "being dead, yet speaketh."

A number of the booklets which have been out of print for some time, have been re-issued this Summer, and their titles will be found in the revised Booklist inside the cover of this magazine. We might specially call attention to "The Leading of the Lord," a brief spiritual autobiography of Mrs. Penn-Lewis, showing how the Lord called her out into the ministry which has since become world-wide, and has been so mightily sealed of God right up to the very last of her days upon earth. Another re-print is No. 5 of the Warfare Series, "Jesus I know, and Paul I know, but who are ye?" by Dr. F. B. Meyer, out of print for many years. Its title will sufficiently indicate the substance of its message. "The Silence of Jesus," re-printed from the April *Overcomer*, is also now obtainable in booklet form.

Three new leaflets from the pen of Mrs. Penn-Lewis have been issued since our last "Notes," suitable for enclosure in letters. These are Nos. 2 and 3 "Via Crucis" Series (see Booklist), and No. 5 *Overcomer* Reprints, "The Word of their Testimony," from the January *Overcomer*. We hope to print more of these brief messages in leaflet form, in the near future.

Of larger booklets, the summary of the addresses given by Mrs. Penn-Lewis at Swanwick in 1926, issued under the title, "Union with Christ in Death and Resurrection," is being received with great thankfulness, many sending for further supplies for their friends, after reading it. Another re-print in this series (price 6d.) is "The Work of the Holy Spirit," a very comprehensive message on the reception of the Holy Spirit and His work in and through the believer. This message has been lately issued in a Kafir dialect, and has been greatly used of God among the native Christians for whom it was translated.

### Rev. R. B. Jones on Romans 5, 6, 7 and 8.

While at the Llandrindod Convention, Mrs. Penn-Lewis received permission from Rev. R. B. Jones for the issue in pamphlet form of his powerful addresses on the above chapters, given at our Swanwick Conference last May. She hoped on her return to London to prepare these for the printer, but was unable to do so. God willing, we hope to go forward with this as soon as possible, as she so keenly desired it to be done. Friends who wish to do so may order their copies at once, but will understand that there may be some delay before orders can be supplied.

That God richly blessed these addresses at our Swanwick Conference has been shown by the numbers of letters of appreciation received. One worker writes: "I can never tell what Mr. R. B. Jones' talks on 'Romans' have done for me! I have been living under the lash of condemnation for a long time—making the *new man* responsible for what the *old man* does," as he said. My 'new man' actually taking things that hurt me as my due punishment for what my 'old man' did, contrary to my true will and desire. Since then my heart has been shouting . . . 'There is therefore *now* no condemnation, *Now*, *Now*! *NOW*!!' . . . The whole consecutive teaching, the exegesis of a complete block of scripture just as the Holy Spirit gave it, was marvellous. It had a convincing, illuminating power no addresses on isolated texts or incidents ever have."

Our readers will be interested to know that the Braille Missionary Union asked permission to braille these addresses from the Swanwick Report, for use in a Lending Library for the Blind. This was gladly accorded by Mrs. Penn-Lewis.

The photograph of Mrs. Penn-Lewis (taken in the Autumn of 1925), re-produced in our pages, is obtainable in postcard form, price 9d. each (U.S.A., 20 cents).

We continue to receive applications for the leaflet "Satanic Fashions," showing how keenly many of God's people are really suffering over the sad blindness of Christians to their unscriptural "conformity" to the fashions of the hour, in the face of the plain words in the Epistle of Peter.

The fourth edition of this leaflet has been printed, and it continues to be issued free of cost, applicants sending any contribution they are able toward the supply asked for. (N.B.—Will applicants please say the number they require and can use effectively.)

There has also come a new demand for the valuable page of Charts given in God's Plan of Redemption, for use in Bible Classes and Mission Meetings. These can now be obtained from the Bookroom at 2/- per dozen; 2/2 post free.

M.N.G.

"If you have bitter feelings of envy and rivalry . . . this is not the wisdom which comes down from above: it belongs to earth, to the unspiritual nature and to evil spirits. The wisdom from above is first of all pure, then peaceful, courteous, not self-willed . . ." Jas. iii. 16, 17.

Weymouth

## Brief Replies to Correspondents.

Our readers will understand that this issue of *The Overcomer* has been prepared under heavy pressure and with a deep sense of unfitness for the task, which has thrown us back upon God in a very real dependence upon Him for every detail, and "there hath not failed one word" of His promised help and guidance. We hope in the next issue of the paper to be able to continue the ministry of this column, as the Lord is drawn in those who have been associated with our beloved Editor in Conference and prayer work, and who are equipped to deal with spiritual problems and difficulties. For this issue it has been impossible to give the necessary time for prayerfully going through the mass of correspondence put aside by Mrs. Penn-Lewis to deal with in this column.

Communications received by Mrs. Penn-Lewis (prior to August 15th) are acknowledged from: H.K.S.; W.F.A. (*Japan*); B.R.; M.C. (*Portugal*); D.M.C.I. (*N.Z.*); A.S.T.; M.C. (*Canada*); E.B.H.; MRS. A.B.; K.M.; M.A. J.W.W.; MRS. R.A.S.; V.A.S. (*S. India*); A. MAC.F.; M.J.M.A.; L.E.M. T.C.R.; A.E.M.C.A.; F.K.; MRS. H.W.C. (*U.S.A.*); MR. & MRS. T.B.G. A.G.R.; M.H.H.; REV. W.L.M.; T.P.; E.B.; REV. D.P.W.; REV. A.C.; E.E.C. K.B.; MRS. R.H.; H.F.; E.P.G.; E.L.S.; H.H.P. (*Alas, how many children, God are, as you say, "Always swinging between the natural and the spiritual." May God give us grace to "stand steadfast" in the evil day*); J.K. (*Holland*); M.N.; MRS. A.C.B. (*N.Z.*); REV. J.R.M.; D.Y.; E.J.C. M.W.B. (*India*); REV. A.H.; H.J. (*France*); F.T.

All letters addressed to Mrs. Penn-Lewis and received since her Home-going, have been opened by her Confidential Secretary, and wherever possible, will be attended to in due course. Correspondence relating to these matters may be addressed to: Miss M. N. Garrard, 4 Eccleston Place, London, S.W.1.

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N.B.—Postmasters in U.S.A. may not find this Post Office in their Guides, as it has only recently been opened. The address is correct.

## 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.

The English Booklet can now be obtained from the "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), 1/6 per 100, with postage extra.

We are making free grants of the Booklet as far as funds permit. All applications to be addressed to Secretary, Bible Booklet Dept., 4 Eccleston Place, London, S.W.1.

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 of articles from the "Overcomer" translated into French. Edited and issued free by Mr. H. Johnson, 41 Rue de l'Ermitage, Paris, France.

Miss Cope, "Rosedene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mr. Johnson. She will gladly send a copy of his circular, or of "Le Vainqueur" upon application.

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An "S.O.S." has sounded out from Poland, "Come over and help us." Not only are people everywhere in that country eager for the Gospel and the full Calvary Message, but numbers of Ministers are ready for the truth concerning the Cross in its aspect of victory over the powers of darkness.

Pastor Götze is anxious to arrange a special Conference for Ministers this Autumn, at Warsaw. We believe that God will provide the right Messenger, in answer to prayer, but funds will be needed to defray the necessary expenses of such an undertaking. Most of these Ministers in Poland would be quite unable to pay their own travelling expenses. It may be that the Lord will lay it upon the hearts of some of His servants to help by prayer or gifts, for the proclamation of the Message of the Cross in Poland. The opportunity is unique, and doors are open wide. Shall we not "go in and possess the land" for our conquering Lord?—*E. M. Leathes.*

### FRANCE.

Mr. Johnson writes that he is getting out another issue of *Le Vainqueur* this month, September-October, and we give in another place part of his editorial letter. Copies may be had from the Editor, *Mr. H. Johnson, 41 rue de l'Ermitage, Paris.*

Madame Brunel is the translator of the articles which appear in *Le Vainqueur* from the English *Overcomer* and she asks us to call attention to other literature translated and issued by her, viz.: "La Biographie de Georg Muller"; "La Biographie de Charles Spurgeon"; "Le Plan Redempteur," by M. E. McDonough; "L'Ame e l'Esprit" and "La Croix du Calvaire," by Mrs. Penn-Lewis. All these may be obtained from: *Madame Brunel, 8 rue de la Haye, Metz, Moselle, France.*

All that can be done by prayer and practical help to strengthen the hands of these servants of God in this issue of spiritual literature in France is important. Mr. Johnson wrote a short time ago: "You will rejoice in the fact that God is doing wondrous things in France. The (Protestant) churches are waking up—men all over the country are now preaching the Cross. It is marvellous the way God has answered and is answering prayer. After all these years of waiting and suffering, now the Word is on the wing, and spreading like a fire. Hallelujah!"

Now is the time to provide the literature to feed the flame, and to establish the newly-born souls in the Christian life.

### INDIA.

Let us not forget the burden upon the heart of Mr. Watkin Roberts, mentioned on this page last April, of the issue in the Dullian language of "The Cross of Calvary." There are some 50,000 Christians among the various Kookie clans for whom this book will be of inestimable value. Pastor Rohmingiana (the translator) says that some of the Christians to whom he read the MSS even sought to write out by hand some of the chapters, so eager are they for the Message. Mr. Roberts also sends out from time to time a little magazine called "Abahan," containing reprints from the English *Overcomer* in Bengali. There are other openings on every hand for the Message of the Cross in print. Let us do what we can to strengthen our brother's hands in this literature work for India.

### MEXICO.

"The Cross of Calvary" is also being translated into Spanish for distribution in this dark land, and much prayer is needed for Mr. de Roos as he presses forward with this deeply needed message.

### GERMANY.

A good deal of *Overcomer* literature is now available in German. "War on the Saints"; "God's Plan of Redemption," by Mrs. McDonough; "The Centrality of the Cross" (Mrs. Penn-Lewis); and a number of small booklets by Mrs. Penn-Lewis and the Rev. Gordon Watt, on the message of the Cross, in addition to the "Ube winder" (*Overcomer*). Let us follow every bit of this literature work with earnest prayer.

Donations for this Literature Extension work may be sent to the office of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to Manager, "Overcomer" Book Room (Money Orders ONLY to Post Office, Ebury Street, London, S.W.) 4 Eccleston PLACE, S.W.