

STUDENT CONCURRENCE
VOLUME 17 NUMBER 1

The Overcomer

*A Quarterly Magazine for Christian Workers
on the desp'lings of God*

Volume XII

New Series

1931

NOTE.

This Bound Volume of *The Overcomer* includes the covers placed upon the quarterly issues, as they contain a record of Conferences and other gatherings, and many items of information concerning the work of God in connection with the ministry of *The Overcomer*, which it is thought our readers will desire to preserve.—*Editor*.

“CARTREF,”

WESTBOURNE PARK ROAD,
BOURNEMOUTH.

Volume
xii.

January
A.D. 1931

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.*

"What is Revival"

(p. 3).

PLEASE NOTE NEW ADDRESS

On and after January 14th:—

BOURNEMOUTH:

THE "OVERCOMER" BOOK ROOM,

"CARTREF," WESTBOURNE PARK ROAD.

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

For terms of issue see inside cover.

THE OVERCOMER.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.

EDITOR: MISS M. N. GARRARD.

VOL. XII. (New Series). JANUARY A.D. 1931. Number 1

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

This paper is issued with no specific charge; readers contributing toward the cost of publication as enabled by the Lord.

Centre Distributors.

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.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Room, 315 Collins Street, Melbourne.

Important Announcement.

On and after January 14th, 1931

THE "OVERCOMER" BOOK ROOM,

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

"CARTREF," WESTBOURNE PARK RD.
BOURNEMOUTH.

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

Overcomer Book Room,

"CARTREF," WESTBOURNE PARK RD.
BOURNEMOUTH.

NOTE.—Letters to the Editor should also be addressed as above with a stamped envelope enclosed if reply is needed. (Foreign correspondents excepted.)

Remittances of every kind should be made payable to Manager, Overcomer Book Room.

Money Orders (only) payable at POST OFFICE, WESTBOURNE, BOURNEMOUTH. It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable. Letters should not be addressed there.

THE MONTHLY CONFERENCE

will continue to be held in Eccleston Conference Hall as heretofore. Other meetings as announced from month to month. Further details will be given in the April issue.

**ECCLESTON CONFERENCE HALL,
Eccleston Street, Victoria, London, S.W.**

The Conference for Christian Workers is held on the first Thursday in every month, October to July (inclusive). Meetings 11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly Conference, and on a Wednesday in the middle of the month, conducted by Miss Leathes (and others). These will be held at 25a Chapel Street (ground floor), by kind permission of the Marylebone Mission, until further notice, from 2.30 to 5 o'clock.

DATES OF MEETINGS.

- Jan. 8. (SECOND THURSDAY): Monthly Conference.
Speaker: Rev. Arthur Harries.
(N.B.—NO Prayer Meeting on Jan. 2nd.)
" 9. Prayer Meeting.
Feb. 5. Monthly Conference. (Rev. W. A. Clyde.)
" 6. Prayer Meeting.
" 18. Mid-monthly Prayer Meeting.
Mar. 5. Monthly Conference. (Rev. A. R. Boughen).
" 6. Prayer Meeting.
" 18. Mid-monthly Prayer Meeting.
April 2. Monthly Conference. (Capt. A. Cooper).
" 3. Prayer Meeting.
" 15. Mid-Monthly Prayer Meeting.

THE Twelfth Swanwick Conference of Ministers of the Gospel and Christian Workers

In connection with "The Overcomer,"
will (D.V.) be held at

THE HAYES, SWANWICK, Derbyshire.

SATURDAY, MAY 9th to

FRIDAY, MAY 15th.

Convened by the Council of the Overcomer Literature Trust.

Theme: "The Four-fold Work of the Cross."
Phil. iii., 10.

GUEST FUND.

As the Conference is of vital importance to Ministers of the Gospel and Missionaries, who may not be able to afford the cost of coming, it is hoped some who cannot be present will contribute to the Guest Fund for enabling these servants of the Lord to attend. Gifts should be sent to Rev. George Harper, or to the Secretary, c/o The Overcomer Bookroom, marked, "Guest Fund." The amounts sent will be allocated as may be desired by the Donors.

The charge will be £3.0.0 for the period (six days). Preliminary handbills ready in the New Year. All enquiries to Conference Secretary, Mr. H. E. Hoyton, "Hafod," Merstham, Surrey. (Stamped envelope.)

Conferences

Arranged by the Council of The Overcomer Testimony.

BIRMINGHAM.

January 13—14. Y.W.C.A. Rooms, Corporation St. Meetings 3.30 and 7 p.m. Tea and open Conference 5 p.m. Speakers: Revs. Archd. MacFadyen and A. R. Boughen, Miss Leathes, and others.

DERBY.

February 25th (Wednesday); at Trinity Baptist Church. Meetings 3.30 and 7.30. Tea and open Conference 4.45.
Enquiries: Rev. G. T. Hickman, 37 Breedon Hill Road.

EAST PLUMSTEAD.

January 17th, E. Plumstead Baptist Church. Meetings 3.30 and 7. Speakers: Revs. J. W. Brown and G. Harper.
Enquiries: Rev. J. B. Frame, 60 Vernon Road, S.E.18.

LIVERPOOL.

January 14—15, at Gordon Hall. Speaker: Rev. Arthur Harries.
Enquiries to Rev. A. J. Kellam, 8 St. Alban's Road, Bootle (Tel. Bootle 172).

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers, who are asked to meet in their own districts.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyld Green. Every Wednesday at 3 p.m.

Bootle: Good Samaritan Mission, 256 Knowsley Road. Monthly Prayer Meeting, Second Thursday, 2.30 p.m.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Room, Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W.G., Newlands Street, Barry.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m. (5th Mon. Missionary Prayer Meeting). Enquiries to Miss Gravatt, London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 93 The Mall, Newport.

Leicester: Weekly Prayer Meeting, Tuesday at 3.30, 12 Greenhill Road, Clarendon Park.

Manchester: Jan. 12th. Prayer Meeting in connection with "The Overcomer"; Y.W.C.A. Rooms, New Bridge Street, 7.30 p.m.

Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue, 3.30 p.m.

Stamford Hill: Prayer meeting every Tuesday, 12 Darenth Road, 3 p.m. Enquiries to Mrs. Suckling.

THE OVERCOMER.

The Cross and the Holy Spirit.

"Christ redeemed us from the curse of the law, having become a curse for us; . . . that we might receive the promise of the Spirit through faith."—Gal. iii. 13, 14, R. V.

LET us again come to the Cross to see that the Gift of the Holy Spirit is based upon the work at Calvary. We have seen how our reconciliation to God rests upon the death of Christ. We have seen Him nail to the Cross all that was against us in the claims of the law, setting us free by a new law, the law of *life in Him*. We have seen Him triumph over principalities and powers, who were the primary cause of our antagonism to that holy and just law of God; seen Him triumph by nailing to the Cross the sinner and his bond. Now, through the same finished work of Calvary, do we receive the promised Holy Ghost.

That the curse of the Cross should here be linked with the promise of the Holy Spirit is deeply suggestive. It is only when we see ourselves entirely and wholly accursed, and take our place with Him as accursed ones upon the Tree, that we can know the fullest working of the Spirit of God.

How often the last paragraph of this passage in Galatians is quoted without its context. There is no full-stop from the beginning of verse 13 to the end. Would we handle any medical book as we do the Bible? Would we take the last sentence of a prescription, and apply it to the patient without being careful to see that *all* the directions are followed? Yes, we do receive the Holy Spirit by faith, but we receive Him when we accept the conditions of the Cross, reckoning ourselves as accursed, and crucified in Him Who became a curse for us. Let us note:

In ourselves we are under the curse of the Law.

"Cursed is every one which continueth not in all things written . . . to do them"—Gal. iii. 10.

"Whosoever shall keep the whole law, yet stumble in one point, he is . . . guilty of all."—Jas. ii. 10, R. V.

Christ redeemed us from the curse.

"Christ redeemed us . . . having become a curse for us."—Gal. iii. 13.

(Carrying the accursed ones to the Tree in His own person).

The purpose of His death.

"That we might receive the . . . Spirit through faith."
—Gal. iii. 14.

It is because the death of the sinner in the Substitute is so faintly apprehended by us that the workings of the Spirit of God in us are so feeble. Substitution and identification cannot be divided, they are *one*, and only as the Cross of Calvary is preached in its full meaning, can we possibly expect the Spirit of God to bear witness by signs following.

The accursed one in Him Who bore the curse. This is the basis for the indwelling and mighty outworking

of the Holy Spirit of Promise. Faith is the link, first to appropriate the death of Christ, and then to receive the Holy Spirit, Who will lead still deeper into conformity with that death, and manifest the life of Jesus.

Moreover, since the Holy Ghost is received by *faith*, He manifests Himself after His reception according to the *faith* and apprehension of the soul who receives Him.

Some seek Him as the Spirit of power, with a full consciousness of their need of His endowment for the service of God. Others as the Spirit of peace, or utterance, or of love.

He manifests Himself according to the sense of *need*, the expectation, the apprehension and yieldedness of the vessel He comes to fill. In every case, "The more entire the death to all that is of nature . . . the surer and richer the fulness of the Spirit" (Murray). "There are diversities of workings, but the same God Who worketh all things in all." We are finite and He is infinite. No one soul can apprehend Him fully in all His operations. "To each one is given the manifestation of the Spirit to profit." "Are all apostles? are all prophets? are all teachers? do all interpret?" (I. Cor. xii. 29-30). "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God," (I. Peter iv. 10).

Oh! that we may honour the Holy Spirit not only in ourselves, as we yield to Him, but honour Him in other children of God, as able to guide them into all the truth, and learn in ever deeper measure, as we apprehend the mystery of the Cross, that "*the Spirit leads back to the Cross to reveal its full meaning*, and to communicate all the power of its death and life," (Murray).
J. P.-L.

In the Wilderness for God.

Him that dwelt in the bush.—Deut. xxxiii. 16.

In the wilderness for God!

Just a common bush aflame!

Thus may I be, Blessed Lord,
For the glory of Thy Name.

Just a common bush to be,
Something in which God can dwell,
Something through which God can speak,
Something through which God can tell

All His yearning over men,

All His purposes of love.

Flaming with no light of earth,

But with glory from above:

God Himself within the bush,

Nothing seen but just the flame;

Make me that, just that, O God,

For the glory of Thy Name.

M. E. B.

From our Chairman.

DEAR FRIENDS IN GOD,

December, 1930.

As this year gives place to another, many will be asking what point we have reached in God's plan for the ending of this dispensation and the bringing in of that promised age when He shall reign Whose right it is. Years ago, Mrs. Penn-Lewis wrote: "At times it seems as if we were enveloped with such a thick cloud of poison gas from the pit, surging in the atmosphere of the world everywhere, that all 'bearings' seem lost." Such a description applies with still greater force today. Many devoted lovers of the Lord and deep students of the Word would assure us of the extreme imminence of this glorious appearing. Others, not behind these in their certainty of His Coming, and of the fact that we are living in times when the fulfilment of prophecy concerning the last days is taking place before our eyes, would be less dogmatic as to times and seasons. These remind us that the Scriptures themselves lay the greater emphasis upon watchful expectation, the looking for and loving His appearing, and the faithful discharge of that which our Lord has entrusted to us of work and witness for Him.

"Every branch that beareth fruit, He purgeth it." May He Who is the Husbandman so prepare us and keep us abiding in the Vine, that when the day of joy and triumph dawns, "we may have confidence, and not be ashamed before Him at His coming."

The world's darkness deepens, and men's hearts are indeed "failing them for fear and for looking after those things which are coming on the earth." The politician, the soldier, and the economist, all look with doubt and dread, if not dismay, into the blackness. Only the Christian is assured of the dawn. It is written, "My covenant will I not break nor alter the thing that is gone out of My lips. Once have I sworn by My Holiness, that I will not lie unto David." The believer's hope is based on the oath of the Maker of heaven and earth. What an arresting witness to a distracted world might yet be given by the true Church of God in the coming days. Much may depend on "the word of their testimony" in 1931.

Our New Headquarters.

Domestic matters must needs claim the bulk of this letter, and regarding as we do, our readers as our friends, there is no need of apology. We have been looking to the Lord in some perplexity in regard to the future home of our Editorial Office and the Bookroom. For three years, until the Homecall of Mrs. Penn-Lewis, we occupied the premises at Eccleston Hall. Another three years have seen us at 25a Chapel Street. Now the friends through whom we arranged to occupy the upper flat at this address, whilst they carried on Evangelistic work in the premises below, find it necessary to relinquish their tenure of the building. Under these circumstances, the Council have been much exercised as to the future, and only as we go to press are we in a position to give the details of what we believe to be the Lord's gracious provision for the future conduct of this vital part of the work.

Without being aware of the urgency of the problem facing the Council, a friend of the Overcomer Testimony, then in India, felt it laid upon her to offer a house in Bournemouth as a permanent home for the

literary work, and the Bookroom. After careful and prayerful consideration, the Council have felt this be the leading of the Lord, and have gratefully accepted this most generous offer. This friend has only placed the Bournemouth house at the Council's disposal, but is supplementing the furniture that Mrs. Penn-Lewis left for the work by adding all that is necessary to fully equip this new house in every respect. We feel sure our friends will join with us in grateful appreciation of this loving gift. Many of our readers know that this literature work was founded and carried on by Mrs. Penn-Lewis, for many years from her home, "Cartref," in Leicester, and that there appeared no serious objection to the Bookroom being once more situated out of London, as it is still conducted almost entirely by post. Will our readers please carefully note this CHANGE OF ADDRESS given on our front page.

We are grateful to God for His provision of a "home" for "The Overcomer," and believe that its location at a house once more will mean increased blessing and power. The expenses will be greater in several directions, and we must trust the Lord for the supply of our needs as never before, but we know that He will not fail us as we go forward in reliance upon Him. We ask your fellowship in prayer that the Lord will make this new centre a source of blessing to His people, touching all parts of the world through the printed page.

CONFERENCES: London and Swanwick.

We are most anxious that our London friends should clearly understand that the removal of the literary work does not involve any dislocation in the London Conferences at Eccleston Hall, or the monthly and mid-monthly prayer meetings connected therewith. Arrangements will be made which we hope to announce at our gatherings on January 8th, providing for the continuance of these at a convenient centre, that our London activities will continue as heretofore.

In saying this, I should perhaps add that it has been for some time, in the mind of the Council that, in view of the increasing calls for Conferences elsewhere, it may become advisable in the future to replace the present Monthly Meetings at Eccleston Hall by quarterly ones. This, however, is still under consideration, and a decision will be given later should such an alteration be decided upon.

It remains for me to call your attention to the preliminary notice of our annual Swanwick Conference. Much of its usefulness to our brethren of the Ministry depends on the faithfulness of those able to help in providing hospitality through our Guest Fund. May we once more appeal to the Lord's stewards for fellowship in this matter, and may the Swanwick "Overcome Conference" still mean the strengthening and encouragement of many of the Lord's hard-pressed servants, and a fresh inspiration to press on in the hard fought battle for the faith of the full Gospel of grace.

Yours in His service,

BERNARD W. MATTHEWS,

(Chairman)

The Council of the Overcomer Literature Trust.

Rev. J. W. Brown.

Capt. Allan Cooper, D.S.M.

Rev. George Harper.

Rev. Arthur Harries.

Miss M. N. Garrard

(Editor and Secretary).

Miss E. M. Leathes.

J. Gordon Logan, Esq.

Rev. C. Ernest Procter.

W. J. Robbins, Esq.

Bernard W. Matthews, Esq.

(Chairman).

What is Revival?

"He that believeth into Me, out of the depths of his life shall pour torrents of living water. This spake He of the Spirit . . ."—John, vii. 38,39 (Old Syriac).

WHAT IS REVIVAL? Stripped of the accretions which have gathered round the word through the law of association, revival, in its essence, is the **OUTFLOW OF THE SPIRIT OF GOD THROUGH THE REGENERATED SPIRIT OF MAN.*** The supreme work of the Holy Spirit is to bear witness to Christ, to magnify and exalt Him, and to press His claims upon those for Whom He died. The purpose of His indwelling the spirit of the believer is that He may have an instrument through which He can bear witness to the world: "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses . . ." (Acts i. 8).

May it not be that one of the hindrances to the coming of real revival is the fact that many of God's people have a wrong conception of what the word actually stands for? "Revival" is not an outward thing but an inward thing, a thing of the spirit. It is not something that can be arranged for, as an evangelistic Mission may be. It is not something that will come by the will of man, or the ordering of man—though it is no unusual thing in these days to see "Revival Meetings" advertised in large letters. The true Spirit of revival eludes the grasp of the organiser and the advertiser, for it is nothing less than the Holy Spirit of God, flowing out through the regenerated, separated spirits of any of His children who are in such close fellowship and communion with Him as to make this possible.

"Revival," therefore, is not something for an occasion, or for one generation more than another, for so long as there are upon the earth members of the Body of Christ, with the Spirit of Christ abiding in their spirits, so long is there the need, and the possibility, of the quickening power of that blessed Spirit flowing out through those members of Christ to needy souls around them.

"Revival is the outflow of the Spirit of God through the regenerated spirit of man." Can we say we never see it? Is it not rather that when God moves upon the waters, His people do not recognise that "*this is that*"—this is the answer to their cry for revival, these are the first drops of the showers which will follow if the conditions on the human side are fulfilled.

A Hebrew Christian was present at the Swanwick Conference of 1930. As the Holy Spirit flowed out through the channels open to Him in that assembly of His people, this servant of God caught the vision of the Cross as the power of God and the wisdom of God, even to his "own flesh," and a channel was opened through the liberated spirit of one man, through which God has since been moving out to large numbers of young Jews in Europe. "In thirty years of service for God," says this brother, "I have not seen the fruit to my labours that God has given me during this Summer; and my one message to saved and unsaved is, *the Cross*." Did not God "revive"?

This real quickening and "reviving" work of the

* This definition of Revival is given by Mrs. Penn-Lewis in some rough notes on the subject, upon which the above article is partially based. Ed.

Spirit of God is continually going on in many a quiet corner of the Master's vineyard; it is blessedly experienced in Conferences and other gatherings from time to time; but how may this quickening become a *continuous experience*? How may we learn to hold and conserve the ground gained, while we advance to further conquests as an "army of light"? What are the hindrances to this onward march of the army whose Leader has already conquered its foe? Surely there are conditions to be fulfilled (1) in the personal life, where "revival" must first begin; (2) in the gatherings of God's people, where "revival" must first break out; and (3) in the reaching of the outside world, where "revival" must eventually go, and which is its great objective.

Many have the idea that "Revival" is some wonderful experience which will suddenly bring about a marvellous manifestation of supernatural power; and much prejudice has arisen, because those who thought thus have deliberately sought such manifestations, not understanding that, though the Holy Spirit does not come that way, there are other spirits only too ready to give "manifestations" wherever the door is opened for them to enter. The Prince of Darkness dreads true revival among God's people, for it invariably brings about a powerful onslaught upon his kingdom and the loosing of his captives, as the saints discover the power of the "weapons," which are "not of the flesh, but mighty through God to the pulling down of strongholds" (II. Cor. x. 4).

The Preaching of the Cross.

Satan therefore seeks to hide the true work of God, and make the Christian Church afraid to seek and obtain from God the mighty working of His Spirit in revival power. Hence one of the vital conditions for a reviving work of God in our midst is the preaching of the Cross, for "revival" which comes about through an unveiling of the Finished Work of Christ at Calvary, not only as Atonement, but as deliverance from the self-life, the flesh, and victory over the powers of evil, prepares the people of God to deal with every subtle danger as it arises, in counterfeit manifestations of supernatural power, such as have so often discredited hitherto-known revivals.

As we look out over the world to-day it seems that the only alternative to Revolution is Revival—not "Revival Meetings" arranged by man, and perhaps worked up by "the will of the flesh," but first of all a quickening of the life of God in the members of Christ; a fresh influx of the Holy Spirit "not by measure," but in all His life-imparting power. "Prayer"? Yes, prayer is needed, but "effectual fervent prayer" is but one of the conditions, and it is possible to hinder the answer to our praying through ignorance of the laws of the life "after the spirit," for to "live after the flesh" is death.

It is rare to hear of anyone who has been used of God in revival power, who does not bear testimony to some definite experience of a special infilling of the Holy Spirit, giving a "power for service" quite beyond

any capability they may have had by nature or by grace. Call this a "baptism of the Holy Spirit," or by any other term, the actual necessity seems to be this special influx of the Holy Spirit into the spirit of the believer,* and a clear channel for Him to flow out through that believer to others. Fausset, in his Commentary, makes the need of this clear channel very plain when he writes: "The spirit of man is the receptacle of the Holy Spirit, and is the organ in which He dwells, and through which He works."

Revival, therefore, in the personal aspect, is the reviving or stirring into activity of that which already exists, i.e., the life of God in the believer, communicated by the New Birth, but which is either flagging or choked by opposing influences, so that the believer ceases to be capable of being the instrument for the outflow of that life to others. Revival must begin among the children of God ere it can reach the unregenerate world.

In the outward life, such hindrances to the outflow may be noted as lack of unity, lack of prayer, lack of real surrender to God, and many other things; yet where all these are put right, revival does not always come. Knowledge of the Word of God is necessary, yet there may be much study and understanding of the Word, without the "outflow" of spiritual life to others of which we speak. Dr. Andrew Murray puts his finger upon this point in his book *"The Spirit of Christ,"* when he writes:—

"There is no want of acknowledging Christ, His Person and work, as our only hope, and yet so much confidence in the flesh, rendering it of none effect "There is a glorying in Christ Jesus that is accompanied by much confidence in the flesh The teachers [among the Galatians] whom Paul opposed so earnestly were all preachers of Christ and His Cross. But they preached it, not as men taught by the Spirit to know what the infinite and all-pervading influence of that Cross must be, but as those who—having had the beginnings of God's Spirit—had yet allowed their own wisdom and their own thoughts to say what the Cross meant, and so had reconciled it with a religion which was to a large extent legal and carnal"

In another place Dr. Murray writes that the "inordinate activity of the soul, with its powers of mind and will" are the "greatest danger" which the Church of God, or individual members of Christ, have to fear. This brings before us what is written for our learning in the Word of God, concerning the "walk" after the "flesh" or after the spirit. The Lord Jesus said, "God is Spirit, and they that worship Him must worship Him in spirit and in truth." With regard to the word "spirit" here, it must be remembered that there are no capital letters in the Greek, and though it is perfectly true that only through the Holy Spirit can we offer any acceptable worship to God, it is equally a fact that "they that are after the flesh cannot please God"—the natural man cannot worship Him "in truth." Numbers of Christians call "spiritual" that

which is in reality "sensuous," i.e., appertaining to the senses, to what they "feel."

When man was created, he was created spirit, so and body. The spirit was that part of him which had communion with God; through the body he had contact with the world around him; and the soul was the "point of union between body and spirit" (Murray) with power to choose which should rule, flesh or spirit. When man "fell," his soul had chosen the lower rule, and his whole being came under the domination of the flesh. It began thus with Eve; not with the desires of the flesh, but with the intellectual faculty of the soul. Satan attacked her with a thought, suggestion to her mind, and she accepted it. Then came the "fall," and she and her husband dropped down from the rule of the spirit into the soul-realm, and the soul yielded to the temptations of the senses until by the time you reach the fourth chapter of Genesis, God has to say, "My Spirit shall not abide with man . . . for in their going astray they have become flesh" (Gen. iv. 3, lit.).

The outflow of the Spirit of God does not depend upon the believer's knowledge of the difference between soul and spirit, but it does depend upon the out-working in the believer of whatever the Holy Spirit means by Hebrews iv. 12: "For the Word of God is living and operative . . . piercing even to the dividing asunder of soul and spirit . . . and is the discernor of the thoughts and intents of the heart."

"The dividing . . . of soul and spirit."

Spirit cannot reach flesh. "God so loved the world that He gave His only begotten Son . . ." The love of God must have a channel, a means of communication. He must find a Man to reach man, so the Son of God humbled himself to become a man. Why is not the whole world saved? Because it is "flesh," carnal, and the Spirit of God is seeking channels through whom it can flow out to the world in darkness. And this hindrance to that outflow, in many devoted children of God, is not sin, not lack of surrender, but ignorance of how to "walk after the spirit," and live with liberated spirit, open to God and open to the men and women around them. The "soul" life is in His way the "own" plans for serving God, and even the earnestness and consecration of the "natural man." "Let us cleanse ourselves from all filthiness of the flesh and spirit" (II. Cor. vii. 1) wrote the Apostle Paul. There must be a removal of all that chokes the "channel" for the outflow and this removal can only come about where the self-life,—including all the powers of the soul, the will, the mind, the emotions—is kept under the continuous operation of the Cross of Christ, to be "made to die," and thus kept in a position where it can no longer hinder or adulterate the pure working of the Spirit of God.

How can the Holy Spirit, Who is the embodiment of humility, meekness and love, flow through a proud spirit, an unbending spirit, an unloving spirit? How can God pour His message of forgiveness through the spirit of a man who cannot forgive his neighbour? How can the Spirit of Him Who gave His life for sinners, pour through the spirit of one who is narrow and selfish and grasping? It is possible to "give my goods to feed the poor," and still have a grasping spirit in the "inward man." The "proud spirit" may be pride of spiritual attainment; the "grasping spirit"

*The fulness of the Spirit is, I think, to be distinguished even from the indwelling of the Spirit; and its leading characteristic (is) the out-going of power . . . for service, coming from the Holy Spirit and permeating the soul (i.e. the personality . . .)

—Dr. Elder Cumming.

may be an undue seeking of spiritual blessing for self, to the neglect of plain duties, or opportunities of helping others. "Lord, cleanse Thou me from my *secret* faults"—even our "holy things" are not pure in the sight of His "eyes of fire." The "blood" must be sprinkled even on the "golden altar," typifying our highest spiritual exercises in approach to God. (Ex. xxx. 8, 10). The channel must be *clean* as well as open.

The story of Gehazi, told in II. Kings iii., iv. and v, illustrates this very clearly. Elisha had already used his servant to carry the word of Jehovah to others, and doubtless considered him a "sound man." So he sends him on ahead, commissioned to communicate "life" from God to the Shunammite's dead child. Gehazi was *obedient*, for he immediately went on; he had *faith*, for he fulfilled his errand to the letter, but—nothing happened! He had to return to his master and say, "The child is not awaked." Perhaps even as he laid the prophet's staff upon the child he was already wondering what would be his reward. Perhaps he already saw himself honoured and looked-up to by his fellows as one who had been mightily used of God! However this may be, the lesson is clear. His real character, as revealed in Ch. v. 20-26, was known unto God, though hid from his earthly master. Gehazi wanted "something for himself" out of what God had wrought, and not through such a channel can the quickening power of God flow out to others. What mockery to expect the Holy Spirit's endowment of power for service in such conditions.

The believer is indeed "joined to the Lord one spirit," but he still has a human soul and body, which can hinder the real effectiveness of this union with the Risen Lord, unless they are so brought under the control of the Holy Spirit dwelling in the "holy of holies" of his being, that, as Andrew Murray says, His power can work out through the soul even to the body. "Through the Spirit the deeds of the body will be made dead (Rom. viii. 13) 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." *

"Deny himself"—not "things" to himself.

God dwells in the spirit, the "soul" is the man *himself*. This is that "I" which is to be continually reckoned dead, "crucified with Christ." "Himself," "his own life," "his own soul" must be hated and denied; and only as this reckoning is *acted upon* in the daily life, can the Spirit of God have a clear channel through which to flow out to the souls around. "Let him deny *himself*," said the Lord before He went to Calvary, "and take up his cross and follow Me." After Calvary the Risen Lord revealed through His servant Paul the marvellous fact that when, as the Lamb of God, He was offered for the sins of the world, He not only took the sin, but the sinners themselves "to the Tree," that they might be "delivered from this present evil world" (Gal. i. 4), from the "flesh," the soulish life of nature (Gal. v. 24), and from the power of darkness (Col. i. 13). Those who accept our Lord's terms of discipleship, which are ever the same, and "take up" that cross, will also "follow" Him to Calvary, there to see themselves as "grafted" into His death for the Life also of Jesus to be mani-

"The Spirit of Christ."

festated in them, and through them to others. If every member of the Body of Christ in every land would seek to apprehend *experimentally* this great Message of the Cross for the Christian, the Spirit of God would have clear channels through which to reach the world, and that spiritual "reviving" which is now seen only as Spring showers, refreshing and life-giving but of short duration, would become a continuous outpouring of the "rivers of living water" (John vii. 38-39). Not as a reservoir is the individual believer filled with the Holy Spirit, but as a mountain lake, which receives at one end the living water from the snows above, and pours them forth at the other in life-giving streams to water the valleys below. This is the "essence of true Revival"—"the outflow of the Spirit of God through the regenerated spirit of man."

M. N. Garrard.

The Distinction Between Soul and Spirit.

Gleanings from Fausset's Commentary.

Note on Jude 19. "Sensual" (lit. "animal-souled") as opposed to the "spiritual," or having the Spirit. It is translated "the natural man" in 1 Cor. ii. 14. In the three-fold division of man's being, body, soul and spirit, the due state in God's design is, that "the spirit," which is the recipient of the Holy Spirit, uniting man to God, should be first, and should rule the soul, which stands intermediate between the body and spirit; but in the NATURAL man . . . the spirit is sunk into subserviency to the animal-soul, which is *earthly* in its motives and aims. The "CARNAL" sink somewhat lower, for in these the *flesh*, the lowest element and corrupt side of man's bodily nature, reigns paramount.

"Not having the Spirit": In the animal and natural man the "spirit," his higher part, which ought to be the receiver of the Holy Spirit, is not so; and therefore his spirit not being in its normal state, he is said not to have the spirit. (Cf. John iii. 5, 6.)

Note on 1 Thess. v. 23. "Spirit, soul and body . . . entire." This refers to man in his normal integrity, as originally designed . . . all three, spirit, soul and body, each in its due place constitute man "entire." The "spirit" links man with the higher intelligences of heaven, and is that highest part of man which is receptive of the quickening Holy Spirit (1 Cor. xv. 45). In the "unspiritual" the spirit is so sunk under the lower animal soul . . . that such are termed "animal" (English Version *sensual*, having merely the body of organised matter, and the soul, the immaterial animating essence) having not the Spirit.

Note on 1 Cor. ii. 14. "Natural man": lit. a man of animal soul. As contrasted with the spiritual man, he is governed by the animal soul, which overhears his spirit, which latter is without the Spirit of God (Jude 19). So the animal-body (A.V. *Natural*) led by the lower animal nature (including both the mere human fallen reason and heart) is contrasted with the Spirit-quickened body (see 1 Cor. xv. 44-46). The carnal man (the man led by the bodily appetites, and also by a self-exalting spirit, estranged from the divine life, is closely akin; so too the "earthly." Devilish or demon-like, led by an evil spirit (Jas. iii. 15).

Note on 1 Cor. iii. 1. "And I . . ." i.e., as the natural man cannot receive, so I also could not speak unto you the deep things of God, as I would to the *spiritual*; but I was compelled to speak to you as to "MEN OF FLESH" . . .

The former (lit. *fleshly*) implies men wholly of flesh, or natural. Carnal or "fleshly," implies not that they were wholly natural, or unregenerate, but that they had much of a carnal tendency, e.g., their division. Paul had to speak as to men wholly natural . . . notwithstanding their conversion.

God's view of the wisdom of man.

Note on Jas. iii. 15. "Sensual," lit. *animal-like*, the wisdom of the "natural" man . . . DEVILISH in its origin . . . and also in its character, which accords with its origin.

⁶ Gal. 2:20
Self and Paul
Paul Explains Himself

The Apostle Paul Explains Himself!

By Rev. W. S. Jones.*

"I have been crucified with Christ: yet I live: and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith which is in the Son of God . . ."

Gal. ii. 20, R. V.

THIS verse, so well-known to all of us, is one of the attempts of the Apostle Paul to enable his readers to understand, as far as this was possible for them, the message of the very strange and peculiar life that he was living. A peculiar life it certainly was, to an orthodox Jew, and difficult to understand. This very Paul, known as Saul, in some sense had been the very hope of the nation. A well educated man, with splendid prospects; a very zealous Jew; a persecutor of all new religions, and especially of the religion of the Cross. What a mighty man he might have become in his nation, how exalted among his fellow Jews.

But somehow or other, this able man—truly intellectual and well versed in the teaching of Moses and the followers of Moses—this man was caught in the net of the new religion. The story of a Man, whom His own people thought unworthy to be allowed to live in their midst, had somehow or other charmed this mighty thinker and splendid scholar, so that he gave himself entirely to all the supposed terms of this new religion. Surely a Jew could not understand a life like this—it was very strange and peculiar. They might excuse those people from Galilee, those fishermen who knew not the Law. But a man like Paul, to be won over by the teaching of the Imposter, they could not understand.

It was a life strange and peculiar, even among his fellow Christians, I imagine. He himself seems to suggest that he had outstripped them all; he gave himself so entirely to the service of his Master that no consideration had any weight in his mind but the will of his Master, and faithfulness to Him. And thus he lost all the prospects he had among his fellow Jews and became an apostle to more than Jews. They could not understand his faithfulness, his tenacity, his actions, seeing that he had to suffer so much, and keep on suffering. He went to the Gentiles, and some could not understand that; and going to the Gentiles, he was received somewhat as his Master was. He would preach to-day, and be in jail to-morrow, and so he went on preaching and suffering, and suffering and preaching, counting no conditions, no sufferings as anything worthy of consideration to obstruct his way.

Suppose you met a Christian man like that to-day? Suppose our churches had a man like that! How would they explain him? Paul felt it was difficult for people to understand him, and it was, but he was able to explain himself. Paul was an "out-and-outer," but an "out-and-outer" needs to be explained, he puzzles people. His life is a challenge, and people want to understand it, and if he is unable to explain himself, he will find other people explaining him, generally in a wrong way! At one time Paul was "explained" by people who thought they could see through him—a people much indebted to him, but who thought he had become so extreme that he was not allowed to go among

them! He is beside himself, they said, and that is the explanation of the great amount of sacrifice he is going through. So Paul undertook to explain—it is a good thing if you can explain yourself.

He explains himself in this way: You say I am beside myself, but if so, you of all people ought to be silent about it, for you get the benefit of it! I work in the midst of you, freely and for nothing. But in reality you are quite wrong. The real explanation of my attitude is—we believe that we must all one day appear before the Judgment Seat of Christ, and every man receive that which he has done in his body, be it good or bad. So, knowing the terror of the Lord, we persuade men. The love of Christ constrains us, drives us, carries us. We cannot help it, we are bound to do as we do, because we look at it in this light, that if one Man died for all, then all died, and He died for all that they who live should no longer live unto themselves, but unto Him Who died and rose again. Our life is directed *Him-ward*, and that is strange to the world. That is the explanation of our queerness—Someone died that we might live for another purpose and in another direction.

Here is another explanation, to another people: "Would you understand my strange life? It is this—I am crucified with Christ, if you can understand that! I live, yet not I, Christ liveth in me—if you understand that! Indeed, that life I now live amongst men, that strange manner of life you notice—I live that life by the faith of the Son of God, that Son of God Who loved me, and gave Himself for me."

Eternal Life.

And I want to say this, in explanation of the eternal life—if it is in you and me at all, however weak or however strong it may be, this is the explanation. It is a mystery, I know, but it is the truth, if we have anything in our being that may properly be called "everlasting life", Galatians ii. 20 explains it: Let us read it slowly, and see how it coincides with anything that you know, if there is any truth in it that describes you?

"I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh—that manner of life which is mine to-day—I live by the faith of the Son of God."

Have you said it? Were you telling the truth? Is there anything down deep in your soul that says, in repeating that verse, mysterious as it is, "*I know it is true*"?

What did that verse tell you as you went through it? It told you that (1) The controlling principle of your life, the "life eternal" which you have, is FAITH—"That life which I now live, I live by faith." (2) That the life, as to its nature, is not a *thing* at all, it is a living Person, Who is not "I." It is Christ, living in me. That is what eternal life is. (3) As to the condition of Christ being able to live in and through you, it is crucifixion—a crucifixion with Him. "I am crucified with Christ, therefore—therefore—Christ liveth in me."

* Notes of an address given at the London "Overcomer" Conference, October, 1930. Not revised by the Speaker.

Lastly, the real explanation of the principle, and the nature, and the crucifixion is this—something objective, something outside myself, something that God did historically, something Christ did in history, without asking me whether He should, something He did apart from me entirely—Christ, the Son of God, “*loved me and gave Himself for me.*” That is the explanation of the life that is “eternal life.” God did something in Christ and never asked me whether He should or not. It is done, whether I like it or not. “He loved me, and gave Himself for me.” If that were not true, nothing else could save me. So in this verse you have faith, Christ, crucifixion, love and atonement.

I want to help you to take hold of this. Everlasting life in you and in me, is the principle of faith—that which I live now, I live by the faith of the Son of God. Paul says, I would not have been able to suffer as I have, I could not go on so doggedly, were it not for one thing, the exercise of faith, the faith of the Son of God being exercised in me. That is to say, it is not soul power, it is not a mind setting its teeth together and saying, *I will go on*, though it cost me my life. No! It is not my will—it is that I am able to live like that by “the faith of the Son of God.”

Do you mean to say that faith is a real force? Exactly. What do you mean by faith? I can only say that faith is *faith*, and if you do not know what that means, you do not know what faith is. I mean by faith, what you understand faith to be. You know very well what faith is, though perhaps you cannot tell me what you know. If I say “I have no faith in you”, you know exactly what I mean. It is only when people come into touch with religion that the devil somehow causes them to fail to understand, apparently, what they mean by faith. By “faith” we mean what you ordinarily mean by the word.

Trusting Somebody Else.

Sometimes I use another word, just to point out the heart of the thing, and I have said in this case: “The life which I now live in the flesh, I live by TRUST, by trusting Somebody else.” So Paul says, I live to-day amid all these difficulties, I have overcome so often, and I go on with my work, and I do it all the while, just by trusting Somebody else. And we know Who that Somebody else is. So Paul went about his business. Have you tried to imagine how he would go to some strange people, not a master of their dialect, and try to meet them. How he would go to a strange city, trusting Somebody else, and it always worked! The last man you tried to speak to about Christ, how did you try? Trusting Somebody else? That is how Paul went through. The controlling principle of the eternal life, is trusting Somebody else.

Then a word about the nature of this everlasting life. I cannot define it—but I cannot define any life. We know what life is, but we cannot define it. The New Testament does not really define everlasting life anywhere. It does not say what it is, except this—it is Somebody else, it is “not I,” it is Christ, it is a Person, not a thing at all. It is a Person Who is other than “I”, living *in me*. That is what everlasting life is! Is it coming into your consciousness? I give you a shilling, and you have it and can do what you like with it. Yes, but you cannot put the same meaning into saying you have everlasting life, although you may say “*hath*” (John v. 24) because it is a relationship that Someone

else has with you, it is HE, living in you. So I can never say “I have got it.” HE is *it*, and HE lives it, and He lives it in me and through me.

How do you understand that? When we came into the world we came down from the first Adam, and we had the kindness of fathers and mothers who cared for us. But if your father and mother died the very next day, your living was quite independent of them, and independent of all your grandfathers. The life was yours and has been yours ever since—you are independent of them all.

But listen! If you lost Jesus Christ—if Jesus Christ could be blotted out of your story, *your eternal life would be no more!* So it is not something that is given to you and that you have, and will have, independent of Him for ever. No! It is something which is in Him, and He lives the eternal life, energises you with His own life, which is life eternal. You cannot live the eternal life apart from Him. In Him it originates. It is *Himself*, energising your spirit and your soul and your purified body. It is Christ living in you.

Is that imagination, or is it the Bible? *The Bible*. And to try to teach it to us the Bible gives many pictures.

(1) A Temple.

“You are a temple,” says Paul. What is a temple? A house, but a house in which God lives—and that is what I am, a temple in which God, somehow, lives; “Ye are the temple of the Holy Ghost.” I am not God, I never shall be, however closely I live to Him I shall never be God. But somehow “Christ liveth in me,” so that I am an expression of His mighty working within me and through me for evermore.

(2) A Vine.

Another picture is that of the vine: “I am the Vine, ye are the branches.” What is a branch? It is the arm of the vine to hand out grapes! But how can the branch give forth grapes? It is the quality of the root, rising up and pushing through the branches, bursting out through them into grapes. It is something living through the branches, and pushing itself out into another form. “I am the Vine, ye are the branches.” “Without Me ye can do nothing.” Ye are the branches, through which I put forth beautiful grapes.

(3) A “Body.”

“Ye are the body of Christ, and members in particular.” What is a body? Only a combination of parts, of members, brought together in some way so that they may be controlled by some mysterious person living through them. My finger moves as if it had a will of its own, but it is not so. There is someone living inside who moves it as he will—W. S. Jones moves it! He just lives inside this body, and apart from him, this finger cannot move at all.

That is just what the Everlasting Life does. “Ye are the Body of Christ and members in particular”—just little parts of the Body, and He lives in you, but you are nothing in yourself. That is the Scripture idea of the Body of Christ—*Christ living in you*.

You do not understand it? No, I do not understand how my soul lives in this body, but I know it does, and lives through all the members, and they obey my soul. And so Christ, says Paul, has a body, and you are practical members of that body, and Christ lives

through you. It is "Christ in you" (Col. i. 27). Do let us remember we are nothing—we are not Christ! No! but Christ liveth in us His everlasting life, we are nothing apart from Him.

And how, you say, shall I become so energised by Him that I am really living the Christ-life, that He may really live in and through me? I wish He could, and would, do it.

Then what is the great condition? We have it just here in our verse. "*I am crucified with Christ.*" If we can catch that, we shall know a little bit of the mystery. Crucified with Him, what in the world did Paul mean? It is a kind of figure, of course, but a figure which is a fact. Christ was crucified, I am crucified with Him. But that does not mean that Paul was crucified with Jesus. There were two thieves crucified with Jesus; Paul was not there in the sense that they were. But Paul knew that there was a great fact that could only be described by saying "I am crucified with Christ."

Why the Cross?

Just think of Paul trying to get hold of the facts with his brain. He was struck down on the way to Damascus, and he spent three years in Arabia trying to get into the mystery of what he had experienced. By this time he would be sure he had been persecuting the Son of God, but there was one puzzle—why did God let Christ bear the cross? How was it *right* for Him to die? How could God suffer the curse come upon Him, the pure and holy one? To a man who lived in the holiness and righteousness of God as Paul did, it was a puzzling thing.

But in the light of the Holy Spirit one fact became clear. The curse did come—how it was right he did not know—there is only one way of explaining it. No curse could come on one who was not a sinner. If the curse had come upon me it would have been perfectly right. But then, if it had come upon me, I should have been destroyed. If the curse of my sin came upon me, I could not be saved at the same time. Here then is the problem—how can I be saved? The curse must come upon SIN. If I am to be saved, and the curse is to come at all, it must come upon Someone Else, *Who cannot be destroyed by it*. Is there anyone on whom the curse can come without his being destroyed?

My friend, that is just what the Bible says. The only way is, for the curse to come upon someone who can outlive it, and so it did. It came upon Someone Who outlived it: "I am He Who was dead, and behold I am alive for evermore." The curse really came upon Christ, AND HE OUTLIVED IT.

Then Paul's problem was solved, and he says, "The curse came upon Him, but it was *my* curse. Were it not for me and my sort, it would not have come upon Him. If it had not come upon Him, we could never have been saved. So actually, the curse was His, virtually it was mine. He would not be there if it were not for me. I would not be saved if my curse were not there on Him. *I was crucified, I am crucified with Him.*" And from the moment that Paul really saw that he and Christ were there, that Christ could not be there but for Paul and his sort, nor would they be saved if their curse were not there on Christ—from that moment the idea gripped him and he never forgot it, and when he wanted to point the deep message of salvation he said, "I am crucified with Christ," dead

with Him, separated from the *life* of the world being dead with Him. Separated from the *claims* of the world being dead with Him. He accounted himself dead, yet he adds, "nevertheless I live—yet not I."

Did you ever hear such a sentence! Is there any sense in it? An apparent contradiction, yet here the truth lies. A graft has the life of the parent vine flowing through it because they are united, and by and bye, as a consequence, there appears a cluster of grapes upon the branch. If that branch would make a verse, what kind of a verse would it make? I think it would be this: "I am separated, cut off from my mother vine; I am crucified to my mother vine and her family; I am broken away; I am dead to them. Yet I live—I am sure that I am that same little wild vine branch and no other—I *am still myself*. I live, and yet, and yet, not I; it is a fair vine that liveth in me, and all the beautiful grapes are not mine, they are the product of the life of the fair vine, pushing out through me and blessing the Lord of the vineyard."

Now apply it. You know what the wild vine branch was—it was you, it was Paul, it was me. And we were cut away by the Holy Spirit, separated from our mother the wild vine, our old life. We were crucified, dead with Christ to all the wild life, and yet we know that we are ourselves—our personality, our individuality is not destroyed. I am sure that I am "*I*"—yes, but "not I" It is not I that live, but Christ liveth in me.

And that is your Eternal Life. He, just living Himself again in you, praise His Name! It is a great mystery, but a grand one. It is too grand to be untrue. "Christ liveth in me." Back of it there is one great mystery of life:

"He loved me, and gave Himself for me."

The Preaching of the Cross.*

THE Message of the Cross must be proclaimed anew ere the Revival will come, and the Church be prepared for translation at the Lord's appearing. The Adversary of souls knows this, and he is devising all manner of devices to hinder the preaching of the Cross, knowing that his time is short.

Since Calvary, and the great sacrifice offered there for the sins of the whole world, is the very pivot of all things in God's sight, surely the Most High God will not behold all these devices of the evil one without giving His people a renewed and mighty testimony to the Gospel of Calvary, and in His own Omnipotent way devise a means whereby the prince of darkness shall be defeated, and the Gospel of the death and resurrection of the Son of God be proclaimed throughout the world, and borne witness to by the Holy Ghost as in the days of Pentecost. . . .

It is necessary for the effective proclaiming of the Message of the Cross, that the messengers should know the message in all its aspects, so that it works in power in their own lives. *Only those who live the "Cross" can preach it effectively.* For mentally apprehended, and proclaimed only in words which "man's wisdom teacheth," the very message which is the *dunamis* of God is made "of no effect." J.P.L.

*Extracts from "Mrs. Penn-Lewis. A Memoir."

Rev. George Harper

May We Expect Another Spiritual Revival?

By Rev. George Harper.

THIS question is being asked by many of the Lord's own people. The conviction that the coming again in person of Our blessed Lord may occur at any moment, is held by almost all who love their Lord and long for His appearing. They see this poor sin burdened world on every hand groaning and sinking beneath this load. They judge wisely by concluding the one remedy will be the return of Christ. The unrest among the nations is becoming more and more apparent. Political leaders are everywhere talking about peace. But the Italian premier, Benito Mussolini, in a recent article written by himself, which appeared in one of our London morning papers, says, "The civilised world is assembling and reinforcing, day by day and piece by piece, a dreadful war machine. And, while its hand is on the starting lever, it turns its head in the opposite direction to babble about peace."

These burning words stagger us, only because they are all too true to what is happening all over the world. May the Prince of Peace, the Lord of Life and Glory, soon return. But should He remain within the veil for some time yet, what must we do? We have His gospel of Salvation in all its fulness to proclaim, that He died, the Just for the unjust; that on the cross He exposed and defeated the invisible powers of darkness. That victoriously He arose from the tomb. That He is the *Living Reality* in the midst of His own blood-purchased people in all their work, and witness and warfare for Him.

In the light of all the need around us, and the ample provision of Divine fulness we have in Christ, may we not still look up to God for His outpoured blessing in spiritual quickening upon His own Church, His spiritual Body, and through her reach out in mercy His sceptre of loving invitation to the perishing masses?

Let us turn to 2 Samuel v. and read at verse 24. The Philistines were again in the Land, and David was concerned over their coming. In verse 19, we have him enquiring of the Lord. The message he received was that he should go up at once against them. This David did, and successfully defeated them. But in verse 22, we find they returned, "and spread themselves in the valley of Rephaim." Then David enquired again of the Lord, but this time the word of command he received was to wait until he should hear the "going—R.V. marching—in the tops of the mulberry trees." It is refreshing to observe, though David was an experienced warrior, he did not run before God, He continually sought counsel of the Lord. He must needs wait and watch for God. This has its deep spiritual message for us. There is a yearning in the Body of Christ for a movement of the mighty Holy Spirit of God once more. There is a growing expectancy that it is coming, that it is even at our doors. The prayer life in many centres is rising. In view of this let us consider

The Sign of the Movement of God.

"The sound of a marching on the tops of the mulberry trees." The significance of the *place* of this movement must not be overlooked. It was as if God

meant to say to David, "Your help cometh from above in this strenuous conflict with these determined Philistines." True, God might as easily have moved for David's help beneath those trees. But He would teach His servant and those with Him, that they must look beyond and above themselves for their help. Such is God's method with us. Are we seeking true spiritual awakening in the Body of Christ, if so it must come from the throne. Otherwise it shall have the stamp of utter failure upon it. The unseen powers of darkness will withstand the first approach of spiritual revival. They must be counteracted by the invisible powers from on high. "Our help is in the Name of the Lord."

The significance of the cause of this movement demands our careful consideration. What caused it? was it natural or supernatural? There are those who see only natural cause in this. The wind explains all to them. They see no reason for any other interpretation. They would economise on the output of the Divine energy. God nowhere asks this of us.

It is of profound importance that we observe that the word "going", in the ancient Hebrew here signifies "stepping" or "marching." It was something vastly different from the wind on the tree tops. It was the marching of the heavenly host to join issue with the hidden hosts of darkness behind those Philistines. This is made clear in what follows, "Then shall Jehovah go out before thee, to smite the host of the Philistines." In enquiring into the cause for such a movement, we easily recognise two things. God meant this to be a test unto David and his men. Their patience, their faith and their zeal, all come under review. Might not the Philistines anticipate God by getting at Israel's army first? Unbelief, and fear, might argue this. Presumption would advise the time was opportune: why wait for this marching on the tree tops? The grinding of the axe seems lost time, but the wood-cutter knows better. On the other hand, God meant this movement to strike terror into the hearts of David's enemies. Nothing would terrify the blatant spirit of evil in our land, like a mighty movement of spiritual awakening. It did so in former times, why not in our day?

The Summons of the Movement of God.

God told David when he heard this marching on the tree tops he was to bestir himself. There are times when God commands His people to "stand still." There are other times when the word is "Go forward." So the message to David was not sit still, stand still, lie still, but "*bestir thyself*." This summons by sign had a distinct threefold call in it. First to action on the part of the men of Israel. "Bestir." That is an action call. Not that they were indispensable to God. The angels of the Lord were there, in power and readiness. But David and his men were invited to co-operate with God. What an honour to be called to work for God and with God. Was there ever such a time as this present for this? If we fail our Lord now, how shall we meet Him in the day of His appearing?

Second, this was a call to the utmost action on the part of the men of Israel. Dr. Young says this word

"Bestir" means "to move sharply." We must do this for Christ and for the fulfilment of the purpose of His Kingdom. The opportunity can be only of the briefest space. It is possible the final spiritual ingathering will be almost like the lightening flash, for once the Body is completed the Head will call us up. Then, as with David so with us, although the issue is assured when the hosts of Jehovah move, nevertheless the opposition will be severe.

And once more, this call was to the utmost action on the part of Israel at the right moment. "When thou hearest the marching"—etc. Pity David and his men if they went in front of God! Yes, but equally tragic would have been their case if they had lagged behind. We must neither lead nor lag in spiritual warfare and witness. We must be ready to move when our Lord moves. David and his men did this, and were sharers with God in a great victory over the Philistines. We too may be partners with Christ in the final ingathering, if only ready to go forth with Him to conquest, (I Cor. i. 9).

The Seal of the Movement of God.

The seal is the last thing we put to our letters. What was this seal? The marching host on the top of the mulberry trees? No! Jehovah Himself, as Leader and Commander, was the seal. This meant to David and his men that Jehovah would seal the sign and summons to this movement against the Philistines and for the Kingdom of Israel, with His Victorious Presence. "Then shall Jehovah go out before thee." This is always His rightful place. When He is there, fear is abolished. "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident"—(Psa. xxvii. 3). Then faith is strengthened. True revival in the church is always revival with God in it: with Christ and the message of His cross in its fulness in it; with the Holy Spirit's mighty moving power in it. Men do not wait to discuss "theories" of the Atonement then. They *proclaim the fact* of Christ's death. They believe that "Christ died for our sins, according to the Scriptures," not according to the ideas of men. Is this not the revival everywhere needed in the churches, for the pulpit and pew alike? A revival of faith in God, in Christ, and in the Holy Spirit, in the Blood of the everlasting covenant, and in all the Scriptures of Divine truth.

But more, *fervour is intensified*. Dr. Jowett said fervour in work for Christ counts almost more than aught else. It is a singular thing but it is strangely true, the Church is never over-obsessed by this. When God is in the midst, fervour becomes manifest. This is something deeper than mere emotion. It springs from the revelation of God in Christ in our *spirit first*, and then outside of us in His goings. God moved in David's *spirit*, before His goings were seen on the top of the trees. David's faith in God is a conclusive evidence of this. The world has lost faith in the church largely because the church for long has been lackadaisical; that is without fervour, in her message and appeal. We must bleed to bless. The final awakening, for which many of God's people are praying, yea crying with strong pleadings and with tears, will be costly. It will be sacrificial. Fervour, true fervour in the Spirit, always involves the outpouring of virtue (Mark v. 30).

Once more, when the Lord moves for His people,

failure is impossible. The Philistines may be strong and determined, but they cannot withstand the power of Jehovah. They too that are "with Him" shall triumph over their enemies. Think of the early Christian Church. What a Philistine army the gigantic Roman empire was in its opposition. Yet those were remarkable years of progress in and through the Church. To-day that ancient empire is a thing of past history, but the Church abides, and is destined, through her union with her Lord, to finally triumph over all her adversaries.

Will the Lord move for His Church in reviving grace before He calls her up on high? Let our cry be, "Wilt Thou revive us again." This for the glory of His Name in her midst, for the ingathering of perishing souls to His fold, for the completion of His Body, and for the hastening of His return.

1930—1931.

"He Concerneth Himself About You."

—I Peter, v. 7 (*lit.*)

"He Concerneth Himself about you."

This word of His promise assures you
By the blood of His Cross He procures you,
To Him you belong,
In sorrow or song,
Through His Life on the Throne He secures you.
(Rom. v. 10.)

When life's strange enigmas confound you:
The strife of tongues many astound you.
Then rest in His arms,
And all earth's alarms
Will fade into shadows around you.
(Psalm xxxi. 19-20)

When those whom you trusted mistake you,
Ah, then to His bosom betake you.
His love, like His Name,
Is ever the same,
And He will in no wise forsake you.
(Heb. xiii. 5.)

When invisible hosts would assail you
And the cry of your soul unavail you,
Remember His word,
Still trust in your Lord,
His faithfulness never will fail you.
(Ephes. vi. 12; Isa. xli. 10.)

The issue is certain before you:
Though wounded, His hand will restore you,
And reigning in Life,
In midst of the strife,
His banner of love will be o'er you.
(Rom. v. 17.)

Your way through the floods may appal you.
But out from the depths He will call you:
To serve Him anew:
To prove His Word true,
That nothing but good can befall you.
(Isa. xlii. 2-3.)

From the Throne of His power He beholds you:
On the billows that rage He upholds you:
Storms end in a calm:
Griefs end in a psalm,
When in strong loving arms He enfolds you.
(Matt. xiv. 22-23.)

Whatever in life may betide you,
His choicest and best He'll provide you.
He knoweth your way,
You never need stray,
Your Lover and Friend is beside you.
(Job xxiii. 10.)

If faithful, at last He will crown you
Before shining seraphs He'll own you.
O glad happy hour,
In the Day of His power,
With glory, your Lord will enthrone you.
(Ephes. ii. 7; Rev. iii. 21.)

George Harper

In the Time of Harvest.

Gph. 4:13

"Till we all . . . reach the stature of manhood, and be of ripe age to receive the fulness of Christ . . ."

Eph. iv. 13, *Congbeare.*

ALL thoughtful persons perceive that a world crisis in human affairs is approaching. Human governments are crumbling and human resources are proving unavailing in stemming the tide of unrest and upheaval. The political horizon is dark indeed, and wise men know that great changes are impending, although the most astute statesman is unable to forecast future events with any degree of positiveness.

The Christian, however, who knows his Bible, understands the nature of this crisis. He sees that present world conditions are precisely those that are foretold as indicating the return of our Lord Jesus Christ. They know that the great harvest time is at hand and that the wheat and the tares which have grown together through the centuries are now ripening.

Christ's interpretation of the parable of the tares as found in Matt. xiii. 24-30; 38-43, plainly tells us that "in the time of harvest," the tares are to be gathered—"bound in bundles"—for burning. He states that His angels "shall gather out of His kingdom all things that offend and them which do iniquity," and that they are to gather the wheat, "the children of the kingdom," into His barn.

In these days of apostasy, when evil men are waxing "worse and worse," as predicted, and a more open hostility to God is manifested, we have abundant evidence of the ripeness of the tares and thus we know that the ripening of the wheat is due.

As Christians who believe God's Word, we do not dispute the fact that the harvest is at hand, but the question which constantly confronts us is this: What will be the condition of Christians when He shall say concerning them, "Gather the wheat into my barn?" Will He wish to garner unripe wheat, or will He harvest only that which has attained maturity?

If we follow the type of the harvest in the natural world, we are compelled to say that the harvest itself is conditioned upon maturity of that which has been sown. Then we need to question as to what constitutes maturity, or ripeness, in the Christian and how that maturity is attained.

In the natural world each living object is said to be mature when it is conformed to its individual type; *i.e.*, when it manifests all the characteristic qualities of its individual life principle. To illustrate: Each vegetable and variety of grain is ripe only when its edible qualities are completely assembled and manifested. Each variety of fruit is mature only when all of its substance is mellowed into juicy sweetness. It would seem then, that this principle must govern the maturity of the Christian and that we must manifest conformity to our type—the glorified humanity of our Lord Jesus Christ—if we are to be ready for the harvest.

However, this analogy does not seem to be perceived by many Christians. Indeed the majority of Christians regard the harvest as an inevitable occurrence for which there need be no special preparation. We are repeatedly told by many Christian leaders that all Christians, no matter what measure of conformity to

Christ they manifest, will be immediately glorified all together when Christ returns.

While we might wish this to be so, yet we cannot help wondering why the type of the harvest should be given us if it is to be completely ignored in its application, and we cannot help asking, "Will the Great Husbandman be satisfied with such an ingathering of unripe, unready Christians?"

We never wish to dogmatize nor do we question the sovereignty of God; but it is perplexing to see other types of Scripture so completely fulfilled and this type of the harvest lacking its antitype.

Perhaps a close study of the references in the Bible to the seed time and harvest of Palestine might enable us to discover what God wishes us to see in reference to the condition of maturity that He desires His children to manifest in the time of harvest.

Let us first observe that the Oriental seedtime is preceded by a copious rainfall called the "early rain." This softens the hard heated earth to prepare it for the sowing of the grain, which springs up quickly and continues to grow for several months, when it seems to come to a standstill; its future growth and ripening depending upon the "latter rain," which, if long delayed, causes the stalks to grow yellow, and the ear, if seen at all, to present a dry, shrivelled appearance. Thus we can appreciate why the husbandman anxiously waits for the rain and constantly watches the distant horizon for the first indication of the gathering clouds that will bring the longed-for showers.

As they ripen!

Then we are shown that following this rain, all products were to be harvested as they ripened. The grain in one locality would ripen some time before that in another locality and was to be harvested when ripe, the first fruits in every case being presented in the House of the Lord, accompanied by its prescribed sacrificial offering. (See Ex. xxii. 29; Lev. xxiii. 10-13; Lev. ii. 14-16; Lev. xxiii. 15-20).

We see that the harvest was not one single event, but a succession of ingatherings during the several months between the presentation of the first ripe sheaf in the temple and the final ingathering, or end of harvest, which was joyfully celebrated in the Feast of Tabernacles.

Let us now trace the analogy between the literal harvest time of Palestine and the spiritual harvest of God's mature children. Remembering that "the good seed" is said to be "the children of the kingdom," let us consider that period which ushered in the present dispensation with a marvellous upspringing of life and power.

Undoubtedly the "early rain," in a figurative sense, was the outpouring of the Holy Spirit upon the Day of Pentecost. As the literal rain prepares the ground for the sowing of the seed, so the outpouring of the Holy Spirit, coming at the close of a period marked by dry ecclesiastical teaching and hardness of heart, wonderfully prepared for the sowing of the seed of the kingdom of God; and as the literal grain springs up at once after the early rain descends, so the seed of the king-

dom sprang up at once, quickly taking root, as we learn from such passages as Acts ii. 41; iv. 4; v. 14, multitudes being "added to the church" (or rather to Christ), in a single day. Then, as in the natural world there is a period when the grain puts forth no apparent growth but seems to stand still, so in the growth of "the children of the kingdom," there came a period of declension when the Holy Spirit, becoming less recognised and obeyed, the growth became less marked, and this in turn ushered in a period when the Holy Spirit was almost ignored and all growth seemed at a standstill. But, as in the natural world, the rain does not entirely cease during the time of seeming standstill but just enough falls to keep alive the half-grown shoots, so notwithstanding the dark period of declension in the Christian church, the Holy Spirit, although grieved, has never been entirely withdrawn, but has enabled precious children of God who yielded to Him, to become conformed to the image of Christ. The history of the Christian church would be incomplete without the record of these saintly individuals whose lives shine forth from the midst of the darkness surrounding them.

However, the latter rain is needed to bring to fruition the complete harvest. The Great Husbandman has had long patience waiting for His children to realize their need. The latter rain has long been overdue, yet He waits for His children to co-operate with Him in prayer. He is saying to them now: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain."

Evidently God's people are beginning to realize their need; for an ever-increasing sense of pressure, helplessness and failure has taken possession of them and many in all parts of the world are praying for revival. Many are beginning to perceive how unready we are for the harvest; for if maturity means conformity to our type, the glorified humanity of our Lord Jesus Christ, we realize how feebly we manifest His victory over sin and self. We discover how we fail to manifest His love, patience, humility, and all the elements of His victorious life, and lacking in the manifestation of His life in our everyday experiences, we find ourselves lacking in power to help and deliver those bound by the enemy. Indeed we find to our sorrow that we so feebly manifest His victory over Satan, that instead of being overcomers, we are overcome by the defeated one and remain in passivity and bondage.

It is very evident that we are not witnessing in the power that was poured forth at Pentecost—and is still here—waiting for our appropriation.

Following "the early rain," the believers of that period were able to heal the sick and cast out demons in the name of the glorified, victorious Lord, because they were infilled with His life. Christ was a Reality to them. They loved Him, trusted Him and implicitly obeyed Him.

To-day an appalling number of God's children are laid aside by sickness and there is no believing prayer for their recovery. Christians are experiencing the bondage and manipulation of evil spirits to an alarming extent and there is none to deliver.

Owing to the fanatical teaching of self-styled healers, Christians stand aloof from the subject of

Christ's life for the body; even Christian ministers, desiring to warn against the gross fanatical practices of deceived persons, speak against the Redemptive work of Christ for the body.

But notwithstanding all that the enemy has done to prevent us from the appropriation of the fullness of Christ's glorified humanity, a great longing is springing up in the hearts of many; a longing that is too deep for words. Many are praying that they may become real overcomers and fittingly demonstrate the completeness of Christ's victory at Calvary. They think that the power of Pentecost should be manifested in the lives of Christians to-day, and they are right in so thinking; but many of these earnest Christians have made the mistake of expecting a repetition of the outward characteristics of "the early rain," especially the speaking in tongues. They fail to see that the "sound from heaven as of a rushing mighty wind," the "cloven tongues like as of fire," and the speaking "with other tongues" were outward symbolic manifestations only. They foretold in a symbolic manner certain phases of the work that the Holy Spirit was to do, and they do not need to be repeated any more than do the outward aspects of the Crucifixion need repetition each time that a sinner is regenerated. As historical events, Calvary and Pentecost will never be repeated; but all that these events have made possible to human beings, are ours to appropriate, manifest and enjoy.

What is "maturity"?

Let us remember that the vital work of the Holy Spirit in the lives of the Christians at Pentecost was exactly what Christ had promised that the Comforter should do. As we read His words in John xiv. 16-26; xv. 26, 27; xvi. 7-15; Acts i. 8, we are plainly shown that the Holy Spirit—the Comforter should indwell those who received Him, as their life, light, power. The result of this infilling Christ expressed in the words "Ye shall be witnesses unto Me." It follows that only in proportion to one's conformity to Christ is he a true witness, and only as the conformity is manifested along every line, is one really mature.

Now one might speak in tongues and remain very immature as was the case with many in the early church. Indeed he might be very un-Christlike in his everyday life, even while exhibiting this spectacular gift; but only a reproduction of the life of Christ in the believer will cause maturity. It is this maturity that we desire and are praying to realize. We are not praying for another Pentecost; but that the life of our glorified Lord, poured out for us upon the Day of Pentecost, once for all, may be received in fuller measure to ripen us for the harvest.

But some one will ask "are we not to pray for a mighty work among the unconverted? Is not this the real objective of prayer at this time?" We reply that the regeneration of sinners should always be upon our heart. Indeed we long for a mighty work along this line; but this in itself will not bring the maturity that we have been considering.

Let us remember that a mighty work among the unconverted took place in Palestine after God's children had received "the early rain." And may we not expect to see a similar work among sinners in every land after God's children have received "the latter rain" which we believe to be the vital result of Pentecost appropriated and manifested by overcoming

Christians in all parts of the world.

God can work quickly in the lives of those who turn to Him in the eleventh hour, if we have first permitted Him to bring to maturity a little band of true overcomers.

Again let us call attention to the fact that our maturity means the appropriation of the life of Christ, "the Man in the Glory," in our spirit, soul and body. All that He is in His glorified humanity we share. His death to sin, His victory over Satan, His triumph over death (sickness and disease are incipient death) and His living unto God with every power of spirit, soul and body:—all this is ours to claim and manifest.

In John xvii. 22 we read "The glory which thou gavest me I have given them; that they may be one even as we are one." This glory refers to the complete infilling of Christ's humanity with the life of God. It is to be distinguished from the glory mentioned in verse 5 ("O Father, glorify thou Me with Thine own self, with the glory which I had with Thee before the world was"). This glory was the resumption of the full glory of Deity, much of which had to be laid aside when He clothed Himself with humanity and became the Babe of Bethlehem.

The fullness of His glorified humanity indicated in Verse 22 was poured forth upon the Day of Pentecost and thus made available for every child of God who chooses to receive the same. Like an inexhaustible reservoir this fullness of Christ's glorified humanity provides all that we need for spirit, soul and body.

It is evident to many thoughtful Christians that the objective of the Holy Spirit's work at this time is the actual filling of the *entire personality* with the life of Christ's glorified humanity. This will mean the formation of a group of overcomers who will demonstrate Christ's victory over sin, Satan, sickness, death. There must be modern Enochs who walk with God and witness for Him along every line before translation is realized.

These overcomers are the pioneers who open the way for others to follow. Much depends upon their appropriation and manifestation of the fullness of Christ's glorified life for spirit, soul and body.

The perception of the provision in Christ for us will lead to earnest prayer and definite appropriation and thus the realization, for which we long, will come to us as the refreshing latter rain which will bring the maturity which God is waiting to see.

We must remember that our eyes are not to be upon our growth. We are not competent to judge of our maturity; but as we look to Him, His life will permeate and transform our personality, causing us to be witnesses unto Him, and the Great Husbandman will be satisfied with our ripened condition, and translation will be the proof of our maturity. M. E. M.

This article may be obtained in booklet form from The Community Bible Class Extension, 1419 Beacon Street, Brookline, Mass., U.S.A.

If the Lord still tarry,
He will undertake;
Mountains may be shaken,
Billows o'er me break;
But His word of promise,
Ever will endure;
God, our God, is faithful,
And His help is sure.—M.E.B.

Gleanings on Guidance.

THE light given to other Christians, if passed on to us, must be taken to God for His approval and seal as to whether it is *for us*. The Lord usually gives us clear light on the path *at first*, then He withdraws it to teach us to walk in the darkness of Faith. At first we become bewildered and think we have lost the path for our inner faith; intuition is not accustomed to discern the *faint* indications of His hand. Sometimes we lose our footing here—then we must regain the place of faith.

(1) We should definitely re-take our place as "crucified with Christ."

(2) Exercise definite faith that the Blood of Christ is NOW applied.

(3) Let the apparent past blundering remain with God. We must not try to sift and settle whether we were wrong or not—it is better to leave it with God. Further or clearer light will come, and we shall see.

The true path of faith is not God *giving us light* to do the will of God, but we deliberately trusting the Lord to *keep us* unconsciously in the path of His Will. Otherwise we demand a conscious knowledge of our own path, rather than a child-faith in the Father's faithfulness to *work in us* "to will and to do" His good pleasure, whilst our *conscious* mind is given to doing "the next thing" with leisure of heart and mind.

As a rule, the indication that we are *out of* the path is loss of inward calm rest and assurance. We should then take time to place all in God's hands again, and trust Him to put us back into the centre of His Will.

Hindrances to this quiet heart-trust in the Lord's guidance come from:

(1) The devil, nagging at us to draw attention off the Lord.

(2) The "buzz" of other Christians discussing your path and whether you are right or not! When there are many voices, there is need to quietly anchor on the faithfulness of God to keep His child in the right path in the dark, and not allow any mistake.

Wait for the outward *seal* to confirm the *inner* conviction, and test whether it is in line with the Word of God. Let the outward seal prove God's leading to others—not our assertions of being "led."

J.P.-L.

* * *

One hears of methods of seeking guidance from God which mean a relaxing of all the God-given faculties of the soul. But man as created by God, is "fearfully and wonderfully made," and every part of his make-up is necessary, spirit, soul faculties, and body, to the service of God.

"The Holy Spirit dwelling in the regenerate human spirit energises and works through the faculties of the soul and the members of the body, only in and with the active co-operation of the believer" (*War on the Saints*).

In order, therefore, to be truly guided by the Spirit of God, the faculties of the soul (inclusive of the mind or intelligence) must be alert to understand the leading of God in the spirit, and the body ready to obey the monitions of God in active obedience. The mind relaxed and inert is the condition required by Spiritist mediums to enable them to receive impressions from evil spirits, but God requires the intelligent co-operation of the whole man as created by Him.

Helps for Teachers.

From Mrs. Penri-Lewis' Bible.

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

"HIS SPIRIT IN THE INWARD MAN."—Eph. iii. 16.

I.—The human spirit in man. Job xxx. 8.

The human spirit is spoken of as distinct from soul and body.

II.—The varied characteristics of the human spirit :

- (a) Hasty of spirit, Prov. xiv. 29 ;
- (b) Haughty spirit, Prov. xvi. 18 ;
- (c) Proud in spirit, Ecc. vii. 8 ;
- (d) Perverse spirit, Is. xix. 14 ;
- (e) Spirit of heaviness, Is. lx. 3.

III.—The spirit which has opened to God :

- (a) "Saveth . . a contrite spirit," Ps. xxiv. 18 ;
- (b) "Sacrifices of God, a broken spirit," Ps. li. 17 ;
- (c) "I dwell . . a contrite and humble spirit," Is. lvii. 15 ;
- (d) "Blessed . . poor in spirit," Matt. v. 3.

IV.—God offers to give a "new spirit," Ezek. xviii. 31 :

- (a) "A new spirit will I put within you," Ezek. xxxvi. 26 ;
- (b) Man must pray, "Renew a right spirit . ." Ps. li. 10 ;
- (c) *How the promise is fulfilled :*
"Except a man be born of the Spirit," John iii. 5.
". . born of the Spirit is spirit," John iii. 6.

V.—The gift also of the Holy Spirit :

- (a) "I will put My Spirit within you," Ezek. xxxvi. 27 ;
- (b) "His Spirit in the inward man," Eph. iii. 16 ;
- (c) "Spirit of Truth . . dwelleth with . . shall be in," John xiv. 17 ;
- (d) "Receive the gift . ." Acts ii. 38 ;
- (e) "Receive the promise . . through faith." Gal. iii. 14.

VI.—The work of the Holy Spirit :

- (1) To bring about union with Christ :
"Joined . . one spirit," 1 Cor. vi. 17 ;
- (2) The spirit of sonship for prayer :
"Sent forth the Spirit of His Son into your hearts, crying, Abba Father," Gal. iv. 6.
- (3) The Spirit of Christ imparted :
"The supply of the Spirit of Jesus Christ, Phil. i. 19 ;
- (4) To give spirit of strength for conflict :
"Strengthened with might by His Spirit . ." Eph. iii. 16. See Eph. vi. 10 ;
"Waxed strong in spirit . ." Luke i. 80 ;
- (5) The leading of those who are "sons" :
"As many as are led by the Spirit . . these are sons," Rom. viii. 14

i.e., led by the Spirit of God in their spirit, through the union of the man's spirit with Christ as one spirit.

VII.—The characteristics of the Holy Spirit indwelling :

A spontaneous manifestation of "Fruit of the Spirit" out of the man's spirit through the personality of the "soul," *i.e.*, man himself, in mind, etc. See Gal. v. 22 ;

The "spirit of wisdom" in knowledge, Eph. i. 17 ;

The "spirit of meekness" with others, Gal. vi. 1 ;

- (1) "After the spirit . . things of the Spirit," Rom. viii. 5 ;
- (2) "By the spirit make to die the doings of the body," Rom. viii. 13, m. ;
- (3) "The Spirit Himself beareth witness with our spirit," Rom. viii. 16.

VIII.—The Holy Spirit and the mind :

"Be renewed in the *spirit* of your mind . ." Ephes iv. 23.

The mind is to be renewed by the Holy Spirit in the human spirit, causing it to be filled with light, so that it becomes a spiritual mind, energized by the Spirit of God, instead of by the animating life of the lower plane of soul and body. Compare "carnal mind." Rom. viii. 7.

IX.—The Holy Spirit and the body :

"Your body is a sanctuary of the Holy Spirit . ." 1 Cor. vi. 19, m.

- (1) The Spirit of the Father, indwelling, quickening the mortal body, Rom. viii. 11 ;
- (2) The life also of Jesus . . manifested in our mortal flesh, 2 Cor. iv. 10, 11.

The "Spirit of Jesus" communicated by the Holy Spirit to the human spirit of the believer ; the "Spirit of Him that raised Jesus from the dead," *i.e.*, the Spirit of the Father (Rom. viii. 11)—also indwelling the man's spirit (*We* will come . . . John xiv. 23) quickens his mortal body, communicating the life of Jesus to be manifested in his body. The Spirit of God does not actually dwell or reside in the body, but having His shrine in the *spirit*, the body is the outer court of that sanctuary, quickened by the residence of the Triune God (through "the Spirit" in the spirit).

X.—The Spirit and the heart :

"The love of God is shed abroad in our hearts by the Holy Ghost," Rom. v. 5.

"That Christ may dwell in your hearts, Eph. iii. 17.

XI.—The volition of the man continues to be the deciding factor :

- (a) The spirit of man still distinct from the Holy Spirit. Paul said, "I serve with my spirit," Rom. i. 9 ;
"The spirits of the prophets are subject to the prophets," 1 Cor. xiv. 32 ;
Paul "purposed in the spirit," Acts xix. 21.
- (b) The man is to rule his spirit (see Prov. xvi. 32, xxv. 28 m.) and choose whether he will co-operate in spirit with God or with Satan. See 2 Cor. xi. 4.
"Believe not every spirit," *i.e.*, other spirits can come (1 John iv. 1).
The man must *prove* and know the Spirit of God, so as to receive Him, and co-work with Him.
- (c) The man decides the attitude to the Holy Spirit, and can withdraw his spirit from fellowship with Him ;
"Grieve not the Holy Spirit"—an act—Eph. iv. 30 ;
"Quench not the Spirit"—an act—1 Thess. v. 19.
- (d) The man co-operates with God by his choice, and he can sink to a lower plane also according to his choice. See Gal. iii. 3.

maturity, character

The Full-grown Man In Christ.

THE "spiritual" man is described by the Apostle as "full-grown" in Christ, and in the first letter to the Corinthians we have a striking contrast drawn between the spiritual and carnal believer. The carnal—or fleshly—believer, can only be fed with "milk," the simplest element of the Gospel, whereas to the "full-grown" or "spiritual" man, can be given the "deep things of God"—things which cannot even be spoken "in words which man's wisdom teacheth, but which the Spirit teacheth, interpreting spiritual things (not truths, be it noted, but things—facts—substances—as real as things material on earth) to spiritual men" (1 Cor. ii. 10, 13, *R. V. margin*).

The Apostle makes it clear also that the "soulish"—or "natural"—man cannot receive these "things" of the Spirit, any more than the fleshly "babes in Christ" (1 Cor. ii. 14), for to the soulish intellect and wisdom, they appear nought but foolishness. None but those who are "spiritual" can discern them, and *examine* (*R. V. margin*) them—for they can be "examined" as really as material things ! The "spiritual" man "examines all things," for he is able by the Spirit to penetrate to the *inner spiritual source of all things*, and pierce through the veil of sense and sight to the spiritual verities lying at the back of all things, but the "soulish" man, *i.e.*, the man who can use only his *natural* intellect—cannot pierce further than the intellect can go—he can examine all things in the "natural" sphere and no more !

The "spiritual man" is *ripe in understanding*, writes the Apostle, and if we carefully examine all the references in Paul's Epistles to the "spiritual" man, and the "full-grown" man, we shall see how the dividing of soul and spirit in the believer is the condition of reaching the stage called "spiritual" or "of full-growth" ; for the "full-grown" stage is again and again connected with the knowledge, teaching, and discernment of spiritual things.

J.P.L.

From "Soul and Spirit" (see Booklist).

On the Watch Tower for Prayer.

"Upon my watch tower will I stand, and will station myself on the bulwark. So will I keep outlook to see what He will say unto me"—Hab. ii. 1 (Rotherham).

"The sons of Machab, such as were of good understanding of the times, to know what Israel should do"—1 Chron. xii. 32.

THE overwhelming need of the Church of God to-day is *spiritual perception*. Men and women whose spiritual senses have become strong and acute through exercise, who "by reason of habit have their organs of perception well trained for discriminating both good and evil" (Heb. v. 14, *Rotherham*). Few understand that keen dividing of soul and spirit which teaches them to discern "between what is spiritual and what is natural," appertaining to the soul (Jas. iii. 15). "The wisdom that cometh not from above is earthly, born of the soul (psychical), demoniacal" (*Rotherham*). The work of the Holy Spirit is to explain spiritual things to spiritual men (1 Cor. ii. 13, *Conybeare*).

If we turn to the book of the Judges, we find that, at a time of great oppression and crisis in Israel, only one person could be found, and that a woman, whose spiritual senses were trained and keen enough to discern the leading of Jehovah, and to detect the sound of the marching forward of the invisible hosts of God, the signal for the attack by the hosts of Israel on their enemies. But alas, it is too true of many of us, that "our ears have grown dull of hearing."

Correspondence from all parts of the world tells us of a world-wide crisis, and an ever insistent need for prayer. Missionaries writing from China speak of the Bolshevik peril that is threatening the whole country; and it is only by the restraining power of God that they are enabled to remain there, and continue the work of God.

In every land the conditions are appalling. Everywhere unemployment and distress. The terrible wickedness on all hands is heartbreaking, and yet apostacy and false religions are forging ahead, though in the midst of all this working of Satan, a real work of God is going on.

In our own country, a bill has recently been introduced into Parliament to legalize Spiritism as a "religion," and to protect Spiritist Mediums from prosecution while exercising their psychic powers in religious practice and so-called scientific investigation. This bill is being supported by members of all political parties.

But Satan is not content merely with this increasing unrest and preparation for general upheaval. He knows that the obstruction to his success lies in the prevailing prayer and keen perception of the spiritual section of the Church of God—men and women with true spiritual vision, who know how to pray intelligently, and to co-operate with God in the bringing about of His great eternal purpose in Christ Jesus, concerning the Church which is His Body, and His millennial rule over the earth, and finally, the gathering together in one of all things in Christ. To hinder, side-track and delude by subtlety those who are in the front ranks of the Lord's army, is Satan's supreme objective. It is very significant that he has ever fresh schemes at hand wherewith to delude his victims, each more subtle and alluring than the last. He is leaving no stone unturned to achieve his ends, by which he hopes to delay the translation of the saints and the Return of the Lord, which will mean for him, submersion in the abyss.

Now that there is a world-wide cry for Revival, it is probable he will seek to produce counterfeit "revival" movements, i.e., an apparent awakening to better things, but not based upon the fundamental doctrines of the Faith. A prominent Missionary, writes from Scotland that a new movement has appeared there which many of the ministers are inclined to welcome as it appears to be the Revival that they are seeking. The Ritualistic party in Scotland welcomes the movement for the emphasis in lays on confession, and as

a consequence, the Confessionals have been crowded.

An Evangelist writes from South Africa of a similar movement: "A revival movement has begun in S. Africa that is gaining ground very rapidly, and some of us are at a loss what to make of it. It is hard, however, to define what is their teaching and declaration of faith, because they themselves have no clear statement of doctrine . . ."

"Their great slogan is 'life changes,' and there seems to be evidence with some of a real change of life. Some of them seem aglow with joy and happiness, and they are on fire to tell others what has happened to them . . . When you ask them how the 'life change' has come about, is it based on the Atonement, and is it the Blood of Jesus that has cleansed their hearts from sin, they are strangely silent. One man was asked whether the New Birth, which he said had taken place in him, was based on the redemptive work of Jesus, and he answered that he did not believe in the Atonement. And yet he talked of a life change!"

In regard to this point, the writer from Scotland says that "there is no deep convicting power of the Holy Spirit, breaking and melting men and women; no exalting of the precious Blood that cleanses from all sin; and no true regeneration and *change of heart* (not merely of life). These are not the things emphasized in this movement." Another keen Christian, reviewing this movement in S. Africa during the past two or three years, says: "It is one of the most subtle and daring schemes of the enemy in these last days."

At the same time, many are calling attention to what is distinctly good in this movement. They point out that the sleep of death is being disturbed; and the situation is made more difficult by the fact that many true Christians are allying themselves with it. Nevertheless, there is a sinister undercurrent, like the trail of the serpent, which is baffling many mature Christian workers.

How are we to discern the truth? How shall we "distinguish between the things which look alike and yet are different"? (Phil. i. 10, *Syriac*). Let us heed the instruction of the Apostle Paul to the believers in Rome: "Be not conformed to the fashion of this world, but be transformed by the renewing of your mind, that by an unerring test you may discern the will of God . . ." (Rom. xii. 2, C.H.). The outcome of true, vital union with Christ in His death and resurrection will be the growth and spiritual development of the New Man, and this will mean the development of keen spiritual discernment. The "full grown man" in Christ is possessed of Divine intelligence, and is able, therefore, to see through Satan's most subtle disguises (see 1 Cor. ii. 16). The deep desire of the Apostle, in all his prayers for the believers of his time, was that they might increase in spiritual understanding. "Beseeching the God and Father of our Lord Jesus Christ . . . to give you a spirit of wisdom and insight in the knowledge of Himself; the eyes of your understanding being filled with light" (Eph. i. 17); see also Col. i. 10, and 2 Tim. i. 7.

Note Paul's appeal to the Ephesian believers, "that we should no longer be children, tossed to and fro and blown round by every shifting current of teaching, tricked by the sleight of men, and led astray into the snares of the cunning, but that we should . . . grow up in every part to the measure of His growth Who is our Head, even Christ" (Eph. iv. 14, 15, C.H.). "Till we all attain to the same faith and love, and reach the stature of manhood, and be of ripe age to receive the fulness of Christ" (ver 13).

"Be not children in understanding . . . but in understanding BE MEN" (1 Cor. xiv. 20). May the Lord make us, as was said of Christ, of quick understanding, or "quick of scent in the fear of the Lord" in these dark and dangerous days; ever pressing forward, with the full exercise of all our God-given faculties, cleansed and renewed by the Spirit of God, to a full knowledge of HIMSELF. E. M. Leathes.

Notes from the Book Room.

The Overcomer.

AT the close of 1930 we would, in the Name of our Master, warmly thank all those who have so faithfully continued to sustain this little magazine with their gifts for another year. As our older readers know, it is sent out freely to all who ask for it, and all gifts sent in are used for the printing, postage, and other expenses of the current issue. The cost of the October number has been fully met, leaving but a small balance towards this present issue, and we are sure that the Lord will not fail to meet the need again through His stewards.

We should be glad if any receiving the paper, who do not feel it to be *of vital service to them*, would kindly send a postcard to the Bookroom to that effect, for it is difficult, where there is no specific subscription, to judge whether all to whom it is sent really desire to continue it. To obviate overlapping or waste, we go through our mailing lists from time to time, and remove the names of any from whom we have not heard for a considerable time. Many of those friends, on missing the regular appearance of the magazine, write us most emphatically of their appreciation of it. This makes us reluctant to remove names from the lists, especially in the case of friends abroad. It would be a great help if our readers would remember to write at least once a year, that we may know whether "The Overcomer" is valued by them or not.

China: In view, also, of the upheavals in CHINA, we would be grateful if Missionaries in that land would send us word when they vacate their stations, if possible.

The New type: Quite a number of letters have been received from our readers, congratulating us on the new and clearer type of the October number, for which we thank them, as also for their other kind comments upon the magazine in general. One reader suggests that the smaller type, which we use for a few small portions of the magazine should be abolished altogether! But this would mean a great cutting down of the amount of reading matter—and in this connection two readers have gently observed that "we don't get as much" with the new type, though they agree it is an improvement.

A Minister, in a most kind and appreciative letter, says, in regard to the articles still appearing by Mrs. Penn-Lewis, that she was "not always systematic in her M.S. Thus pp. 51-53: the eight points are admirably indicated at the close," but much more is written on some points than others! We are so glad that this comment gives the opportunity to say that much of the matter by our beloved Founder we are able to print, is not from prepared MSS., but from rough shorthand notes of addresses *not hitherto published*. These are carefully edited to make them more readable but we do not feel free to add to their *teaching*, even with the laudable object of making them more balanced in their literary form.

Back Numbers.

Will all who so kindly responded to our request for back numbers of certain issues, accept our hearty thanks, as it has not been possible to acknowledge each package separately. We have now a good supply, and do not need more.

"Is Jesus Christ Divine?"

Since the article with this title appeared in our pages last January, we have had many urgent requests for it in booklet form, for wide distribution. Missionary among the Jews wrote that he considered it would be most valuable for use in his special sphere. We were unable to issue such a booklet ourselves, but with the kind consent of the author, permission has been given for its re-issue by the Church Mission to the Jews. It is published unabridged, at 3d. per copy (U.S.A. 6 cents) postage extra. Please write for copies direct to:—Rev. C. H. Gill, M.A., C.M.J., 16 Lincoln Inn Fields, London, W.C. 2.

Communications received with thanks from:—Rev. M. B. (Idaho); M. N. (Calif.); S.W.T.; E.M.W.; E.V.L. (Africa); G.K.L.; Rev. T.E.B.; L.E. Rev. C.C. (Zululand); I.A.W. (China); L.K.; F.L.McK.; W.J. (N.Z.); A.C. F.M.W.; Rev. J.L. (India); I.D.; R.McC. (Sudan); M.M.F.; C.M. (Ireland); H.E.A.; J.C.M.; Rev. A.K.; C.J.T.; Mrs. L.J.; K.B.; J.D. (India); E.C.S.; E.G.; J.W.R. (Poland) Praise God for all you write of His leading and work.

The writer is deeply moved by the many letters which are being received, telling of the seal of God upon the "Memoir" of Mrs. Penn-Lewis. It is impossible to reply personally to all. Will the following, therefore, please accept this word of grateful thanks:—

F.M.M.; Z.J.; A.B.; A.M.P.; E.E.; M.B.; A.E.R. (U.S.A.); G.E.P. K.B.; O.S. (Denmark); M.F.; Rev. J. E.; G.P. (U.S.A.); J.C.W. Rev. A.H.; S.C.; E.D.; K.M.F.; J.J.O.; B.A.P.; A.M.H.; L.M.C. Rev. F.S.W. (Canada); Pastor W.B. (Australia); L.K.; A.M.W. (India); C.A.W.; S.F.S. A.M.T. (China); A.L.C. (U.S.A.); M.C.M. (U.S.A.); J.C. (U.S.A.); E.M.H. A.M.M.; M.O.

PSALM 115: 1.

M. N. Garrard

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We are thankful to be able to send this worker a large supply of back numbers of several years, in addition to some booklets, from the Free Distribution Fund. Will our readers, who so often write that they definitely pray over our output of literature, remember this friend at the Throne? Pray that she may be specially equipped by the Spirit of God for her very vital ministry, and be truly led of Him in her use of the literature sent, to the rich blessing of many.

From the Far East comes a letter from an Evangelist, so interesting that we desire to share it with those who enable us to send forth "*The Overcomer*" freely, not counting the cost:—

"A few days ago I picked up a magazine thrown away in the street. Some pages were off, and the other few torn and dirty. I read it, and found it is *The Overcomer*. I am hastening to write and tell you that I have received so much spiritual blessing and uplift. I brought it home and read it over and over again. What a lot of spiritual food there is in it! The message of truth contained in it, how it suits the present time in this country, when there is so much of Modernism, and trials from the evil one. I have been very much encouraged and strengthened by reading its pages, and only wish I could have more to read and pass on to others. I praise the Lord for your efforts and remember you all in my prayers . . ."

From another part of the letter we find that the pages this brother found so "strengthening" contained the address on "*The Effect of Doctrine on Practice*," by Mrs. Penn-Lewis (April number, 1930). Our hearts are full of praise to God for the way in which He is still making "alive" the messages He gave us through His beloved servant. Mrs. Penn-Lewis expounded the Word of God in the power of the Spirit of God—and the Word of God can never grow stale or out-of-date, praise His Holy Name.

A supply of back numbers of various years has been sent, together with a few booklets by Mrs. Penn-Lewis.

FRANCE.

The new issue of *Le Vainqueur* (The Overcomer) contains the articles on Prayer by Mrs. Penn-Lewis from our October number, and the helpful addresses on the Epistle to the Phillippians given at the Swanwick Conference, 1930, by the Rev. W. S. Jones.

Madame Brunel also announces that she would like to translate and publish a French edition of the "Memoir" of Mrs. Penn-Lewis, if a sufficient number of "subscriptions" are *promised* beforehand to cover the cost of publication. This proviso is necessary because of the high cost of small editions. The subscription for one volume is 10 French Francs. Madame asks that *no money* be sent for this purpose, only the promise, should the work be undertaken.

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Volume
xii.

April
A.D. 1931

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*“Co-Working with
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(p. 19).

“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*).

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ESTABLISHED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

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A 16-page paper issued occasionally, as funds permit, consisting of
articles from "The Overcomer," translated into French. Edited and issued
free by Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.
Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts as
treasurer for Mme Brunel. She will gladly send a copy of "Le Vainqueur" upon
application.

THE Twelfth Swanwick Conference

Ministers of the Gospel and Christian Workers
In connection with "The Overcomer,"
will (D.V.) be held at

THE HAYES, SWANWICK, DERBYSHIRE,

SATURDAY, MAY 9th to FRIDAY, MAY 15th.

Convened by the Council of the Overcomer Literature Trust.

Theme:

"The Four-fold Work of the Cross."

Phil. iii. 10.

GUEST FUND.

As the Conference is of vital importance to Ministers of the Gospel
and Missionaries, who may not be able to afford the cost of coming, it is
hoped some who cannot be present will contribute to the Guest Fund
for enabling these servants of the Lord to attend. Gifts should be sent
to Rev. George Harper, or to the Secretary, c/o The Overcomer Bookroom,
marked, "Guest Fund." The amounts sent will be allocated as may
be desired by the Donors.

INFORMATION.

The cost for the whole period of six days (not five, as in previous years),
will be £3-0-0, not inclusive of Railway Fares. Circulars giving full
particulars may be had (stamped envelope) from the Conference Secretary,
to whom all applications for accommodation and all payments should be
made, before April 21.

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

(All applications will be dealt with in rotation and special rooms allotted
when requested, if at all possible). Address: Conference Secretary,
Mr. H. E. Hoyton, "Hafod," Merstham, Surrey. Tel.: Merstham 285

Other Conferences

Arranged by the Council of The Overcomer Testimony.

LIVERPOOL.

April 8-9, at Gordon Hall. Speakers: Revs. G. Harper and A. R.
Boughen. Enquiries to Rev. A. J. Kellam, 8 St. Albans Road, Bootle.
(Tel. Bootle 172.)

PLYMOUTH.

April 27-30. Lower Abbey Hall. Meetings 3.30 and 7.30 p.m. Tea
and open conference at 5 p.m. Speakers: Revs. G. Harper and A.
Murray Thom, B. W. Matthews, Esq., and Miss Leathes.
Enquiries to Rev. A. Murray Thom, St. Matthias' Vicarage.

TRURO.

April 23-26. A Conference is being arranged for these dates, of which
full particulars may be obtained from Miss Flint, Kingsbury, Stratton
Terrace, Falmouth.

Note.—We are glad also to call attention to the following meetings for
prayer and fellowship arranged by some of our readers, who are asked to
meet the need in their own districts.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick
Road, Wyde Green. Every Wednesday at 3 p.m.

Bootle: 256 Knowsley Road. Monthly Prayer Meeting, Second
Thursday, 2.30 p.m.

Bristol: April 1st. Miss Leathes will speak at the B.C.M.S. House,
Park Street, at 7.30 p.m.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Room,
Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W.G.,
Newlands Street, Barry.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting). Enquiries to Miss Gravatt,
London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 93 The
Mall, Newport.

Leicester: Weekly Prayer Meeting, Tuesday at 3.30, 12 Greenhill
Road, Clarendon Park.

Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue,
3.30 p.m.

Stamford Hill: Prayer meeting every Tuesday, 12 Darenth Road,
3 p.m. Enquiries to Mrs. Suckling.

THE OVERCOMER.

Lift the Standard.

FROM every quarter tidings come showing that the Church of Christ—the living members of His Body—is passing through a crisis having no parallel since the days of Paul. In the advance to the “heavenlies” we appear to be going through a current, so to speak, of the Satanic forces of the air, which is sifting to the utmost every true child of God. And the peril is not over, for few believers realize it, and because of ignorance are themselves becoming open to the very same devices of Satan. But, as usual, Satan is over-reaching himself, and through the fiery trial the Church is learning to know the enemy, and the victory which her Deliverer won upon the Cross. A worker once said that the “Preaching of the Cross” brings down the dark forces of the air! And this has proved really true, but in the “hour and power of darkness” which the Church is now experiencing, the Holy Spirit is awakening many who have known Galatians ii. 20, to find that the Cross means not only crucifixion, but *victory over Satan* and his hosts.

The prophet Isaiah wrote that “When the adversary shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” “For He shall come like a ‘rushing stream’ which the breath of the Lord driveth” is the R.V. text, and a “rushing stream” seems a true description of the delusive workings of Satan, which so quickly over-run the Church. That the “breath of the Lord” is said to “drive” the “stream,” shows that God, as First Cause, has a definite purpose in permitting the “flood,” and by His word of permission is driving it rapidly over the Church of God for a specific end, *i.e.*, the quick preparation of the overcomers* for the translation to the Throne of the Conqueror. Peter, handed over to Satan to be “sifted as wheat,” seems to be a picture of the church as a whole at this present time.

What “standard” will the Spirit of God lift but the standard of the Cross—the *death on the Cross* of the Son of God, which not only atoned for sin, but conquered Satan, and delivered his captives from his power. “Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. What a foreshadowing of the meaning of the Cross of Calvary! This is the “standard” the Spirit will raise at this crisis in the Church of Christ. The bite of the serpent has always been interpreted as sin, and the cure as just a look at the crucified One. This is true but not all the truth! The “fiery serpent” itself is destroyed potentially by the death of Christ—as said in Hebrews ii. 14, “that through death He might destroy him . . . that is the devil”; and as shown to be finally fulfilled in Rev. xx. 10. The Scripture cannot do less, even in its types, than proclaim the full work of the Cross, and the full work is not only the complete redemption of the sinner; the complete blotting out of the fallen creation; but the complete (future) destruction of the serpent who brought about the Fall.

* Rev. ii. and iii.

All this of course is only progressively apprehended, and inwrought into the redeemed sinner, and is the subjective side, which will not be completed until the believer puts off the mortal for immortality. Nevertheless even while the subjective is only being gradually inwrought, the believer must *live in the fact of the objective, and finished work of the Son of God*. At any stage of progress the seeing of the “fiery serpent” upon the standard—the Cross—as completely conquered by the Saviour, means healing from every “bite” of the hosts of “serpents” sent forth among the people of God.

This is the message for this present hour. The “Standard” must be lifted to put the enemy to flight. The Spirit of God uses men for this work. “Lift up an ensign over the peoples” (Isa. lxii. 10); “the root of Jesse standeth for an ensign . . . unto Him shall the nations seek” (Isa. xi. 10) cried Isaiah. Satan was conquered at the Cross!

Few among us have thought of the cry of the dying Christ as “the voice of a herald” announcing liberty! Yet He was “heralding” His message from the beginning of His public work, for we read in one instance that He left a place “in order to teach and to proclaim His message” in neighbouring towns (Matt. xi. 1). Weymouth’s note says that the exact sense of the Greek word translated “proclaim His message” in this verse is “to perform the function of a public herald or crier.” It meant more than merely preaching! “Anointed to proclaim,” sent “to announce release,” are also words He used of His work in Luke iv. 18 (*Weymouth*.) It is the work of the Church now at the close of the age, ere she be caught away to join her coming Lord, to take up His herald’s cry on Calvary, and echo and re-echo it through the whole earth, with a shout of triumph, until every member of the Body arises in response to the words of liberty “It is FINISHED!” Surely this is the Church “making herself ready.” “Freedom and liberty from the curse and thralldom of Satan” have already been wrought on Calvary’s cross. It needs but to listen to the Herald’s cry of release, and to arise, and prove the freedom! A liberated Church—*this is “Revival.”* J.P.-L.

The Overcomer.

And this is the victory that overcometh the world even, our faith. (1 John v. 4.)

The people that do know their God shall be strong and do exploits. (Dan. xi. 32.)

Cover my head in the battle,
Strengthen my hands to fight;
Clothe me as Thou didst Gideon;
Strong will I be in Thy might.
Cruel the foe, and crafty,
But Thy Spirit can put him to flight;
Teach me to use the weapons,
And to shun the flag that’s white.
Captain that spoke to Joshua,
Stand Thou in my path to-night;
Lead on in the way of victory,
Lead on in Thine armour bright.—C.E.D.

A Word to our Readers.

DEAR FRIENDS IN GOD,

We are living in days when the injunction to "prove all things, hold fast that which is good" should be most prayerfully taken to heart by the believer seeking the realities of the life of faith. The enemy of souls is surely taking advantage of the reaction against deadness in the churches, to supply the demand for "a religion that works," by the most subtle admixtures of truth and error that have ever yet faced the children of God. The universal desire for the spectacular and sensational is being met in the religious, as well as in other spheres, and to-day the fact that there are "signs following" is beyond dispute; but from whence come such wonders in these perilous times? We need to cast ourselves upon God as never before that He would give His people discernment to separate the precious from the vile in matters concerning the Faith, for to human wisdom the confusion is complete, and we might well cry, "Who is sufficient for these things?" Indeed there is grave danger that, in our very contention for the truth, we find ourselves betrayed into that dishonouring and ugly sin—lack of love to the brethren, and the critical spirit that leads to hard thoughts and condemnation.

It needs much grace to stand in God against error, and yet truly love brethren whom we believe to have been deceived into false doctrine or practice. Surely wisdom lies in pointing the seeker after holiness to that marvel of grace, the quiet humble life so hid with Christ in God that those, sharing perhaps its dreary routine and even drudgery, turn to the Lord thus glorified in His child. What a watching and incredulous world needs to see is, not excited and hysterical meetings of believers looking for abnormal manifestations, which could readily be compared with the occult observed in avowedly non-Christian gatherings, but rather the outstanding wonder of lives abiding in The Vine, of temples in which the Holy Spirit dwells in undisputed authority.

How simply the Apostle John, writing to his "little children," reminds them of "the unction of the Holy One," and of the "anointing which ye have received of Him." How serenely he urges them to the abiding in Him which assures the simplest believer of freedom from the subtlest deceptions of the enemy. Out of that "abiding" we are indeed a ready prey to the malignant foe, always eager to fight back at the Victor through His redeemed ones. Recognition that a child of God is open to deception, whenever ground is given, should lead us all to walk very humbly, remembering the word, "let him that thinketh he standeth, take heed lest he fall."

The Swanwick Conference.

We trust that the gathering at Swanwick (May 9th to 15th), to which we cordially invite all our friends who are free to join us, will be a time of great blessing and joy. We look forward to fellowship with the Lord's people, and to help and instruction from those He gives to minister to us.

This year, "Swanwick" arrangements depart somewhat from our custom, in that we gather on a Saturday instead of a Monday. We look to that Sunday for a

day of great blessing, although we fear many of our Ministerial brethren will be unable to join us until the Monday, owing to their Sunday duties.

May we earnestly beg the prayers of our readers that all whom the Lord would have at Swanwick, either as speakers or hearers, may be enabled to attend. Much depends on freedom being given circumstantially, and also financially. To this latter end, may I once more commend to the Lord's stewards the "Ministers' Guest Fund," by which many of the brethren most eager for the inspiration and refreshment which "Swanwick" brings, are enabled to share in fellowship with us.

Will you join us in prayer that we may be "of one mind"—brethren dwelling together in unity, with freedom from cross currents of hostile criticism, or the introduction of considerations, however admirable in themselves, not bearing upon the theme of the Conference. Circulars giving full particulars may be obtained from the Conference Secretary early in April.

The New Headquarters.

Our friends will be glad to know that the removal of our Bookroom to Bournemouth, has been successfully carried out, and that Miss Garrard and her helper are happily installed in the new headquarters.

The time seems opportune to tell our readers of the Lord's gracious provision of a co-worker for Miss Garrard during the past three strenuous years, and thus to enlist their sympathy and prayer help at the very heart of this work. An American lady, for 12 years a Missionary in China, came to London in 1926, *en route* to China, to learn all she could of the Message of the Cross, as proclaimed by "*The Overcomer*." The Lord brought her into very close fellowship with Mrs. Penn-Lewis during the last few months of her life on earth, and from that time onward, by a most definite leading, she has been "apprehended" of God to strengthen the hands of our Secretary and Editor, by prayer and fellowship in His service. During the two years' heavy labour on the MSS of the "Memoir," her help was invaluable, and was given freely and lovingly, for the Lord's sake. Those of our readers who are really using the message we proclaim, will realise something of the intense spiritual conflict involved in the preparation of such literature, and the need of strong co-operation in prayer and consultation. A letter received from an experienced missionary in China, who knew our friend when she was working in that land, shews that God is able to lay the burden of the central needs of the work upon those who can enter into them. In sending a gift toward the support of this valued worker, the Missionary writes, that she is doing "more for China" by helping with "*The Overcomer*" than she could hope to do in China itself. She continues:

"Missionaries are in dire straits everywhere, and how the Overcomer literature supplies their spiritual need! . . . The machinations of the enemy are beyond expression. He does hate the work you are doing against him . . . 'The Overcomer' is needed to-day as never before . . . Doubtless each copy will be more difficult to get out than the one before, but the Lord will prosper it, for it is for His glory only . . ."

We praise God for the wide vision given to one so far away, and would add that if any who have received definite blessing through "*The Overcomer*" and the "Memoir" desire to send a special "thankoffering" for this, it will be put toward the support of Miss Wanzer, who is entirely dependent upon the Lord for all her needs. We are most grateful to a few friends in U.S.A., who have already given such help in this direction that it has been possible for our sister to remain with us up to the present.

Commending the Overcomer Testimony in its various activities to your prayers, and all our readers to the guidance and protection of Him Who "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

Yours in Him,

BERNARD W. MATTHEWS (*Chairman*).

Co-Working with the Holy Spirit.

By Mrs. Penn-Lewis.

PRAYER FOR WORLD-WIDE "REVIVAL" is quite consistent with recognizing the truth of the "Apostasy" as a characteristic of the last days, and the fact that the primary purpose of God in this dispensation is the preparation of a "Body" for the Ascended Head, to really reign with Him in the next dispensation; for "Revival," by its very name, signifies an awakening of the Church—the members of Christ. It practically means a world-wide reviving of the feeble "Christians," which is a necessity in preparation of the Body of Christ for ascension to join the Head. The reviving of the true children of God must mean also an overflow to the unsaved world, so that those who will accept the message may be quickly incorporated in the Body, and rapidly matured for translation. Then again, the Reviving of the true Church will deepen the "Apostasy" on the part of those who reject the truth. So that aspects of truth which, looked at superficially, seem to be in opposition to each other, are seen to be in ordered sequence when we look into the true meaning of them.

Revival, then, *first begins in the individual*, and follows, as a consequence, in the gatherings of God's people everywhere; it may be but in a Sunday School Class, a prayer meeting, a Church service. Wherever there are true believers, born again of the Spirit, however feebly, there we find material ready for "revival," and instruments through whom the quickening Spirit may reach others. On the Divine side "revival" is purely and only the work of the Holy Spirit, and cannot be brought about by men, excepting on the negative side of bringing believers to understand its conditions. Revival means the Holy Spirit moving in quickening power, as unseen as the "wind" (John iii. 8), but producing results as definite and visible as the effect of the wind in cleansing, quickening, invigorating power.

"A Revival is a purely philosophical result of the right use of constituted means," said Finney in one of his well-known lectures on Revival, delivered in 1835—adding the words: "*It is not a miracle, nor dependent upon a miracle,*" any more than a harvest is a miracle when a farmer ploughs, and plants, and labours, expecting to raise a crop, knowing all the time, however, that his ploughing and planting and labouring will be naught, unless God gives the increase. *Co-operation with God* is the law of Revival, and to co-operate with effect we need to study God's laws of working, as the farmer must needs know the laws of nature if he is to have a harvest as the result of ploughing, planting, and labouring.

When we see the Lord's children aroused from lethargy and feebleness into activity of life, we recognize "revival" in the individual, and the *precursor of revival in the community*—and thence the overflow to the unsaved world, *if a large number of individuals are "revived"* and give forth without a checking of its flow, the life-power which has quickened them. At such times souls are won for Christ without effort and strain, and "melt" as it were, before the Lord, with but a few words, or no words at all.

But revival beginning either in individual or com-

munity *can be checked*, and even quenched, so that those who have seen its beginnings may be thought to have been mistaken. The reason is that so many are not able to recognise the Holy Spirit, and to differentiate between His workings, and the enthusiasm or *impulses of the natural man*. "The Spirit of Truth: whom the world cannot receive; for it *beholdeth Him not* (i.e., has no spiritual vision to see Him), neither *knoweth Him* (i.e., has therefore no means of recognizing Him)": But, said the Lord Jesus, "*Ye know Him: for He abideth with you, and shall be in you*" (the original gives the thought that the Holy Spirit enters into and *clothes Himself* with the man,* just as it is said He did with Gideon).

These words show that the power to discern the presence of the Holy Spirit lies in the personal knowledge of Him as indwelling the believer, giving (1) spiritual vision, and (2) knowledge of His workings in others, through His workings in the indwelt believer. That is to say, in the spiritual realm we can only comprehend, and discern *so far as we ourselves have experimentally progressed in the spiritual life*, e.g., if with clear spiritual vision we have seen the Holy Spirit "fall" upon a meeting, we shall understand exactly what is meant in Acts x. 44, when it is said "the Spirit of the Lord fell." If we ourselves have seen His Presence brooding over an assembly, with the warmth of comfort, the purity of grace and the spontaneity of action, which are so quickly recognized by those who know His gracious workings, and we have seen that tender Presence afterwards grieved with the coldness, and emptiness in the atmosphere, and the stony heaviness of the people; we can recognize when He is quenched, and the causes of the quenching, with an acuteness no book, and no teaching, can make us understand.

Co-working with God in meetings.

We pray for Revival, and the enemy is even turning to account the deep longing for it in the hearts of earnest, devoted workers, by causing them to wait hours for supernatural manifestations, which they think will, in some mysterious way, set going a "wave" of power which will sweep over all opposition, and reach the masses, independent of all "constituted means" of working, whilst all the time the Holy Spirit is ready to break forth in blessing, when the simplest law of His dealing with souls is followed.

For instance, we may be present in a church where the preacher is proclaiming the Gospel with earnest words. Hearts are moved. A silent hush rests upon the people, which can only come from the presence of the Holy One brooding upon them. The address closes. "Oh for time to bow down before the Lord and be still!" is the instinct of some. "Oh, to get away alone, and be freed from this burden of sin which is upon me!" is the cry of another. But suddenly, with an abruptness which oftentimes jars, a hymn is given out, the organ strikes up the melody, the bowed souls shake off their brokenness, and all the tender feelings are crushed—they are out of place now, and the moving Spirit is checked and quenched. These

* Dr. Elder Cumming.

tender moments do not recur again—there is no time or opportunity. Home life is full. Other subjects fill the mind. And, alas! alas! the moved souls are not so easily moved again. The "crust" comes back upon the heart, or covers the unconfessed sin, and thickens until the congregation, as a whole, sinks into unmoved indifference under the preaching of the Gospel—and *the preacher wonders why!*

A "study" of Revival would quickly show that the simple secret of co-operation with the Holy Spirit is to *expect His co-working* in the hearts of the hearers, as the message is proclaimed; and when He works, an opportunity should be given for outflow from those whose hearts He has touched—just as the flow of a river demands an outlet as the very law of its flowing.

If every preacher who really relies upon the Holy Spirit co-witnessing with the Gospel message, would seek to discover the law of the operation of the Spirit of God, they would see how He bears witness to the simple step of giving place to Him in leading convicted hearts to confession and prayer.

The Holy Spirit of God has brooded over gatherings of His own children, and commenced His mighty work of delivering souls from the bondage of sin, and dumb captivity, without any human instrumentality, and too often He has been checked and grieved, and succeeding gatherings have become cold with a coldness that could be felt, and dumb with a dumbness that could not be broken—few discerning the cause. We may be sure that the Spirit of God has been *seeking to break forth in our gatherings* again and again! He has been seeking outlet for the river of life from the heart of God, which He is yearning to give forth to the barren souls among His people. The "ocean of life" is pressing upon us, oh children of God, and all that we yearn to see in the Church of Christ, will come to pass by the inflow of His power, if ye will but make way for Him, and give Him room to work.

But why is the Spirit of God checked when He is seeking to break forth in power? One reason is because of fear of "emotionalism" on the part of many children of God, and this fear has ground in (1) lack of knowledge of the ways of God, or (2) weakness in spiritual growth, which makes the believer instinctively know that he is not "strong enough" to deal with any workings of the flesh which may intrude into the meetings, and the natural man is always afraid of being placed in a position which is beyond his power to successfully negotiate! The "unknown" is always full of terror to the human mind. Therefore knowledge is power in the spiritual realm, as well as in the world of men. All fear of "emotionalism" passes away when a worker knows that he is able to diagnose it quickly, and detect when it is, (a) simple relief to an overcharged heart, and therefore quickly passing, or (b) the emotional element in the soul-life *whipped up by Satanic forces*, needing to be dealt with by Divine power. *It is this latter which leads on into extravagancies.* The pure simple emotion of tears and brokenness, or overflowing joy, never hinders a meeting; but the emotion whipped into wild or irrational action, is directly the outcome of Satanic influence.

Those who had much to do with the Welsh Revival, now realise how ignorant they were of the tactics of the powers of darkness at that time, so that they were

unable to discern the influx of deceiving spirits when it came. The light on the workings of the powers of darkness, given in "*The Overcomer*" for years past, has been with the object of equipping workers to deal with any such influx, should the Lord send another wide-spread quickening among His people. But these dangers pass away when the Lord's servants know the way of victory through the Cross. We come back again and again to the one pressing need—the need of believers filled with *the knowledge of all that Calvary means*, not only for personal salvation, deliverance and victory, but as an *aggressive weapon* in the conflict with the forces of evil, which were conquered at the Cross.

How may we co-operate with God in our gatherings, in such a way that His Spirit is not grieved or quenched, when He seeks to quicken with new life His seeking servants, and that the "reviving" given in measure so often, may become, as it should be, the ordinary experience of the members of Christ?

"Co-operate with God?" Is not spiritual blessing so absolutely a work of the Holy Spirit that it is entirely independent of man? Yes and No! No theologian has succeeded yet in defining where God's omnipotent working and man's conditional co-operation exactly meet in perfect balance, and yet the Scriptures are full of both truths, and it is because men take one or the other "side" that there appears to be so much contradiction among the true servants of God, over actual truth. Patience, and tender forbearance, remembering that we but "know in part" (1 Cor. xiii. 12) is the only right attitude for us all, with earnest honest desire to learn from each other that side of truth which is clearest to each one.

All spiritual quickening is absolutely a work of grace on the part of the Spirit of God, and yet is *dependent on conditions* on man's part. This is clearly seen in Mark vi. 5, "He could there do no mighty work . . . and He marvelled because of their unbelief." The necessary condition here was *faith*, and the complete check to the manifestation of the mighty works came from unbelief. A supreme vital condition for the working in power of the Holy Spirit is *faith*, i.e., faith that God can and God will work, and faith based intelligently upon the written Word.

There are other conditions to be fulfilled. There is the condition of personal obedience. "The Holy Spirit whom God hath given to those that *obey Him*," (i.e., God) said the Apostles in the days of Pentecost, and "We ought to obey God rather than men." "If ye be willing and *obedient* ye shall eat the good of the land," wrote Isaiah, and "to obey is better than sacrifice," said Samuel the prophet. *Obedience*, of necessity, must be the primary condition laid down by God for the using of any instrument to carry out His purposes.

What has the "Cross" to do with it?

Then still deeper down as bed-rock ground for co-operation with God comes the necessity for knowing the deeper aspects of the meaning of Calvary. This tells in two main directions, i.e., (1) in the prayer-power, and (2) in being used as a channel of blessing. The first because only as we realize our death with Christ can we know union with the Risen and Ascended Christ, and pray in the place of effectual prayer; and the second because only as we understand Rom. vi. 11, and Gal. ii. 20—the fellowship of His death on Calvary

—can the Spirit of God have in us a clear channel for His quickening life to flow through to others. Therefore we once more come back to the centre of Calvary. (1) We co-operate with God by fulfilling the condition upon which He can work. (2) We fulfil those conditions personally by appropriating the full meaning of the death of Christ, so that (3) in faith and obedience He may work through us freely in life-giving power.

There can be no deep or lasting movement of the Holy Spirit, apart from the work of Christ on Calvary. There can be "progressive movements"—even "spiritual" ones—that is, with beautiful spiritual ideals, given forth in poetic phrases, and there may be even "practical results" in the way of material changes in people's lives; "sacrifice" in the way of diversion from lives of selfishness, and ease, to labour for the common weal, but—apart from the preaching of the Cross in its atoning delivering power, no "progressive movement" in any age, can show the co-working of God in the sudden change of sinners of the deepest dye, becoming new men and women in Christ Jesus. The "greater works" of the living Christ on the Throne, are still being wrought in the midst of the apostasy of the 20th Century. Yea, far, far "greater works" than were ever wrought by the Christ on earth in healing the bodies of men—and done to-day, as then, by one word from Him Who became dead, and is alive for evermore. And that word is summed up in His work on Calvary: "God hath spoken unto us in a Son." (Heb. i. 2.)

There cannot be revival anywhere until the fuel of the word of the Cross is planted in the minds of the people. The pulpits where the simple message of the substitutionary sacrifice of Christ is given are getting fewer and fewer. In the villages of our own land great numbers of this generation have never heard the real gospel. There must be a stirring to action in the proclamation of the message of the Cross throughout the land.

The depth of the "Channel" determines the blessing.

The Holy Spirit bears witness to the Cross, preached in any degree, and will give the suitable message to all those who rely upon Him, but it is a necessity that *the preacher* knows in his own experience the fellowship of the Cross—*i.e.*, a crucified spirit. The preaching of the Cross needs the co-witness of the Holy Ghost, and He can only work His mightiest works through crucified messengers. The preaching of the Cross can be made void by the preacher (1 Cor. i. 17)! But let the "wisdom of the wise" be destroyed at Calvary, and the Cross as the wisdom of God will soon be revealed to needy souls through those who determine to know nothing among men save "Jesus Christ and Him crucified." The depth of the "channel" determines the depth of the life-power of the Spirit which lies back of the giving of the message. And the "depth" can only be made by the fellowship of the Cross. The knowledge of the Cross in its aspect of "crucified with Christ" is therefore imperative for those who would proclaim the Cross with power. "Revival" means life—and life needs a channel, and the channel is made at Calvary. The Cross, therefore, for sinner and "saint" has everything to do with Revival! Let all who pray for Revival pray for the unveiling of Calvary.

The Purpose of Revival.

There is another aspect of the question which needs to be emphasised, lest in disappointment at the lack of repetition of the sweeping movement of God seen on the Day of Pentecost, we turn our eyes from the true purpose of God in these latter days.

Wherever and whenever there has been a widespread movement of God in the quickening and reviving power which we call "Revival," the same course has been noted: (1) A movement of the Spirit of God among believers, (2) large numbers of the unsaved swept in, (3) a cessation of the "wave"; (4) a growth of those swept in, (5) a deepening maturity; (6) an increasing conflict. What does it all mean? Just this, that every breaking forth of the Spirit of God, in greater or lesser degree, is a "reviving" of the members of Christ into fuller life, followed by growth, maturity, conflict; and through this a slow and steady "building of the Body" into the full stature of Christ, ready for His appearing. "Revival," without this key to its meaning, is a mystery—an unaccountable, spasmodic movement subject to no intelligent law; but read in the light of the gathering out of the members of the Body from the increasingly apostate churches, and their preparation for Christ's return, all is in harmony, reasonable, intelligible. The true inner "Body of Christ" is *one*, the world over. It is "making increase by that which every joint supplieth," and *the work is going on.*

Let us see deeper than the surface, and when the world speaks of the masses lapsing into deeper sin after times of revival, remember that this only proves that the "sifting" is being done. The grain is ripening, and the tares are ripening also for the judgment. But the need of faithfulness in prayer remains the same. Let us to the Watch-tower, both in outlook and in prayer, and lift up our hands unto Him Who hath long patience, waiting for the precious fruit of the earth, until it is fully ripe and the hour has come.

"Him, therefore, I proclaim!"

Aloud your Lord proclaim,
Extol His matchless Name.
On Calvary He vanquished hell for thee;
Dismissed His Spirit there,
His triumph to declare;
And captive souls from bondage to set free.
In that dread hour alone
He did for sin atone.
Through death, the power of death destroyed, that we
Joined unto Him might share
In victory, with Him there,
And evermore united to Him be.
With Him we died to sin;
In Him we rose to reign,
Partakers in His throne estate and power.
His life in-poured to know,
His life out-poured to shew,
Through us His wondrous saving grace each hour.
To conquer every foe
We in His Name shall go;
Nor dread the issue of the fiercest fight.
No enemy shall stand
When Christ is in command:
Thy Lord through thee shall put them all to flight.
Forth from His priestly throne,
To claim His ransomed own,
Victoriously our Lord shall soon descend.
In bridal garb arrayed,
His Church then, undismayed,
Shall rule with Him in glory without end.

George Harper.

"Believe Not Every Spirit."

Gleanings on the Spiritual Warfare.

By Mrs. Penn-Lewis.

"Quietness" or Passivity?

Q.—How do you distinguish between the mind being passive, and the mind being "silent" to God?

The mind being "passive" means that it is sluggish and heavy, and unable to act and think; whilst the mind being "silent unto God" is simply an awakened liberated mind, refraining from healthy action in other directions, to be quiet before the Lord. You may know the difference by considering whether your mind *can* be still by the decision of your volition, when you need to be "silent into God"; or whether your mind is unruly in action in either direction—manward or Godward. The mind should, in its normal condition, be awake, but not full of rushing uncontrollable thoughts. Always keenly alert to see the mind of the Spirit at the moment, by being awake to every duty; awake to everything in your environment—to see, to watch, to catch, to think; ready to act as God gives you light, and moves in your spirit to the doing of His will. Briefly, if the mind is purely "quiet," it is ready for action at any moment. When the mind is "passive," it is NOT FREE TO ACT.

There is a right, and a wrong quietness. The first is best described as pliability to every indication of the will of God, so that, with ease, the believer turns, moment by moment, as directed by the Holy Spirit. The second—a wrong "quietness," or *passivity*—is allowing the mental, and other faculties to lie dormant, which makes the man as one *acted upon* by an unseen power, rather than one energized by the Holy Spirit to intelligently work with God. This comes about through having a mistaken idea of what being "channels only," or "instruments used by God" means, and this again is often the swinging to another extreme in fear of the activity of the "flesh." The believer desiring to be "spiritual" sees clearly how the natural intellect, and reason hinders the apprehension of the things of the Spirit, and so he imagines that the intellect must not be called into use, and some even take a pride in saying that they have "not been to college," and have had no "teaching of man" at all.

All this swinging to extremes comes through the lack of teaching concerning the inner meaning of the Cross, and the deeper knowledge of the Cross which should come to the believer really progressing in the spiritual life. The general idea that the Christian has "done with the Cross" when he is justified by faith, and has apprehended his judicial death with Christ, prevents the Holy Spirit leading the soul into Phil. iii. 10, and 2 Cor. iv. 10-12 in their deepest meanings. In other words the Christian practically assumes that he enters a position through his justification, and judicial "death," where he only needs to draw upon *the life of Christ*, forgetting that the negative—or fellowship with the death of Christ—is the necessary complement of the positive inflow of the risen life of the Lord. Consequently, he expects the Lord to add the "new" to the "old," without his persistently, and progressively yielding the "old" to

death, to make room for the "new" (Rom. viii. 13).

What has this to do with wrong passivity? This. That the intellectual powers need to be brought under the death-work of the Cross, so that the *natural* activity of the mind may cease. It is this soulish activity of mind which the spiritual man fears, but the *remedy is not passivity*—or refusing to use the mind—but the *renewing* of the mind through the death-power of the Cross, so that the "mind of Christ" becomes increasingly wrought into the believer, and he receives a "sound mind," useable by the Holy Spirit to its fullest capacity. Then the reasoning powers will become more acute and alert than in the time of their soulish activity; and wisdom from above will take the place of the natural wisdom. See James i. 5; iii. 17.

The outcome of wrong passivity is two-fold, (1) a lack of intellectual power through the habit of not using the mind, whereas the mental capacity of every child of God should reach its fullest development through the renewing of the Spirit: (2) all passivity of mind gives ground to evil powers to work upon the man, and use him unknown to himself, for the Holy Spirit does not so much work *upon*, as *work with* the believer, *i.e.*, He seeks the whole man as a fully developed and intelligent co-worker, not merely a passive machine. The believer is an "instrument," but one not passively wielded, so much as intelligently energized, with every faculty awake and useable. Col. i. 29 most concisely shows this, and Phil. iii. 13. "I labour" means *toil*, and "stretching forward" speaks of every nerve and muscle—spiritually, mentally and physically—full bent in pressing on in the life of God.

You ask if Satan can make an impression when the mind is "silent before God." Yes, if you allow the "silence" to drop into passivity, or inertness. You must learn to recognise how he makes impressions, first, by suggestions in the mind—thus indirectly influencing the spirit—second, by pressure on your spirit—thus indirectly influencing your mind.

Union with Christ and the discerning of spirits.

Q.—Can we be so garrisoned within as well as without, that suggestions from the enemy can be clearly recognised?

I should say "Yes," for when your mind is brought into clear light, and your spirit into union with the Lord Jesus Christ, the blessed Spirit of God will make you, as you mature, intuitively recognise thoughts suggested by the enemy, however beautifully they are clothed. Sometimes you discern a thing to be from the adversary, but you cannot say why to others, for your recognition comes simply from your union with the Lord Jesus Christ. When your spirit is in true, pure union with Christ, you will often find that things said by others to be "of God," are met by "deadness" in your spirit, and you must never go against that restraint in your spirit. We need to know this spiritual fact now, when the enemy is counterfeiting the things of God so terribly, for there is not a single truth of God that Satan is not imitating. The enemy pushes truth too far, so that it becomes error; and even what

is true can absorb you too much, so that you become blind to all else. Whenever one thing possesses your mind so that you *cannot think of anything else*, it has gone too far, because if one truth occupies your mind entirely, it closes it to God's fresh revelations, and this is not a healthy spiritual condition.

The Testing of Supernatural Guidance.

Q.—How can you guarantee that you are obeying God, and God only? Is it possible to be led or guided by evil spirits?

Very few souls can guarantee that they are obeying God, and "God only," IN SUPERNATURAL guidance, because there are so many factors liable to intervene, *i.e.*, their own mind, their own spirit, their own will, and the possibility of the intrusion of deceiving spirits.

Evil spirits can counterfeit God as Father, Son or Holy Spirit, and the believer needs to know very clearly the principles upon which God works, so as to detect between the Divine and the Satanic.

There is a "discerning of spirits" which is a spiritual gift, but this also requires *knowledge* of "doctrine" (1 John iv. 1), so as to understand doctrine which is of God, and doctrines, or teachings from teaching spirits.

There is a detecting, at a glance, which spirit is at work, and a *test* of spirits, which is doctrinal. In the former a believer can tell by knowledge in his spirit, that the lying spirits are at work in a meeting or in a person, but he may not have the understanding needed for *testing* the "doctrines" of the spirits set forth by a teacher. He needs knowledge in both cases; knowledge to read his spirit with assurance, in the face of all the surface appearances that the supernatural workings are "of God," and knowledge to detect the subtlety of "teachings" bearing certain indications of emanating from the pit, yet appearing to be from God.

There is a difference between "false" teachers and *deceived* ones. There are many deceived ones amongst devoted teachers to-day, because they do not recognize that an army of teaching spirits have come forth from the abyss, to deceive the people of God, and that the special peril of the spiritual section of the church lies in the supernatural realm, from whence the deceiving spirits with "*teachings*" are whispering their lies to all who are "spiritual," *i.e.*, open to spiritual things.* The "teaching spirits" with "doctrines" will make special effort to deceive those who have to transmit "doctrine," and seek to *mingle their "teachings" with truth*, so as to get them accepted. Every believer must test all "teachers" to-day for himself, by the Word of God, and their *attitude to the atonement*, and not be misled into testing "teaching" by the character of the man. Good men can be deceived, and Satan needs good men to float his lies under the guise of truth.

The fact that "honest souls" can be deceived is sufficiently clear in the case of Eve, and the warning based thereon in 2 Cor. xi. 3. Eve was ignorant of the devices of the watching enemy. To be true in motive, and faithful up to light, is not sufficient safeguard against deception. It is not safe to rely upon "honesty" in oneself as a safeguard, any more than reliance upon self in any other way. To "prove all things" is necessary, recognising our ignorance, and

* For further light on this point, see new booklet, *The Peril of the Spiritual Church*.

the need of light from God to unveil the enemy. See 1 Thess. v. 21; 1 John iv. 1.

The PRIMARY TEST OF THE WORD OF GOD must be applied to all "teachings." Not texts from the Word, nor portions of the Word, but the *principles* of truth revealed in the Word. Satan will back up false teaching by "signs and wonders" (Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xiii. 13), so "fire from heaven," "power" and "signs," are not proof of any "teaching" being of God; nor is a beautiful life, for Satan's "ministers" can be "ministers of righteousness" (2 Cor. xi. 13-15). The test is "doctrine" (1 John iv. 2, 3), tested by the truth revealed in the Scriptures.

In the question of personal "obedience" to God, the believer can detect whether he is obeying God in some "command" by judging its fruits, *i.e.*, God has always a purpose in His commands; and by knowledge of the character of God, *i.e.*, that He will give no command to action out of harmony with His character and Word.

Q.—How do you define true guidance, or "leading"?

Many define guidance, or "leading" as purely and only supernatural, such as by a voice saying "Do this" or "do that," or by a compulsory movement or impulse, apart from the action or volition of the believer himself, thinking of the expression used of the Lord, "the Spirit driveth Him into the wilderness." But this was abnormal in the life of Christ, and implies intense spirit conflict wherein the Holy Spirit overmastered the ordinary and normal actions of His being. We have a glimpse into a similar intense movement of His spirit in John xi. 38, when "groaning with indignation in His spirit," He moved to the grave of Lazarus. In both instances He was moving forward to direct conflict with Satan—in the case of Lazarus, with Satan as the Prince of Death. The Gethsemane agony was of the same nature.

But normally Christ was guided, or led, in simple fellowship with the Father; deciding, acting, reasoning, thinking, as one who knew the will of God, and intelligently (speaking reverently) carried it out. The "voice" from heaven was rare, and as the Lord Himself said, was for the sake of others, not himself. He knew the Father's will, and with every faculty of His being as Man, did it.

As Christ was a pattern or example for His followers, this shows guidance, or "leading" in its perfect and true form, and believers can only expect the co-working of the Holy Spirit when they walk after the pattern of their Example. Out of line with the Pattern, they cease to have the working of the Holy Spirit, and become open to the deceptive counterfeit workings of the powers of darkness.

If the believer ceases to use mind, reason, will, and all his other faculties as a "person," and depends upon voices or impulses for guidance in every detail of life, he will be "led" or guided by evil spirits feigning to be God.

"If ye know these things, blessed are ye if ye do them."
John xiii. 17.

USE the Truth; ACT on it; TURN it into PRAYER.

* This section appeared in our pages in Jan. 1928 and is re-printed by request.

The "Seeing" of God.*

"Blessed are the pure in heart, for they shall see God." Matt. v. 8.

"BLESSED, BLESSED," said our Lord, eight or nine times, as He introduced His wonderful sermon on the mount—a sermon which belongs to us all. What the Lord Jesus said there was just the right thing for the people of every age, and will be the right thing for every age still to come, we cannot think of anything beyond. And He opens it with this word "blessed," a word that covers within itself the desire of every man who has ever come into the world or ever will. Whatever we mean by "happy," or "joyous," or "peace," all these are involved in the word blessed; and the Lord said "blessed is such and such a man, bringing out the characteristics of His followers and of the true man of God one after the other, and fixing the word "blessed" to each one of them.

If you take, for a moment, the word "happy" to signify the meaning of that word, is it not just what everyone is seeking? The whole world is seeking for something which it may describe as happiness, and the whole world is apparently falling short of it. Yet we can face the world and say that it is possible to be blessed in the sense of being really happy.

But then we have the reply from the man of the world, and from some sort of Christian, "Not in a world like this? Not here and now, in all the perplexities of life, in all the hardness and difficulty of life—you cannot say we can be really happy *now*." And our answer to such a man is this: "Have you tried our Master's method? Have you really got into the path, have you sought it, do you traverse it? If not, then you are not competent to say whether a man can be happy in a world like this or not. Try the teaching of Him Who is confessed to be the greatest Teacher of all on these matters, then you may know." Meanwhile, here stands the Master's word continually concerning us—"Blessed, blessed, blessed," and surely it means something akin to happiness.

Then we are met by a statement: "We shall be content to wait until we get to the other side, and we will carry our crosses and be miserable until we are made happy in it" (in the crosses, I suppose you mean). But then the Lord Jesus Christ, when He talks about happiness, does not refer to any place or time but here and now. He does not speak about another world, where there is no cross. He says "Blessed is the man, wherever he is, whenever he lives, and in whatever circumstances he may be—blessed is that man who is pure in heart, pure in his spirit." So it does not depend upon your being translated from earth to heaven, it is altogether free from the question of time or place. But that is what we are all seeking, and we never reach it! Nevertheless, the Lord stands before you and says "Blessed." What are we to say to this?

First of all, that the Lord teaches that your happiness, your real blessing, is not dependent upon place or time, or anything you have or have not. Not dependent upon circumstances, or position—but it is dependent entirely upon *what you are*. The teaching of the world is that you must get the goods of this

world, if you are to be happy, and get them in abundance. The Lord says all that has nothing to do with happiness; it all depends upon *what you are*. It depends upon your "within," not upon your "without."

"Blessed are the poor in pocket?"—No! "Blessed are the poor in spirit," those who have the real spirit of the poor man, the spirit of the man who has nothing, the man who lays claim to nothing; owning nothing he claims it not, but takes himself to be what he is, a poor man, yet envious of no-one. That is the spirit of the poor man.

I remember once having to preach in a lunatic asylum, to a large number of people there who were as well able to appreciate a sermon as many outside such a place. And one poor man afterwards met me and said: "Welcome! You see all these fields? They are all mine; this house is mine, and I entertain a large number of people here, and you are very welcome!" We all knew that he did not own a single field, nor a brick. He was poor enough, as poor as a church mouse, but he had the spirit of a rich man—his spirit was a contradiction to his real position.

What a number of deficient people there are about! Not intellectually, but morally lunatic, going through this world thinking they are someone, and that they have something, when they have not. The spirit of ownership is here—not *ownership*, but the spirit of it. A little whiff of influenza may prove to them in a week's time that they are as poor as the rest. A man just loses one thing, loses his breath, and all the wealth is gone and he has nothing. Do you not see that we all think we are wealthy in something, and go through the world as if we owned something? Morally lunatic! And the Lord says to us that there is one man who is really blessed, and he is the man with the spirit of the poor man, the man who knows that he is poor and has nothing, the man who knows an emptiness within. Blessed is he, for there is room there for that which is the essence of all blessings, "for *his* is the kingdom of heaven." There is room in his emptiness for the kingdom of heaven to come in, in all its power. Room in the vacant place for that which is heavenly. But the fool, the wealthy-spirit-man, has no room for it, for God only creates in vacuity—He will create where there is nothing.

And so right through, it is some state within that prepares for blessing. "Blessed are they that mourn"—mourning is something within, not a tear on your cheek. "Blessed are the meek"—meekness is something within. "Blessed are the peace-makers"—real peacefulness, which makes peace, is something within. "Blessed are the pure in heart, for they shall see God." It depends, not upon your wealth or poverty, but upon *what you are*.

I remember when I was a student, there was an American preacher who had built up a sermon on what he called, the definition between Happiness and Joy. His definition was simple and clear: "Happiness refers to what happens." You lost some money last week, and you are very unhappy since. You may gain a little next week, and away goes the unhappiness!

* Notes of an address by the Rev. W. S. Jones at our London Conference. Not revised by the speaker.

But what an awful thing it is, if a man is dependent upon what "happens"! Is not man something greater than that? Is it not possible to have some permanent happiness? Yes! But that is Joy. Let it be winter or summer, loss or gain, that man will still be bubbling up with joy, for it is something within him. As our Lord said: "It shall be *in him* a well of water, springing up unto everlasting life." You may have a joy within you which is quite independent of the circumstances that try you. See it in our Lord, with the shadow of the cross falling upon His path, when He talks to His disciples about "My joy"! "That My joy may be in you"! A joy that may remain and continue in its fullness even though you may carry a cross. It is true to the experience of a thousand to-day, and thousands of saints in by-gone ages. Blessed are those!

This then is the secret indicated in our verse. "*Blessed are the pure in heart*"—the condition of the blessedness is purity of heart.

The pure in heart.

What do you mean by purity of heart? If I spoke for an hour I would not feel then that I had told you. We have an indication here that there is a purity which might be ours. To say the least, it would mean sincerity. On the lowest level, blessed are those who have the purity which means sincerity, and that may be even a natural possession. The New Testament speaks of our being "simple" in contrast to double, "Simple minded." James uses the word "double-souled" (Jas. i. 8). So simplicity must mean having one soul—not two, that you never know which speaks! But we have to remember that the Lord Jesus is our Saviour from all impurity, and God has arranged that all our impurity of soul, motive, and thought, may be dealt with. When you say that Calvary means the Blood of Jesus; and when you say that God has sent the Holy Spirit through Jesus Christ—it does mean at least this, that it is God's purpose and aim to purify our souls from the filth of sin. Is there any filth in your heart? Is there any filth in my heart? What do you mean by moral filth? You have lived a straight life and no one can point a finger at you. But you find it very difficult to forgive that man who crossed your path! It is there, rankling in your heart all the while. Possibly you have been trying to forgive, but to-day you have not done it. Why? That which lies back of your failure is corruption, it is the filth of sin. You fail to forgive where you would, because of what you *are*. In the name of the grace of God, is there not a power that can cleanse me from that something which makes it almost impossible for me to forgive? My brother, *that is the Gospel of Jesus Christ* to all the saints. God has a power to cleanse and purify that which is unholy, so that you *can* forgive. God knows us, and we have to praise Him that He has power to cleanse us from that filth of sin that makes it impossible to live the righteous life of Christ on earth. Why not get this matter right to-day? Appeal to God, tell Him plainly that you have found yourself unclean, that the Holy Spirit has flashed His light upon your own corruption. When you find that out and go to God and say you will not leave Him without the blessing, God will so purify you that you can press onward in the Christian life.

So we understand in some degree what "pure" means here. Then comes something else. You are not blessed because you are pure in heart, but *because of what that condition makes possible*. Blessed are the poor in spirit because of what is possible in consequence—theirs is the kingdom of heaven, the riches of the kingdom come in because of the emptiness of the spirit of poverty. "Blessed are the pure in heart," not just because they are pure in heart, but because of something which is possible in consequence of their purity, and in proportion as they are pure, "they shall see God"! What is going to make those who mourn blessed? The consolation of God.

They shall SEE GOD.

"Blessed are the pure in heart for they shall *see God*"! It is the vision of God that makes you blessed, and we are miserable, with all our doctrines and all our creed, and with all our "advanced" teaching—we are often so miserable that people see the misery of our faces and say they do not want our religion. Why? Because we do not "see God." And the Lord Jesus came to this earth, the whole ministry of His life and death and resurrection, and the gift of the Holy Spirit—all these have their result, properly, in our *seeing God*. If you fail of the vision, then you do not represent the joyous habit that belongs to the life of Jesus Christ.

"*See God*"! Mark it! See God! How can you *see* God? Who has seen God? Is there not a verse that says "No man hath seen God at any time"? Are we not told in the Old Testament that you cannot see God and live? Yes, that is true—it is in the Bible, and it must be true. But here is another verse in the Bible: "*Blessed are the pure in heart, for they shall see God*"! How can the two be correct? The Spirit of God speaks these words, but how can they be reconciled? It depends upon what you mean by seeing!

Now in one of these verses, "no man hath seen God," I can well understand that it would mean, first of all, that I have never seen God—this eye of flesh never will. This eye of flesh was never made to see God, it was made to bring me and the world of colour into touch with each other. I see the fields, I see the flowers, and outward nature with its beauty gets into my soul through the avenue of my eye. But then, God is not a subject of colour, you cannot see God because He has not any colour for your eye. A great scientist once said he had discovered that there was no God. He constructed a great telescope to see Him, and He was not there! But the telescope was never made to discover God. It could enable him to see stars, but not God—God is not subject to colour, so the eye of flesh is of no use. But here is something about someone's heart—"Blessed is he who has a pure heart, for *he* shall see God"! So God may be seen by some faculty, which He calls a "pure heart"! What does it mean to us?

Suppose I use the word "realise" instead of the word see, then read it: "*Blessed are the pure in heart, for they shall realise God*," God will become a reality to them. That is what seeing is, realising. That is what hearing is, too, realising. I have a glass in my hand, and without it I cannot tell what is in the Book. But with the glass I realise what is in it.

The glass does not see—nor does my eye see really. Who sees? *Myself!* It is I who see—I realise what is there, and I say “I see it.” Have you not often listened to some speaker, and you cannot tell what he is after, and you attend closely, and at last you say—“Oh, I see what you mean!” You realise what the man means. That is what is meant by “I see.” “Blessed are the pure in heart, for they shall see, shall realise God.” Is God a reality to you, or just a Name, or a postulate? I remember when God seemed to me to be no more than a postulate to account for other things; He was not real to me. But Christian people are intended to get to a condition in which God becomes real to them. A reality that becomes a factor in their minds, determining their movements. Does God determine your movements, your words, your motives?

Is God REAL to you?

Let me put this down as a principle, I think there is something like this that we have to arrive at by God's blessing—a realising of God in such a way that our lives are shaped in accordance with that realization. Because mark you, man's movements are determined day by day by his realizations.

During the war, it was pretty dark in the Rhondda Valley. I remember a man, who had as good a pair of eyes as any, walking down a street, right into a lamp post. I had a friend living up the street who had always been blind. He would go down the street in the dark, and when he got near the lamp post he would go round it; he never ran into it. Why did the man with eyes walk into the lamp post, and the man who had no sight did not? Why did one hurt himself, and the other not? Number one did not realise that the lamp post was there, but number two did, and went round it. His realization decided his conduct. I asked him how he knew that the post was there, and he did not know; he called it a “sense of approach.” We are all doing the same thing. Our movements are decided by our realizations, and when things are not real to you you act one way, and if they are real, you act another way.

To realise God, or not to realise Him, determines your life, your conduct, and the real character of your behaviour. God becoming real! There is a way, in Christ Jesus, to find God becoming a tremendous reality.

After the war sometime, I was in the house of a fellow Minister, and in our talk he said “I had a very interesting lad in yesterday, who has been in the war and been home a few weeks. He told me that his cigarettes cost him 10/6 a week.” He was a very decent young man of a religious family, and was religious himself. So my friend asked him, “Can you tell me what your religion costs you per week?” And it seemed that his religion cost him sixpence a month. Is there any man or woman here who would stand up and say that that young man realised God? If you asked him if he believed in God, he would have said Yes, but though he believed in Him, can you say he realised God? No, but the pleasure of smoking was real to him, and because it was real, he would spend 10/6 a week on it. If his pastor had told him “I expect you to give 10/6 a week toward the Mission,” he would have turned round and said, “Pastor, I cannot

do that.” The cigarette was something real to him and God was not real. Therefore he could not give 10/6 a week, or a month, to God. That would be giving 10/6 for nothing, and he could not, as a common sense man, give 10/6 for nothing!

What we realise becomes the determining factor in our living. Oh that God may become real to the churches to-day. God and Christ are merely matter of creed and people are laughing at our creeds. Men and women may go to church year after year, and yet God be little more than a Name, a shadow, never determining their conduct. “Blessed are the pure in heart, for they shall realise God”—God shall become real to them.

Whatever you may feel, I am touching something of tremendous importance to me, and to the whole Church of God. Christ Jesus came and died that God might become real to us. As a boy I was taught the doctrines of the Faith. Our pastor was a great debater and he made every boy a debater. We could debate on the existence of God and the Trinity, we knew it all. The debating boy became, by and by, a preacher and the debating spirit instead of abating increased. I know the moment when some of the most fundamental doctrines became things that were questioned. God seemed to become more and more a theme to talk on, and all the practical issues were untouched. So it went on for some time. I went to America, and alas the atmosphere there was no better, it did not help at all . . . But God Himself was working in His own way, and it is worth your while to believe that God has a concern about a man who does not realise Him. “Modernist” he may be, but God has a concern about him. There was a deep earnestness as one was trying to save another who was getting out of his depth, and yet there was a trouble within one's own soul, “Oh that I might find God!” And the attempt was made by philosophy and intellectualism in various ways to find Him, and one could not. But there was a moral sense, a yearning for Him.

What happened was this, in His mercy, on one of the Pennsylvania hills, as I saw the sun going down I was made to feel that I was utterly alone, and in that awful lonesomeness God drew near. I cannot put it in any other way but that He had a concern for that soul yearning for reality, and He drew near. I saw no form, but I knew that He was there, and that He was the One I was seeking for. How He did it I do not know—it was not I who did it—God came. God was seeking that empty soul. Behold, God had become real. I walked home, everything seemed different. In a little degree God had become a reality and He spoke so much to one's soul in that moment that I wish I could tell it. I shall never be able to but when He drew near I learnt enough in an instant to destroy my debating about His Being. He was not “a force that makes for righteousness,” I came to know that He is a Person, not a force. I knew He was Someone Who knew me, and I knew Him a little. God is a Person to me now, not a force that makes for righteousness. He is Someone other than I however near He may be. He is a Person.

And I came to know something else, there and then. Not only His Person, but the reality of the Person. I got home, and He was there, just as He was on the

hill, and three months after that I crossed the water to see my Mother, and as I got to Liverpool, and down to South Wales, He was there. And He was in our house, He was with my mother—He had always been there but I never knew it as I did then. I have been through many trials since then, but never never been through one but He has been there. And I know how to say the verse, "When thou goest through the waters I will be with thee." "With thee," going through the same things as myself. And for all that is yet to come—the reality has not ceased—I know He will be there.

But one of the greatest things that came to me that day was that He brought a Name with Him that has never left me since, and it is just this—Father! That

is His Name. *Father*, FATHER. He brought it to me, and I knew His Name was "Father." And the verse He pressed down deep into my soul was, "underneath are the everlasting arms," and I knew they were there, and they are there still. I am just trying to point, from the experience of one man, what a tremendous thing it is for God to become real. Oh my brothers and sisters, is He something shadowy to you? He longs to make Himself real, and if He is an unreality to you, just tell Him so to-day, yield your soul to Him Who gave His life for you, on your face before Him plead that God may become such a reality in your life that He and no-one else is the deciding factor in all that you do. "Blessed are the pure in heart, for they shall SEE GOD." Amen!

Further Light on Soul and Spirit.

*Rom. 6: 6-11
Soul and Spirit*

REFERRING to the article in our last issue on "What is Revival?" a Minister writes pointing out the difference between the doctrine of self-denial and that of "reckoning" ourselves to be dead with Christ (Rom. vi. 6-11). In the course of a most helpful letter, he says:

"One is a thing only reckoned to be done, the other is actually *done*. The one has to do with ourselves as sinners, the other with ourselves as saints, for the "self" we are to deny is *not the sinful self*, but "self" entirely. One doctrine is connected with death as a penalty for sin, the other with death as an act of self-sacrifice. The one is related to Christ's death as a sacrifice for our sins, the other is illustrated by His death as an act of self-sacrifice . . . The "soul" is never used in Scripture of a man's personality in its sinful state [which would] lead to the idea that the soul is necessarily and essentially evil, and lead to a treatment of it similar to the monkish treatment of the body. This means that false efforts will be made to mortify the elements of the soul, instead of seeking their sanctification in the service of God. It is true that Paul contrasts the "soulish" with the "spiritual," but he . . . never uses the phrase of activities of the soul such as emotions, volitions, and thoughts *as they occur rightly related to the will of God* in the Spirit. The spiritual man is not the man who has brought his soul into a state of passivity and dis-use, but the man whose soul is sanctified in the Spirit for use in the service of God, or for sacrifice in that self-denial which led our Lord to pour forth His soul unto death. . . .

A believer may be 'soulish' instead of 'spiritual,' which simply means that he is living in the sphere of the soul, though he *possesses* the spiritual life. But if he is spiritual, it does not mean that he abandons the use of the faculties of the soul, any more than those of the body, but that he brings them all into right relationship to Christ. It is like a man who lives in the cellars of his house instead of upstairs—though if he lives upstairs, he still makes proper use of the cellars!"

We are thankful for this clear statement of a somewhat difficult point in the distinction between soul and spirit. Human words are sadly inadequate to express the deep things of God, and in all these matters only the illumination of the Spirit that is given with "the mind of Christ" will avail us to really apprehend what God would have us learn from them.

We must never for a moment think of the "soul" or its faculties as essentially "evil," any more than the body, mere flesh and bones, is essentially evil—which would be to make "matter" the cause of sin, whereas matter cannot sin unless moved to do so by the "life" dwelling within it. Nevertheless, the soul-life is part of the fallen nature and, equally with the "flesh," may be (in the saint) a hindrance to the outflow of the Spirit of God to others, where it is not wholly yielded or handed over to God for His use; *i.e.*, "denied" in practice. (See Rom. viii. 13. The "doings of the body" are those actions which the natural soul-life of the man leads him to perform).

The difference between "reckoning" on the death of Christ as ours, and this "denial" of self which the Lord requires of His children, seems to be in the nature of cause and effect; *e.g.*, *Because* Christ died nineteen hundred years ago, and I reckon that "I"—myself—died with Him, *therefore* I now deny that which I reckon "dead." The two are not the same. I have to both "reckon" and "deny," but I deny because I have already reckoned! I do not deny "self" until I have caught the vision that Christ died to deliver me from a selfish life, and that I "died" to my old selfish nature *in Him*—died with Him to all those things belonging to my nature inherited from the First Adam, which the Second Adam would have me deny expression to.

There are those who say they have reckoned and reckoned, and it does not work! May it not be because they have not followed up that "reckoning" by a distinct *denying in the will* (one of the faculties of the soul)? In like manner it is grievously possible to "reckon" oneself "alive unto God," but to show no sign in the life of the manifested life of God. There is needed the volition of the spirit and the soul-faculties, in active co-operation with the indwelling Spirit of God. There must be the positive as well as the negative; *i.e.*, I may reckon my impatient nature to be "dead with Christ," but I must also deny it expression, and lay hold by faith of the patience of Christ. The Man Christ Jesus had a soul-life essentially sinless, yet *as Man*, he looked to His God and Father for the very words that He spoke (John xiv. 10).

God needs the soul-life, purified and sanctified, for His service, but it can only be so as it is kept under the continuous domination of the spirit indwelt by the Spirit of Christ. It must ever take second place, even

as inspiration has placed it in the Word: "The God of peace sanctify you wholly, . . . spirit, soul and body" (1 Thess. v. 23).

Andrew Murray, writing of the creation of man as a three-fold temple of God, says that the "soul," as the "central power," was intended to receive from the Divine Spirit what was waiting for its perfection, and pass down to the body that by which it might be made a partaker of the holiness of God. (Heb. xii. 10). He then continues:

"The wondrous gifts with which the soul was endowed, specially those of consciousness and self-determination, of mind and will, were but the mould or vessel into which the life of the Spirit, the real substance and truth of the Divine life, was to be received and assimilated. They were a *God-given capacity* for making the knowledge and the will of God its own. In doing this the personal life of the soul would have become filled and possessed with the life of the Holy Spirit, the whole man would have become spiritual. We know how the opposite of this took place. The soul yielded to the solicitations of sense,

and became its slave, so that the Spirit no longer ruled . . . The soul ruled instead of the spirit, and the great mark of all 'religion,' even in its most earnest struggles after God, is that it is *the soul, man's own energy* without the Divine Spirit, putting forth its effort to find and to please God."*

But praise God, this is not all, for as the spirit is given first place and the Holy Spirit has full sway over the life, the "veil" between the holy place (the soul) and the holy of holies (the spirit) may be rent:

"In the power of Him in Whom the veil was rent that the Spirit might stream forth from His glorified body, there will come to you, too, an experience in which the veil shall be taken away, . . . The hidden glory of the Secret Place will stream into your conscious daily life; the service of the Holy Place will all be in the power of the Eternal Spirit." (p. 240).

God grant it to us all, for His Name's sake. Amen.

M. N. Garrard.

The Munitions of War.

"He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily."—Nahum ii., I.

HE THAT DASHETH IN PIECES—who is he? Spiritually speaking he is the *adversary—the devil*, the "roaring lion" of 1 Peter i. 8; the "killer and destroyer" of John x. 10; and the "hinderer" of 1 Thess. ii. 18. All through the ages, Satan has been thus, and as the end of time draws near, we need not be surprised at his increased activity. If the devil rages, the more must we wage a "good warfare!" God has given in His wonderful Word, full and explicit instructions concerning him, and for these perilous days.

First, concerning the Devil, Satan, and the host of names by which he is called in the Word of God. We must see that though he is still active, he is the defeated foe. Heb. ii. 14, declares him *brought to naught*, his power wrested from him on the Cross of Calvary; John xvi. 11 as "cast out"—"judged"; 1 John v. 8, his *works destroyed*. Clear, too, has the Holy Spirit made our attitude toward him, in short, curt, decisive statements, summed up, perhaps, by the all inclusive one of Eph. iv. 27—Give no place to the devil. Oh! believer, we are so free, if only wise to that which is written in the Word of God.

Secondly, concerning the perilous days. Embraced in the root meaning of perilous is the word demonical, and no other word can adequately describe many present-day conditions and happenings. The very atmosphere is stifling with poison from the pit. It is a battle day! Every soldier of the Lord Jesus Christ must arise and with tread of triumph take ground and spoil for the Lord—take it for his own life—take it for others! This is a battle for every soldier, not one can be spared. All that Calvary purchased at so great a cost to our Triune God must have fullest expression and find full fruition.

When "he that dasheth in pieces" would "come up before thy face" meet him with Calvary's triumph—resist, and he will flee! On the Cross the Lord Jesus dealt with and overcame:—

Sin	....	....	Made sin on our behalf (2 Cor. v. 21).
Sins	....	....	He "bare our sins" (1 Pet. ii. 24).
The Devil	....	....	Brought to nought (Heb. ii. 14).
Principalities and powers	....	....	"Spoiled" (Col. ii. 14, 15).
The works of the Devil	....	....	"Destroyed" (1 John iii. 8).
Death	....	....	"Abolished" (2 Tim. i. 10).
The grave	....	....	"Where is thy victory?" (1 Cor. xv. 55).
Our old man	....	....	"was crucified with Him" (Rom. vi. 6).
The world	....	....	"crucified" (Gal. vi. 14).
The curse	....	....	"redeemed us from the curse . . ." (Gal. iii. 13).
The ordinances against us	....	....	"having blotted out . . ." (Col. ii. 14, 15).
The law over us	....	....	"dead to the law by the Body of Christ" (Rom. vii. 4).
The law of sin and death	....	....	"hath made us free from . . ." (Rom. viii. 2).

Let us look at the four following statements as a clarion call for to-day—a definite challenge, requiring, on the basis of the Finished Work of Christ, the utmost activity and co-operation on the part of every believer.

"*Keep the munition*"—war materials! What are they? That which we have been considering, "Calvary's Triumph" and all the unalterable facts of God's word; the exceeding great and precious promises. On our part, a present aggressive faith; the dynamic of unceasing prayer; the effectual word of testimony, spoken and lived. These are not carnal weapons but mighty through God to the pulling down of strongholds! From whence are they to be wielded? From our place seated in the heavenlies! "Joined to the Lord"—we are there for action. Co-operation with God, *workers together with him* for the celebration of Calvary's Victory is the need of the hour!

"*Keep the munition*"—supplies are provided all

*"The Spirit of Christ." (See book list).

along the line. Faith must take and use them. Keep, that is, Guard it. Let no demon, man or circumstance, loosen your grip or hold on God's eternal Word, or Calvary's Victory. Such munition as God has put into the hand of the believer is sufficient for every test that has come, could come or will come: we are "*more than conquerors*" through Him that loved us. Seated with Christ in the heavenlies means identification with Him in His conquest over the world, the flesh and the devil—identification with Him also in His conquering prayer and unceasing intercession. What is He doing at the Right Hand of God? He is *praying through* His redemptive work! Praying it into your life, into mine, praying it through to ultimate Victory. He is longing that His Body shall be gathered out and built up in preparation for that presentation unto Himself! Are we helping in this, using the munition of prayer, that redemption fulness shall be manifested, demonstrated, throughout the Body, and every man presented perfect in Christ Jesus. Are we using the munition of prayer, of faith, of praise, of victory, against the enemy, bringing Calvary destruction upon all his works, and loosing precious lives into the victory of our Lord Jesus Christ? Let us keep, by constant use, the munition bright, sharp, active. Stand in the plot God has given you, wielding the weapons of Calvary's Victory and you will find that the very artillery of heaven is behind the weakest saint on Calvary ground.

"No earth-forged arms we bear,
Strength, weapons, all are thine."

"*Watch the way*"—be sober, be vigilant, that ground taken for the Lord may not only be held, but that the whole Church may advance into the purpose of God for her in this present day. In this battle the strong, deliberate, unflinching attitude is needed in each believer. Watch the way the enemy approaches, watch the way he attacks, watch the way he weakens and deceives, that we may "resist," "stand," "withstand," steadfast in the faith, and having overcome all, "remain victors on the field." Wiles, errors, delusions, subtleties of the enemy are all around, and we must not be ignorant of his devices. Eyes must ever be upon the Captain of our Salvation, for the Victory is His—the battle is won! The Lord is looking for those who in all circumstances will demonstrate His triumph and hold the ground till He come!

"*Make thy loins strong*"—how? "Having your loins girt about with truth," (Eph. vi. 14): the whole truth, "The sum of thy word is truth!" Therefore from Genesis to Revelation we stand in the Word of God. We have not to do with the error and delusions of the day! With the Apostle Paul unhesitatingly say, "We adulterate not the Word of God, but openly set forth the truth as it is in the sight of God," (Conybeare). Let us be valiant for the truth, contend for the truth, and be a translation of the truth! These lives of ours are a glorious battle ground for the demonstration of Calvary's Victory. The unseen hosts of Eph. iii. 10 are witnesses of the manifold wisdom of God in His Calvary Plan. It has not failed, it does not fail, and it will not fail. In Luke xii. 35, we have the words of the Lord Jesus, "Let your loins be girded about," that is, *like soldiers who wait for orders*! Of the Lord Jesus it was said, "Righteousness shall be the girdle

of His loins." "Girded with gladness" is the Word of the Psalmist in Psalm xxx. 11. In Nehemiah's time, every man had his sword girded by his side. "Girded with strength unto the battle" (Psa. xviii. 39). The Word of God makes mention of military girdles, priestly girdles—the child of God needs both! Girdles were worn when at work or upon a journey, and were a necessary part of dress or armour. If we are to be "more than conquerors" and equipped for the race, our loins must be strong and well girded!

"*Fortify thy power mightily*"—the children of God are not to be weaklings but warriors! Add to your faith, vigour, fortitude! "Take unto you the whole armour of God," every piece represents our triumphant Lord Jesus, therefore "*put ye on the Lord Jesus Christ*!" Helmet, breastplate, sword, shield, loins girded, feet shod—this is the picture, and the Lord Jesus needs us thus to-day! The Church should be as "terrible as an army with banners," advancing! "The Cross is on our brow, Redemption's awful sign." This is a day of intense activity of individual faith. No matter how faint or feeble one may feel, or if failure has seemingly entered, and Satan has thus sought to paralyse, claim the "cleansing" of 1 Jno. i. 7, the "overcoming" of 1 Jno. v. 4, the "forgetting" of Phil. iii. 13, and the "leaving" of Heb. vi. 1, each accompanied by its *press on*! I can do all things through Christ Who strengtheneth me," and we must! Let each one personally seek: (1) Increasing knowledge of our Lord; (2) Abiding fellowship with Him; (3) Positive possession of His life and fulness; that we may know (4) Active co-operation with our Lord for the fulfilment of His purposes.

He loves us, He needs us, He is depending upon us! Do we realize what the Church down here means to Him up there? Have we caught the vision? If so, we will take our place of union with Christ in His death, and with fresh power press not only into His resurrection fulness, but His Ascension life, and throne fellowship! May He be so able to use us that His redemption fulness through prayer and intercession shall be liberated, the Body of Christ completed, and every kingdom purpose hastened. In all this we have a share—let us be thoroughly awake.

Live Positionally—as crucified, risen, seated ones.
Live Positively—"In full assurance of faith," "being fully persuaded."
Live Possessively—"All things are yours."

A.H.

A Message.

"My utmost for God's highest" be thy choice.
May no temptation lure thee to let less
Content thee. Every day more closely press
To share Christ's Cross more deeply. Let no voice
Of friend or foe turn thee aside. Rejoice
When God doth rouse thee from thy carelessness
By loss, or pain, or trial. He shall bless
If only "God's best will" be thy heart's choice.

It is so easy with some second-best
To rest content. Now may the Holy Ghost
Inspire and spur thee on, holding the crown
That is laid up for every faithful one
Before thine eyes! May He give thee no rest
Until He raise thee to thy uttermost.

F.E.M.I. (India).

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

JESUS CHRIST AND HIM CRUCIFIED.

1 Cor. ii. 1, 2.

Paul's Determination.

I. The Apostle's self-examination :

"And I, brethren . . . came not with excellency of speech or of wisdom," v. 1.

"So I"—referring back to his description of God's chosen instruments—"I," as one of those instruments . . . (ch. i. 27, 28).

II. The Apostle's decision :

"I, brethren, determined not to know anything among you, save Jesus Christ, and Him crucified," v. 2.

The cause of this determination is seen in the condition of the Corinthian church : Corinth was dissolute in morals, yet highly cultured in *intellect*; occupied with philosophy and literature, it was *sunken in sin*. Shall Paul meet them on their own ground? No, he determines to preach Christ crucified alone, as the *power* of God unto salvation.

III. The self-abnegation of the decision :

"I determined *not to know*," v. 2.

Paul himself was able to meet the Corinthians on the ground of human wisdom. He had studied :

1. Secular learning at Tarsus (by some considered a better school than Athens); he was
2. Trained in Hebrew law in Jerusalem; he was
3. A Roman citizen, which gave him a "standing."

Having all this, he deliberately determines "not to know"—determines to put aside all for the preaching most obnoxious to Corinth, of "Christ crucified."

IV. The message and its offence :

"... save Jesus Christ, and Him crucified," v. 2.

Paul might have said "Jesus Christ," and pleased the Corinthians. They would listen to the story of *Christ*. The Jews would heed the message of an exalted Christ. But no, Paul determined to preach the *Cross*—the obnoxious story of a Messiah executed as a malefactor.

(N.B.—It is said that the Corinthian Church possessed some who desired to have this kept in the background.)

V. Paul's insight to what hindered the message :

"Wisdom of words . . . cross . . . made void." 1 Cor. i. 17, R.V.

The preacher may be occupied with rhetoric; the people be attracted, or occupied with the skill of the eloquent preacher. Between the two, the Word of the Cross would be preached without result, and thereby rendered void.

VI. The message of Christ crucified and its two effects :

1. "Unto . . . them that are perishing, foolishness;"
2. "Saved . . . power of God." 1 Cor. i. 18, *dynamis, energy, force*, centred in the word of Christ.

VII. The purpose of such a message :

"For it is written, I will *destroy the wisdom* of the wise." 1 Cor. i. 19.

The Cross is God's master-stroke against the sin in Eden. "The woman saw the tree was to be desired to make one wise." Gen. iii. 6.

To-day we have great glorification of the intellect. Men are thinking themselves to be as gods. Just like Corinthian culture alongside of *sin*.

VIII. God's view of the world's need :

"It was God's good pleasure . . . to *save*." 1 Cor. i. 21.

Men desire wisdom, God desires sin put away. God deals with men as *sinner*s.

"It pleased God by the foolishness of the thing preached, to *save* them that believe." 1 Cor. i. 21.

IX. The same condition to-day :

The "Greeks seek after wisdom, but we preach Christ crucified." 1 Cor. i. 22.

Men seek *knowledge* when they first need *salvation from sin*.

X. Paul's determination should be ours :

"I determined not to know anything . . . save Jesus Christ, and Him crucified." 1 Cor. ii. 2.

The world is still in revolt against the Cross :

1. They object to the language of it;
2. Theosophy will have Christ without the Cross;
3. Spiritualism calls Christ a "great medium"—no Cross;
4. Christian Science exalts the mind—no need of Cross;
5. Some Christians reject "Pauline theology"—i.e., no Cross;
6. Danger of some saying : No further need of the Blood of the Cross;
7. Others say : Preach the Risen Christ—the Cross is "negative";
8. Some Christians resent the demand of the Cross;
9. Some use the symbol of it with no power.

In the face of all this, as did Paul at Corinth, we need to determine to proclaim only "Christ crucified."

Seeing God

"SEEING" GOD.

"Zechariah . . . had understanding in the seeing of God." 2 Chron. xxxvi. 5, m.

I. The Lord's promise to the disciples :

"A little while, and ye shall not see Me (that is, with their usual sight) : and again . . . ye shall see Me." John xvi. 16.

"See Me" with a new vision, for their seeing Him would be changed into a new kind of sight.

II. The conditions for seeing the Lord :

1. The New Birth :

"Except a man be born again, he cannot see the Kingdom" (much less the Lord! John iii. 3.)

2. Purity of heart :

"The pure in heart . . . they shall see God," Matt. v. 8.
"Holiness, without which no man shall see the Lord," Heb. xii. 14.

3. Victory over habitual sin :

"Whosoever sinneth hath not seen Him," 1 John iii. 6.

4. The anointing of the abiding Spirit :

"The Spirit . . . dwelleth with you, and shall be in you . . . the world seeth Me no more; but ye see Me," John xiv. 17-19.

The command to lukewarm Christians :

"Anoint thine eyes . . . that thou mayest see," Rev. iii. 18

The plain evidence of no vision of God :

"He that doeth evil hath not seen God," 3 John 11.

III. The effect of seeing God.

Illustrated in the lives of others :

Moses : "There shall no man see Me, and live," Ex. xxxiii. 20.

Job : "Mine eye seeth Thee . . . I abhor myself," Job xlii. 5, 6.

Isaiah : "I am undone . . . mine eyes have seen the King," Isa. vi. 5.

John : "I saw Him, I fell at His feet as dead," Rev. i. 17.

IV. The conditions of maintained seeing of God :

"He that walketh righteously (the feet or daily walk) . . . speaketh uprightly (the tongue); . . . despiseth gain (the heart); . . . hands from holding of bribes (the touch); . . . stoppeth his ears (listening to evil); . . . shutteth his eyes from seeing evil"—

"He shall dwell on high . . . shall see the King." Isa. xxxiii. 15, 16, 17.

V. Some results of maintained vision :

1. Endurance : "Moses . . . endured, as seeing Him," Heb. xi. 27.

2. Utterance : Isaiah "saw His glory, and spake of Him," John xii. 41.

VI. The full vision yet to come :

"Whom I shall see for myself, and mine eyes shall behold," Job xix. 27.

"When He shall appear . . . we shall see Him as He is," 1 John iii. 2.

"His servants shall serve Him: and they shall see His FACE." Rev. xxii. 4.

On the Watch Tower.

IN our last issue we were emphasising the great need of spiritual perception in the Church of God. The Apostle's prayers for the believers of his own time are most suggestive, in this connection, for us to-day.

In writing to the Philippians from his prison in Rome, he says: "And this I pray, that your love may be more and more pre-eminent in personal knowledge and *all perception*; to the end that ye may be putting to the test the things that differ, in order that ye be incorrupt, and give no occasion of stumbling unto the Day of Christ" (Phil. i. 9, 10, Rotherham). Again, we find he prays for the believers at Colosse: "From the day when we heard of you, we cease not in your behalf praying and asking, that ye may be filled unto the personal knowledge of His Will in all spiritual wisdom and discernment, so as to walk worthily of the Lord unto all pleasing; and growing in the personal knowledge of God" (Col. i. 9, 10, Rotherham).

Note how James, in his Epistle, differentiates between the heavenly and earthly wisdom (James iii. 13-18). Present day conditions are described in Jude 19: "These are they who make complete separation, mere men of soul (*or psychical*); Spirit not possessing." Alas, the present danger is, that psychic or soul-force is being mistaken for the power of the Holy Spirit. The late Mrs. McHardie aptly describes present day conditions in one of her books, in exposing the developments of the Society for Psychical Research. She writes:—

"There are doubtless wonderful powers latent in man's nature; and it was probably God's original plan when He created him, that He alone should draw out these powers, and by His wise and gracious unfolding thereof, bring them to the state of perfection for which they were designed. But Satan brought about man's ruin by inciting him to eat of the forbidden tree, and his bait was this: 'Ye shall be as gods, knowing good and evil,' 'And when the woman saw that the tree was good for food . . . and a tree to be desired to *make one wise*, she took of the fruit thereof . . ." (Gen. iii. 5, 6. Cf. 1 John ii. 16) . . .

"Again to-day" continues Mrs. McHardie, "the tragedy in Eden, with differing circumstances, is to be enacted. To enlightened men, with the Bible in their hands (a tree of Life to all who eat it) the fruit of the tree of knowledge is again held out as something to make men wise, something that would open their eyes and make them as gods. Something that would evoke the latent powers that are inherent in everyone, and from the exercise of which they have been so long and unjustly debarred. These powers of nature, and those latent in the human soul, were now not only made known as really existing, but as also within the reach of all for their own personal exercise and experience."

"When each man knows his unlimited power, then and then only is society perfectly regenerated. Every human being has potential within himself the power to change his environment, to bring to himself a plentiful supply for his material needs, to relieve disease and depression, and to acquire happiness. In fact this is truly scientific salvation.

This new Psychology has no catch words of 'Christ,' 'Saviour,' or 'crucified Redeemer.' No plan of salvation has been formulated equal to psychological suggestion."

Such are the tenets of Psychic Research, as far back as 1903, when Mrs. McHardie wrote her book. Since then there have been developments in all directions. From the daily press we learn that Hypnotism is being largely practiced by Cambridge Undergraduates. The Correspondent writes: "The Undergraduates are surprised to realise the powers they possess, and this cult, that at first was taken up as a mere pastime, is now practised in earnest."

The writer goes on to show the danger of this hypnotic, or latent will power, being exerted by one person over another. Moreover, he continues, "the person hypnotised becomes open to accept suggestions made to him when he is awake . . . The person who has been under hypnotic suggestion will find it harder to resist temptation to self-indulgence in one form or another." This means, of course, that the mind has become passive, and so the victim becomes more and more at the mercy of Satanic suggestions.

Mrs. McHardie also gives an extract from a statement by a Professor of Psychology at Harvard University, on Magnetic Healing. "Magnetic Healing," he affirms, "is the art of relieving disease by the transmission of vital force through the medium of the hands from healer to patient."

"The wisdom that cometh not from above is earthly, psychical, demoniacal" (Jas. iii. 15). Evil spirits can use these latent forces in man's fallen nature, and the exercise of them is dangerous beyond words. It is a fact that hypnotism and the practise of occult powers are becoming every day more common. Doctors are practising hypnotism in the cure of disease, especially nervous disorders, and we need to be continually on guard that these occult powers are not practised upon us.

Much is heard to-day about the "laying-on of hands," both for healing and for the transferring of the gifts of the Holy Spirit. Methods are sometimes used where undue pressure is employed, especially at the back of the head, where there is a bed of nerves. Others make a practice of holding their hands on the person's head for some minutes at a time, and one has personally witness no less than three persons performing this ordinance on the head of one and the same person. Instances have occurred where the after results have been the opposite of good to the person concerned.

I venture to quote the following, written by Mrs. Penn-Lewis, from a previous issue of *The Overcomer*:
The "Laying on of Hands."

This use of the two hands placed on *different parts of the person* is surely not wise or safe, in view of the latent magnetism in every human frame. For we must recognise that psychic force will exist in every person as long as they are in the body. Did it not so exist in the days of Paul? Yes, but in Paul's days the "darkness" was the darkness of heathen cults and ignorant idolatry; in our day it is the darkness of the supernatural forces of Satan filling the very air, and bringing about conditions wherein "all power and signs and lying wonders" (2 Thes. ii. 9) will come to pass in common ordinary

conditions, which hitherto could only be manifested in the seances of the few. In brief, what was safe to do even ten years ago, may now be fraught with peril through the changed conditions around us, brought about by millions of wicked spirits loosed out into the atmosphere by Spiritism.

What are the ways of safeguarding the Lord's own at this time, in reference specifically to the dangers we speak of? Since God is a Spirit, and dwells in our spirits, and Satan mainly works his "signs and wonders" through the soul-force of the physical frame, it is surely wisest to keep carefully to the "things of the Spirit," so as to avoid all danger of counterfeit manifested through the *psychical* and physical frame. As a faithful witness we dare not say less than this at this time, and we do it without condemnation, or judgment of any, with earnest desire to awaken prayer, and deeply careful action by all children of God.

The Overcomer, October, 1926.

There is doubtless a special equipment of the Holy Spirit for service, and if we are obedient to His call to that service for which He has chosen and appointed us, every necessary spiritual equipment will be ours as we walk in the spirit, and "abide" in Christ, for of Him it is written: "He is the Fulness of the Godhead bodily,"

Notes from the Book Room.

A Missionary writes from India:

"Early in the mornings in my quiet hour I read the book 'The Logos of the Cross,' and this is my third reading of this book. It is verily a feast of good things . . . it is so *clear*, so *positive*, so NECESSARY. I ask you why, in the name of all wonders, this book is not included in the list of publications in 'The Overcomer' . . . Such a book should never be allowed to die out. I do beg your Council to bring out a fresh edition and broadcast it in the matter of advertising. It is a mine of wealth as to the significance of the Cross of Christ as declared, not by the writer and her zeal, but by the Bible, as she bases every statement on the living and inviolate Word . . ."

As it may be that others are also under the impression that this most valuable book is out of print, we would state that the second edition was issued in 1926, under the title "The Centrality of the Cross"; with one or two other addresses on the Message of the Cross added in place of the appendix. (See *booklist opposite*).

A New Booklet.

We are re-issuing in booklet form as No. 7 of the "Warfare Series" the article by Mrs. Penn-Lewis, entitled "The Peril of the Spiritual Church" (The Overcomer, Jan. 1928). This message regarding the "army of teaching spirits" pouring forth their "doctrines" among the most earnest and "keen" groups of the Lord's children in the end of the dispensation, is of vital importance at the present time, and we ask our readers to help us by prayer, and in every other way open to them to get this booklet into the hands of those who need it.

"Overcoming the Accuser," which has been out of print for some time, is also now obtainable. (See *booklist*).

and "ye are in Him filled full" (Col. ii. 9, 10, Rotherham).

Let us pray unceasingly, in these dark and difficult days, that the eyes of all God's children may be opened to the inexhaustible treasures that exist for us "In Christ Jesus." Baptised into Him, buried together with Him, raised with Him and seated together with Him in that place where He is, far above all at the Father's right hand, with all things beneath our feet *in Him*. "In Him" you have died to sin and the world, and to the power and pride of the flesh. Satan's downfall was pride—"thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High!'" Yet thou shalt be brought down to hell" (Isa. xiv. 13-15). How different to this are the words of Paul: "Let this mind be in you which was also in Christ Jesus . . . He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God hath highly exalted Him . . ." (Phil. ii. 5-9). If we would know safety in these days, let us accept the Apostle Paul's motto for our own—

"God forbid that I should glory save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world."—

E. M. Leathes

"Thy Hidden Ones."

The quotations from this exquisite meditation on the Song of Songs, given at the commencement of each new chapter of the "Memoir," has caused such an unprecedented demand for the book that it is now almost out of print, only a few copies, in stiff paper covers, remaining. We hope to go forward with a new edition immediately, and if orders are sent in advance they will be attended to as soon as copies are available

Letters acknowledged with thanks from —Mrs. G.E.P.; R.C. (India); Rev N.D. (U.S.A.); A.M.T. (China); Mrs. A.R.H. (U.S.A.); R.R.P. (Calif); Rev W.H. (Mich.); A.H.; H.A.W.; Mrs. T.O.Q.; C.J.F.; M.F.; E.G.; Rev W.O.L.; Mrs. B.A.T.; L.E.; E.A.D.; A.C.F. (Tenn.); O.B.C.; G.R.; B.M.L. Mrs. W.P.N. (Calif); C.A.B. (China); E.D.; F.v.D. (Germany). Thank you for suggestion re index, it might be valuable in the bound volumes. E.I. (India); Rev. W.H.; A.P.

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"The Significance of Modernism" [Marshall Bros., Ltd.]. B. Major L. Merson Davies, R.A., F.G.S. [Written at the request of Mrs. Penn-Lewis, who keenly desired that what he had to say as Scientist and Bible Student regarding the significance of Modernism in the light of prophecy should be made as widely known as possible.]

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(From the Introduction.)

Extracts from Letters.

Note:

We give the following extracts from a few of the many letters received since the publication of this book, asking that our readers will pray much over its circulation, that all God's purposes through it may be fully accomplished.

* * *

What a "breaking through" was that of hers, which left such accuracy and power of pen in the affairs of God! Chapter two is studied through and through—and that by the most mature Christians—to see just what it was that took place, and how . . . None of us know how many others have asked, in an almost timid whisper, "Do you think there is more for me?" It seems a real movement of the Holy Spirit, in these parts at least. May it continue into the "more" for each of us. I know no literature that gives, as this chapter does, the actual steps of that mighty advance, tracing the acts of God, together with her responses. The practical meaning seems to be that for such a "breaking through," preliminaries are required, prolonged and deep, piercing even to the dividing asunder of soul and spirit, literally. These shafts of the Holy Spirit differing in each case according to the particular bonds of the soul which remain in each . . .

The sure criterion of this, as of all Mrs. Penn-Lewis' life and work, seems to be that *the seal of God is upon it* . . . (*A Christian Worker, California*).

In this time of greatest stress, of pressure, confusion, perplexity and discouragement, of extreme need of light and knowledge—how God has *timed* the publication of this Life, and these experiences of one so marvellously and manifestly led and taught of God, and given "present truth" for the Church . . . (*Another Worker in America*).

All the way through it is an unfolding of the power of the crucified and risen Christ, working in and through His surrendered child . . . (*A Worker*).

I told you what a wonderful help the Memoir had been to me, and that Romans had become an entirely fresh book to me. The Lord is leading me still deeper through "The Cross of Calvary" . . . Calvary is becoming a reality, not a theory as before . . . (*A Bible Class leader*).

I cannot express the blessing which has come to me by the reading of the "Memoir," and the desire to know more of the "way of the Cross" which is the "pathway to life in God" . . . (*A Minister, Australia*).

Throughout, one's spirit was praising God and drinking afresh of the Well of Salvation from its pages. There appears still work for us to do in proclaiming far and wide the Message of the Cross which, by the Spirit, we learnt from her. She built far better than she ever knew, in some of our lives. Her personal testimony was finished, but the vital message God gave to her is eternal. There was never a greater need than now for it, and it is a joy to discover it being proclaimed in many quarters and by some who never saw or heard her . . .

(*An Evangelist*).

It shows clearly the wonderful power of faith over the frailty of the body. I had no idea that Mrs. Penn-Lewis was always living more or less under the doctor's sentence of death . . . (*A Missionary*).

The last pages of the book are most touching . . . She would be happy to know that her last hours of overcoming were a great inspiration for other warriors, not so powerful in faith as herself, nor so strong in using the weapons. Yes "her fruit remains," and one day the Lord will declare it . . . (*Sweden*).

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xii. **A.D. 1931**

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AS HIS CONQUESTS

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

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ESTABLISHED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

VOL. XII. (New Series). JULY A.D. 1931. Number 3

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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.

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A "Prayer Day" is also held on the Friday following the Monthly Conference, and on a Wednesday in the middle of the month, conducted by Miss Leathes (and others). These are held in the Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

July 2. Monthly Conference (Capt. A. Cooper).

.. 3. Prayer Meeting, 2.30 to 5, at 4 Eccleston Place.
(Please note place of meeting.)

NO CONFERENCES ARE HELD DURING AUGUST & SEPT.

Oct. 3. The first monthly Conference for the winter (D.V.), when the Speaker will be the Rev. John Thomas, M.A.

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.

"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 Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.
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PRELIMINARY ANNOUNCEMENTS.

Conferences

Arranged by the Council of The Overcomer Testimony.

BIRMINGHAM.

Nov. 3-5. Enquiries to Rev. A. R. Boughen, 53 Charles Road, Sma Heath. Full particulars in the October number.

BOLTON.

Nov. 18-21. Speakers: Rev. R. B. Jones and others. Enquiries Mr. N. Repton, Overstrand, Sagars Road, Handforth; or Mrs. Horrocks 366 St. Helens Road, Bolton. Particulars in October number.

BRISTOL.

Sept. 28-30. Enquiries to Mrs. Stern, 14 Chantry Road; or M Lippiatt, 9 Freemantle Square, Cotham.

DERBY.

Nov. 2-3. Speakers: Revs. John Thomas and Arthur Harries. Full particulars in October number.

EDINBURGH.

Oct. 5, 6 and 7, at Gartshore Hall. Speakers: Revs. A. R. Boughen, George Harper, A. MacFadyen, Miss Leathes and Mr. Bernard Matthew. Full particulars from Rev. A. MacFadyen, 20 Shandon Street.

FLEETWOOD.

Oct. 10-13. Enquiries to Rev. G. Forbes Wilde, St. Paul's Rector, Fleetwood.

GLASGOW.

Oct. 8-9. Speakers will include Revs. A. R. Boughen, George Harpe, A. MacFadyen, Miss Leathes, and Mr. Bernard W. Matthews (Chairman). Details in the October issue of *The Overcomer*.

LIVERPOOL.

Oct. 14-15, at Gordon Hall. Speaker: Rev. Arthur Harries. Enquiries to Rev. A. J. Kellam, 8 St. Albans Road, Bootle. (Tel. Bootle 172.)

MANCHESTER.

Nov. 16-18. Speakers: Rev. R. B. Jones and others. Full particulars in October issue. Enquiries to Mr. N. Repton, or Mrs. Horrocks (at Bolton).

SOUTHEND.

Sept. 14th. Particulars from Mrs. Robertson, "Rithven," Somervill Gardens, Leigh-on-Sea.

Note.—We are glad also to call attention to the following meetings of prayer and fellowship arranged by some of our readers, who are asked to meet the need in their own districts.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick Road, Wylde Green. Every Wednesday at 3 p.m.

Bootle: 256 Knowsley Road. Monthly Prayer Meeting, Second Thursday, 2.30 p.m.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Room Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W.C. Newlands Street, Barry.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m. (5th Mon. *Missionary* Prayer Meeting). Enquiries to Miss Grava London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 93 T. Mall, Newport.

Leicester: Weekly Prayer Meeting, Tuesday at 3.30, 14 Green Road, Clarendon Park.

Manchester: Y.W.C.A. Rooms, New Bridge Street (by Victoria Station). Prayer Meeting second Monday each month, 7 p.m.

Enquiries: Mr. Norton Repton, Overstrand, Sagar's Road, Handforth Manchester.

Muswell Hill: Prayer Meeting every Tuesday, at 35 Muswell Avenue 3.30 p.m.

Stamford Hill: Prayer meeting every Tuesday, 12 Darenth Road 3 p.m. Enquiries to Mrs. Suckling.

THE OVERCOMER.

The Passion Begotten by the Cross. Phil. 2:10*

"Becoming conformed unto His death."—Phil. iii., 10.

THE climax of the Risen Life gravitates, strange to say, back to the Cross; and when we have learnt the power of His resurrection, we are only being thereby fitted to become conformed to His death" (C. A. Fox).

This aspect of the Cross of Christ brings us back to the inner spirit of the Cross which Paul caught a glimpse of in the martyr Stephen. Christ died on the Cross not only as a propitiation for sin, but that He might carry there the fallen race of the first Adam, and bring to birth through His travail on the Cross a new race, sharing His divine nature, and born in his likeness.

This new nature or life, maturing in the believer in ever deepening measure as he increasingly apprehends his deliverance from the old through the Cross, in due time is manifested through the man in a life inspired by the spirit of the Cross, *working out as spontaneously and normally as the old Adam life did*. Stephen, in his hour of fiery trial, spontaneously manifested the Spirit of Christ which was in him, so that by the Spirit and nature of Christ as his life, he could pray for his murderers. In like manner every child of God manifests what is in him, in his supreme hour of trial. If he has followed on in the way of the Cross, and "by the Spirit" made to die the doings of the old Adam life, ever seeking to obtain re-mastery over him, the testing hour will only bring into manifestation the life of Jesus abiding in him.

This continuous carrying out by the believer of the fact of his having died with Christ, for the manifestation of the new life inspired by the Cross, is clearly shown in 2 Cor. iv. 10-12. The Greek word rendered "dying" is translated in Rom. iv. 19 "deadness," so that the text reads, "always bearing about in the body the *deadness* of Jesus." This difference in translation is important, for we were identified with Him in His *death*, not in His dying. Strictly speaking, there is no process of *dying* with Christ, for His death is OUR DEATH, not our "dying," and by it we are free to LIVE with His life, and by the power of His life to bear about in our bodies the "deadness" which cut Him off from this present evil world.

Here is the Cross in its severing power continuously applied by the Holy Spirit to all would-be activities and intrusions of the old creation: "THAT the life also of Jesus may be manifested in our body." The need of nullifying, or making of no effect, the old creation to make place for the outworking of the new, is thus emphasized once more. And further, the Apostle says, "we who *live*"—with the new life—"are always DELIVERED UNTO DEATH" for that very purpose. Here is the Holy Spirit carrying out the principle of the Cross, in a perpetual handing over all who are truly children of God to a death experience. Again the purpose is stated, "THAT the life also—not the death only—of Jesus may be manifested in our mortal flesh."

*From "All Things New." (See Booklist).

The fruitage of Calvary that follows is quickly seen, "so then death worketh in us, but life in you." Why? Because "death" brings the believer to an end of all resources in himself, and makes way for the life of God.

How wondrous this penetrating insight into the inwardness of Calvary by the man who first caught the glimpse of it in the martyr Stephen. It is as though the gospel of the Cross, taught him by the Risen Christ, had now become so wrought into his own being that he understood it, so to speak, from the inside. The objective Cross had now become the subjective, and the interpretation of all his life. His spiritual vision was becoming increasingly clarified, and he could see how the Cross had wrought out in his past, and would in due sequence work out into still fuller resurrection power, if he followed on to know the Lord. He had known the power of Christ's resurrection as he cried "I have been crucified with Christ," but he sees there is still a further power of the resurrection he must know, dependent upon a fuller conformity to Christ's death. . . . Just as it was first wrought out in Christ as He hung on the Cross of shame, it is again wrought out in the members of His mystical body, to bring them into one life and one vision with their Ascended Lord.

Paul's language needs careful reading: "That I may know Him," he writes, "and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death; *if by any means I may attain to the out-resurrection from the dead.*"* The words are clear. Here is manifestly an "out-resurrection" from "among the dead," *for which a deep conformity to the death of the Lord Jesus is required*. An out-resurrection of those who, "conformed to His death," live martyr lives in the martyr spirit of the Cross, and daily and hourly have victory over the deaths to which they are delivered. These are they who "suffer with Him," who will be "glorified with Him"†; who endure, and will "reign with Him"‡; who "overcome as He overcame" and thus will share His throne . . .

In any case, in Paul's day, and our day, the conditions for reigning with Christ remain the same as those which are given of the martyr souls in Rev. xx. A "conformity to death" which may mean being "beheaded for the testimony of Jesus," or being "delivered unto death for Jesus' sake" in countless other ways; and a separation from the world which means refusal to bow down to the world-powers of Satan, or to receive his mark in forehead or hand—e.g., in thought or action.

Paul is now awaiting the "out-resurrection" which he yearned to know when he cried, "If by any means I may attain . . ."; and many of God's saints to-day may share it with him if they too are inspired with the passion begotten of the Cross, to be made more and more conformable to the death of their Lord. **J.P.-L.**

* Phil. iii., 11 (Worrell). † Rom. viii., 17. ‡ 2 Tim. ii., 11, 12.

A Word to our Readers.

June, 1931.

DEAR FRIENDS IN GOD,

The twelfth Swanwick Conference exemplified once more the truth of the Psalmist's words, "Behold how good and how pleasant it is for brethren to dwell together in unity." Such unity always brings times of refreshing from the presence of the Lord. One brother writing of blessing received at the Conference, says: "It was undoubtedly a place of vision, for there I saw a new Lord, a new Calvary, a new Resurrection, a new Victory, a new place in Christ, a new death, a new life." We believe that this was the experience of many, and join with him in praising the Giver of every good and perfect gift.

Owing no doubt, in part, to the stringency of these times, fewer of our friends than usual were able to attend the Conference, and we missed the helpful presence of many brethren accustomed to gather with us year by year. In this number of *The Overcomer* we have given as full an account as space permits, of the way in which the Lord led us. Part of our matter must needs be left to a subsequent issue, but we trust in this way to share with all our readers the blessing which the Lord gave us through the gracious ministry of our "elder brethren."

Perhaps it was the very joy of this same "dwelling together in unity" which was used to burden the Conference with a longing for some closer touch with others, like-minded, who in these days of growing apostasy might join hands in a united witness to what might be called "the New Testament Faith." There are, indeed, many indications that we are not alone in asking whether the Lord would not have some form of closer co-operation amongst His true children, by which He should demonstrate to an unbelieving world the essential "oneness" of His own.

We believe that the vision given us by Mr. Thomas at this year's Conference calls us to join in prayer with our brethren banded together in various ways in testimony to the power of the Cross, that the Lord would teach us how to display that unity which we all recognise and rejoice in, without the surrender of those truths which each group is led to emphasize for the benefit of all. Such a united witness could only be raised up and sustained in the direct counsel and purpose of God. He using men and women of His own appointment, and His people following, as they recognise His hand and obey His leading. Remembering our Lord's High-priestly prayer "that they all may be one in us, that the world may believe . . ." shall we not take our place with those whose eyes are up unto the Lord to know His mind and will? Of one thing we may be very sure, that any "united witness" based on the principle of "the lowest common denominator" will be of human device and fore-doomed to failure. Only the wisdom of God can teach us how to join hands with our brethren in a common cause without compromise, or disloyalty to the vision given us of the Lord.

In this connection I should like to quote the Rev. C. E. Procter (a member of our Council and Hon. Sec. of the Ministers' Prayer Bond):

"Such a combination as is thus suggested to us is not a union of Churches, much less is it the formation

of a new church or sect. It is the combination of those within the churches who stand for evangelical truth in a day of advancing apostasy. We would welcome union where that can be brought about but it would not be the end of such a combination. We would not leave the sections of the church to which we belong for that is but to multiply divisions and to commit the sin of schism. . . . Any such movement as we were given the vision of at Swanwick would have to include so many parties whose views and sympathies are so divergent on so many points, would have to include so many of those who are already leaders in the Christian Church and would have such a world-wide extent and significance, that nothing else but the work of the Spirit of God in the hearts of His people and His raising up of properly gifted and equipped leaders could bring it about. I think that you will feel with me that our position in respect to it is simply to wait upon God, asking Him to do the work and to show us our part in it."

May the Lord do great things for us. He is able to do exceeding abundantly above all we can ask or think.

Yours in Him,

BERNARD W. MATTHEWS (*Chairman*)

"Together with Christ."

Eph. ii. 5.

"Together with Him"—in union abiding;
Since nothing can separate us from His love.
Ransomed and refuged, in Him we are hiding,
Seated with Him in His place "far above."

"Together with Him"—on the mount of revealing,
Descending we follow, beholding His power.
Fetters are broken; deliverance and healing;
Spirits unholy depart from that hour.

"Together with Him"—when burdened and bending,
Beneath olive trees in the garden He lay.
Tears with His prayers to heaven ascending,
Wonderful Jesus! Love's tribute we pay.

"Together with Him"—in death's crucifixion;
Outside the camp at the call of His Word.
Choosing to share in His hour of rejection,
In witness and warfare we stand with our Lord.

"Together with Him"—new life now receiving;
Quickened to serve Him through grace more and more.
His are our members, no longer Him grieving;
His fulness discovering as never before.

"Together with Him"—from heaven descending;
Executive rulers with Him to appear!
Hosts of the mighty, His pageant, attending;
Nearest His own, inexpressibly dear.

"Together with Him"—The Lamb all Victorious;
Conquering King, unsheathing His sword;
Robed in His might, transcendently glorious,
They that are with Him shall share His reward.

"Together with Him"—throughout ages eternal,
His face we behold, at His feet to adore;
Led by the Lamb into pleasures supernal;
Out from His presence to pass nevermore.

George Harper

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Refs.: (Ver. 1) Rom. viii. 35, Eph. ii. 6; (2) Matt. xvii. 1-21
2 Pet. i. 16-18; (3) Matt. xxvi. 36, Heb. v. 7; (4) Rom. vii. 3-5
Heb. xiii. 13; (5) Rom. vi. 5-8, 13, Col. iii. 1-3; (6) 1 Thess. iv
13-18, Col. iii. 4; (7) Rev. xvii. 14; (8) Rev. xxii. 4, John xvi
24, Rev. iii. 12.

"That I may know Him."

Notes of Addresses on the Epistle to Colossians.

By Rev. John Thomas, M.A.

I.

AROUND the Epistle to the Colossians there are signs of great and urgent apostolic activity. The Church at Colosse was not founded by Paul, but it had received an apostolic Gospel. Probably Epaphras was the founder and first minister. It was a church the Apostle had not visited, and I believe, never did visit; so that this is one of the exceptions in the matter of his writing to the churches, for he usually wrote to those Churches he himself had founded. Something was happening in the church at Colosse which led Epaphras, its minister, to hurry off to see the great Apostle whose teaching he had faithfully given to his flock there. When Paul received the tidings, although in captivity, he hastened to write this wonderful epistle. Not only so, but he sent at the same time, by his messenger Tychicus, the great letter to the Ephesians. The colour of both letters is so similar, it is easy to gather that the things which induced Paul to write so urgently to Colosse were also having considerable influence at Ephesus. We find, too, that at the same time he sent a letter to the church at Laodicea. That letter has been lost, but we may infer from the messages to Ephesus and Colosse that it would be somewhat similar in character.

Now in order to understand the epistle, it is necessary to have some idea of the circumstances which led the Apostle to write in this urgent way. The church, as we shall see, is commended for its firm adherence to the truths of the Gospel of Jesus Christ, as given to them. But there was danger in the air. There were those who were seeking to subvert the simple faith of the Colossian saints. There has been some controversy as to the exact nature of the teaching, but I think we are quite safe in concluding as follows: The innovators were Jewish theosophists, Jewish Christians who had imbibed theosophic ideas. It was the first beginning of that gnosticism which took various forms in later days, and proved such a peril to the pure gospel of the Lord Jesus Christ.

We gather that these theosophists somehow or other relegated Jesus to a lower status than that of the God-Man; and prided themselves upon rising above matter and body to the realm of the spiritual. So they set themselves to obtain the mediation of angelic spirits, and formed a cult of angel worship. This is the central point of the innovation. There are other things as we shall see, but bear this in mind and you will see how the epistle has this heresy continually in the background of its thought. It is worth noting, as we pass, how false teaching has been utilised by God, in the N.T., to bring into fuller relief the true Gospel, and the truths pertaining to redemption in Jesus Christ, and to make them more striking by contrast.

I want you to know how the Apostle wrote this epistle. Notice how he is emphasising the bodily side of things—continually coming down to the *concrete* in redemption; the *body* of the Lord Jesus, the *blood* of the Lord Jesus, the *cross* of the Lord Jesus. All these things are concrete and manifest, and have to do with the physical life. Paul is continually emphasising them

as, *not* intrusions of evil things, but of the very essence of things in relation to the redemption of man through God incarnate.

Now in coming to a division of this epistle, I suggest dividing it for your meditation, not necessarily for my Bible readings. I cannot promise to keep to any demarkations because I am at the mercy of time. But the following divisions will help you in your further study:

(1) **Ch. i. 1-14.** A note of thanksgiving for the faith of the Colossian saints, and in that note an indication of the upward way in the spiritual life of the church and of individuals. In the centre, a wonderful prayer, as in Ephesians, that this great power and spiritual advancement may be realised by the saints in Colosse.

(2) **Ch. i. 14-23.** A section in which the Lordship, the pre-eminence of the Lord Jesus is given in a two-fold way: His pre-eminence as Lord of Creation; and as Head of the Church.

(3) **Ch. i. 24 to ii. 7.** Here we have the Apostle declaring his union with Christ in His sufferings as the apostle to the Gentiles, giving his life in union and communion with his crucified Lord, in order that the Gentile world may be won for Him.

(4) **Ch. ii. 8 to iii. 4.** The resurrection life of the believer. Paul shows how that resurrection life completely contradicts all the innovations of those who are seeking to despoil them of their faith.

(5) **Ch. iii. 5-17.** The crucifixion of the flesh, first of all on the negative side, and secondly on the positive.

After that you have those details which ought to be worked out in the life of every believer, for spiritual life is not merely a matter of conferences and conventions, of living in generalities; it has to teach us how to live in the home, and how to deport ourselves in every relationship of life.

This great epistle, though so short, is crowded with glory. I felt in studying it afresh, as though I were submerged in a great tide, and was overwhelmed. I think I saw somewhere recently, that there are critics who say Colossians could not have been written by Paul, because of the poverty of its ideas! I should rather like to see that critic, and put him in a museum; he would be an interesting study in psychology! This epistle is written in such a way that glory tumbles over glory. Evidently the Apostle was aware that he was going to write very briefly, and the wonderful phrases, ideas, suggestions and visions are crowded together, so that one is quite bewildered in dealing with them. Some have suggested that this letter is an abbreviation of the Ephesian letter, others that Ephesians was an enlargement of Colossians, but anyone with a sense of the spiritual, or of literature at all, will know that neither is true. One is written in a calmer, more leisured and deliberate style than the other. This one is vehement, like the surging of a cataract, yet there is through all that wonderful tact of which Paul was master. He does not actually allude to the heresies that endangered the life of the church for a considerable time, but when you know what is behind, you can feel the pulse of it from the very beginning.

We are taking to-day that section in which Paul describes *the way up*, the great spiritual ascent which the believer should always have in mind. He does not speak of the fundamental source of this power in the Cross until later, but of course, he is writing to men who have already been to the Cross, who are at the Cross, who have received the faith of Jesus Christ and are living it. Therefore there is no immediate urgency to come down to foundations, though he is working all the while toward Calvary. But first of all he wants to shew these Christians his appreciation of their loyalty. A word of commendation is a fine thing to start with. If you are obliged to blame, see if there is anything you can praise first.

The Superscription.

"Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother"—all are on the same level, *brethren*. Paul addresses them, not looking down upon them from a pedestal, but gathering them around him, "the saints (the holy ones), the faithful brethren in Christ" (Ch. i. 1-2). In the N.T. the Christian is always called a saint. If a man is a Christian at all he is a *hagios*, a holy one, one who has been translated out of the common misery of the world into the kingdom of the holy Christ, otherwise he is not a Christian. It does not mean they are sinless, but that fundamentally they are holy, they no longer belong to an unholy world—henceforth they belong to the holy side of things in God's universe. You find this superscription continually, but I thought I would mark it out in passing.

Now the first thing Paul does is to thank God for those men who are loyal to the truth of the Gospel. As I read, I am not giving you the A.V. or the R.V., but I promise I will give you a correct translation.*

"We thank God, the Father of our Lord Jesus Christ, we thank Him always, praying all the while for you (the continuous present tense) because we heard of your faith in Christ Jesus, and the love which you have toward all the holy ones, on account of the hope which is laid up for you in the heavens" (3-5).

Thank God, says Paul, for the men who are loyal. I think no prayer should be offered without thanking God for the men who are loyal and true. The greatest blessing this world has are those who, in the midst of the rolling tide of apostasy, still stand with simple faith by the Cross and its power. They are worth praying for! "The hope which is laid up for you"—you know that in Christ there is laid up for you a kingdom, you are looking forward to the great consummation, you are not living on the past or the present, but are being saved in hope, and your life is growing larger and larger in love, because you have the vision of the coming glory, "the hope laid up for you in the heavens."

I think we are forming a new brotherhood to-day, a brotherhood that stretches hands easily across denominational boundaries. We are feeling for those who stand by the Cross, and see Calvary opening out into the glory that shall be, and we love one another, because He loves us.

"Which ye heard beforehand in the word of the truth of the Gospel," *i.e.*, the *word of truth*, namely the Gospel. Paul is already beginning, without saying so, to break down the inventions of the heretics. There is

* Mr. Thomas was reading from the Greek Testament.

only one word of truth, "*the word of the truth which is now present among you.*"

There is a striking turn here. "The word of the truth" is not a mere breath, not a passing sentence, not something to be tried and proved away; *it is a presence*. It is here, living, breathing, filled with the power of the risen Lord. Mark that little word *parontus*, "now present." From it the word *parousia* has come, the personal presence of the Lord. The word of the truth is a presence among you. And what is it doing? It is bearing fruit and expanding (ver. 6^a). It is doing wonders, bearing fruit, changing men and women into newness of life, healing, blessing, bringing peace, joy, holiness, and all the great things of life. It is a personal, living presence, and it is expanding. You cannot stop it. See how it is going all over the world, and how in your midst it has been passing from father to son, from brother to sister, from neighbour to neighbour. You can almost hear the tramp of its wonderful feet as it marches on with Divine power.

The need for experimental knowledge.

"Even as it is in the world, bearing fruit and expanding, even so it is with you, from the day when you heard and *experimentally knew* (epignosis) the grace of God in truth" (6^b). *Epignosis* differs from *gnosis*. *Gnosis* is knowledge of any kind, partial or complete, but *epignosis* is deepening in the experimental knowledge, and that is the knowledge we must have of the grace of God. "Since you experimentally knew the grace of God in reality." A man may know the grace of God intellectually and doctrinally, without knowing it experimentally; but it is only an experimental knowledge that saves, and gives a man his place in the power of the Lord Jesus.

"Therefore, on account of these things, we from the day we heard, are not ceasing to pray for you, asking that you may be filled with the experimental knowledge (*epignosis* again, this time as a noun) of His will . . ." (9^a).

You will find later that these innovators substituted their own will for the declared and revealed will of God. Paul speaks of them as having a "self chosen worship of angels." Here he prays that the Colossians may be filled with the experimental knowledge of God's will as revealed and declared in the Word of His truth. And it must not be merely head-knowledge, it must be experimental, or they are in grave danger.

"In every kind of spiritual wisdom, and every kind of spiritual understanding" (9^b). The *wisdom* is the wonderful revelation of divine truth in Jesus Christ, the mystery of redeeming love. The *understanding* is the power to apply that knowledge in practical, daily life, to avoid all things in opposition to the Gospel of Jesus Christ, and so to act that we shall continually be glorifying His name. What are you to do when you have spiritual wisdom and understanding? Is it to talk about, to preach sermons about? Nay! It is "that you may walk worthy of the Lord, to every kind of pleasing." Walk in such a way that God shall be pleased with everything that you do! Only then do we "walk worthy" of our Lord, over Whom the Father cried, "This is My beloved Son, in Whom I am well pleased." How may we do that?

"In every kind of good work bearing fruit and expanding" (ver. 10). Note the same word used as before

about the word of the Gospel bearing fruit and expanding, as *life* always must. This life in Jesus is bearing fruit in every kind of good work, and expanding, growing like a great tree that bears fruit in its season, continually growing larger and larger, because it is alive, and each year the fruit is more abundant, and more abundant still. That is the Christian life as Paul understands it—bearing fruit now, and expanding, ever growing more and more fruitful.

"In every kind of power strengthened" (11), dynamised, shall I say? There is no other word in English for this. It is the word used for Pentecost and its power, that mighty energising power which works out into all the circumstances of life. "Dynamised with every kind of power, according to the might of His glory, so as to attain unto every kind of patience and longsuffering"—the one is passive endurance, the other is active endurance. The one stands under a load unflinchingly, the other bears provocation without malice. A wonderful combination, surely we are reaching the summit here! Does it mean that our backs will be broken, that the burden will be crushing us, that we shall be setting our teeth together, half dead? That under provocation we shall be just managing to keep ourselves in terrible, unhappy silence? Nay, patience is not like that! If you win the battle of patience, the battle of longsuffering, you are going to sing the Hallelujah chorus! Here it is—"every kind of patience and longsuffering, *with joy*"! What are you going to rejoice about, the heavy load? The continual provocation? No, but because you have won the battle! "Giving thanks to the Father"—what for, the burden? the provocation? No! But for the patience and the longsuffering.

Changed—by means of the light.

"The Father, *Who has made us meet for a share of the inheritance of the saints in light*" (12). That is the goal. We are being disciplined, shaped, perfected not for earth and time, but for eternity and glory. The hand of the Master is upon us, the fingers of the Crucified are busy with us. There is to be a time of trial, but the trial bursts into music, the night is passing, the day is coming, the birds of paradise are beginning to sing! "The inheritance of the saints in light." That may mean the saints in glory, but it is more likely to mean that we are being prepared for the inheritance of the saints *by means of the light*, God's light, continually breaking into our dark ways. How does the light come? Thus: "Who hath delivered us from the dominion of darkness" (power there means governmental power, or dominion), "and has translated us into the kingdom of the Son of his love." He has made these heathen Colossians, by the dynamising of His power, "meet," they are being shaped and fitted for a share in the inheritance of God's holy ones.

Remember, every saint is in the kingdom of God *now*. There has been a good deal of confusion as to the distinction between the Church and the Kingdom. *There is a distinction*, but the kingdom of heaven does not belong to the Jew alone now. The Cross has broken down the barrier, and *in Christ* there is neither Jew nor Gentile. All belong to Him Who purchased the kingdom upon the Cross, when He said "Now is the crisis of this world, now shall the Prince of this world be cast out" (the kingship of the devil has gone), "and I if I be lifted up, will draw all men unto Myself"; and

"other sheep I have which are not of this fold, them also I must bring, and there shall be one flock and one Shepherd." "The secret of God," says Paul, "is that the Gentiles are fellow-heirs for evermore, by the Cross of Christ."

"Who delivered *us*" (Paul identifies himself with the heathen, because although a Jew, he is one with them, Jew and Gentile are distinguished no longer). "Who delivered *us* out of the dominion of darkness and translated us into the kingdom of the Son of His love." I think it means more than God's beloved Son, it means His Son through Whom His love is manifested, the Son through Whom He has stretched out His hands for the human race; the Son Who was in His bosom from all eternity, through Whom He showed His eternal love for us upon the atoning Cross. All His love is gathered up in the Christ, and therefore He is everything we need, everything we can desire. He is worthy of our worship and of our trust.

Then in closing, I come to the first point where the Apostle takes us to the breathing, pulsing fountains of eternal love in Calvary. He has led us step by step along the advancing way of spiritual power, and now he takes us up where we seem to be enfolded in the arms of His love in the Son of God. Now the secret comes out. Where does the power come from, what are the foundations of this mighty claim?

"The payment of the Ransom."

"IN HIM we have the payment of the ransom," *ten aphesin*, the redemption, the removal of sins. There is the secret, we come to Jesus, to the Cross. The Greek word means more than "forgiveness," it means the removal of the sin, and a great many other things after that. We shall go on to see how we can trust this Ransom, how great and wonderful He is Who has paid the price. We shall see how Paul exalts his Lord against those theosophists who would despise and dishonour Him, showing how He is King of kings and Lord of lords, how He in all things has the pre-eminence, and how by divine and matchless power He was able to make atonement for sins, and to conquer all the powers of darkness on behalf of His own. That is the next stage. We stop at the place called Calvary. Of course we knew from the beginning that Calvary was the starting point of the claim, but now Paul has come to the crux of the matter, and I hope to-morrow, guided by this great picture given by the Apostle, that we shall see something more than we have yet seen of the glory of our Lord, the Lord of Creation, the Lord of Redemption, the Lord of His Church: King of kings and Lord of lords! We rest beneath the Cross of Calvary, and may the power of that Cross work in us now and for evermore. Amen.

II.

The Glory and the Work of Christ.

CLIMBING the hill of spiritual grace and power, Paul reaches the summit by desiring the saints at Colosse to get a double appreciation of their privileges in Christ Jesus: first, the mighty privileges of the Kingdom of Christ; and second, the secret of God now revealed, that the Gentiles, who were previously outside the covenant, have now come inside.* The Gentile has an additional "Hallelujah," not only for

* Rom. iv. 13-18.

the blessing, but for the fact that he is admitted to a share in that blessing. Paul very strenuously emphasises this fact in his letters to the Gentiles, and here, part of his prayer for the Colossians is, that they may "be all the while giving thanks to the Father, Who has fitted *us*—even us, the dark Gentile world,—to have a share of the inheritance of the saints by means of the light." The heathen light was darkness, but when the Gospel of Jesus Christ came, light came, the true Light from heaven not the false light of the theosophists and speculators. The Light that has power to translate even the poor corrupt Gentile world, so that they might be meet to share the inheritance of the saints. The whole thing has come out of the fountains of Divine love, through the Son. And how has it come? The theosophists have dishonoured the law, and run away from the concrete facts of redemption to abstract spiritualising. They were too "refined" to trust in anything but the purely spiritual. Heresy so often takes on the attitude of refinement! They are cultured, refined people, and they cannot touch the cross. There was nothing refined about it, it was not chiselled or polished—it was not a crucifix! And *blood*! Oh no! They cannot have anything so grossly material as that! These theosophists, as some to-day, were in danger of refining the great facts of power and life and salvation and atonement, all away. They were in an abstract void, looking for spirits to worship. Paul tells his readers not to run away to abstractions, there is something real, something greater than angels. Man is not a mere ego of spirit. He was made a spirit, a soul and a body, and he is redeemed from top to bottom, from centre to circumference; spirit, soul and body. No angel can do this. Such redemption can only be wrought by One Who has the might and glory of the eternal God. It needs *God* to take away the sins of the world.

God made visible.

"Who is the image of the invisible God, the First-born of every creature; because in Him (or by Him) the whole universe was created, in the heavens and upon the earth, things seen and things unseen; whether thrones or principalities or lordships or dominions . . ." (15). Here Paul comes to the theosophic objects of worship, these are the ranks of the angels to the gnostics and theosophists; there is irony here. Paul tells the Colossians not to run after these little things, they are simply the creations of His hand, whatever their rank—all things have been created through Him and unto Him—"and *He in Person* is before all things, and the whole universe stands together in Him." What sane man would worship an angel after that? Let us take it home to ourselves in these days of apostasy—

JESUS CHRIST IS GOD INCARNATE.

The Apostle hints that these theosophists are living on air, they do not understand the scriptures nor the power of God. They do not know that this Jesus Who walked among men, suffered and died, and lived and loved, is just *God made visible*. "No man hath seen God at any time," but Jesus Christ is the Godhead made visible, "the image of the invisible God, the Firstborn of every creature."

Notice that word "firstborn." The phrasing of the Greek is difficult for the English order and translation, but what it obviously means is, that He was *not* created. He is the "*prototokos*," the firstborn. That

word is used of Him as the eternal Son of God in Hebrews i. 6, "When He again brings the Firstborn" not first begotten as in the A.V. The word begotten is never used except in respect to His incarnation. The Firstborn is the eternal Christ, before all creation, the Eternal Son, the uncreated Creator. The next word shows that this is the meaning of the word *prototokos*, because "by Him the whole universe has been created"; as also in 1 John i. 1: "In the beginning was the Word, and the Word was with God, and the Word *was* God; all things were created by Him, and without Him was not anything made that was made . . . And we beheld His glory"—God made visible. In the Son of His love He becomes visible: "He that hath seen Me hath seen the Father," the effulgence of the Father's glory, the very impress of His Person. "There was no other good enough to pay the price of sin," and "*in Him* we have redemption, the removal of sins."

It is a wonderful revelation. I am not surprised that many are staggered at it. Unless you know HIM experimentally, it is undoubtedly staggering. "He maketh Himself equal with God" they said. They were beginning to be theosophists already. "We know Him; He is not the glorious abstraction we want; He comes from a carpenter's shop, He walks our streets like any other man." Yes, He was a companion in the campaign, sharing the privations, the toils of His comrades, with hands and feet, with a human heart and human lips, and a human tongue, and the look of human love in His dear eyes! *God made visible*! It is a mystery. "Great is the mystery of godliness . . . God manifest *in the flesh*." Why not? Who said the body was something to be eliminated? God sent out in creation a sort of likeness of Himself, but creation is only a dark image. God in Christ is made manifest: "we beheld His glory." What was it like, John? It was "the glory of the only begotten of the Father, full of grace and truth." Thank God we have seen His glory too, and in the power of that glory we know that our life is secure for ever.

The cult of angel worship is crushed for ever in this epistle. There is no excuse for it. "In Him dwelleth all the fulness of the Godhead bodily," and all thrones and lordships and principalities and powers are made by Him and for Him. He is before all, and in Him all the universe of matter and spirit subsists and it is *that Christ* Who is Lord of redemption, said Paul. It is madness to set Him aside, to put angels in His place. Christ is the life and source and fountain of all redemption, of spiritual life and power and glory. He Himself, He in Person—that emphatic "*autos*" again—He in Person is the Head of the Body, the Church. Notice how Paul insists upon "body," calling the church the "body." He is out against those abstractions of men. God is not creating an abstraction, He is creating a "body," something you can handle and touch and love. Men and women, flesh and blood, praise His Name! Would you like this assembly to be disembodied? We could not say, then, that we were *one body*, could we? When we are many bodies we can become one, but if we have no body at all, we cannot become one body. The body is a concrete, and wonderful thing. We shall learn more about it someday.

"*He is the Head of the body*," (ver. 18). The theosophists in Colosse are "getting it" in the background. They cannot have one body, they are nothing but

abstractions. They are in the air, with the imaginary, disembodied things. But Jesus Christ came in order that He might be the Head of the body, the Church, something that can be manifested in complete glory for ever. "The Head of the body"—the called-out ones; called out of the world, out of self, out of sin, and called into holiness, into one body in Jesus Christ. I am glad He did not make abstractions of us! It is a great thing, if you want instruction, to look into the light of another eye, to hear a human voice, to look at human features when they express trust, confidence and hope in the Son of God. So I want you to give this extra meaning to the idea of the Church as a body. It is a deathblow to the intangible. "Because the children are partakers of flesh and blood, He also Himself likewise took part of the same."

Lord of Creation and Head of the Church!

"He is the Head of the body, the Church," and He is the Founder, the beginner of it. It was His creation. He had His eternal life in virtue of Himself, His own Deity, and therefore had power to create the great worlds of space and all their inhabitants. Just in the same way He had power in Himself to raise the dead. Of His own life He said, "No man taketh it from Me, I lay it down of Myself." I have power to lay it down, and I have power to take it again." So He is Lord of death in His own right and power, and having established His power, He becomes Creator of all the children of resurrection.

Now read the verse again and see what it means: "He is the beginning, the firstborn from the dead, in order that in everything He Himself, *He personally*, shall be supreme." The Lord of creation, the Lord of redemption, the Maker of life for the created world, the destroyer of death for His people! See how the one follows the other: His greatness as mighty Lord of creation, and then that this same power is working out our redemption, that the Lord of Creation is *also* the Head of the Church. "The Hand that rolls the stars along speaks all the promises."

What a guarantee for the maintenance, development and power of the Church! There are foolish people to-day who say that the Church is obsolete, but the body cannot die while the Head lives. "Upon this bed-rock I have built My church, and the gates of hades shall not prevail against it." The power of God in Christ, that sustains the universe, is under the Church and in its veins. It cannot be obsolete. It is the greatest privilege in the world to belong to that body of which Jesus is the Head. Remember, the Lord as Head of the body, in the N.T., is figurative language, pointing to Christ as the source and fountain of all energy and life to His people. That is the meaning of the figure, and it must always be taken in that sense. All the fulness and grace and power of the Head flow continuously into the body, and while that Head remains (and He must remain the Head for ever, until this age is complete) that body is secure. It must live, and grow, and continue, with the life of the Head flowing through it.

Then Paul adds a great word, summing it all up. He wants the Colossians to be quite sure that all that is in Christ is in God, that there is no division between the Father and the Son. God is working out His great scheme of love through His beloved Son. God so loved the world that He gave His only begotten Son."

"God was in Christ, reconciling the world unto Himself." Throughout the passage, God working through Christ, is the subject. So Paul sums up:

"Because it pleased the Father that the whole fulness" (not "all the fulness," but *panta pleroma*, a stronger word) "the whole fulness should dwell in Him." That is here, of course, in the work of redemption. We are dealing with redemption. The whole fulness of creation is in Him, but emphatically, *the whole fulness of God, in His redeeming grace*, is stored up in Jesus Christ. You cannot get that from God except through Christ. "The Father judgeth no man" said Jesus, "but has committed all judgment unto the Son." "All authority is given unto Me in heaven and on earth." It pleased the Father that in Him should be stored all the fulness of grace and power for the salvation of sinners and the perfecting of saints. And out of this, what is to come?

The Bible leads us on from one point to another of God's great purpose. We begin by thinking that the Cross is just an earth-scheme for the saving of mankind on this planet from sin. We speak of this Gospel, and thank God that it is simple, even the wayfaring man, though a fool, need not err therein. We start with a "simple Gospel," and before we are aware of it, we are plunged into the ocean of God's mysteries; deep beneath deep, and height above height; and by and bye we begin to understand that *the Cross has reconstructed the whole of God's universe!* "We speak wisdom" said Paul, "among them that are perfect." I hope I am speaking to such this morning, for this is a bigger wisdom than mine. I have none to offer, I am explaining. I am just a steward of the goods. But we find here that the Cross on our little planet, the sacrifice of God Incarnate on Calvary, has reconstructed the whole of God's universe.

I am glad I am a man on this little planet, because Christ lived and died on it, and it is to be the centre of a reconstructed creation. Salvation! The angels are already studying it, because they know it concerns them (1 Pet. i. 12). The principalities and powers, as we are told in Ephesians, are to learn, through the Church, the manifold wisdom of God. It is a big programme! We might have thought—only we are so slow—that the Son of God was not going to become incarnate, to suffer and die sacrificially, to travail in boundless self-sacrifice, except for something very big. Of course, from our point of view, it is a big thing to have salvation, but Calvary is bigger than our thought of it. Now let us see what Paul says, lest you think I am dreaming.

The Cross and the reconciliation.

"Because it was in Him" (that comes emphatically at the beginning of this sentence, not as it is in the English translation)—"*Because it was in Him* that it pleased the Father that the whole fulness should dwell, and *through Him* to reconcile the whole universe unto Himself" (the mighty whole of things, not "all things" in a separate way)—"having made peace"—that is, after having made peace. It does not mean peace in your heart and mine, it does not mean the peace Jesus gives to His people, though it includes that. But we are out in the great universe. Something has gone wrong, and the Cross is going to set it right. There is conflict and discord which has disturbed the creation of God. The centre was here, and so He came to the centre to

set things right to the whole circumference. What a mighty programme the Lord Jesus had before Him!

"Having made peace *through the blood of His Cross*": now you theosophists, where are your abstractions? Come to Calvary, and see where the whole thing has been done, not by doubtful angelic beings. Look at that rough wood, touch it, it is His cross. Look at the blood stains! Here is life, flesh and blood! He has made peace through the blood of His cross. I do not care for the cult of refinement, I trust in the blood of the cross, which made peace on earth, and brought harmony to God's disturbed creation.

"Through Him to reconcile the whole universe unto Himself"—because He has made the peace of the new creation, not by some abstract principles and ideas, but through the blood shed on Calvary. "Through Him," Paul repeats it, "*through Him*, whether things upon the earth or things in the heavens." Details may puzzle us, and I am not going to say anything I do not know from this Book. But we know that one great crash in anything will disturb the whole. It is said that if there were one grain of dust out of its right relation in creation, it would disturb the whole, everything would be out of gear from centre to circumference. What must it be, then, when a race created in the image and likeness of God gave itself over to the kingdom of the Devil? It disturbed the whole mechanism of God's creation. It disturbed the angels in some way; and we must remember that they themselves had a disturbance, in the fall among the angels which became diabolical. They have a share in the disturbing of this world of ours, and the Cross of Christ was to set the whole business right.

The Cross and the purging of the universe.

In the grand finale, *evil will be placed under foot and deprived of its power for ever*. Such a conception does not by any means affirm the universal restoration of individual beings, but only the complete subjugation of every discordant power, both the discord caused by evil men and by Satan and his hosts. The judgment brought by the Cross upon these evil forces will annul all the power which they now possess of disturbing the harmony of creation. To quote the words of a distinguished German Commentator—Heinrich Meyer—"The unbelieving portion of mankind will be separated and consigned to Gehenna, the whole creation will be transformed into its original perfection, the new heaven and the new earth will be constituted as the dwelling of *righteousness*, and of the *glory* of the children of God; while the demoniac portion of the angelic world will be removed from the sphere of the new world and cast into hell. Accordingly, in the whole life and power of creation, there will no longer be anything alienated from God and object of His hostility, but *ta panta* (the whole of things) will be in harmony and reconciled with Him!"

This reconciliation will range all the harmonised universe around the Cross. Even the angels sing the praises of the Lamb! And from end to end of God's creation, a Hallelujah Chorus of praise to the Lamb will resound.

As evidence of this, Paul, always willing to come back to personal experience as a means of wider knowledge, and lest the Colossians be bewildered by this tremendous vision, says: Now coming back to yourselves, I will give you a picture of the way in which

God reconciles things that have got out of order. You yourselves were formerly estranged, you were enemies of God in your disposition. Literally, "you were enemies through your evil disposition," which ran out in the evil deeds. Your whole mind was wrong; you were alienated from God in evil thoughts and feelings, and therefore your works were evil. You were far away from the holiness of God, in the dominion of darkness. But you know what He has done for you, that now He has made friends of you! (Very fine is that word reconciliation: it is best translated "making friends." "Be ye reconciled to God"—make friends with God. He is ready, He has opened a way for friendship, so now make friends with Him!).

"Although you were estranged from Him, and enemies in disposition and in deeds, He has made friends with you, in *the body of His flesh* through death." Notice again the emphasis on the concrete. Paul comes back to Calvary, he will have nothing less than the real thing. There is nothing abstract there. Oh, they say, Christ died as an example, as a martyr, as an illustration of this and that! Paul says, Come back to the facts: "in His body, His fleshly body," not in any abstraction. The theosophists had a theory that the body was unreal, so Paul says, it was real business, "in the body of His flesh." Oh yes, they could hurt Him! They could tear that dear flesh of His, and in that body of His flesh lay the completion of the pouring out of His soul unto death for the sins of the world. He made peace that *you*, you who were heathen sinners far off from God, might come into contact with the body of His flesh through death. You did not touch an angel, you touched the Christ of the Cross, and you found peace.

Having been to the Cross, you are bound to move on; Christ is a dynamic power. What is His purpose in it all? "To present you holy"—it is the completion of holiness, blameless and without reproach—that is the way up the hill of spiritual grace and power. Hold fast to the power that has come "in the body of His flesh through death." Get into vital union with Christ on the Cross, "Crucified with Him," "risen with Him"; and by and bye you shall find that the glory has been completed and the Cross has been paid for *in your life*. And that is just a picture of what is going to happen to the great creation, when from end to end of it the music shall ring—

"Hallelujah! The Lord God Omnipotent reigneth!"

Amen.

NOTE.—We hope to give the two remaining addresses on the Epistle to the Colossians in our October number.

The Way of Victory.

CALVARY has freed *all things* from the prince of this world—potentially. The triumphant Lord on the Throne now calls His church to enter into His death, and His life, and His Throne life of victory. Let [the believer] cry to the Spirit day by day to make real in him the utmost victory of Calvary over sin, and self, and death, and hell, and he will then find the reigning life of Jesus manifested in him in ever increasing power, over all things around him, whilst in union with the reigning Lord he will find His ascension power drawing him ever more and more into the life hid with Christ in God."

J.P.-L.

From "The Warfare with Satan."

The Fourfold Work of the Cross.

The Swanwick Conference, 1931.

THE unusual feature of the annual Conference in connection with *The Overcomer* this year was the convening of it for a preliminary week-end of quiet waiting on God. This was owing to our inability to obtain the Conference Centre for our usual dates, but the Lord graciously overruled what might have been an inconvenience, and overshadowed us with His blessed Presence in such a way that prayer and praise and ministry were wondrously easy in the power of the Holy Spirit, and the Lord's Day was one which none who were present will ever forget.

The Opening Gathering.

The first meeting, in the Conference Hall on Saturday evening, took its usual form of a "welcome" to old friends and new, and perhaps never since the first "Overcomer" Conference at Swanwick have there been so many fresh faces. Another feature of this opening meeting was the presence of but few of the Ministers, who attend in such numbers year after year; the reason being that many were unable to leave their charges until Monday.

The Chairman of the Council, Mr. Bernard Matthews, opened the meeting by expressing a very hearty welcome to all present. After reading Col. 1, and lingering for a moment over Paul's prayer for the Colossian believers as peculiarly fitting for the present occasion, he handed over the meeting to the Rev. George Harper, who spoke more particularly upon the 10th verse.

The late Bishop Moule translates here, "meeting His wishes." What have we come to Swanwick for? Deep in our hearts shall we not say, "to meet with our Lord and by His enabling to meet our Lord's wishes"? It is not easy, it has never been easy to the flesh. We cannot "please God" until we are individually brought into true relationship to Christ and His Cross by the Holy Spirit. To my brethren in the Ministry I would say, in the Name of the Lord, a cordial word of welcome, and to all who are called to His service—called by His grace and separated by our Lord to take our stand for Him, and that sacrificially. The darkness is deepening, we are conscious that the enemy's antagonism to the Truth is full of marked determination. To those loyal to the Cross, gathered around His Person, it becomes increasingly difficult. The Lord has called us aside this week, and both privilege and responsibility are ours. We have not come for a good time. If this is your first visit, you will find the Holy Spirit probing and probing, deeper and deeper into your life, searching out the hidden things and bringing them into the light. We gather around the Cross in its experimental meaning—we are to go on to know the *in-working* and the *out-working* of Calvary. It is severe! As we are prepared to accept the severity of it, we shall be the better prepared to stand for Him in the coming days.

The first time I came to this Conference I was not sure about the teaching, but I had made use of much of Mrs. Penn-Lewis' literature, and had never apologised for it! So I sat at the back of the hall, and looked and listened. I was very cold, and kept saying to myself, "I have never been side-tracked, and *I never will be!*" And I listened as Mrs. Penn-Lewis expounded Romans vi., and it probed and probed. I was a very proud Scot, and I went to my room and had it out with God for a long time alone. But He got me at His feet, and it was very humbling. A fiery

baptism followed, of sorrow and bereavement such as I had never known, and since then Romans vi. is deep down within me. But the Lord never breaks the bruised reed nor quenches smoking flax, and if He is going to probe deeper and deeper, I am going on to "meet His wishes." You too may have to go to your room. But you will go from here having caught the vision of Calvary, and all that the Finished Work of Christ on the Cross stands for, and all that it means in your life—Victory, in the faith position into which He has called you. It is not emotion. It is not waving handkerchiefs, it is silence that counts. The Lord is going to bring some of you into the most marvellous victory over the self-life, and over many strange things you are not even conscious of to-day, and to bring them down to death; "for we wrestle not against flesh and blood, but against principalities and powers . . ." He may lead you into a path of the Cross which means trial and sorrow, but He leads on into a place in Himself "far above all." Never separate the Cross from the Throne, they are linked together. The Cross is the place of triumph, not of defeat. He has ascended up, giving gifts to men, and has led captivity captive. He is above all things, and brings us into union with Himself *there*. As He is "far above all," even so are we in Him, and as He is representing us at the right hand of God, so are we to represent Him here below.

So if He brings us down low at His feet by His Holy Spirit, let us accept what He has for us, for in Him is the greatest of all triumphs. "Who shall separate us from the love of God? Shall tribulation, or peril, or sword? Nay, in all these things we are more than conquerors in Him that loveth us." We are over-conquerors, super-overcomers in Him. The human mind and heart and spirit cannot grasp it all, but enter into the fullest possible realisation of His Calvary triumph this week, and then go forth in His Name to touch the ends of the earth with His Message of victory.

The Lord's Day.

In the Conference invitation sent forth by the Council, the Chairman said: "Our desire is that the Lord Jesus Christ should be glorified in our midst, and that a real work of grace should be accomplished in every heart . . ." Though the Conference, as such, did not commence until Monday morning, this objective was blessedly realised throughout Sunday, both in the gatherings for worship, and in the times of prayer and fellowship in the intervening hours.

Speaking in the morning meeting, Mr. Harper based his message on 1 Peter i. 18-19, "*the Precious Blood of Christ*," the Lamb without spot or blemish. (1) The incomparable value of the Blood of Christ in dealing with SIN. (2) The triumphant issue of the Blood of Christ; "when I see the blood I will pass over you"—shelter from the power of Egypt (the world), and of Pharaoh (Satan) now, and in the day fast approaching, the triumphant going forth of the whole spiritual Body of Christ to meet the Head and to be joined unto Him for ever.

In the evening service, the message was given by the Rev. John Thomas, whose readings in the Epistle to the Colossians were so greatly appreciated during the week. Mr. Thomas gave a stirring address on Heb. x. 12-13. "Let

us ask ourselves," he said, "three questions: *What* is our Lord expecting? *Why* is He expecting? *And in what manner* is he expecting? This will take us into deep waters, and into realms of power by which we are moving on from victory to victory." (We hope to give fuller notes of this message at some future time.)

The Spirit of God manifestly brooded over this service, and the supper bell rang all too soon. At the close the friends quietly dispersed, to gather again "after supper" to partake together of the memorials of that Atoning death at Calvary around which the message of our Conference centres. We rejoiced to "proclaim the Lord's death" before one another, and in sight of unseen spiritual powers, as the mighty Force which brought to nought the prince of death, putting him and his hosts to an open shame.

* * *

This is the twelfth Annual Conference of the Overcomer Testimony at Swanwick. Eight of these were convened and conducted by the founder, the late Mrs. Penn-Lewis, until her Home-call in 1927. The last four may well be considered as a fitting memorial of her life, her witness to the Message of the Cross, her passionate devotion to her Lord and His call.

The theme of the Conference this year was "The fourfold work of the Cross" as indicated in Phil. iii. 10., and this was closely adhered to throughout the week. In the first meeting of the series, at 10 a.m., on Monday, the Chairman immediately brought the thoughts of all into line with the general theme. He blessed God for leading us all to place our eternal hope upon the finished work of Christ. Much has been done for us, yet there is much to be done in us, and to this end we offer ourselves, spirit, soul and body, for our Lord to deal with us, by keeping us in the place of humility, reverence for His Word, of trust, and readiness for His service.

The appointed speaker was the Rev. John Thomas, M.A., but on Monday his Bible Reading on the Epistle to the Colossians was postponed until the evening,* so that the Ministers and others unable to reach *The Hayes* until mid-day, might not lose the first of the series. In his place, the Rev. George Harper addressed the meeting, giving the first emphasis upon the theme of the Conference, which he interpreted as "the Cross in its out-working," summed up in Phil. iii. 10.

The Cross in its out-working.

My own heart, said Mr. Harper, bears the burden of the greatness of our theme. Our furthest consideration of it will only bring us to the verge of its truth. What the Holy Spirit, through Paul, has to say concerning this fourfold unveiling of our Lord and His Cross, takes us into the inner shrine of the Apostle's own life. There was *his past*, with its sevenfold argument in favour of a full confidence in the flesh (ver. 5-6). *His present*, "The things that were gain to me, those I counted loss for Christ" (7). Then, "That I may *know Him*"—that is his future outlook. The theme is fourfold: The knowledge of Christ, the power of Christ, the sufferings of Christ, and the death of Christ.

i. *The knowledge of Christ.* What does Paul mean by saying "that I may *know Him*"—not know about Him; it is not so much the doctrine as the heart of it—doctrine transformed into experience. The Lord would have us all enter here, for it is this personal contact with Him that brings the deeper knowledge. Captured by his Lord, Paul knew Christ, yet his cry is for a deeper realisation of this inner fellowship.

* See p. 35.

ii. *The power of His resurrection.* Paul knew that resurrection, for he declared the fact that Christ had risen from the dead, and he had seen the risen Lord, yet he says "that I may know the power of His resurrection." It was that power which raised the Lord as Victor over the grave. Is that power knowable? May we apprehend it? "All things are yours . . . life, or death, or things present, or things to come, all are your's." There was an expulsive power, which broke the Roman seal, and challenged its authority. There is a hidden dynamic which lifts our lives, that we may know its power functioning in us day by day.

"I always beseech the God of our Lord Jesus Christ, the Father most glorious, to give you a spirit of wisdom and penetration through an intimate knowledge of Him, the eyes of your understanding being enlightened so that you may know what is . . . the transcendent greatness of His power in us . . . as seen in the working of His infinite might when He displayed it in Christ by raising Him from the dead . . ." (Eph. i. 17-41, *Weymouth*).

The Holy Spirit of God was the mighty Operator for raising our Lord from among the dead, and the transcendent greatness of His power is given to us, that the same mighty working may be in us.

iii. *The sufferings of Christ and our fellowship with them.* From the "power of His resurrection," Paul goes back to the fellowship of the Cross. "I Paul, now rejoice in my sufferings for you, and fill up that which is lacking of the affliction of Christ in my flesh, for His body's sake, which is the Church." What is lacking, and how can we fill it up? The word afflictions does not refer to His death pangs, but to his persecutions, and in these we are sharers. Christ identified Himself with us. His life in heaven operates through His people, and in our sufferings for Him we fill up His afflictions. "Saul, Saul, why persecutest thou Me?" said the Lord. Saul was going to lay hands on Christ's servants, and the Lord says "ME." Here we see Christ suffering in His members. Suffering is an everlasting identification. If I do not know the power of His resurrection life, I shall never know the fellowship of His sufferings, nor be able to fill up that which is lacking, for the sake of His Church. "If any man serve Me, let him follow Me." Thomas A Kempis said that "Christ hath many lovers of His kingdom but few bearers of His Cross. He has many that desire to partake of His comforts, but few willing to share in His distress. He has many companions at His table, but few in His business. How shall the meaning of Christ's world mission be known to men to-day? Not by building ornate churches and putting a cross on the top. Not by placing 'Calvaries' by the road-side. The world will never get the meaning of Calvary that way. Not by Christian profession in a general way—that is a very poor thing. Men do not point out that the sufferings of the Saviour were necessary to the redemption of men, and the suffering of the disciple is necessary for the instruction of men. The present age representation of Christ is weak; and therefore, the instruction of men concerning Him is weak also. The world is waiting for bleeding Christianity—there is power in sacrificial living. Paul rejoiced in his sufferings for the sake of the Church that it might know the power of Christ and if the Church were only baptised into the fellowship of His sufferings, the world would know something of the reality of the Gospel and proclaim."

iv. *"Being made conformable to His death."* This is not an act, but a continuous action. Our Lord's death was a crucifixion, a consecration to His Father's will, and the consummation of a life-passion of sacrifice for others. Let our life, by His grace, consummate His death. That is conformity. To be conformed to His life would be marvellous.

but it is not that. It is, "unto His death" in crucifixion, in absolute abandonment and consecration to Him, and in the consummation of all that His Cross stands for. "If by any means I might attain unto the resurrection from among the dead"—that is the outcome of conformity to His death, and its great message is this, that our Christian life must never be looked upon as an easy thing. We must "wrestle, fight and pray, tread all the powers of darkness down, and win the well fought day," through Him. In proportion as we know Him, and know the power of His resurrection, and enter deeply into the fellowship of His sufferings, we shall be conformed unto His death, and overcome through His life. The overcomer shall reign with Christ, but it is only "if we suffer with Him" (2 Tim. ii. 12). May He give us enabling grace even for this.

The Noon Hour.

The First Session was followed each day by an open conference in charge of the Rev. Arthur Harries, who said, that, while he was asked to preside, it was rather as a guide than a speaker. He desired to link that hour with the preceding message of the Bible Reading, for it was not so much a *talking about the Cross* that would meet the need of life, but the in-working of its meaning experimentally. The corn of wheat must die if it is to bring forth fruit, and there will be no "fruit unto holiness" without conformity to the death of Christ. In Philippians iii. Paul deals pre-eminently with himself, with his "flesh," his heredity and the privileges of it, emphasising the danger of any reliance upon the flesh, not only the flesh as a vulgar quality, but all that Adamic nature of ours which is outside of God. The flesh can pray, preach, sing and serve, and Dr. Andrew Murray emphasises the fact that the flesh is most dangerous just at the point where it seeks to worship and serve God. "God is Spirit, and they that worship Him must worship Him in spirit"—there is no worship expected or acceptable from the flesh. Paul looks at himself, and says, "We have no confidence in the flesh," although if any man might boast in it, I might. Everything is in my favour, I have advantages which others lack—but I count them all loss for the excellency of the knowledge of Christ Jesus my Lord and that I may gain HIM," (ver. 8). Be willing to be cast into the mould of Christ's death, then there will be fruit in the church. If the corn of wheat will only die, it will bring forth fruit.

A very vital season of prayer followed, in which many confessions of failure were humbly confessed. Indeed this Noon hour throughout the week was remarkable for the spontaneous outpouring of brief, definite, focussed prayers which followed one another in an unbroken stream, until the ringing of the bell closed the meeting each day. A score of prayers of thanksgiving or petition were offered in as many minutes, not for personal needs, but for urgent issues concerning the whole Church of God throughout the world, the nations of the world, and the fulfilment of the purposes of God in all. Then again, at the suggestion of the leader, prayer was made for particular persons—for those who have been led astray by modern philosophy, who have been side-tracked by various deceptions of the enemy, who are suffering in mind and for those who minister to them; for God's people in far off lands, as well as our own, that the power of Satan may be destroyed in their lives, and the triumph of Calvary manifested. In all the twelve Conferences held at Swanwick we do not recollect one in which so much time was given to prayer as in the present Conference. Perhaps never has there been a time when the trials and

pressure were so great upon the people of God, pressing out of them a deep heart-cry for the mighty working of God in His delivering, saving and sanctifying power.

The Afternoon Meetings.

The afternoon of Monday was given to informal reports of the work of the Prayer Groups in connection with *The Overcomer*, and the many Conferences arranged and carried through by them. At the same hour, the Ministers met in the Walnut Room to confer with one another on interests and themes specially concerning their work.

On Tuesday afternoon, a "general assembly" was held, which all were urged to attend, the Ministers foregoing their usual private meeting in order to do so. The Chairman (Mr. Bernard Matthews) announced that, in view of the very vital commission God has honoured us with, in the preaching of the Word of the Cross not only in our Conferences, but in the world-wide ministry of *The Overcomer* and the literature associated with it, he felt it was important for us to gather together at least once during the week, to consider the great work before us in its many aspects, and to gather "fuel for prayer" that we may all be workers together in a mighty witness to Christ and to His finished work. The Rev. Joseph Cornish opened with prayer, and Psalm 46 was read responsively, with its strong declaration of faith: "God is our Refuge and Strength."

Mr. Matthews then enumerated some of the activities of the Overcomer Testimony, in the carrying on of the work in this and other lands, first by means of the literature, which penetrates to corners of the world never reached by the human messenger, and then,—mainly in the British Isles—by Conference gatherings arranged by readers of *The Overcomer* in various centres, by prayer groups formed in many places for definite "warfare" prayer for their own districts, and stretching out far beyond personal, or even local needs, to the great field of the world. Some of these friends had testified yesterday to the work accomplished in these centres, he would therefore ask Miss Wanzer to give a brief outline of the ministry of the Literature sent out from the Book Room, that those who pray may know something of the abundant way in which their prayers are being answered.

The World Outlook for Prayer.

Miss Wanzer said she wished her hearers could see some of the letters which come to the Book Room day after day, telling of rich blessing through the Literature and the *Overcomer*. Since the Home-call of Mrs. Penn-Lewis there has been no falling off in the demand for her writings, but rather an increase, especially since the publication of the *Memoir*, which seems to be introducing many to the literature. Since coming to Swanwick, a letter has been received from a lady deeply interested in the Hebrew Christian Alliance. This friend first knew of our literature through reading the *Memoir* of Mrs. Penn-Lewis, and is desirous of giving one of her books to each delegate to the Third International Conference of the Alliance, in July. As an instance of the "livingness" of the message, she would refer to an article in *The Overcomer* for October last, "*How to Pray for Missionaries*." The Secretary of a Missionary Society wrote asking permission to reprint this in his magazine, and such was the response among his readers that he afterwards asked if he might issue it in booklet form. About the same time there came a letter from a C.I.M. Missionary in China saying he hoped the Council would not mind, but he had already printed it as a leaflet for broadcast use. We fel-

therefore, that God meant to use this message very widely, and at once issued an edition of 10,000—4,000 of which, went direct to the Missionary Society in question, at cost price. During the past three months, literature has been sent out from the Free Distribution Fund to the value of £24, including German and Spanish translations, the latter going into Spain itself, just before the crisis which eventuated in religious liberty for that land.

Regarding *The Overcomer*, 11,000 copies are issued quarterly, of which about 500 are kept for use as extra copies, which are often asked for months after their issue. Prayer is needed that this message of identification with Christ shall be made clear and simple, so that the children of God may enter into the experience of it, and become channels of living water wherever they are.

The Rev. Arthur Harries gave the perspective view gained by his four visits to the United States, and assured his hearers that there never was a time when there was greater need for our Message than now. His heart was filled with praise for the seal of God upon the testimony of *The Overcomer* from its inception, right to the present time. As for Mrs. Penn-Lewis, we bless our God upon every remembrance of her. She was our spiritual mother, and we all owe more to her teaching, under God, than we can tell. He remembered how urgently Mrs. Penn-Lewis used to plead for prayer, "that utterance might be given," that doors might be opened, and the boldness of the Holy Spirit imparted to enter them, that the opposing forces of darkness might be bound and rendered inoperative as they sought to close up the testimony to the Cross, and its mighty victory. "See that you do not 'let me down'," she would say, "you are responsible to pray the message out." So now, the speaker would urge all present not to "let us down," but to take their responsibility, and to pray. Pray for Miss Garrard, who now edits the magazine, that God will endue her with strength unto the battle, physical strength as well as spiritual, for the heavy labour involved in the literary work, the enormous correspondence, and the Book Room work, with all its minute details and the actual business matters to be dealt with week by week. The false teaching of Colosse is still in the Church, throttling and strangling its testimony to the world. Let us be partners in this literature work—it meets the need of these days of apostasy, and is worth its weight in gold wherever there is real spiritual hunger and need. Let us pray out the Message of the Cross, both in word and in print, while there is yet time.

Dr. Harold Morton, of the Wesley Bible Union, expressed appreciation of all he had heard, and rejoiced that the ministry of *The Overcomer* was flourishing. Three things specially knit him to the Testimony: (1) Its urge to an immediate, definite and personal claim to our standing in Christ, dead to sin, alive unto God; (2) Standing there, we are urged to fight upon the battle field of prayer, coming to grips with the powers of evil in the power of Christ's victory at Calvary, overcoming "by the Blood of the Lamb"; (3) The overthrow of the power of the devil in personal life. It has been, and is, supremely practical.

Now look afield for a moment. We have spent seasons of prayer for Russia. Letters reveal a set determination to disqualify from shelter, nourishment, and every other comfort, all who make a profession of Christ. We are not without evidence that the terrible sufferings of the lumber camps are largely borne by those who are professors of religion, and those who have aided or employed them. There is a terrible price to be paid by those who have anything to do with the Lord Jesus Christ.

What about the general situation in the world? It is not only in Russia that these disruptive forces are at work. There is a world-movement of subversion, of revolt against authority, of defiance of the Almighty . . . The hope of the world, humanly speaking is the protestant faith. It is the very truth of God. Yet it is in protestantism that the revolt against Christ and the Scriptures has come to a head. Revolt has taken possession of the seats of influence and authority in the Churches. Christ is no longer looked upon as infallible, but as a Jew of His own time. One minister has written a book, saying that Jesus Christ was a sinner! Another says we must maintain the limitations of the knowledge of Jesus, "in the interests of intellectual liberty!" "The rulers take council together against the Lord, and against His Anointed" (Ps. ii. 2). Anything to get rid of the authority that says "thou shalt not," that claims us for God and says He has an everlasting right to govern me and mine.

There is no movement in the country so full of hope as the *Overcomer* Testimony, for it is just recognising that behind all revolt that is sweeping over the world, are the spiritual powers, the principalities and lordships, the prince of the power of the air, the spirit that now worketh in the children of disobedience. But that on Calvary our Lord has won the war, and it is only because we are such unbelieving disciples that His victory is not more fully manifested. "The kings of the earth set themselves . . ." Shall we "set ourselves" on the field of prayer, even we, unworthy as we are, yet accepted by God, and trusting in Christ, set ourselves to fight the battle of the Lord.

On Thursday afternoon an opportunity was given to some of the Missionaries present, to give a brief outlook for prayer from the standpoint of their own experience. The story of the ravages of "Modernism" on the Mission field confirmed Dr. Morton's words, and added power to his plea for earnest and importunate prayer for the preaching of the Cross in purity.

A Transforming Knowledge of Him.

The afternoon gathering of *Wednesday* is always augmented by a large contingent of friends from Derby and surrounding districts, and the Council seek to make it one of real value to such as are not with us for the whole Conference. Much regret was expressed this year over the absence of Captain Allan Cooper, the appointed speaker, detained by his official duties with the A.S.R.A., but the gap was well filled by the Rev. A. R. Boughen (Birmingham), who said that as the theme of the Conference was summed up in one verse—Phil. iii. 10—so everything is really contained in the first phrase of it—"That I may know HIM," the unveiling of our Lord in His great resources for the Church. There are two words used in the N.T. for "know." (1) In relation to the knowledge of our Lord, when it includes a complete knowledge, as in the case of His seven messages to the churches: "I *know*—fully and absolutely know—thy works," an entire, final knowledge of them in detail. (2) Of our human knowledge, as in our text, a word is used which implies a continual growth in knowledge, a continual unveiling of the Lord Himself. Are we here for that? We may know Him in many different ways—know of His life, His marvellous character, His example; as dying for us, as rising from the dead, and even in His personal victory over the powers of evil—yet we may not know HIM, HIMSELF, and in that case it will not have any effect in our lives.

What then, does the Apostle so keenly want to know here? And what may we know? It is easy to say "that I may

know Him experimentally," but that does not convey much to many people.

First, I must know Him in His birth, not merely as an historical fact, but in the sense of having that birth reproduced in my heart, by having His life and presence in our souls. Second, there came a time when Jesus had to make a stand for the full freedom to do His Father's will, when He had to say even to His Mother, "Wist ye not that I must be about My Father's business?" There comes a time when we have to do the same, and it is a great moment when we take our stand in order to do the will of God. Then there is the baptism of Christ. It was a definite identification with a race of sinful men and women. If we are to live the over-coming life, we have to let the life of Christ in us shew a complete identification with our Lord.

Then there was His temptation. Temptation is not intended to knock us over, but to prove the Divine resources to enable us to stand. His temptation also will be reproduced in us, some time or other. And if we are truly united to Him, we also shall have to meet the devil, and meet him as our Lord met him—"full of the Holy Spirit," the only way in which he can be met.

Further, our Lord was transfigured before them. In His life, the transfiguration of necessity came before the Cross, in ours, it follows. By the transfiguration He proved that God had realised in the Man Christ Jesus, the ideal which He set up in Eden. Have we been transfigured since we went to the Cross? If not, we do not know the movings of the divine life. The very purpose of the revelation of the Son of God is to transfigure. If I am not more patient in trial, more long-suffering, more loving, since I came to Calvary, then I ought to ask for transfiguration just there; for we are to be "transformed" into His image; Christ is seeking to reproduce Himself in us. *This* is the knowledge for which Paul prays, "that I may *know Him*," the turning of that wondrous life into a personal experience.

Then our Lord went to Gethsemane. What took Him there? (1) *Sin*: "He was made sin" for us, and because our sin still exists, we still need the power of the Cross. (2) *The world*: the religious and social world; and if I am to "know Him," I must needs know crucifixion to the world also. (3) *The powers of darkness* took Him there, they were out to crush the life out of Him before His work was done. They seek to crush the life out of every child of God, and we can, and must, overcome them by the Blood of the Lamb.

Our Lord went on from the Garden to crucifixion and to resurrection. Lest we forget this, Paul says "that I may know the power of His resurrection." Only through death can we reach resurrection, the tree does not exist without its roots. The full stream of the resurrection life can never come to us except as we know the Cross, in full identification with Christ in His death. Romans vi. clearly shows this, where "our old man," our human nature joined to sin, is taken to the Cross in Him. Both human nature and its sin went to the Cross, and our acceptance of Him means the acceptance of death to both.

And all this in order that the life-stream in Him may have its way in and through us, to reproduce the Christ-life of complete separation from both sin and the sinful world—"by Whom the world is crucified unto me, and I unto the world."

The last great event in our Lord's story was His ascension. How can this apply to us? By rapture at His coming? Certainly. Yet here and now we must ascend by the power

of His life in us, that we may be "seated with Him in the heavenlies," far above all principalities and powers. We also must know the power of the crucified Lamb over the powers of darkness (Eph. vi. 10-12). The antagonising forces of evil are up against the Church of Christ to-day as never before, but Christ won a victory over them as complete and final as over sin and the world, and His life in us will lift us to that same place of victory. Death could not hold Him, neither sin, the world, nor the devil could keep Him in the grave. Is there some power that has bound you? That power has been broken at Calvary and made impotent, you are made free by the pure life-stream flowing from Calvary. But you need to drink of it every day: this is where many go wrong. If you only drank water once a week you would soon be ill. It is no use claiming the power of the Blood as a fetish. Are you willing to accept the full implications of the Cross? When a man is only in a stream to his ankles you see more man than water, but when a man is swimming, you see more water than man! God wants us to swim in the reservoir of His life and power, and nothing less is sufficient to keep us in a life of victory.

Question Hours.

A Question Hour, at 5.15 each day, was led by Miss Leathes and the Rev. Arthur Harries, and proved a heart-searching time in respect to specific cases of demon possession, witnessed and dealt with by those who narrated the stories. The ground given in the victims, and occasions in circumstance, came under review. It was seen that the occasion generally lay in the acceptance of some lie, either about themselves or about the Word and will of God; the ground given was almost invariably some indulgence of the flesh which gave the enemy a foothold in the life, from which to conduct his work of depression and ruin, in the mental, physical or spiritual realm, or all three. Methods of dealing with such cases were discussed, and it was shown that deliverance is sometimes given quickly in answer to believing prayer and resistance of the devil (James iv. 7), at other times a prolonged and fearful conflict with the power of the enemy is needed before complete deliverance is known, and in most cases, the faithful co-operation of the victim in prayer and resistance is necessary.

In answer to a question, the exercise of "authority," on the ground of our Lord's words in Luke x. 19, was discussed: "Behold I give you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." The fact was emphasised that this must be the authority of the *Lord Himself*, granted to us as His instruments on earth, and not in any way a power belonging to us, to be used at our will or desire. Mr. Harries strongly safeguarded this point, saying that the whole position demanded the utmost humility before God and the deepest abiding in the death of Christ as to our own life and nature.

A question was asked as to what Scriptural authority we have for using the word "claim" in dealing with God for His promised blessings. Would not the word "plead" be better? In reply it was shown that the word "claim" is not to be used in any peremptory way, as demanding, but in a filial way as a child may claim what his father has promised. The question of "claim" lies in the perfect work of a perfect Redeemer. It is none other than a claim to all that the Lord Jesus purchased for us on Calvary's tree, where He bore the penalty on our behalf and won for us entire freedom from the world, the flesh and the devil. Because of this the children of God have a right to claim back all that Satan, as

a usurper, has robbed them of, and wrongfully taken to himself. The "prince of this world" was cast out at Calvary, and has no further rights over God's purchased ones. The word "claim" is often mis-used by young, or *immature believers*, but as watchers for souls, we must be prepared to exercise the shepherd spirit, to lead them into a deep experimental understanding of truths which they may only have laid hold of in an intellectual way, with the "natural mind." The Lord has pushed us into the battle, so that we may fight our way out and become strong souls for Him, but we do not desire any to leave this Conference in confusion about terms, and it is for such that this hour of open conference is held, that as far as light and experience has been given of God, we may help them to an experimental understanding of the ways of God, and His mighty power over the enemy.

The Evening Meetings.

The Rev. George Harper, presiding over the evening meeting on Tuesday, said that the theme for the day was "The power of His resurrection," and in this evening session we were to consider the application of that power in our personal life and service.

"The Power of His Resurrection."

The Rev. J. W. Brown, in his address, referred to "the power of His resurrection" in Phil. iii. 10, and said that this was one of the Scriptures that caused a little triumphant laugh to rise in the heart—another is found in Matt. xxvii. 65, where Pilate said to the Jews concerning the tomb of Christ, "Go, make it as sure as ye can!" Was there not a doubt in the mind of Pilate concerning the Man in whom he could "find no fault at all?" A doubt as to what could be done to keep such an One in the grave, of whom Peter afterwards wrote, that God raised Him and loosed Him from death "because it was not possible that He should be holden of it." Peter knew death had no power over his Lord. Paul knew it—had he not met that Christ, risen and glorified, on the Damascus Road? John knew it when, years later, he saw the Lord standing in the midst of the candlesticks, representing the churches, with His eyes as flame, and His voice as the sound of many waters, crying "I am He that liveth, and was dead, and behold I am alive for evermore, Amen. I have the keys of death and of hades." That is the Lord we serve. Has it fully dawned upon us that He is really risen, has it gripped us as it did the late Dr. Dale of Birmingham, who tells how he was preparing his Easter Message, and as he read that great passage I have quoted (Rev. i. 12-18), the light suddenly broke into his spirit as never before. He rose from his desk and walked to and fro in his study saying, "*Christ is risen, Christ is risen from the dead,*" until the great truth sank down into the depths of his being. And he says that there was never another Sunday while he preached in Birmingham, when the hymn was not sung, "Christ the Lord is risen to-day, Hallelujah!"

He lives! Confucius is dead, Mohammed is dead, the religious leaders of the world are dead, but Christ our Leader is alive for evermore, alive to watch over His programme and carry it out, through us to whom He graciously permits a share in it. Life does not come by education but by revelation, we know He is alive, because of our contact with Him. All that is contained in the life and death of our Lord is summed up in these words, "I am He that liveth, I was dead, I am alive for evermore." Dr. F. E. Marsh said, "Here we see Him in all the livingness of His death. Here is

something more than meets the eye, He has passed through death and come to life, and yet in that very life is the evidence of the death through which He has passed." It is a shout of absolute victory from Him Who is the First, the Last, the Almighty—Son of Man and Son of God, girded with power, with a countenance like the sun burning in his strength! Does it grip you? Or do you just accept it in a matter-of-fact way?

Does He "live for evermore" for Himself alone? Nay! His risen life is to be shared by all who believe into Him, and even if we pass through the article of death, we only pass into a more abundant life: "Because I live, ye shall live also." *He is alive for our sakes*, alive to bestow His authority, the fulness of His redeeming, atoning, triumphant work, upon those who are united to Him. Because Christ liveth in me, I can say "To me to live is Christ"—that is the greatest proof of His resurrection, the heart of the message; *we know* He is alive because He liveth in us! I was alive in sin, and dead to all that pertained to God; and now I am dead to sin and alive to God. We die out in Christ, that He may live out in us! How can the world know that our Lord lives, unless it sees it demonstrated in the daily lives of His people? The critics of the Apostles' day had to confess to a recognition that they "had been with Jesus." Since men will not read the evidences of our Lord's resurrection in His Word, they must read them in us—it is only thus that "the world may know" that God sent Him, and raised Him from the dead.

In John iii. 34, we find another way in which we may make Christ known. "He whom God hath sent speaketh the words of God." As the Holy Spirit witnessed to these words in Christ, so He witnesses to them in us. If we are sent by Him, we shall speak His words—not the language of the schools, but the language of heaven. Whenever the resurrection of Christ is borne witness to by us, and in us, the co-witness of the Holy Spirit is assured; and so also is the opposition of the enemy. It came to our Lord and His apostles, and be certain it will come to us. "They shall put you out of their synagogues . . . whosoever killeth you, shall think he doeth God service." The apostles' greatest trouble was with the religious people of the day, and so it will be with us. The greatest opposition comes from the mere religionist, who has no place for the Risen Christ. Get it deeply in your spirit that *Christ is alive*, that He proves it by *living in you*, and you prove it by *living in Him*. Then let the world have the evidence of it, in the words and deeds of a transparent life, to His praise.

"The Fellowship of His Sufferings."

This was the sectional theme for Wednesday, and the spirit of it permeated the prayers as well as the ministries of the day. In his Bible reading at the first session, Mr. Thomas began at Col. i. 24, where he found a new note which corresponded with this section of the Theme of our Conference, namely, the fellowship of the sufferings of Christ, a fellowship wrought out in the experience of Paul, who rejoiced in his sufferings because through them he was filling up that which is lacking of the afflictions of Christ for His body's sake, the Church. He said it was a classic passage on the theme of suffering, which he defined, not as perfecting in any way the finished, completed work of Atonement, but as the necessary sufferings of His people, as they proclaim His Word and bear persecution for Him.

At the Wednesday evening gathering, the Rev. Archibald MacFadyen of Edinburgh, presided, and in a preliminary word, turned to a coloured chart behind him in order to

show that the Message of "The Overcomer Testimony" is not so much Pauline, as *Christo-centric*, centred in Christ, our Hope and Trust. In one column was our Lord's declaration, given in the Gospels, and in the other the believer's declaration voiced by Paul in his epistles, which is the subject of our Conference.

(1) "*If any man will come after Me*": our Lord's declaration. "*That I may know Him*": the believer's response. The great passion of Paul's life was this, "*That I may know Him*." How can we know Him except by following Him? By knowing His deliverance, His control, His governing power in our lives. To know Him means discipleship, and that involves a following, a contact, a learning of Him, a drinking of His Spirit, and discernment in the ways of God.

(2) "*Let him deny himself*"—our Lord's declaration; "*That I may know the power of His resurrection*," the believer's response. How can the believer "deny himself"? Only by the power of His resurrection, given to those who have been willing to dethrone the self-life, "make to die the doings of the body," and enthrone Christ in the life. Out of such shall flow "rivers of living water" in blessing to others.

(3) "*Let him take up his cross*"—is our Lord's command; "*the fellowship of His sufferings*" is the believer's path of obedience. This is supremely a choice born out of union with Christ; it includes complete identification with Him in His death, and the impartation of a new life-power, the power of His resurrection life, to follow Him, and to suffer for His sake.

(4) "*Let him . . . follow Me*"—the Lord's declaration; "*Being made conformable to His death*," the only way by which the believer can do so. All that the Cross means must be accepted, inwrought, and worked out through us. There must be the spirit of "this one thing I do," and a comprehension of God's great world purposes in Christ. The Cross stands at the very heart of all history. Enthroned thereon are all the purposes of God, and from thence all His power will be released, not only for the cleansing of the world, but also of the heavens. But we shall never enter into these great purposes of God until we "present our bodies" to Him, to be "made conformable unto His death." Only by being "in the likeness of His death" can we hope to be "of His resurrection"; you can only follow Christ as you are low at His feet. "If any man will come after Me, let him deny himself, and take up his cross and follow Me": this word of our Lord is in complete accord with Paul's prayer and ours: "*That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.*"

"Made conformable unto His Death."

The Rev. Arthur Harries followed with a message from foundation and typical truths in the Old Testament. First, from the sprinkled blood on the lintels and doorposts of Israel on the night of the first Passover. The passover lamb in itself, he said, did not exempt Israel from death, nor the blood in the basin. It must be applied to the entrance, the place appointed by Jehovah. Apply that to the precious Blood of Christ. It must be known in personal experience, it must be on the guilty conscience where Christ our Passover deals with sin. Blessed are the people who have experienced the cleansing power of the Blood of Christ, to whom it is not a human concept, nor a mere doctrine, but an in-wrought experience.

Second: "Speak unto the children of Israel that they go forward" (Ex. xiv. 15), and they went forward through the

Red Sea, and saw their enemies left behind them, dead. This is a picture of the "despoiling" which our Risen Lord has done among the principalities and powers of evil for us. He has "made a show of them openly, when by the Cross He triumphed over them." He shook them off, disarmed them. If Egypt is a type of the world, Pharaoh is a type of the devil, and his hosts a type of the powers and spirits of evil. As we go forward with our Lord, under His guidance, we shall look upon our oppressor and all his hosts, and see them as conquered foes. Jeremiah said of Pharaoh, "he is *but a noise*"—he is roaring like a lion, but he cannot harm us. Rooted in Christ and His Calvary victory, we have authority over the hosts of demons, that His conquering power may be openly demonstrated. The reproduction of Christ in us makes us sharers of His conquering life, as we stand with Him for all that Calvary accomplished to be wrought out in and around us, and we can ask that the "Egyptians" may be absolutely overthrown, for "Satan to Jesus must bow."

The next reference I would bring you is Joshua and his marching orders to Israel to go over Jordan. *Exodus* deals with sin and the overthrow of God's enemies, but *Joshua* deals with identification, with separation from Egypt and the wilderness. Here you are led into another aspect of the atoning work of Christ. "Know ye not that as many of you as were baptised into Christ were baptised into His death?" He died not only for our sins, but *instead of us*, so that in God's sight *we died* in Him, our Representative. We died out, judicially and positionally, and can now be accounted righteous in Him. That is made experimental by faith, "the just shall live by faith." The righteous shall feed their spiritual life by their faith—not by their prayers, their singing, their wishing to be better, but by their *faith*.

Then they come to Gilgal, where God says to them "This day I have rolled away the reproach of Egypt from off you." Gilgal is a type of Calvary in its dealing with the flesh. "In Him ye were circumcised . . . in the putting away of the sins of the flesh." Not only the gross sins of the flesh, but "flesh" as it may be manifested in our service for God, and in our Christian life. Let us learn to deal with God about this. "Let him deny himself," say No to himself—and when you have done so it will be tested out in detail. It may be a gruelling experience, it may seem as if all hell is endeavouring to break down your determination to be true to that position. There is very little trouble to-day if you preach the Cross objectively and only so. "Christ died for your sins"—many will accept that. But when you preach that in Him "YOU DIED," and that the believer is to take that attitude not only to sins, but *to the self-life and the "flesh,"* to reckon, to count himself dead to the old life and alive unto God, and have it wrought into his life in experience—then comes the kick! "Gilgal" spells death to the flesh, it is the circumcision of the heart. Let us ask the Lord to deal with the flesh in each of us, to truly circumcise it out, so that it does not taint our preaching or service, our motives, our conversation. So that our lives may demonstrate the life of Christ in His resurrection power, and we shall be seen to be "joined to Him in victory."

A time of waiting upon God followed this searching word, when more than half a hundred audible prayers were offered in ten minutes—short sentence prayers for the most part, as souls were bowed before the Lord in personal dealing with Him for the in-working and the out-working of "all that Calvary means" at all costs; and then the friends quietly dispersed to their rooms for the night.

The Last Day.

Thursday brought the last meetings of the Conference. The fourth and last Bible Reading by Rev. John Thomas, gave a vision of the absolute "completeness" of the believer in Christ, the utter rout of the powers of darkness at Calvary, and the splendour of that "manifestation in glory" which His Church shall share with Him, which made the little philosophies and theosophies of men appear absurdly insignificant, and the address was followed by a spontaneous outburst of praise to God, first in the Doxology, and then by a joyous ringing out of the chorus "By and bye we'll see the King, and crown Him Lord of all!"

The first part of the evening gathering was given, as usual, to praise and testimony, the testimonies from many Ministers and Workers shewing how deep a work the Spirit of God had been performing during the week. For lack of space we pass over this happy hour, to give a brief outline of the closing message, which was given by the Rev. John Thomas—among us this year for the first time.

The Message of the Cross.

When he received the invitation to the Conference, he said, he wondered why God called him to it. He knew Mrs. Penn-Lewis for many years, but opportunity had never occurred to take part in her Conferences. He had heard them spoken of as rather "turning the world upside down," but he found that we were just ordinary "apostolic" Christians. "You hold the same doctrine that Paul and John held. Your message is THE Gospel—I know of no other." "If any man will come after Me" said our Lord, "let him *take up his cross, and follow Me*," first to die, then to live in Him; unless we are crucified there can be no life—it is not a special gospel for advanced believers, but the Gospel of Christ to every man. The "overcomers" commended in Rev. ii. and iii., are not Christians *de luxe*, but Christians of the New Testament, ever rising to greater heights of experience in the life and power of Christ. If the dynamic of the message we have expounded this week does not get *into your life*, it will be of no value to you. We did not come here simply to indulge a love for the exposition of the Word. We are here as an army, a regiment of God's army of light—and what are we going to do? The Church is in a terrible condition of apostasy. Demons are transforming themselves into the semblance of angels of light, trying to stop the testimony of God's children; and they are allowed a certain scope, in deluding those who do not love the Truth (2 Thess. ii. 10. R.V.).

Here at Swanwick we have got a fresh vision of the Saviour, we have made a fresh dedication, a dying to the old carnal life. Do not let us go back to luxuriate in our own knowledge and experience, but to carry the dynamic of this Gospel to fresh centres. The Word of God is fruit-bearing and expanding, all over the world, wherever it goes. You have the *real thing* here, and if that is proclaimed it must needs bear fruit and expand. You must meet the powers of darkness with the Calvary message which converts sinners and enriches saints. There is a big fight on, and you may have to suffer, you may have to fill up the afflictions of Christ in your flesh for His Body's sake, but this is your Lord's command, His will, and His way. Take with you the mighty message of the victory of Calvary in all its power and glory—that is the message that is going to sweep the world.

As I have been here this week, I have had a vision of some great forward movement, to gather the Lord's people around the banner of the Cross. There are thousands still

who have not bowed the knee to Bael; they need support, they want to hear the tramp of their comrade's feet, and be strengthened thereby.

So put on the armour to-night. Do not merely say "we have had a good time," but say, "we have been under the shadow of the Cross, and we have seen the hosts of the enemy. We will go forward strong in the Lord and in the power of His might, to do battle in His army." "Be thou faithful unto death, and I will give thee a crown of life." Out of this Conference there will come a spiritual knowledge and power, in a more enlightened way, for the great fight of faith. We fight together: we stand on one side, and the great apostasy of the supposed divinity of man on the other. We cannot fight effectively without this Gospel of the Cross, if we are to bear fruit and expand. Lengthen your cords and strengthen your stakes, proclaim the Gospel which was once for all delivered unto the saints. Strive hard to widen your influence. Pray for God's true Ministers everywhere, for there is a boycott on, and the man who stands for the Cross to-day has often to stand alone and to bear real persecution. Let us move onward as one combination, pledged to the glory of our Lord. Pray that the Standard of the Cross may be carried further afield. The Galilean fishermen carried it first—they were a feeble folk, but they shook the world, as men and women were "crucified with Christ" and rose again into eternal, resurrection life. May the influence of this week go on and on, in service, in consecration, in expansion, until our work shall at last end at the gates of the beautiful City—unless it ends in that other way, when our Lord shall call us upward and we shall be forever with the Beloved.

May grace, mercy and peace be with you all. *Amen.*

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"Mrs. Penn-Lewis makes no attempt to unravel the cause of the holy drama, and those who come to this little book as to a commentary will be disappointed, but as an original and devout setting forth of the experiences of the higher life it is an exquisite production, and as such we commend it to our readers."—*From a review of the First Edition.*

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The last issue of "*Le Vainqueur*" (the French "Overcomer") was enlarged to 20 pages, and its cost was about £17 for the 1525 copies printed. We were glad to be able to send nearly £3 toward this sum, in gifts from our readers for that purpose. Madame Brunel writes that the cost of printing in France is much greater than formerly—alas, this is also the case in our own land—and that unless the Lord supplies the need in some unexpected way, she fears she will be unable to send forth another issue until January, 1932!

"But the paper is doing much in many hearts," writes Madame, "and many thank God for *Le Vainqueur's* message. One reader—a former Roman Catholic—sent me a long list of names and addresses to which he wanted *Le Vainqueur* sent. Among these, a Bishop! I wondered if the paper would be sent back, but it was not! . . ."

Madame also says she is sending parcels of back numbers to friends who will distribute them freely in their districts, and thus reach many more with the Message of the Cross. Will our readers take the need of France upon their hearts for prayer?

YIDDISH.

The translation into Yiddish of the little booklet, "*The Cross and the Blood*" (by Mrs. Penn-Lewis) is now completed, and is actually in the hands of the printer. This is a very careful translation, and we earnestly ask for prevailing prayer, that the message may be *received* by those among whom it is distributed, and that the Holy Spirit will make clear to their spiritual understanding the great truth of the Precious Blood that cleanses from sin, and the mighty deliverance of wrought at Calvary, when "our old man was crucified" with Christ, that we might not henceforth *serve sin*.

Any of our readers who are working among the Jews and wish to have supplies of this booklet may write to the Overcomer Book Room. We cannot yet say what the price will be, but probably it will be issued free, and gifts toward its cost, sent to us, will gladly be forwarded to the friend responsible for its publication.

SWEDEN.

The article published in *The Overcomer* in January, 1930, entitled "Is Jesus Christ Divine," and which God so greatly used, is now issued in Swedish by the Editor of the Swedish "Overcomer" (*Korsets Budskap*). This little booklet may be obtained from:—

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Volume
xii.

October
A.D. 1931

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(The Cross is the Touchstone of Faith)

The Overcomer

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

*"There is
Lifting up" —*

p. 49.

"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*).

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THE OVERCOMER.

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EDITOR : M. N. GARRARD.

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The Conference for Christian Workers is held on the first
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11.30, 3 p.m. and 7 p.m.

A Prayer Meeting is also held on the Friday following the
Monthly Conference, and on a Wednesday in the middle of the
month. These are held in the Prayer Room, 4 Eccleston Place,
S.W.1.

DATES OF MEETINGS.

- Oct. 1-2. Special Conference (see announcement above).
 No Prayer Meeting on Oct. 2nd.
 " 14. Mid-Monthly Prayer Meeting.
Nov. 5. Monthly Conference. (Mrs. H. T. Chilvers, Revs. B. G.
 Lovelace and J. W. Brown.)
 " 6. Prayer Meeting.
 " 18. Mid-monthly Prayer Meeting.
Dec. 3. Monthly Conference. (Rev. A. E. Boughen, Birmingham.)
 " 4. Prayer Meeting.
 " 16. Mid-monthly Prayer Meeting.

Bournemouth.

A Monthly Prayer Meeting is held at the headquarters of "The
Overcomer," on the last Friday of each month, at 5 p.m. Please note
dates : Oct. 30, Nov. 27, Dec. (to be arranged later).

"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 Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.
Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts as
Treasurer for Mme. Brunel. She will gladly send a copy of "Le Vainqueur" upon
application.

SPECIAL GATHERINGS.

in connection with the Overcomer Testimony, at the commencement
the Winter's work, will (D.V.) be held in the

ECCLESTON CONFERENCE HALL,
Eccleston Street, S.W.,

**On THURSDAY and FRIDAY,
OCTOBER 1st and 2nd, 1931.**

Speaker: The Rev. John Thomas, M.A.

Thursday : Meetings at 11.30, 3 p.m. and 7 p.m.

Tea at 4.30, followed by Question Hour.

Friday : Special open conference, in the Upper Hall, 11.30 to 1 p.m.
only.

Other Conferences

Arranged by the Council of The Overcomer Testimony

BIRMINGHAM.

Nov. 3-5. Bordesley Green Baptist Church. Revs. R. B. Jones, Geo
Harper and others. Enquiries to Rev. A. R. Boughen, 53 Charles Ro
Small Heath.

BOLTON.

Nov. 19-20. St. Paul's Schoolroom, Deansgate. Meetings : 3 and 7
p.m. ; Tea and Question Hour 5 p.m. Revs. R. B. Jones, J. W. Brown
and Miss Brant. Enquiries : Mrs. Horrocks, 366 St. Helens Road, Bolt

DERBY.

Nov. 3-4. Trinity Baptist Church, Green Lane. Speaker : Rev. Art
Harries. Meetings (Tuesday). Opening Rally at 7.30. (Wednesd
3.30 and 7.30 p.m. Tea at 4.45 followed by "Clinic Hour" at 5.30.

EDINBURGH.

Oct. 6, 7 and 8, at The Soldiers' and Sailors' Institute, E. Regis
Street. Speakers : Revs. A. R. Boughen, George Harper, A. MacFadyen,
and Mr. Bernard Matthews.

Full particulars from Rev. A. MacFadyen, 20 Shandon Street.

GLASGOW.

Oct. 8-9. Christian Institute, Bothwell Street. Speakers : Revs. A.
Boughen, George Harper, A. MacFadyen, Mrs. Gordon Logan, a
Mr. Bernard W. Matthews (Chairman). Enquiries : Rev. A. E. Walla
39 Broompark Drive, Denistoun, Glasgow.

LIVERPOOL.

Oct. 14-15, at Gordon Hall. Speakers : Rev. Arthur Harries a
B. W. Matthews, Esq. All meetings usual times. Enquiries to Rev. A.
Kellam, 8 St. Albans Road, Bootle. (Tel. Bootle 172.)

MANCHESTER.

Nov. 16-18. Y.W.C.A., New Bridge Street (by Victoria Station)
Nov. 16 at 7 p.m., Nov. 17-18 at 3 p.m., 4.30 (Tea and Question Hou
and 7 p.m. Speakers : Revs. R. B. Jones, J. W. Brown, and Miss Bra
Enquiries : Mr. N. Repton, Overstrand, Sagers Road, Handforth.

NANTMEL (Rhayader).

Oct. 28-29. Nantmel Parish Room. Speaker : Rev. J. W. Brown
Meetings : (28th) 7 p.m., (29th) 3 and 7 p.m. Enquiries to Rev. E.
Davies, Nantmel Vicarage, Rads.

*Note.—We are glad also to call attention to the following meetings /
prayer and fellowship arranged by some of our readers, who are asked
meet the need in their own districts.*

Birmingham : Bible Witness Fellowship, "Kelvedon," Frederi
Road, Wyld Green. Every Wednesday at 3 p.m.

Bootle : 256 Knowsley Road. Monthly Prayer Meeting, Seco
Thursday, 2.30 p.m.

Cardiff : Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Roo
Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W C
Newlands Street, Barry.

Isleworth : Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting). Enquiries to Miss Grava
London House, St. John's Road, Isleworth.

Isle of Wight : Prayer Meeting every Saturday, 7.30 p.m., at 93 Tl
Mall, Newport.

Leicester : Weekly Prayer Meeting, Tuesday at 3.30, 14 Greenh
Road, Clarendon Park.

Manchester : Y.W.C.A. Rooms, New Bridge Street (by Victor
Station). Prayer Meeting second Monday each month, 7 p.m.

Stamford Hill : Prayer meeting every Tuesday, 72 Darenth Roa
3 p.m. Enquiries to Mrs. Suckling.

THE OVERCOMER.

There is Lifting Up!

"When men are cast down, then thou shalt say, There is lifting up . . ."—Job xxii. 29.

"Encourage the faint-hearted"—1 Thess. v. 14. R.V.

THIS "lifting up" of believers is a very special piece of work as the darkening hours of the close of the dispensation surround the Church of Christ, for many, who have not been clearly taught the dispensational purposes of God, will be utterly bewildered and oft-times crushed, at all they see taking place around them. Especially so when they find that prayer does not seem to check the onrush of departure from the "faith once for all delivered to the saints." Let these souls but understand the Scriptures in their foretelling of these times, and they will at once lift up their heads with joy, knowing that the apostasy around them is, to them, a clear indication that the day of redemption draweth nigh.

The apostasy from the faith is increasingly manifested in the absence, in so many pulpits, of the preaching of the ATONING GOSPEL OF CHRIST; the spread of the most subtle doctrines of the teaching spirits of Satan among Church members and the deceptive counterfeits of the work of the Holy Spirit, leading astray even some of the "elect."

The picture is dark enough; but no lifted voice, however weighty, will avail to check the downward grade, for God has foreshown in His Word that the professing church of Christendom will, at the close of the dispensation, END IN APOSTASY, and that, out of the confusion of such a state of things, *individuals alone*, as individual "overcomers," will be faithful to the truth, and in the aggregate form the "One Body"—joined as living members to the Risen Head in glory—which will be caught up to the throne of God. There will be "lifting up" of the downcast ones throughout the Church of Christ, if they see that the *ministry of truth to-day is to individuals*. They will then cease to crave for comradeship, and be content in the calling of God to stand alone.

Such lonely believers need to understand, in such a time as this, that "It is required of stewards that a man be found *faithful*"—not *successful*! Therefore every child of God must be faithful, not to the light given to another, but to the light given to himself. The "Body" cannot make increase "by that which every joint supplieth," by the "due working of each several part," if any "part" or joint *fails to perform its part* because another member, given another place in the Body, does not see his part as a "joint" to be essential. The urgent need of the hour, in face of the apostasy of the professing church, is the clear understanding by every living member of the Body of Christ, of the way in which that "Body" will ripen to maturity in the teeth of the raging dragon, lest, ignorantly, members of the Body hinder and delay the ripening purposes of God.

For the due working of each several part of the Body of Christ, so that it may increase by that which

every joint supplieth, each member needs:—

I. The recognition that he is individually but a member, and a part of the whole. Therefore he is not given, even though he be a "teacher," to be the sole emporium of all truth. This will enable him to recognise that other "joints" in the Body may have apprehended truth not seen as yet by him.

II. The clear vision of his own place in the Body, and the "measure" of which he is capable, so that he does not go beyond his province—*i.e.*, beyond his *experimental* knowledge—in the handling of the Word of Truth.

III. The true "laying down" of life for the brethren, by the patient endeavour, at all costs, to maintain the "unity of the Spirit" as members of the one Body. For schism—or mutiny—in the Body is more grievous to the Lord, and hurtful to the whole mystical Church, than any misconception of truth, which He Himself can remove when His children are honest and open to be taught by Him.

Beloved fellow-members of the Body of Christ—"There is lifting up!" As you see the evidence of the apostasy in the pulpit of your church, "look up," for "your redemption draweth nigh." If your earnest prayers for your church do not appear to be answered, be not cast down. Seek to be faithful yourself, and leave the results to God, remembering that the primary work of the Holy Spirit to-day is the bringing of the Body of Christ into maturity and the "full stature" of Christ.

The Lord Jesus Christ, when on earth as Man, was "made perfect through suffering," that is, God's full ideal of character, as brought to consummation in the Man Christ Jesus, was developed in Him by suffering. Even so with the overcomers being prepared for the Throne (Rev. iii. 21). In the wisdom of God, the state of the professing church and the world to-day, will be the exactly suitable condition for the bringing to maturity of the faith, strength and power of the *future rulers of the very world in which they suffered* (Rev. v. 10), and were trained for their heavenly destiny.

The one attitude to-day must be the "holding fast" to Christ as the Head of the Body. Cleave to Him. "There is lifting up" as you turn your eyes away from all the chaos around you, to Him as your one and only Hope, and to His soon return as the one and only Hope for His Church, and in due time, for the seething, restless world.

He is the Coming One! Soon shall His watching ones be gathered unto Him. "HOLD FAST THAT WHICH THOU HAST, THAT NO MAN TAKE THY CROWN."

J. Penn-Lewis.

*Conybeare & Howson, Note on Heb. ii., 10.

A Word to our Readers.

September, 1931.

DEAR FRIENDS IN GOD,

The day seems fast approaching when the least instructed believer must realise the call of separation from obvious apostasy. As the departure from the Faith once delivered to the saints becomes increasingly unmistakable, many are being brought face to face with the duty of definite dissociation from unmistakable defection. The drift of the churches has, almost inadvertently, involved individual members in an "Ahab Alliance," which has been rivetted upon them by the appeal of loyalty to, it may be, the associations of a lifetime, and a natural regard for teachers and preachers long trusted and respected.

Much moral courage, and a clear vision of the importance of the issues involved, are needful before a definite stand can be taken, and a wise protest made against the significant omissions and perversions so widely prevalent to-day. Many startled souls are recognising the paramount necessity of witnessing to their submission to the authority of the Written Word, and above all to their trust for time and eternity in their Risen Lord.

It is just at this point that warning might well be given by those who have already passed that way. The enemy is ready to sweep the *protestant* off his feet by the very vehemence of his protest. It is hard for some of us to recollect ourselves in time. Our weapons, in order to be effectual, must not be carnal. They can only be mighty "through God." Only prayer in the Spirit and the "closer walk" lead to the "pulling down of strongholds," and the "casting down of imaginations." It is written, "the people that do *know their God* shall be strong and do exploits." Oh that the Lord would so keep each one of us that our witness to His truth may be in the Spirit, with all strength in its defence, and all patience and tenderness toward those who hesitate. So many are "holy, but hard," and there is danger that we may inadvertently cause a brother to stumble by the bitterness of our attack on his misapprehensions.

Dr. Handley Moule's comment on Philippians iv. 5, reads: "Let your yieldingness, your selflessness, the spirit that will yield in anything that is only of self for Christ's sake, let it be known to all men, let it be proved a reality in real life by all and sundry who have to do with you; the Lord is near, always beside you, to know, to love, to elevate, to calm."

The problem engaging the prayers and thoughts of some of us to-day, as to which we hope to give close consideration at the October gatherings at Eccleston Hall, under the Rev. John Thomas, is how to rally and encourage so many distressed and isolated believers by offering them the counsel and fellowship of others likeminded with themselves. Can means be found for brother to clasp the hand of brother for mutual strengthening in the truths of our most holy Faith, without the withdrawal of any from that sphere in which, it may be, God has Himself appointed them to witness; and this without any attempt to set up some new and perhaps separating organization of believers?

The rallying must be to the Lord Himself, and to the Lord as "lifted up." Calvary is the only ground upon which all can meet, and the Cross the only

countersign by which we can recognise each other as sharers in a joint inheritance. Here we have the orb that will unite the newborn babe in Christ with the ripest saint. Has not the time arrived when, the enemy coming in like a flood, the Spirit of the Lord will raise up a standard against him? Shall we remember in our prayers the many disquieted and perplexed children of God in the churches of this and other lands, and include also those on the world's mission fields, compromised in their testimony to the heathen, in these perilous times, by the departure from the faith of many associated with them.

As a Testimony, we would commend each other to the Lord. At home, we are facing another Winter's work under circumstances of increasing difficulty in many ways. Moral lethargy and financial stringency seem to press upon us, whether at home or abroad, but we can still humbly but confidently lay claim to all the resources of the "Captain of the hosts of the Lord." The best of all is, that God is with us.

Two members of our Council look to being abroad during part of the coming winter. Miss Leathes hopes to leave for Palestine shortly, where openings for service amongst the Lord's people are awaiting her. I also hope to pay a short visit, with my wife, to relations in Australia and India. We look forward to the opportunity of visiting several Missionary centres in *Southern India*, and enjoying fellowship with the brethren there, before returning in February.

May I ask your prayers both for those of us who remain at home, and for those who journey abroad that the Lord would keep us in His will and use us in His service. My address in India will be: Care of Rev. R. Chaloner, Hassan, Mysore State, S. India.

Yours in our Coming Lord,

BERNARD W. MATTHEWS

God's Word.

Matthew iv. 4.

*I worship and praise and adore,
And glorify Thee, blessed Lord;
Tho' the foe may his uttermost do,
He never can alter Thy Word.*

*It stands! though the heavens may fall,
It stands! though the earth pass away,
And on it, I'm standing, O Lord,
And standing in triumph to-day.*

*I'm trusting in what Thou hast said,
As my barque ploughs her way thro the sea;
Her chart and her compass Thy Word,
All glory, Lord Jesus, to Thee!*

*I rest on Thy promise divine,
And smile at the gathering storm;
My barque cannot sink, for I know,
Thou wilt hasten Thy Word to perform.*

*I worship and praise and adore,
For ever Thy Name I will bless;
Thy Word is sufficient for me,
However prolonged life's distress,
I triumph in all Thou hast said,
It stands, whatsoever betide;
I glorify Thee, blessed Lord,
For this, my infallible Guide.*

M.E.B.

"That I may know Him."

Notes of Addresses on the Epistle to Colossians.

By Rev. John Thomas, M.A.

III.

The Fellowship of His sufferings.

WE come now to Col. i. 24, and find that there is a new note struck, corresponding to the third conclusion we have in mind for this Conference—the believer's fellowship in the sufferings of Christ. This is, in some ways, the classic passage upon the subject. We have many allusions or references to this fellowship of His sufferings throughout the New Testament, but I think that this is, of all of them, the most striking statement, around which a good deal of quite unnecessary controversy has gathered. Unnecessary because, read in the light of New Testament teaching, and of the immediate context, there cannot be any reasonable doubt as to its meaning. Let us read it:

"Now I rejoice in my sufferings on your behalf, and I am filling up that which is lacking of the afflictions of Christ, in my flesh, on behalf of His body, which is the Church."

There you have the secret of the fellowship of our sufferings with those of Christ, given in a most striking and dramatic way. A good deal of controversy has been raised concerning the meaning of "that which is lacking of the afflictions of Christ," and some very strange and unwarranted interpretations have been given, but I shall have nothing to say about them this morning. It is *on behalf of the Church* that Paul is suffering these afflictions, that he is filling up the measure, is giving his portion of the sufferings Christ demands from him in fellowship with Himself. It is obvious that this has nothing to do with the sufferings of Christ in the Atonement He made for the sins of the world. There is nothing lacking therein! The very suggestion of such a thing is so obviously unscriptural that even a child in the Scriptures would turn it aside with derision. That atoning sacrifice is complete—nothing can be taken from it, nothing can be added to it. At the end He cried "It is finished!" and that closed the book. The Lamb of God bears away the sin of the world. "God was in Christ, reconciling the world unto Himself." He has made "one sacrifice for sins for ever," and any question as to that you may close down at once. The whole New Testament converges here and says that no one need, and no one can, add to the sufferings of Christ for the sin of the world. They are complete for ever.

But there is a fellowship, and a wonderful fellowship, begun at the Cross, and then carried out in the lives of the people of God. First there is the suffering of the Master in making full atonement for human sins, and then there follows, in fellowship with that, the necessary sufferings of His people in standing for Him, in propagating His Word, in bearing persecution for His sake, in stripping themselves for the conflict, ready to take stripes—not to atone for sin, but to spread the Gospel which declares that atonement complete.

"I now rejoice in my sufferings *on your behalf*."

Paul was not crucified for you. Paul has not made atonement for your sins. But just because that atonement has been made, and he has become a minister of Christ to the Gentiles, he starts from the finished work of the Cross and begins to suffer on their account for his Master, Who links Paul's sufferings with His own. So, in that great end when all the sufferings for the Kingdom are brought together, He will graciously reckon Paul's sufferings, my sufferings for Him, around His Cross. He will lay hold of my bleeding hands with His, He will link all my travail and labour with Himself, He will say, "because thou hast suffered for Me, thy sufferings shall be linked on with Mine as part of the great whole of suffering by which the Kingdom shall be realised."

The sufferings of Christ were to make atonement for the sins of the world. Our sufferings *with Christ* are for the maintenance and propagation of that wonderful Gospel, until the Kingdom shall be complete. That is where *we* come in, and it is a wonderful coming in!

I would like, at this point, to note that fellowship with the sufferings of Christ is defined by this section of Scripture. I do not think you can reckon the ordinary afflictions that we bear in common with all mankind as "fellowship with the sufferings of Christ." They come in the ordinary way of human life. The sufferings of fellowship with Him are *those which we bear for Him*, on His account, on account of His work, out of love to His Name, and in our readiness to spend and be spent for His dear sake. Paul defines it most clearly: "who now rejoice in my sufferings on your account, and I am filling up" (it is a strong word in the Greek) "filling up in full measure, to the brim, that which is lacking of the afflictions of Christ, in my flesh." Paul wants to go right on until he has done his full share of suffering with and for his Lord. It is not what the Master had suffered, but that which Paul had to suffer—that which is lacking of the afflictions of Christ in *Paul's flesh*. He had not finished suffering, and he did not want to finish until he had filled his cup to the brim. It is a tremendous rejoicing, a marvellous fellowship with the Christ of the Cross; not standing in his stead nor eking out His deficiencies, but coming after the great work of redemption has been done, and saying, "Now Master, let me fill my cup to the brim for Thee, as Thou didst fill Thy cup to the brim for me!"

"I am engaged in filling up to the brim that which is lacking of the afflictions of Christ, in my flesh, *on behalf of His body, the church*," the ecclesia, the called-out community. Because Christ is Head of the Church, and I am His servant, my business now is to spill my blood for the sake of His body which is the Church, "of which I became a minister, according to the stewardship of God which was given to me for you." He has appointed this way, this is the cup He has had to drink, and He has given it to me. Every one of us should find our stewardship. Not everyone can be a Paul, or an Apollos, but there is a stewardship for every one of us for the Body of Christ, and if we

Shorty, Suffering
Colossians 1:24
151

perform that stewardship well, we shall soon find that we are in fellowship with the sufferings of Christ. We shall not travel far before there is a little trickle of blood somewhere!

"Of which I became a minister according to the stewardship which God gave me for you to complete the Word of God"—to fulfil it, to fill it up. Paul means that he is the apostle of the Gentiles, and that as such he is filling up God's purpose, in giving the Gospel to the whole world. The Jew has no monopoly. The Gospel was not complete so long as it was confined to the Jew, and Paul was called of God to complete it, to send it everywhere—"plerosia," to fill out, to complete, the message of God. He explains that in the next word—"the mystery which has been hidden from ages and from generations."

The word "mystery" is misleading. I suggest that wherever you find it in the N.T., you call it "secret," for "mystery" has taken on quite another meaning than that of the Bible. "The secret which was hidden from the ages and from the generations." It was hidden in God's heart all the time. It was a new thing in revelation, but not new in the heart of God. It was God's secret, and nobody could have discovered it if God had not revealed it. All the old world was ignorant of the great secret that God had in His heart, but which is now made manifest to His saints.

The secret itself is more clearly described in the Epistle to the Ephesians as "made known by revelation" (Eph. iii. 3), because God's secret could not be known in any other way. But now it has "been revealed unto His holy apostles and prophets by the Spirit, that the nations (other than the Jews) should be co-heirs, one body, co-partners of the promise of Jesus Christ in the Gospel." That is the secret—it is out now, and all the saints know it. It is no longer a Jewish monopoly. The Jew, through the superintendence of God and His chastisements, was often keeping the sacred fire, but he did not know the secret God had in His heart all the time, that the Gentiles had to come in, not as underlings, serfs, hirelings, but as *fellow-heirs*! The Kingdom is as much ours as theirs.

"The kingdom of the Son of His love."

That is God's secret; that the kingdom of God was enlarged to the utmost boundaries of the human race, and, as Paul said, I am willing to fill up my cup of suffering with Christ to the brim, in order that the nations may come in. *That* is suffering with Christ, *that* is the fellowship of His sufferings. God has willed to make known what is the wealth of the glory of this mystery among the Gentiles, which is Christ among you"—or in you—probably meaning among you, first of all, for He has to come among the people before He gets inside (the Greek will take either). "Christ among you," or "Christ in you the hope of glory."

What is the glory we hope for? The completed kingdom of our Lord and Saviour Jesus Christ, the coming of the King for His coronation, *and our glory with Him*. That is the secret of God, which is now made manifest to His saints, and is flashing with glory, "the hope of glory." Christ is yours, the Anointed, the great Messiah, the Saviour of the world, the predestined King of humanity. He is come to you, not to condemn you, but with the great home-coming

of His glory; henceforth you belong to the "kingdom of the Son of His love" (Col. i. 13). What more do you want?

"Whom we proclaim" (ver. 28). It sounds very easy as we read it, but here is Paul with the cup in his hand, the cup that takes the blood of sacrifice. Read the story, and you will know that. "Whom we proclaim admonishing every man, and teaching every man in wisdom"—true wisdom, not the theosophical nonsense, but the wisdom of God, God's secret. "He also is wise," said Isaiah in his day. You had better listen to Jehovah, for He also is wise! And we say this to-day: You had better listen to Jesus Christ; I also is wise! "That we may present every man complete in Christ." You cannot become complete anywhere else. There is nothing in theosophy to make anyone complete; but this is the way, it is the way, travail and suffering, but also the way of completeness. "Admonishing and teaching men"—giving them the higher wisdom, the secret of God, with the idea and goal of presenting them, by this power, complete in Christ.

Are you setting about it? Is it easy? "For which end I am *toiling*" (ver. 29). It is a strong word here. I am toiling, agonising! You see the blood dripping now. It sounds so easy, warning men, teaching men, leading them to the higher wisdom! You try this business. You will find yourself in the arena, where there are stains of blood, before long. Paul knew! He wore a coat of blood. "For which end I am agonising, toiling"! But it may not accomplish much, Paul! You are only a little man! But the agonising was "according to His energy which is working and energising in me with power." It is not I, but the grace of God that is with me. I can do of myself nothing, but I yield myself to the mighty power of Him who has given me the stewardship, and I toil, agonise, not in my own power, but in the power He gives me: "that I may know Him, and the fellowship of His sufferings."

Here we reach the very heart of our subject. I think this is the clearest, the most dramatic passage in the New Testament, setting forth the meaning of the fellowship of suffering with the Lord Jesus. Paul had never seen the people at Colosse, he was a long distance away. How can you agonise for us? they say. Paul answers that with the true ministers of Christ there is a kingdom spirit which transcends all the little details of fleshly knowledge. "I want you to know," he says (Ch. ii. 1) "how great an agony (that is the exact Greek word) I have on your account, on account of those in Laodicea, and for all those who have not seen my face in the flesh." He was shedding blood, not only for those whom he knew and with whom he had prayed, but for the distant ones, whose faith he had heard, among the nations, for he was their apostle too. Space cannot interfere with agonising. It is a good thing to be together now and again, but never imagine that space can interfere with our fellowship in the sufferings of Christ. You can grip your loved ones to the ends of the earth; you can have your agony for them in your little chamber at home.

"What agony I have for those who have not seen my face in the flesh, in order that their hearts may be comforted, strengthened," the meaning of the word

combines the two, comfort and strength. "That they may be knit together in love." Unless you are bound together in love you will soon get away from the truth. When you are banded together in the love of Jesus there is a mighty power to keep you in the right way. I think one of the concrete needs to-day is a greater combination of those who know the truth. I think the Lord is arranging for it, and that it is one of the secrets soon to be revealed to us.

"And to the attainment of all the wealth of the full assurance (or the full certainty) of understanding" (Ch. ii. 2). That you may have a clear mind about the truth, about this wonderful secret of redemption in Jesus Christ, which has come to the Gentiles. Paul is agonising in his own person that they may have a clear spiritual perception of this wonderful truth, "so that you may gain an experimental knowledge of the secret of God, even Christ." Another possible translation is, "an experimental knowledge of the secret of the God of Christ." The secret was in Christ, the great message of salvation through Calvary.

"IN HIM—wisdom and knowledge."

"In Him are hidden all the treasures of wisdom and knowledge." You do not need to go outside of the secret of God, and therefore you do not want to go outside of His revelation. It would be amusing, if it were not so gravely injurious, to hear men talk to-day about the wonderful new knowledge of the present time, and how new light has come to men, and how you need to revise all the old theology, because we are so much wiser than our fathers were. But God has "made foolish the wisdom of this world." From the *spiritual* point of view you may put all the increased knowledge of the present day into the eye of a needle! There is none whatever. They have fallen back upon old paganism. They have *not an item of new knowledge about God and things eternal*. They have given up God's great revelation, and instead of it they have gone back to old pagan ideas, to make a new paganism which they mis-label Christianity.

"In whom"—or "in which" (the pronoun may refer either to the secret of God or to Christ) "are hidden all the treasures of wisdom and knowledge" (ver. 3). That is, of course, in a spiritual sense, there is nothing left for others to find out. If they do not come into this fold, they are labouring for nothing and in vain. Here is the pearl of great price, and outside of it there is nothing but rubbish.

"For this I am writing to you," says Paul, and it is a very fine bit of guardianship, "in order that no one shall lead your mind astray by persuasive or seductive speech" (ver. 4). They have not any truth to give you, for all the treasures of wisdom and knowledge are stored in Christ. But there is danger around you, there are men with very plausible tongues about (their grandchildren are still living!) "I am saying this to warn you. Do not let the glib tongued orator, with rhetorical periods, warp your judgment or your mind." That is the meaning of this verse: do not let them entice you to a wrong conclusion. Be on your guard. If you have experimental knowledge of the wisdom and understanding in Jesus Christ, you will find out these men in a very short time, and you will see that they have nothing but words, words, words, and they

do not know what they are talking about. So I have told you this about the wonderful world of wisdom, of God's secret in Jesus Christ, in order that you might stand far above the small, shallow, plausible talk of the men who twist words, and lead the unwary astray.

It is marvellous how people can be led astray. I have made it my business to follow up "Higher Criticism," for example, and from the point of view of *logic* it is so truly deplorable, I wonder anyone ever looked at it. It is full of fantastic fallacies from beginning to end. It is a case like this, where men allow plausible and seductive speech, without truth or knowledge, to lead their minds astray into fallacious conclusions, which Paul has in mind here. So he says (ver 5), Remember I am with you. Just as I am suffering for those dear friends I have seen in the churches I have founded, so I am linked with you. I am the apostle of the Gentiles. That is my stewardship, and I must not make my cup of suffering smaller than that. "Although I am absent in the flesh, yet in the spirit I am with you. I have been hearing about you, and I am rejoicing, seeing your order, your firm hold of the faith which looks toward Christ." They are keeping together—they have not yet broken up through heresy or schism. Ah! but there is something not said. You feel it behind his words. This—"if you allow your faith to be disintegrated by these foolish and seductive men, you will add to my agony, you will break my heart."

"I rejoice in my sufferings on your account," he wrote earlier in the epistle. Perhaps we understand it better now. "I am engaged in filling up to the brim that which is lacking of the afflictions of Christ, in my flesh." Ah! flesh can feel! "In my flesh," because I am doing it, not to ransom men, but for the sake of His Body, the Church. So he moves on from this point of warning:

"IN HIM—rooted and built up."

"As therefore ye have received Christ Jesus the Lord, go on walking in Him, being rooted and built up in Him" (6, 7). Paul gives the full title. Christ is complete to him under any title, but here the Apostle brings all the titles together, that they may see in the very wording the completeness and the greatness of their Saviour. "Rooted and built up in Him": get a firm grip, let your life be fixed in His truth, fixed in the knowledge of His love, fixed in devotion and loyalty and love to Him, and then you will be happy, you will grow, stone upon stone, virtue upon virtue, grace upon grace, power upon power. There is no building up unless you are rooted.

"Steadfast in the faith, as ye have been taught." Oh, you say, you will not submit to the dead hand of the past! WHOSE DEAD HAND? Whose hand is dead? "I AM the First and the Last, and the Living One. I became dead. Lo, I am alive again, and have the keys of death and of hades." "All flesh is grass, and all the nations of man as the flower of the field." The opinions of men will wither just now, and be trampled under foot. But the word of Christ, received through His chosen witnesses, abideth for ever.

"Abounding therein with thanksgiving." This epistle abounds with thanksgiving. When you have time, count up the number of thanksgivings. If you

do not appreciate the great things God has for you there is danger of losing them. Thanksgiving should be at the bottom of every prayer, abounding in thanksgiving because you are abounding in the privileges which the Lord Jesus has brought you.

"Be on your guard lest anyone lead you away as a prey, through philosophy and empty deceit" (8). Now Paul comes right into the midst of the theosophists. He has seen them from the beginning, sometimes in the background, sometimes a little in the foreground. He has given hints, but here he goes straight for them. The Apostle Paul did not mind striking hard for his Master. There are many who say there ought not to be any controversy. Well, if nobody attacks my Lord I shall not say anything! The example of the New Testament and of the Lord Himself is, that when people are in danger of being mis-led, and when the truth of God is being perverted, it is our duty to stand firm for the truth. "Ye do err" said Jesus, "not knowing the Scriptures nor the power of God." Some of the greatest messages of the New Testament writings are those that controvert error, and show up in contrast the light and truth of the Gospel of Jesus Christ.

So we must follow this example, and seek to quench the darkness, for people are being led astray. I am sometimes told, "You just preach the positive Gospel, and do not speak about these men." But then others come along and say, "Mr. Thomas, my Minister tells me so-and-so, and I am in difficulties, and in danger of losing my faith!" These souls need an answer. They need to have the fallacy of the falsehood unveiled to them, to have the intellectual veil removed, in order that the heart may have a chance to go straight to Jesus Christ. "Be on your guard, lest anyone lead you astray through philosophy and empty deceit." I am not out against philosophy in its proper place. I have studied philosophy to great advantage, for I have brought it all to the feet of Christ, as everything else. But there is philosophy which is "empty deceit," with no truth in it. There is truth in some philosophy, and some philosophy has a great deal of truth, but be on your guard lest men come to you under the guise of philosophy and give you empty deceit, and so, under the appearance of knowledge, learning and thinking, they lead you away from truth unto folly. Be on your guard! They come with the traditions of men, the "rudiments of the world," with just a little handing down from one little man after another, as they are trying to think things out. I do not depreciate the great thinkers, but I have known a great many of them, some of the greatest reputation, and I know they are just about as valuable as you and me, for they are *only men*, after all. Do not be led astray by big names. Some of these Jewish philosophers had big names, it is only a label, you do not know what goods may be inside.

"According to the traditions of men": But they are great scholars, Paul! Great thinkers! Man, they are *MEN, ton anthropon*, that is all. "According to the elements, or rudiments, of the world," the sort of thing that man gets at when he starts to make a religion of his own. These are the rudiments of the world. The old Pagans always talked about the divinity of man, and these teachers were for bringing back these rudimentary ideas. The "moderns" of

to-day are doing exactly the same thing—going back to the tradition of men, the elements of the world, the rudiments of sheer paganism, the old talk of the supposed divinity somewhere in man! I do not know where to find it, until Jesus Christ puts it there! All this the pagans taught through all the ages. But the rudiments of the world are "not according to Christ," and it is upon Him you are to fix your eyes. Judge everything by Christ. If you have experimental knowledge of His secret, if by the grace of God it has come to you, and you are there, right in the heart of divine wisdom and power—go to Christ with your questions. Why?

"Because in Him dwells the whole fulness of the Godhead, bodily" (ver. 9). Notice that last word. Those who have listened from the beginning will remember that I pointed out how Paul, against these abstract philosophers, is insisting upon the concrete—God Incarnate, God manifest in the flesh. Not some abstract or spiritual appearance, but a real God-Man, Who gave His blood upon the Cross. "In Him dwells the whole fulness of the Godhead bodily"—not in some abstract, spiritualised way, but bodily, *in the body of His flesh*, He gave His body to the Cross. Go to the real Christ, the Christ Who was born in Bethlehem, Who walked the hills and valleys of Galilee; the Christ Who visited the synagogue and temple, Who put His hands on the sick, Who gathered little children to His bosom; the Christ Who shed, as it were, drops of blood in His sweat of agony in Gethsemane; the Christ Who bare our sins in His own body on the tree! IN HIM—that Christ—"dwells the whole fulness of the Godhead, bodily."

IV.

The Victor of Calvary.

PAUL now returns to the theosophists and their sophistries, their supposed refinement and their real crudeness. These men were so "refined" that the Jesus of the human body was not abstract enough for them, yet they were so coarse that, if Christ *had* come with His great liberation, they wanted still to perform operations upon the human body to save the soul! They wanted to keep the old type, the old figure of circumcision, which had been done away with in Christ. So, after all, they were not so refined in their ideas.

We closed yesterday morning with the great word found in Col. ii. 9: "In Him dwelleth the whole fulness of the Godhead bodily." From that there is a conclusion drawn—"and ye are made complete in Him," you are filled full in Him Who is the whole fulness of the Godhead bodily. Therefore, men and women, you have all you want in Christ for spirit, soul and body. He "laid not hold of angels," that would not have done for us, "but of the seed of Abraham," that through it, as we have seen, all the nations of the earth might be blessed, for He is the Head of every principality and dominion. Angels are but His servants and ministers. "In Him ye have been circumcised," you Colossians, but not by any human hands. Those who desire that now, are down in the crude flesh, they do not understand. Jesus has taken us out of that. There is another circumcision, a circumcision of the heart, in "the putting away of the body of the flesh" (the "flesh" being used here in the sense of carnality

the carnal nature, not the physical body this time). It is in Jesus that the real refinement has come, and we are liberated from the fleshly ritual into the freedom of the spirit, by the circumcision that pertains to Christ; the new circumcision, the cutting away of the carnal nature, deliverance from the bondage of the flesh (Col. ii. 11).

The Cross and the carnal nature.

"Because you have been buried with Him in baptism, in which also you have been raised together with Him through faith in the working of the power of God, Who raised Him from the dead" (12). That is what is meant by believers' baptism, I would that in every case it were realised. So often we fail to appropriate the big things. A man who descends beneath the water, if he knows his business and his Lord's business, says "I am buried with Christ." You are not likely to be buried before you are dead, so it means "I have died with Christ," "I am crucified with Christ, and being dead with Him, I am now buried with Him." Is that not a marvellous confession? So Paul says, Remember your baptism, and the confession you then made. You have been circumcised with the knife of the Cross, and you went down into the grave with Him. That means you died with Him. Thank God, you rose again out of the grave—that means that you live with Him and in Him, that your life is henceforth not your own, you live the life of the Christ Who died and rose again. You rise into this resurrection life, not on your own account, or in your own power as having achieved something yourself, but through the faith of the mighty energising power of God which raised Christ from the dead. We have no word to express that power. We put it in English as "energy"; not a bad word, but it does not express all that is here—"the mighty working of the God Who raised Christ from the dead," raises you from the dead along with Him.

So, says Paul, remember what you were privileged to enter into. You declare that you were dead and buried with Christ, and raised again with Him, and you have not only had it in a spiritual sense, you have been through it experimentally. "You were dead in your trespasses and sins, and in the uncircumcision of your flesh." The carnal life had full control. But now you are alive unto God. Something has happened—"you hath He quickened together with Him." You could not be quickened except "together with Him," and that means that you died right out with Christ, and are now living the resurrection life, quickened, not by yourself or on your own account, but along with Him. If you go down to the grave without Him there will be no quickening for you. If you try to *mortify yourself*, without Christ, it will not lead to newness of life, it is "crucified together with Him" that we are raised together with Him."

We are now come to the classic passage on the victory of the Cross. I do not think that anywhere in the Bible is there a passage so dramatic and striking as this concerning that victory. See how Paul leads up to it through the experience of God's people—we only understand His victory through the victory He gives to us. See, the Apostle says, what Christ has done for you. You were dead in sins; He has quickened you, and has forgiven you freely. That word forgiven is one of the most lovely words in the Greek language—"charisamenos." It comes from the word grace, which

is "*charis*," and this is the participle formed out of it. It means graciously, freely, without any merit, without any grudging, without any hesitation, without any reservation, He has just freely and for true love's sake forgiven us all our trespasses.

Notice again how the Apostle classes himself with the Gentiles, "our," not "your." When he says "He hath quickened you together with Him" he says "you," because he is speaking of their evil Gentile lives; but now he says, concerning this gracious forgiveness, "having freely forgiven *us*." How did He do it? He did it by the victory of the Cross, He did it at tremendous cost to Himself. There are shallow people who say, Why could not God forgive without the Cross, just forgive us and let the matter end? What! forgiveness without righteousness? Forgiveness without the quickening power to save? Forgiveness without the mighty energy that took us down into death with Christ, and the mighty energy that raised us up along with Him into a new life? What would be the use of such a forgiveness?

The Cross and the curse of the Law.

"Having graciously forgiven us all our trespasses, because He has blotted out the handwriting in the decrees, which was against us, He has taken it right out of the way" (14). That simple figure in the English expresses the original exactly. He has "taken it right out of the way" because He "nailed it to the Cross." That is, God nailed it to the Cross. God is the subject of all this, God working through His Son. The humility of the Godhead in the work of redemption is marvellously maintained and brought out in this great little Epistle.

What is this that He has nailed to the Cross? It is the handwriting of doom, of the law that condemns us. As long as the devil could wield that against us, there was no hope for us. The law could bring nothing but death—"the soul that sinneth, it shall die." The handwriting in the ordinances of the law was a handwriting that just said, "You must die." And Jesus Christ came to nail that condemnation and curse of the law to His Cross, to take it right out of the way, so that we need no longer trouble about it. If I apprehend it aright, the great conflict with the powers of darkness at Calvary was, that they fought in desperation to prevent the nailing of that curse to the Cross, for once it was nailed there it was secure, the curse of the law was finished, its power to condemn was over. When those nails were driven through our condemnation, they went through His hands too, He was nailed to the Cross when the Father nailed the curse of the law there. There was no other way, it was the battle of love against hate. At Calvary was fought the battle that decided the destiny of the human race.

I confess that Gethsemane bewilders me. It is a boundless deep and I do not know that we shall ever understand all that lay behind that awful agony. But it was the starting point of Calvary. What we do know is, that there was a terrific decisive conflict between the Son of God and the hosts of hell—the powers of darkness seeking to prevent that nailing of the curse to the tree, and they failed! Calvary is the great secret of victory. There sin dies, there holiness comes into power. The churches to-day are anæmic, they are dying, because they are missing the flow of

the life blood of Calvary.

"He stripped the principalities and powers (or dominions)" ; all the hosts that were out against Him. I do not know how far they extend, but they are called "principalities" and "powers," and they brought all their black forces from every corner of their dominions, to conquer, or to be defeated for ever !

"By the Cross He triumphed."

"He stripped the principalities and the dominions" of all their armour, of all their weapons, "and made a public show of them." This is a picture of the old world conquerors, and the way they dealt with a defeated foe. The word "*en parresia*" means much more than to make a show of them openly—He "made a public spectacle of them with perfect confidence." That is, they were so completely conquered that there was no need of any reserve in showing them up before God's universe ! If a foe is but half conquered, the victor needs to be careful how he treats them, for they would take vengeance later. But "*en parresia*"—Christ does not hesitate to make a public spectacle of the principalities and powers of darkness, they are so absolutely and completely beaten. It is wonderful how these little words in the Bible often contain such mighty meanings. "He made a public spectacle of them boldly, because He had triumphed over them by means of the Cross." ("It" refers to the Cross, and "in" has also the meaning of "by means of.") I should like to have seen that spectacle ! I believe it was a real thing—the hosts of hell were led captive by the mighty Victor, and all the universe looked on and saw their defeat. "God forbid that I should glory, save in the Cross of my Lord Jesus Christ" !

What follows now seems like measureless irony ! After this mighty vision, Paul comes down once more to the little theosophists. A mighty descent, but these things have to be dealt with.

"Therefore," because of this colossal victory, "do not let anyone worry you about little precepts of eating and drinking, about feasts, and new moons, and sabbaths." These things are only trifles, and in any case, they have been nailed to the Cross. Do not allow anyone to be judging you about these little things, the washing of cups, perhaps, which were only shadows. They had their use, they were types of better things to come, but the mighty victory of the Son of God has swept away all these trifles. Look at the big things, see the mighty spectacle of the Victor, as he trails the hosts of hell, defeated, behind His chariot, and nails the curse of the law, and all its shadows and pictures, to the Cross for ever.

"Let no one despoil you of your prize," your prize that was won at Calvary, the glory that is coming when the Victor comes to take His crown. Let no one despoil you of your prize by a self-chosen humility, a self-chosen worship of angels, going after things they see with their blinded eyes, their own speculations. Their very humility is only a form of conceit, for "they are puffed up by their carnal mind" ; they are inflated, a very unhealthy sign, there is no substance in them. They are "puffed up in their fleshly mind, not gripping fast the Head." They have detached themselves from the Head, and so from the Body also, which is ruled from the Head.

My definition of the Body of Christ is : all those who are attached to the Head. Do not cease to hold fast the

Head, the mighty Victor Who won everything for you on Calvary, for He is the power that is going to finish the work in you : "from Whom all the body, by the nerve impulses and bands being supplied and knit together"—it is not "joints and bands," but the nerve impulses and tendons, that bind the body together and give power to it, the Head supplying the nerve power for the Body, so that it shall move on together in one great unity, "knit together, and increasing with the increase of God." This is the ideal Church. Not a mechanism, not an amalgamation, not a multiplicity of organizations, but a "holding fast the Head," the mighty Victor of Calvary. Such a Church will grow and expand, by the expansion, or increase, of God (ver. 19). I wonder whether God has not called us to realise this truth afresh in these days, that there may be a mighty movement in the Body of Christ, an increase in the grace of God, of those who "hold fast the Head".

"If ye died . . ."

"If ye died with Christ from the elements of the world . . ." that is, from the little precepts, the so called natural religion, or an ancient religion that was only a "shadow of the true"—these are all now elements of the world. They do not belong to Christ. He has transcended them. If, therefore you died with Christ and are rising with Him, how can you be down there, submitting yourself to all sorts of little rules "Do not handle, do not sip, do not touch." The natural things you partake of are necessary, they serve their function and perish, but they do not add any good or evil to a man, morally or spiritually. They are "according to the precepts of men" ; they have a "show of wisdom," and worship, and humility, and severity to the body ! What a cult there has been along those lines. Men supposing that, because they punish themselves, and ill-treat the body God has given them, they are pleasing God and helping His purposes on ! Paul says, Come out of all this, "it has not any merit against the indulgence of the flesh" (23). You do not crucify the flesh by little precepts of that sort. You cannot become a spiritual man, or get any nearer to Christ, by avoiding (say) vinegar ! Ah, there is a good deal of that kind of thing going on—trifles brought in, instead of the glory and majesty of the Cross, instead of emphasizing death with Christ, and the power of a new resurrection life in Him.

I shall close with the next verse, a fitting close, since we cannot go through the whole Epistle. The Epistle to the Romans is concerned with two aspects of the Cross—death with Christ, risen with Christ—as also your Philippian motto (Phil. iii. 10). Here, in Col. iii. the first paragraph, these things are summed up, and afterwards the Apostle enters into details of a life in accordance with the position.

"If therefore ye are risen together with Christ"—if you died with Him and are risen with Him, then you do not belong to the old life, to the world of trifles, any more. You have come out into a vast new world—"If ye be risen with Christ, seek ye the above things," the things right above. How high ? As high as Calvary, and the summit of Calvary is by the throne of God ! It is a steep way. There will be bloodshedding, perhaps, part of the way, but the Christ is at the summit, and we are moving upward toward Him, the Conqueror of the powers of darkness for Himself and for us.

"Set your affections on the above things" (A.V.). "Set your mind," says the R.V., and that is the meaning. That is, set the whole purpose and intent and energy of your life on the above things. Keep away from trifles as much as possible. Half the worries of life come about through setting our minds on trifles, and the higher you climb the smaller these things will look, until you do not see them at all. "*For ye died!*" Only the dead body of the flesh is down there, it is crucified, nailed to the Cross, and you ascend. You rose from the dead in Christ and with Him, and He is guarding your life in Himself. You do not know how big your life is yet, He has taken it up with Him, and it is "hid with Christ in God" (iii. 3). You cannot lose it—if He left it with you, you might! But we are risen with Him, our life has risen with Him to the heavenly places, and that is our security, "with Christ in God."

"Christ—our life."

Our old life is crucified, buried; we have another life, and Christ has charge of it. What is going to happen to it then? "When *Christ* shall be manifested" says Paul, then lest any should misunderstand he adds, "I mean *our* life." What a life to live—Christ *our* life! When He is manifested, He will bring our resurrection life with Him in the fulness of its glory, its final consummation, and in the meantime, I may live in the power of His resurrection, in the strength and might of the risen Christ, because my life is with Him and He is with me. "I live by the faith of the Son of God, Who loved me, and gave Himself for me." Christ *our* life, beyond all power of death, beyond all the spite of Satan. He has been defeated at Calvary, and he is going to be defeated by the Risen Christ through His resurrected men and women, all along the line, and "when He is manifested, then also, we along with Him shall be manifested in glory!" "Along with Him," He will bring our life in its final splendour, and it will be like His, the life of the resurrection, so that even this body of our humiliation, which is now only a poor little thing of flesh and blood, shall be transformed into a spiritual body in the likeness of the body of His glory.

That closes our message in this Conference on this great Epistle—closes the *words*, but what about the *life*? Shall it not begin a new volume for us? There is always the possibility of a closer union with our Lord, of a more complete crucifying with Him, of a more complete surrender to His resurrection power. There are great visions here, but great visions need hands and feet and hearts consecrated to carry them out. I pray that this Conference shall be the beginning of some great onward move, by those who are "holding fast the Head," toward the carrying out of His great vision and purpose.

Now unto His Name, Who conquered death and hell for us, be eternal praise. Amen.

What shall we preach?

"OUR GOSPEL" meant but one thing to Paul, the setting forth of Jesus Christ crucified in the midst of the people, and we have found the secret of evangelical power. Ought it not therefore to be the supreme question with the preacher, what themes can assuredly command the witness of the Holy Spirit, rather than what topics will enlist the attention of the people?

—"The Ministry of the Spirit." (A. J. Gordon, D.D.)

Talkativeness.

1 Thess. iv. 11.

TALKATIVENESS is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances, to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God.

Not only do we need cleansing from sin, but our natural human spirit needs a radical death to its own noise and activity and wordiness.

See the evil effects of so much talk.

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—the more they are condensed, the greater their power. The steam that if properly compressed would drive a train sixty miles an hour, if allowed too much expanse would not move it an inch; and so the true action of the heart, if expressed in a few Holy Ghost selected words, will sink into the minds to remain for ever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in secret prayer or deep reading, we would soon reach a region of spiritual life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise, or unpleasant or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is all pale skim milk, until we get alone with God, and feed on His green pasture until the cream arises again. The Holy Spirit warns us that "in the multitude of words there lacketh not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and talkative I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress, and with all respect for others. I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an over-mastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words; and a man of understanding is of a cool spirit." (Prov. xvii. 27, R.V.)

"In quietness and in confidence shall be your strength." (Isa. xxx. 15; Eccles. v. 2-3.)

—Selected.

"Time" or "Eternity"

A Word to Workers.

By Mrs. Penn-Lewis.

IF we have been brought through the gateway of the cross into newness of life, *what shall we aim at* in the light of eternity? This is a question to be settled in the presence of God in view of the judgment seat of Christ, lest we should be "not approved."

What shall we aim at in our various departments of Christian work? Outward success, large numbers, the applause of others, popularity with the Christian world, or—shall we "*make it our aim . . . to be well-pleasing unto Him*"? (2 Cor. v. 9. R.V.). Shall we aim at success in the sight of God? Are we willing to live a hidden life and do a hidden work, a work to be revealed in the day of Christ as able to stand the testing fire?

What shall we aim at as regards the members of our various Bible and other classes?

Shall we now use everything as a means to a *definite end*, and that end the conversion of those still without "God and without hope"? Shall we let go the mere fleeting object of "influencing them for good," and "watch for . . . souls, as they that must give account"? (Heb. xiii. 17). Shall we tarry before God and "ask" that He will "give them life"?

What shall we aim at as regards the Christians committed to our charge? Shall we now be content with leading them to Christ, and then leave them in the condition of "babes yet carnal"? Shall we not seek to lead them into the "full stature of Christ," and never be content until we see them matured souls

"filled with the Holy Ghost"?

Do we really believe that God is no respecter of persons, and that every blood-bought child of His may be "endued with power from on high"? Are we workers watching and praying until every one reaches this point? Think of the results! Think of all that it would mean if every Christian was truly God-possessed and God-equipped. It is impossible for any soul to be anything else but a soul-winner when filled with the Holy Ghost.

When shall we learn that our power to reach the masses beyond the little circle we immediately touch, depends upon our leading the Christians into such knowledge of God that they become centres and channels of blessing to those around them?

Do we see that *this* is the "short cut" to the "regions beyond"? Do we see that *this* is effectual work? Do we see that six souls, matured and knowing their God so that they are made "more than conquerors" in every circumstance of life, represents better and deeper work than fifty brought to Christ, remaining as babes in Christ, easily swamped by contrary influences when gone beyond the reach of our influence?

We long to reach the masses unsaved. We think, and pray, and scheme how to do it. The answer lies close at hand! Let us reach them by *leading every Christian on to know in life experience the fullness of the Holy Ghost*.

"*In me first for a pattern*," said Paul the apostle. We can lead on just as far as we have gone, and no

further. Let us see to it that those around us behold in us the God-possession we urge them to obtain. Let us ourselves be object lessons of what others are to aim at.

Let us henceforth be ambitious (2 Cor. v. 9. R.V. mar.) :—

To be well-pleasing unto God alone.

"We make it our aim (are ambitious) to be well-pleasing unto Him." (2 Cor. v. 9. R.V.)

To be saturated with Divine love.

"The end . . . is love . . . from which some not aiming at have turned aside unto vain talking." (1 Tim. i. 5-6. R.V.)

To reach the souls no one else can.

"Making it my aim (or being ambitious) to preach the gospel, not where Christ was already named." (Rom. xv. 20. R.V.)

To be faithful in the work committed to our hands and be content.

"Be ambitious to be quiet and to do your own business" (1 Thess. iv. 11. R.V.) or "Be ambitious to be *unambitious*" is Conybeare's rendering.

A life lived to please God alone, making "love" its sole object in all its dealings with others; aiming ceaselessly in true self-effacement to do the work that others are not doing; content to lead a hidden life, faithful in its own sphere. Such a life will be for eternity, and not for time.

"Make no Provision for the Flesh."

GOD has given us clear and definite instruction regarding our part in the dethronement of self. *We must condemn the flesh.* God condemns the flesh as altogether sinful . . . We must accept God's estimate of the flesh and act accordingly. This seems easy, but it is very difficult. God says there is "no good thing" from the centre to the circumference of the flesh. He condemns its innermost desires (Eph. ii. 3) and its outermost deeds (Col. iii. 9) . . .

Let us put the "flesh" to the test. Take the most God-like thing in human life, which is *love*, and place the purest specimen of it in your life alongside of 1 Cor. xiii., which is God's love. Is it always long-suffering with no trace of impatience or irritability? Is it always kind with no rudeness or harshness? Does it never seek its own through selfishness or jealousy? Does it think no evil but is always without uncharitableness and suspicion? Has your flesh never broken down under this divine test? . . .

We must *consent to the crucifixion of the old man* . . . Grace has made this an accomplished fact; faith makes it an experimental fact . . . Through grace the old man was put on the Cross and buried in the tomb; through faith he will be kept there . . .

"But put ye on the Lord Jesus Christ and *make no provision for the flesh*, to fulfil the lusts thereof" (Rom. xiii. 14).

Yet we daily and hourly make provision for the renewal of the life of the flesh by feeding him upon the things that make fat! We provide for the flesh by the books we read, by the pleasures in which we indulge, by the companions we keep, by the pursuits we follow. Do you spend hours reading novels and then wonder why you have no taste for the Bible? . . . Are you starving your spiritual nature by feeding it on husks? . . . Are your nearest friends such as weaken you spiritually? Is your aim in life to make money and is all your time and strength bent to attain that goal? Then do not wonder that your spirit is lean. "For he that soweth to the flesh, shall of the flesh reap corruption" (Gal. vi. 8).

Extracts from "Rivers of Living Water," by Ruth Paxton (China), Price 1/-; from Marshall, Morgan & Scott, Ltd., London.

Gleanings from Question Hours.

Notes of "Clinic Hours" conducted by Mrs. Penn-Lewis.

"The Faith of God."

Q.—"This is the victory that overcometh . . . even *our faith*." Is it not possible to pray, and yet not have faith? I feel I need much more faith—"Have faith in God."

A.—The words quoted "Have faith in God" are really, as in the margin, "*have the faith of God*" (Mark xi. 22), and it is well to remember the circumstances in which they were spoken. He was speaking of the barren figtree. Looking for fruit, He had found nothing upon it but leaves, and He said "Let no man eat fruit of thee hereafter for ever," and the next day they found the tree withered away. Then He turned to the disciples and said, "If ye have faith, ye shall not only do what I have done to the fig tree, but you shall say to the mountain 'Be thou removed,' and it shall be done."

The "faith of God" is this, that when He speaks the word, the thing is done. God said "Let there be light," and there was light. The words you speak are of the greatest importance in the prayer-life. In this spiritual sphere, what you say creates. To put it more plainly, if you say "I cannot," then you cannot; but if you say, "*I can*," through Christ Who strengthens me," then you can. "The faith of God" is the faith which God had when He said "Let there be light." God does not doubt that it will be as He has said. Think of the words of Christ in this connection: "Have the faith of God"—"If ye have faith . . . ye shall not only do this which is done to the fig tree . . ." (Matt. xxi. 21). What had He done to the fig tree? He only *spoke* to it, and it withered away. St. Mark's account goes on: "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*"

Do remember that your *words* are of importance in the spiritual realm. "They overcame him by the Blood of the Lamb, and by the *word of their testimony*." When you come face to face with a difficulty, you may look at it from the human standpoint, and say "I cannot"; but look at it from God's standpoint and say, "Is it the will of God? If so, *I can*! I can do all things through Christ." Apply this to everything in your life, and it will make you beware of your words. I say to a soul: "Now you know that is not right," and it almost breaks my heart to hear in reply, "Oh! I cannot help it." I beg you not to say such words, for if you *say* you cannot help it, about something that is wrong, the enemy will come down upon you, and you will *not be able* to help it. Do say, "I can help it, in the Name of Christ" (Phil. iv. 13).

"Have the faith of God"! How can we put this faith into words, so that what we say, *in the will of God*, will come to pass? Not by some great experience, or by some mysterious process, but by beginning to live it out in little things, little matters concerning travelling, or rising, for instance, and the faith will grow as you prove it for yourself. I used to say "I cannot take a long journey, and then go straight into a meeting, I need a rest first." But when, after

travelling all day, the Lord made it clear to me to go straight to a meeting and speak, I said "Of course I can, if that is Thy will"—and the power and strength were given, because I went in the faith that it was the will of God, and that therefore I *could* do it. Then I began to apply this principle to a thousand little things I had thought I could not do. What has this to do with the prayer life? Everything, because unless you triumph in the smaller kingdom of your own life, you will never triumph in the kingdom of Jesus Christ.

The secret of power in prayer.

Q.—How can a consecrated Christian become a successful intercessor with Christ? What is the secret of the blessed art?

A.—Much has been written on this subject, which is too great to deal with briefly. The true way of intercession is not intercession *with* Christ, but joined to Christ—one spirit—asking the Father, as in union with Christ, *i.e.*, in His Name—*In Him*. Not the attitude of two—*i.e.*, Christ and I—but *one*—union with Christ—asking what He asks—because joined to Him in one life. The *secret* of power in prayer lies in the apprehension of this union, so that we are in the right *attitude*, and right *place* to pray. Because *union* with Christ is the secret of prayer we find it so linked in John xv. 7. As we abide in Christ He, by His word abides in us—*then* "ask what ye will" oh child of God, for ye will only ask *His* will!

Q.—How long are we to continue asking for the same thing?

A.—That is a point where we need light in prayer. The Bible says "use not vain repetitions," and you need to know whether a thing is in the will of God before you come to a definite transaction with Him about it. One thing you need never be in any doubt about, and that is the clear statement of the Word: "The Son of God was manifested to destroy the works of the devil" (1 John iii. 8). There is no doubt about the will of God there, and it will cover a great deal of praying. You may be certain you are in the will of God in asking Him to destroy the works of the devil.

Take an illustration: You may say "Lord, the devil is at work through that man. We ask you to destroy his work there." Are you to keep on with that petition? No. You are to follow up that definite general prayer by prayer *in detail*. You need to watch and pray all around that man. His circumstances hinder his deliverance—"Lord, deal with his circumstances, and put them right"! His associates, the places he goes to, everything you see to be an obstacle to his deliverance, you deal with in prayer until it is removed. Then you begin to pray for positive blessing, and finally you pray him right through.

You do not know what hinders blessing in a certain Mission Hall, but you know there is hindrance to the work of God. So you bring it before the Lord, and ask that wherever the enemy is at work, he may *be exposed*; that whatever the hindrances are, they may *be made manifest*. You will find that definite material for prayer will come to your knowledge about that Mission Hall, until you have prayed it through in every detail, and the work of God is unhindered.

How long are you to pray for the conversion of someone you are interested in? Pray once: "Lord, save my son." The Lord has heard you! Now watch, and pray in detail for everything about him: where he goes, what he reads, his friends, his work—follow it all in prayer. Pray for the same persons, but pray *new prayers*. Do not pray every day, "Lord, save that soul!" but pray around his life and circumstances. Learn to *shepherd* souls by prayer, then you will look at them with different eyes, and God will show you what the hindrances are to their being saved. This will put a stop to gossip! Someone says, "Is it not dreadful about So-and-so?" Once you would have said, "How sad," and passed it on to another; but now you just say, "I thank Thee, Lord, for letting me know this—now I can pray better for that one." So everything you hear is turned into prayer. Praying is *work*. Pray out the obstacles, pray in the positive power, and that will give you abundant material for this work of prayer.

Q.—I see that this praying in detail rests in the faith of God—it is not a burdensome duty, but a work of faith."

A.—Yes, this is not carrying burdens, it is an attitude of prayer. It means that you ask the Lord to train your mind to be always watching unto prayer, and the reflex blessing will come upon yourself. Prayer will burst out of you, you will not be able to look upon a thing without praying over it. This is what God means by "Pray without ceasing." What a tremendous effect God's people would have upon the world if they went about praying like this. They would be a block in the devil's path, by their very presence in a place. You would not see a man's name in the newspaper without praying for him—what would not this mean to our public men?

Q.—How far may we, who know something of the liberating power of the Cross, claim the deliverance for others.

A.—This question opens out a subject of vital importance to the Church of God. Some shrink from acknowledging that it is possible for an evil spirit to fasten on the structure of a true child of God, and yet many have been delivered from the bondage of years through simply recognising this truth. "When the Strong Man armed keepeth his palace, his goods are in peace." The "armour" wherein Satan "trusteth" (Luke xi. 22) is the *fallen Adam*, and therefore the only position which will despoil the Strong Man, and take away the ground he holds, is the standing upon Romans vi. 6 as a continual basis, *i.e.*, "Our old man was crucified with Him." And this, not merely as a past experience, or recognised fact, but every moment, by faith.

This is the reason why Satan so bitterly resists the preaching of the Cross, especially in the aspects of Rom. vi. and Col. ii. 15, as a fact to be believed and used; for only the believers who stand in steady faith upon Rom. vi. 11 can prove Col. ii. 15 on behalf of others. Only then, also, can Luke x. 19 become experimentally true: "I have given you authority over *all* the power of the enemy." The whole ground and pledge of this is the *finished work of Christ* on the Cross, where John xii. 31 was fulfilled (see Jno. xvi. 11); and the only condition for its exercise by the believer is, *union with the Conqueror*, as foreshadowed in Luke x. 16.

There are various ways of exercising this authority of Christ over the enemy for others. The believer, standing on the basis of Rom. vi. 11, reckoning himself in that place where alone he is out of reach of the enemy, may, in the Name of Christ, command the evil spirit to let go and depart (Luke x. 17); or in private prayer, be claiming the efficacy of the finished work of Christ over the enemy, as he holds that soul. The only way in which any believer can enter into this work experimentally is that given in John xiv. 26 and John xvi. 13.

The continuity of the Cross.

Q.—I suppose this would be putting into practice the command to "resist the devil"—"whom resist, steadfast in the faith"?

A.—Yes, the same basic principle is needed for all our "wrestling" against the powers of evil. Our death with Christ and risen life in Him alone puts us in the place of safety. This is the one impregnable rock-position upon which every believer must stand in resisting the powers of darkness. To look at Romans vi. as a *past* experience is a fatal mistake, and is no safeguard against deception. Many who have done this, looking upon identification with Christ in death as a stage through which they pass to a life on the resurrection side of the Cross, have found themselves caught in the most subtle snares of the angel of light, for they were lulled into false security, thinking that they were "dead," and therefore could not be deceived by the Deceiver, until he went too far and their eyes were opened to see that the *position* of death is but the basis for a *progressive conformity to death*, which must be brought about in every believer. A moment by moment faith—a steadfast *standing* on the fact in the present tense of "NOW," *i.e.*, the believer reckoning himself to be dead to sin in the present moment on the basis of identification with Christ in His death—is the strong position for victory over sin and Satan. Standing on the bedrock ground of Romans vi. the believer wields the weapon of Rev. xii. 10, 11, which describes the aggressive and defensive action. "The Accuser . . . is cast down . . . and they overcame him because of

1. The Blood of the Lamb.
2. Because of the word of their testimony; and
3. They loved not their life even unto death."

i.e., the ground of the Blood—Calvary—testified to, and *lived* in lives yielded to death.

The full equipment for the warfare depicted in Ephes. vi. is this moment-by-moment conformity to the death of Christ, and a moment-by-moment apprehension of our union with Him in the spiritual position of Ephes. i. 20-22, with Ephes. ii. 6, *i.e.*, "All things in subjection *under His feet* . . . and *raised us up with Him*, and *made us to sit with Him* . . ." Then, "in the strength of His might," united in spirit to the Ascended Lord, we are "able to stand AGAINST" the spiritual forces of the enemy He defeated at Calvary.

ONE asked Hudson Taylor the question: "Are you always conscious of abiding in Christ?"

"While sleeping last night," he replied, "did I cease to abide in your house because I was unconscious of the fact? We should never be conscious of NOT abiding in Christ."

Gal. 6:2, 5

Prayer Within the Veil.

61

"Bear ye one another's burdens"—Gal. vi. 2.
"Every man shall bear his own burden"—Gal. vi. 5.

"**D**O not lean upon anyone on earth for help, or light, or succour. Rely only on God as the One Who is enough for you. Use all that you have ever learnt of Him, and TRUST HIM as the One Who cannot fail you. Cease from man, and prove in these darkening days that God is your Refuge and Strength, and underneath are the everlasting arms."

A correspondent in another land quotes the above paragraph, from a letter written by Mrs. Penn-Lewis during the Great War, quoted in the "*Memoir*," and remarks: "The above advice is splendid, and I thank God for it. Yet would it not shut out soliciting the prayers of others?"

Surely not! To meet with others for prayer, or to solicit the prayers of others for special needs, is the precious privilege of the people of God. But it is not upon the prayers of others, or even upon our own prayers, that we must "LEAN," or they will certainly prove broken reeds. "God is our Refuge and Strength," our "very present help," our High Tower and Rock of Defence, very high! "Put not your trust in princes, nor in any child of man." Without faith no man can please God, but it must not be faith *in our faith*. We lean our whole weight, not on our faith, or on the faith of others, but upon the Rock of Ages, our God.

We need to take care lest we place more confidence in the prayers of the saints (precious as they are) than in the God Who loves and cares for us, Who sent His Son to take upon Him our flesh that He might understand our needs, and be "touched with the feeling of our infirmities." *God is my Father*—will He not hear MY cry? Will He not supply my need as much for MY asking as for the prayers of someone far away, who cannot know all the circumstances of the need? We refer mainly to the *personal* needs of believers, many of which could be, and should be, dealt with before God in the secret chamber with the shut door (Matt. vi. 6) that the more public prayer gathering may deal with a wider sphere of needs, in the world and in the Church.

There is also the question of a "burden" from the Lord. Prayer, when it "changes things," is *prayer wrung out of the spirit* through a burden laid there by God—it is the groaning cry of the Holy Spirit within, for the bringing into being of some purpose of God for which He would have our co-operation in prayer. Here is a sense in which every man must "bear his own burden," for it is not possible to pray this kind of prayer at request, nor is it always possible to transmit such a real "burden" to another.

It is striking to note that two Greek words are translated "burden" in Gal. vi. 2 and 5, and the difference in their meaning explains the apparent contradiction in the English. The Lexicon gives the meaning of *baros* (ver. 2) as the pressure of a weight that can be relieved or transferred (*i.e.*, by help and sympathy); *phortion* (ver. 5) is a specific load that *has to be borne*. The latter is used in Matt. xi. 30, "My yoke is easy, and My burden is light."

Therefore, "ye which are spiritual" (Gal. vi. 1), help

with your sympathy and prayers the weak brother, the backslider, bear upon your hearts the burden of the heathen world, and all whose needs come to your knowledge, but (ver. 4-5) "let every man test his own work," and watch for the burden his Lord may want to share with him as his own ministry.

GOD must give the "burden," and the one to whom He chooses to give it must be obedient, in order to be used by Him in that way. Therefore, as the sense of burden begins to fall upon the spirit, "enter into thy closet, and when thou hast shut thy door, pray to thy Father . . . and thy Father Who seeth in secret *shall reward thee openly*"—none may know of the conflict of that secret wrestling, but the answer shall be given "openly" and definitely. If we know little of such a prayer experience, may it not be that we have not recognised the sacredness of the call when it came? Have we, when the burden came, said "Yes, I must get prayer about that—I will bring that to the prayer meeting"—and so missed the opportunity of that great friendship-privilege of those to whom the Lord says, "Henceforth I call you not *servants*, for the servant knoweth not what his Lord doeth: but I have called you *friends* . . . that whatsoever ye shall ask of the Father in My Name, He may give it you" (John xv. 15-16). A promise only possible in the confidence of true friendship—the confidence of such perfect one-ness of heart and spirit that the suppliant will only ask that which He Who desires to call us "friend" is Himself "asking," as He makes intercession for His own before the Throne of God.

There are many different aspects of the prayer life, and not all are called to the same prayer-ministry, though all are called to pray. We are not touching, here, upon the aggressive warfare—an aspect of prayer which seems to need the force of numbers, though many have proved the truth of the word "one shall chase a thousand" (Josh. xxiii. 10). This is a spirit warfare, against united, intelligent spirit foes, and there is added strength and encouragement in going forth together in the ranks of the Lord's army, under His Leadership. He would have His army united, but *every soldier must be individually* "strong in the Lord, and in the power of His might," for the strength of a chain is that of its weakest link!

"*The Overcomer*" has sought to "train" its readers, not only in the "prayer warfare" as members of God's warrior army, but also in such maturity of the life in God as shall make them strong to stand alone, and "withstand" in their own individual lives—pillar souls, hanging upon none but God, and able to take from His hand prayer burdens for the needs He shows them in their own immediate circle of influence, which none but they can effectually deal with, for lack of detailed knowledge. Christ has entered into the Holiest by means of His own precious Blood, thereby making the way open to every redeemed child of God to enter boldly into the very presence of God—and who shall fully tell the marvellous possibilities for every blood-washed soul who dares to follow our High Priest thither—"in full assurance of faith." M.N.G.

Helps for Teachers.

By Mrs. Penn-Lewis.

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

SPIRITUAL FAINTING FITS !

"Now it is come unto thee, and thou faintest !" Job. iv. 5.

I. Fainting fits and their consequences.

1. They unfit us for service :

"What man is . . . faint hearted ? Let him . . . return unto his house." Deut. xx. 8.

2. They make others faint also :

"Lest his brethren's heart faint." Deut. xx. 8. A.V.

3. They unfit us to make right decisions :

Esau "was faint . . . said . . . What profit ? . . . and he sold his birthright." Gen. xxv. 29-33.

4. They give Amalek (the flesh) an occasion to attack :

"Amalek . . . smote . . . when thou wast faint." Deut. xxv. 17, 18.

5. They give occasion for reproach :

"It is come unto thee and thou faintest." Job iv. 5.

II. Fainting fits and their occasions.

1. When seeking blessing and God keeps us waiting :

"My soul fainteth for Thy salvation." Ps. cxix. 81.

2. When our Father is chastising us :

"Nor faint when thou art reproved of Him." Heb. xii. 5.

3. When we are in trial and sorrow :

"If thou faint in the day of adversity, thy strength is small." Prov. xxiv. 10.

4. When meeting the contradiction of sinners :

"Consider Him that endured . . . lest ye . . . faint." Heb. xii. 3, A.V.

5. When waiting for success in service :

"In due season we shall reap if we faint not." Gal. vi. 9.

6. When needing persistence in prayer :

"Ought always to pray, and not to faint." Luke xviii. 1.

7. When the Adversary attacks us :

"The enemy . . . hath smitten . . . my spirit fainteth." Ps. cxliii. 3, 4, m.

III. Fainting fits and their cause.

1. Lack of sufficient spiritual food :

Illustrated :—"Hungry . . . thirsty, their soul fainted." Ps. cvii. 5.

2. Admitting doubt of God's faithfulness :

"I had fainted, unless I had believed . . ." Ps. xxvii. 13.

3. Looking at the enemy and our difficulties :

"When thou . . . seest . . . a people more than thou . . . let not your heart faint." Deut. xx. 1-3.

IV. Fainting fits and their remedy.

1. A cry to God in extremity :

"I call unto Thee when my heart fainteth." Ps. lxi. 2, m.

2. Anchoring upon God's changeless love :

"When my spirit fainted . . . Thou knewest my path." Ps. cxlii. 3, m.

3. Casting oneself upon the Divine power :

"The Lord . . . fainteth not . . . He giveth power to the faint." Isa. xl. 28, 29.

4. Resting upon the Word of the Lord :

"It shall be said . . . Let not thine hands faint." Zeph. iii. 16, A.V., m.

5. Looking away from the giants unto Jesus :

"Consider Him . . . that ye wax not weary, fainting in your souls." Heb. xii. 3.

6. Pouring out the heart before the Lord :

See note to Ps. cii. "A prayer of the afflicted, when he fainteth and poureth out his complaint before the Lord." Ps. cii. Note and m.

V. Fainting fits and their claim.

1. Upon the Father's heart.

(a) He will not try the child beyond its power :

"I will not contend for ever (lest) the spirit should faint away." Isa. lvii. 16, m.

(b) He will renew strength and teach how to walk :

"They shall walk and not faint." Isa. xl. 31.

2. Upon the children of God.

(a) For kindness and long-suffering love :

"To him that is ready to faint, kindness should be shewed . . . else he might forsake . . . the Almighty." Job vi. 14, m.

(b) For earnest upholding in prayer :

"Grace . . . multiplied through the many . . . wherefore we faint not." 2 Cor. iv. 15, 16

(c) For loving encouragement :

"Encourage the fainthearted." 1 Thess. v. 14

Fainting fits are most serious in standard-bearers :

"As when a standard bearer fainteth." Isa. x. 16

Fainting fits are dangerous in the press of battle :

"David . . . fought (and) waxed faint, and . . . the giant . . . thought to have slain David." 2 Sam. xxi. 15, 16

Fainting fits call for the instant help of others :

"Abishai . . . succoured him." 2 Sam. xxi. 17

Fainting fits overcome are given special commendation :

Thou "hast laboured, and hast not fainted." Rev. ii. 3 A.V

Child of God, "Take heed and be quiet . . . neither let thine heart be faint" (Isa. xii. 4).

RAISED !

1. The manifestation of God's power :

"Which He wrought in Christ when He raised Him from the dead . . ." (Ephes. i. 20).

2. The same power in the believer :

"And hath raised us up with Him . . ." (Ephes. ii. 6).

3. The preceding subjective work and its purpose :

"Buried by baptism into death, that like as Christ was raised . . . we also should walk in newness of life" (Rom. vi. 4).

4. The believer's co-operation of faith :

"Faith in the working of God, Who raised Him . . ." (Col. ii. 2).

5. The believer's reckoning :

"Christ being raised from the dead, dieth no more . . . dead indeed unto sin . . . alive unto God" (Rom. vi. 9-11).

6. The two results in the life :

"Joined to . . . Him Who was raised . . . that we might bring forth fruit unto God" (Rom. vii. 4, R.V.).

7. The experimental pathway :

"The sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Cor. i. 9)—note the "dying" !

See Abraham also—"accounting that God was able to raise him up, even from the dead" (Heb. xi. 19).

"Behold I give you Authority."

Luke x. 19. R.V.

IN a day when there is so much that is called authority, but that makes no difference to life in any sphere, it is well that we should enquire what God means by authority, that we do not fall into meaningless, effect-less repetition of phrases.

Authority is not power : it is only the imparted right to bring the power of another into operation. You and I have not changed places with the Lord Jesus ; we are but co-operators with Him. As He is the only one into Whose hands all authority has been given by the Father, we must therefore fix our eyes upon Him as the pattern of its exercise in the administration of affairs on earth.

(1) The Lord Jesus never deviated from the pathway of utter dependence upon God for everything. (2) Though Very God, yet He never utilized this authority for any purpose exclusively His own. "Other sheep I have" ; "I pray for them" ; "yet will I gather them." In His intercessory life, so far as it is revealed to us, these "others" were His first and only consideration. Where they were concerned, He stood for them with Divine firmness ; where there was opportunity to win one of them, He never thought of Himself ; where He could use the authority of God to deliver one of them He did not hesitate to put it into action.

Let us see to it, therefore, that we do not become self-centred in prayer ; using, or trying to use, the authority of God for purposes that concern, in the ultimate analysis, only our own ends, and do not further the Kingdom of God.

Allen Cooper.

On the Watch Tower for Prayer.

God's Special Gift to the Church.

"Because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf." Phil. i. 29, R. V.

LETTERS from Missionaries and Christian workers in all parts of the world, tell a tale of suffering, pressure and conflict among the front ranks of God's army of witnesses which seems to be increasing on all hands. We have in the past thought of individual believers *suffering* for Christ's sake. It seems as though there are but few true members of the Body of Christ who are not in deep trial of some sort or another. What does it all mean? How shall we pray for them, and for all saints at the present time?

Let us not forget that these things are a gift from God to His children, that they may be made conformable to the image of Christ; for the maturing of the Body of Christ, which shall be "perfected through suffering" as was the Head, in preparation for His taking them to Himself. There is a necessity of suffering—we are "joint heirs with Christ; that if now we share His sufferings, we should hereafter share His glory." "For I reckon," adds Paul, "that the sufferings of this present time are nothing worth when set against the glory which shall soon be revealed unto us" (Rom. viii. 17, 18, R.V.). "If we suffer, we shall also reign with Him." As we pray for the needs national, the needs in the churches, the needs personal, shall there not be a note of joy, a note of victory, a note of praise that we are "counted worthy" to suffer for His sake? Thus we shall enter into that "reign with Him" in spirit even here in the midst of the battle.

In a letter received this week from a Missionary in China, recently captured by bandits, we read:

"In every need we had help from above and realised the potency of prayer. . . . In late July I had eight days with bandits—I think the most fruitful days of all. Certainly they were the richest in our own experience of the Love of God. . . ."

There are many members of the Body of Christ who have not yet *pressed through in spirit* to the victory side. Positionally, as they are in Christ, they are seated with Him "far above all," but they have not yet reached the place in experience where they can see all these things from God's viewpoint, from the vantage ground of the Throne, as but the hand of God shaping them to that conformity to Christ which is necessary for their translation.

Let us pray for every member of the Body of Christ who has not yet apprehended this position experimentally, that there may be a great pressing through of all the members, to this strong victorious spirit that can praise God for every thrust and every pang that, in the purpose of God, is going to unite them ever more closely to their Lord, and fit them for this "sharing" of His glory. M.H.W.

Prayer for the Nations.

Referring to the passage in Rev. viii. 3-5, regarding the prayers of the saints upon the golden altar before the Throne, Andrew Murray remarks: "The same censor brings the prayers of the saints before God, and casts fire upon the earth. The prayers that go up to heaven have their share in the history of this earth."

In these days of national and international crisis, the people of God should be reading their newspapers, as never before, with a view to co-operation with God in prayer for His purposes to be wrought out, in and through this stress of nations. One great need stands clearly before us—that the financial stringency now fallen upon even the richest nations of the world, and the terrible unrest brought about by almost universal poverty and unemployment, should bring these nations to their knees in humility before God. In days gone by such serious times would have been met by nationally appointed Days of Prayer—in these latter days, it is left to the secular newspapers to first suggest such recourse to God Who alone can succour us in our distress. But whether such seasons are appointed or not, let those who know their God watch and pray for their nation, confessing its sins as did the prophets of old, and asking that our rulers may be given wisdom and enlarged vision, in their endeavour to find remedies for the national distress.

"Watch," also, the situation in India. Pray that the counsel of God shall prevail in the ruling of that great land; that the enemy shall not succeed in so working through political parties and religious animosities, that the spread of the Gospel be hindered. "Bind the Strong Man," in the Name of Jesus, that His servants may be able to "spoil his goods," snatching men and women out of the kingdom of darkness, while there is yet time.

* * *

From all quarters where work among the Jews is in progress, we learn of an unprecedented willingness to listen to the Gospel, and in some places many are receiving Christ as their Messiah. May it not be that a great body of the Jewish people are receiving the "*Seed of the Word*" which will not actually "germinate" until the Body of Christ has been caught away—then, with that Word confirmed and brought home to all with terrible reality, to go forth to proclaim their crucified Redeemer to the ends of the earth. Let us pray for the dissemination of the Word of God, not discouraged if we see no results in immediate "germination," but remembering that it is *living Seed*.

* * *

It is more than encouraging to read of the way in which the Word of God is finding outlet in the great International Colonial Exhibition in Paris. In answer to long and earnest prayer, permission was granted, and special facilities accorded, to the Geneva Bible School, to build a "Pavillon" at a strategic point in the Exhibition grounds, from which many thousands of Bibles, Testaments, Scripture portions, etc., in over forty different languages, have been sold or given away. Spirit filled workers have obtained many opportunities of individual talks with Roman Catholics, Jews, unbelievers and heathen of many nationalities, and keen interest has been shown by many from literally "un-touched" parts of Europe and other lands.

Pray for the thousands who have received portions of the Word, many for the first time, that the "fowls of the air" shall not snatch away the seed sown, but that it shall take root and bring forth fruit, by the inworking of the Holy Spirit. —M.N.G.

From Our Readers.

The Need for the Preaching of the Cross.

I cannot express in words how my spirit longs to be free to preach salvation through the Cross of Christ. Ever since I attended that Conference at Swanwick, God has been teaching me, and now, I believe, through all these trials He is again showing me that it is "Life out of death." Everywhere I go, here, I recognise this as the most vital need. I believe it is the absence of this that largely accounts for failure to obtain results in the Mission Field.

Four young Evangelists are touring this district. They have been to see me several times, and we have had vital talks and prayer, and I have been most impressed by their earnestness. But there is the same serious lack—they know not the victorious life that triumphs through the Cross. They get depressed as, year after year, they do this work and see no fruit from their labours.

A Missionary in India.

The Triumph of the Cross.

Just this line to express my sincere appreciation of the message of "The Overcomer," occasional copies of which have fallen into my hands, and the messages of which have fallen into my heart.

How true that our warfare is spiritual, and how one's heart realizes more and more the reality of this when in lands of gross darkness, where the powers of darkness are raging on every hand, and waging their warfare against the Christ of Calvary. When the worker is attacked there is comfort in knowing that it is actually not an individual that is assailed, but the Lord of Glory Whom the enemy seeks to prevail against. Praise Him, we know that "by the Cross He triumphed over them."

A Missionary in Africa.

The Offence of the Cross.

I have received the "Memoir" . . . I was the only deaconess helped by Mrs. Penn-Lewis at X—. There was a decided refusal of the "death pathway" of the Cross there. Now X—has passed away! Without the full central teaching of the Cross no work seems to continue. Persecution and misunderstanding strengthen rather than harm the person, and the work, focussed on Calvary in the fulness of its meaning. There is a painful cutting off from others, but there is a healing also which flows out to others.

The "Memoir" has helped me. Again I have taken my body to the Cross and received an inflow of life. I know that if God needs me, He can yet use an invalid life in a public way again. Nothing is impossible with Him, if we are "in Him" and not in self.

L. K., Australia.

The Cross and the Blessed Hope.

Another correspondent writes from India :

"I was much interested in your article on Revival . . . Those who believe that the Coming of the Lord is near at hand, look upon revival as a means of gathering in the late and the last for the Great Supper (Luke xiv. 16-24). What stands out clearly is that we have reached the last hour, which is called "supper time," when all men are tested as to the value they put upon spiritual things. The test is, whether people when hearing the call will forsake their ordinary occupations and relationships, and respond, and enter into heavenly relationships. They all with one accord began to make excuse.

The truth taught in the parable is still more forcibly brought out in the teaching that follows immediately : "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke xiv. 33). The key word "cannot" is repeated three times, vv. 26, 27 and 33. No sayings of our Lord are so searching as these. They are called "hard sayings," because they are an offence to the natural man who is full of

pride. But the marvel is that these sayings are love-calls to His own . . . What appears to be impossible becomes joyfully possible in the new relationship which is wholly heavenly. Therefore the call for separation from the things of the world in which we have grown up tests us in one thing, which is, our affections . . ."

F. K.

The Application of the Message.

I do find it (*The Overcomer*) most helpful, and would be very sorry to miss its helpful ministry. The paper has been coming to me for some years, and I have supposed that some kind friend was paying a subscription for me . . . Now I notice there is no fixed subscription, but one may send financial help as one can. At the moment I cannot send anything, but I hope to do so.

The teaching of *The Overcomer* (and of Mrs. Penn-Lewis—for I heard her on several occasions) is very dear to my heart. But, it is one thing to know the doctrine; it is another to live in the experience the doctrine sets forth. I know that I died representatively, when Christ died my death, in my room and stead. I know that He lives representatively in me—but the working out of these truths in actual experience, in the power of the Holy Spirit—that is what I earnestly desire to see in my life. In some measure the experience is mine. It is the deepening of it I long to see . . .

A Missionary (S. America).

Since our request that readers unable to contribute toward the cost of the magazine would nevertheless let us know, from time to time, that they still wished it sent to them, we have received a very large number of such letters as the above, not only from Missionaries and workers abroad, but from Ministers and others in the home land. Very many refer with gratitude to the "experimental" teaching given in our pages. A Pastor in Germany writes :

"With deep thanks and true blessing I read the articles of *The Overcomer*, and am very grateful for the deepening of Scriptural knowledge gained. But may I suggest to publish also still more articles on every-day life questions . . . I hope you understand what I mean—the practical application of the message of the Cross in daily life . . ."

Will all those who remember us in prayer, make it a definite request that the Holy Spirit will enable and equip His servants to do this? Many faithful teachers are now preaching the "doctrine" as our brother in S. America outlines it, but how few are those who are able to lead the Lord's people on into that "life in God" to which Gal. ii. 20 is the gateway! The application of the Message to the daily life of the child of God is the crying need of these days. Pray that God will send His people "nursing fathers and nursing mothers," who will not only preach the Word, but show them "how it works," that there may be raised up a generation of "pillar souls" (Rev. iii. 12), able to "stand," and to "withstand" in the evil days of the close of the dispensation.

That there is a real hunger for such teaching is shown by the demand for our literature. In addition to "Thy Hidden Ones," we have re-printed this Summer, "All Things New" (a strikingly up-to-date message "for the Time of the End"), "Life in the Spirit," "Much Fruit," and other booklets.

We are also glad to announce to our readers in the States that we have now issued the oft-times requested

"AMERICAN PRICE LIST,"

copies of which will be sent on receipt of a postcard. Will correspondents please remember that postage to England has been raised, and letters now require a *five-cent* stamp.—M.N.G.

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FRANCE.

We have lately had the joy of sending Madame Brunel about £6 from readers of *The Overcomer*, toward the cost of "*Le Vainqueur*," and she asks that we will pass on to these friends her very grateful thanks for their gifts. "It is astonishing," Madame wrote lately, "how God is blessing wonderfully the Overcomer Testimony; I may speak for *Le Vainqueur*, anyhow. Cheering letters come to me speaking of *deep blessing*, and I do thank God for the gift of His dear servant, Mrs. Penn-Lewis, to the Church. Here is a letter from Switzerland, I translate roughly a part of it:—

"We are very thankful for *Le Vainqueur*. Some years ago I read *The Cross of Calvary* and *Soul and Spirit*, by Mrs. Penn-Lewis. They did me good. Then I read *War on the Saints*, and I was horrified. But now I have had to undergo much suffering and many trials, and I understand better; and lately *Le Vainqueur* is explaining so exactly what I had to pass through, . . . many things are becoming clear to me which were dark before . . ."

A letter in English from a Missionary in French Indo-China mentions the purchase of a number of copies of "The Cross of Calvary" in French, and adds:—

"The parcel of the French '*Overcomer*' arrived during the Conference of the national Annamese Church, and so the evangelists and pastors who understood French rushed for them. We pray their ministry may be much enriched thereby . . ."

The "*Overcomer* literature" is thus spreading, through Madame Brunel's ministry, to many corners of the world not touched by the English editions: Indo-China, North Africa, the Philippines also Northern Italy, Piedmont, where almost all speak French. Madame is now engaged in translating the "Memoir" of Mrs. Penn-Lewis, and asks for special prayer for this.

MEXICO.

We have lately received a new issue of "*El Vencedor*," the Spanish "*Overcomer*," consisting of one long article by Mrs. Penn-Lewis entitled "Christ on the Throne." Mr. de Roos asks for prayer for its circulation and for the necessary means to continue this ministry. Those who pray for the Spanish work will be interested and encouraged to know that the Spanish translation of the booklet "A Revival of Prayer Needed" has now been done in Braille, for circulation among sightless Spanish Christians, and God is greatly blessing it. The Braille Mission Press hope later on to Braille other items of the Overcomer literature in Spanish. There is need of prayer also for Mr. and Mrs. de Roos themselves, for both have been ill. For those who attack the devil's stronghold in Mexico "there are many adversaries"—but the Cross will triumph. At Calvary, before the watching universe, Christ "boldly displayed them as His conquests," and this mighty victory is yet to be manifested in the dark places of the earth, for He was "manifested to un-do the works of the devil."

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