

HIDDEN COLLECTION ONE
THE OVERCOMER

The Overcomer

THE ONLY WAY TO THE CHURCH WORKS
OF THE HOLY SPIRITS OF GOD

Volume One

New Series

1936

INDEX, 1936.

	PAGE
ALONE-NESS OF JESUS, THE	Rev. John Thomas, M.A. ... 3
AUTHORITY OF THE INTERCESSOR, THE	J. A. McMillan ... 53
BIBLE READINGS BY MRS. PENN-LEWIS	
"ALONE" 15
THE WARFARE AND THE WEAPONS 15
SOLDIERS OF THE KING	61-62
CROSS AND THE "NATURAL MAN," THE	Mrs. Penn-Lewis ... 6
"CLOTHED WITH POWER FROM ON HIGH"	Mrs. Penn-Lewis ... 8
CHRISTIAN'S RESOURCES FOR VICTORY, THE	W. E. Dalling, M.A. ... 13
CROSS AND THE CHALLENGE OF TO-DAY, THE 44, 56
DIVINE DERISION	J. A. McMillan ... 17
DRAWN SWORD OF CHRIST, THE	Mrs. Penn-Lewis ... 33
ENTHRONED CHRIST, THE	Mrs. Penn-Lewis ... 51
FAITH IN A GREAT GOD	Hudson Taylor ... 14
GLEANINGS FROM QUESTION HOURS (Swanwick Conference) 47
HOLY SPIRIT AND THE CONSCIENCE, THE	Dr. Elder Cumming ... 55
I HAVE LIFT UP MINE HAND UNTO THE LORD	J. C. Metcalfe ... 60
"JESUS CHRIST IS LORD"	Wm. Rouse ... 21
MEANING AND POWER OF CHRISTIAN SUFFER- ING, THE	Rev. S. B. Fidler ... 35
NOTES FROM THE BOOK ROOM 16, 32, 64
OUR RESOURCES 20
ON THE WATCH TOWER	E. M. Leathes ... 30, 63
PRaise IN RELATION TO VICTORY	Selected ... 1
"PRAY . . . AND NOT FAINT"!	Mrs. Penn-Lewis ... 2
POWER FROM PRESSURE	From The Alliance Weekly ... 10
PERSISTENCY IN PRAYER	Mrs. Penn-Lewis ... 19
PRACTICAL SPIRITUALITY	Selected ... 49
PARTAKERS OF CHRIST	Selected ... 52
POEMS: "MY CUP RUNNETH OVER"	M. E. Barber ... 1
THE CONQUERING NAME	F.E.M.I. (India) ... 17
THE CHALLENGE OF THE CROSS	George Harper ... 24
"RABBONI"!	E. G. Dempsie ... 25
"MARANATHA"—OUR LORD COMETH	W. Rouse ... 43
A SONG OF VICTORY	F. Hanbury Allen ... 59
CONQUERING AND TO CONQUER	M. Warburton Booth ... 50
SHOUT OF PRAISE, THE	George Dempsie ... 25
SHADOW OF THE CROSS, THE	J. C. Metcalfe ... 26
SWANWICK CONFERENCE, THE 44, 56
THRONE PREPARED FOR THOSE PREPARING, THE	D. M. Panton ... 28
"TILL CHRIST BE FORMED IN YOU"	A. R. Boughen ... 58
WITHERING POWER OF THE CROSS, THE	A. R. Boughen ... 11
1935-1936 (A NEW YEAR'S MESSAGE)	M. N. Garrard ... 16

Volume
xvii.

January
A.D. 1936

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.*

*"I have chosen you . . .
that ye should bear fruit."*

"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*).

THE "OVERCOMER" BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

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For terms of issue, see inside cover.*

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

**The Manager, Overcomer Book Room,
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Bournemouth, England.**

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Money Orders payable at WESTBOURNE POST OFFICE, 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.

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

MONTHLY CONFERENCE

at 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 6.45 p.m. Question Hour 5.30.

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

- Jan. 2—Monthly Conference (Rev. J. C. Williams).
" 3—Prayer Meeting, 11 a.m. to 1 p.m.
" 15—Mid-Monthly Prayer Meeting, 2.30 to 5.
Feb. 6—Monthly Conference. (Mr. Wm. Rouse).
" 7—Prayer Meeting, 11 a.m. to 1 p.m.
" 19—Mid-monthly Prayer Meeting, 2.30 to 5.
Mar. 5—Monthly Conference (Rev. A. R. Boughen).
" 6—Prayer Meeting, 11 a.m. to 1 p.m.
" 18—Mid-monthly Prayer Meeting, 2.30 to 5.

PRELIMINARY ANNOUNCEMENT.

The Swanwick Conference

The "Overcomer" Conference of Christian Workers on the Message of the Cross will D.V. be held at

**THE HAYES, SWANWICK
MAY 11th to 16th, 1936**

The Morning Bible Readings will be given by
Rev. B. S. FIDLER (of Porth)

The cost for the whole period will be £2. 10. 6, not inclusive of Railway Fares. Circulars giving full particulars may be had early in March (stamped envelope) from the Conference Secretary.

Address: Conference Secretary, Mr. H. E. Hoyton, "Hafod," Merstham, Surrey. Tel.: Merstham 285.

The Third Special London Conference

in connection with the Overcomer Testimony,
**MITCHAM BAPTIST CHURCH,
THURSDAY, FEB. 27th, at 8 p.m.**

Speakers: Miss Leathes, Revs. J. W. Brown, B. G. Lovelace, George Harper, and others. Enquiries to Mr. E. W. Cote, Fayre-mead, Wandle Road, Morden, Surrey.

Other Conferences arranged by the Council. LIVERPOOL.

Jan. 15-16 (Wednesday and Thursday). Gordon Hall (off Hope St.). Meetings 3.30 and 7.30. Speakers: Miss Leathes, Revs. G. E. Mason and J. Emblem.

Enquiries: Mrs. Crewe, 34, Greenbank Road, Sefton Park.

Jan. 20-21. Rev. A. R. Boughen will be the speaker at St. Nathaniel's Church, 3 and 7.30 p.m.

SOUTHAMPTON.

Feb. 12. At the Town Mission, Northumberland Road (near Northam Station). 4 p.m. and 7.15. Tea 5.30. Speaker: Miss M. H. Wanzer (Bournemouth).

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

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

Bootle: Hebron Hall, Akenside Street. Monthly Prayer Meeting. Second Friday, at 8 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.

Harrow: At Headstone Hall, Headstone Road (2 minutes from Met. Station). Informal Conference, first Tuesday of each month at 3 p.m. Speaker: Miss E. M. Leathes. Enquiries: Miss Beck, Holmdene, Bridle Road, Eastcote, Pinner.

Isleworth: Informal Conferences as follows: Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday, 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary).

Enquiries: Miss Gravatt, 37 St. John's Road, Isleworth.

Liverpool: Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55 Granby Street, Princes Park.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 42 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday each month, 7 p.m. in Room 13, Albert Hall, Peter Street.

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

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

THE OVERCOMER.

Praise in Relation to Victory.

PRAISE casts up a highway for our King to come as Conqueror, even through the deserts of the earth: "whoso offereth the sacrifice of thanksgiving, glorifieth Me, and *prepareth* a way that I may show him the salvation of God" (Ps. l. 23).

Praise appropriates the victory over inward foes as well as outward—"Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord!" David, too, was taught this lesson, "To triumph in Thy praise" (Ps. cvi. 47).

Praise is the temple in which our God abides with us: "But Thou art holy, O Thou that *inhabitest* the praises of Israel," not Jacob, the old man (Ps. xxii. 3).

Praise is the throne whereon He sits and rules as King: "O! Thou that art enthroned upon the praises of Israel" (Ps. xxii. 3).

Praises are the gates of the city of God: "Thou shalt call thy walls salvation and thy gates praise" (Isa. lx. 18).

Aye, Satan knew that this was the secret of our Lord's triumph in Jerusalem and in the temple, so he urges the priests *against this voice of praise* (Matt. xxi. 15-16). Was not this the secret of Jericho's overthrow, and of the taking possession of Canaan? (Josh. vi. 20). The first generation of men were a praiseless people, and these were overthrown in the flood. *Not a note of praise till after the flood.*

Praise is bestowed as a free gift to the soul who first accepts the righteousness of Christ, "To appoint unto them that mourn in Zion, to GIVE UNTO THEM . . . the garment of praise for the spirit of heaviness" (Isa. lxi. 3)—and the first result of being filled with the Spirit in Ephesians v. 19, is "speaking to one another in psalms and hymns and spiritual songs, and making melody with your heart unto the Lord"—the song of the Lamb—"giving thanks always for all things unto God . . . in the name of our Lord Jesus Christ."

Our thanks, too, as well as our prayers, must be in the "Name of the Lord Jesus," for only He makes them worthy. He alone can present them faultless before the presence of God. This is depicted in Rev. viii. 3, 4. Our prayers are down on the golden altar, not yet ascended up before God. Another angel receives much incense that he should *give* it unto the prayers "of all the saints"—a free gift from above. What is that divine "much incense" but the prayers of our Lord? This divine incense is sacrificial, and becomes the smoke which makes the prayers of the saints fragrant, and raises them up into the presence of God. What a power in that incense! To think that our Lord's life in heaven is still one of sacrifice for His people's sake.

What an incentive to persevere in prayer, and not let Him go till He bless His church (Isa. lxii. 6, 7), seeing when we pray we are fellow-workers with our Lord Himself, and engage on the earth in that ministry which He engages in above. What a Helper we have *within* our hearts—the Paraclete Himself, "called near us," so that we may be able to draw near to our God and Father, through Jesus Christ.

This is the meaning of praying in the Holy Spirit (Ephes. vi. 18, Jude 20), as led by Him and taught by Him—the Spirit of joy and praise—"how to pray as we ought" (Rom. viii. 26). Thus we fulfil the divine end and aim for which we have been saved as individuals. During days of revival, we have found that this "garment of praise for the spirit of heaviness" has been an armour of light from the attacks of Satan.

Above all else it is the atmosphere of heaven; and surely God's will can be carried out on earth only as we allow the atmosphere of heaven to permeate all our words, and thoughts, and actions. Is this not the reason why the songs of praise above are so carefully recorded in that Book of Divine triumph, the Revelation to John? The foundations of this triumph of the Lamb are laid by David when he institutes the praise of God, that the temple below may become more like that above. The Jubilee Trumpets were made out of the horns of the rams sacrificed unto God. It was these trumpets that were used before Jericho, and on the year of Jubilee or Release. "Oh, the depths of the riches both of the wisdom and the knowledge of God."

Selected.

"My Cup Runneth Over."

There is always something over,
When we trust our gracious Lord;
Every cup He fills o'erfloweth,
His great rivers all are broad.
Nothing narrow, nothing stinted,
Ever issued from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over,
When we, from the Father's Hand,
Take our portion with thanksgiving,
Praising for the path He planned.
Satisfaction, full and deepening,
Fills the soul, and lights the eye,
When the heart has trusted Jesus
All its need to satisfy.

There is always something over,
When we tell of all His love:
Unplumbed depths still lie beneath us,
Unscaled heights rise far above:
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.

M.E.B.

A Word to Our Readers.

December, 1935.

DEAR FRIENDS,

A peculiar joy lies in being used in the humblest measure in the service of the servants of the Lord. The letters which reach us are a constant assurance of the ties which bind us in Christ with so many brethren the world over. Thus we take courage to continue a work which necessarily involves repetition both by word and pen. Truths that cut so deeply, when applied to the lives of those who endeavour by the Grace of God to practice them, can well bear constant reiteration. We would adopt in measure the attitude of the Apostle—"To write the same things to you to me indeed is not grievous, but for you it is safe."

We therefore make no apology for the limitation of our message to the commission given to this Testimony from the beginning. We all need the message of the Cross applied to our daily walk, and there need be no fear that faithful teaching of line upon line and precept upon precept will not be used to the blessing of the learners.

Whatever the coming year may have for us, we may be sure that it will bring conflict for the Lord's people. The hatred of the world will grow more intense and the pressure of the foe more severe—until the day dawns for which we wait. That the day is fast approaching, few of us can doubt, but whether in terms of human life it is now close upon us, or whether in the wisdom of God it will be deferred for a season, who can truly say? How many have thought that they could tell us, and been mistaken: it behoves us to be very gentle with such longing souls. "Let us hold fast the profession of our Faith without wavering (for He is faithful that promised) and let us consider one another to provoke unto love and good works . . . and so much the more as ye see the day approaching."

In the light of present world and Church conditions many of us feel a great burden on our hearts for our young brethren. These, if He tarry, may well be called to face a conflict still more intense than ours to-day. Praise God, we are all on the winning side, but we long that young Christians should be furnished with all the weapons of their warfare, and that the overcomer's secret should be an open one to them.

"Greater is He that is in you than he that is in the world." "I write unto you young men because ye have overcome the wicked one." We, too, may have the same glorious confidence in our conquering Lord, as believers, young or old, but what crying need there is for instruction concerning the ground of that confidence in these days of Laodician weakness. There is a real danger to-day that some of us, older in the Faith, fed on the finest of the wheat ourselves, should fail to feed the lambs: danger that we should employ a phraseology which leaves them wondering. Above all, there is the deadly danger that our lives should fail to commend our teaching to those longing for the reality of the things we speak of.

I sometimes wonder how far we are practising in

our private prayer, as well as when we gather together, that "prayer warfare" of which we speak? As I write, our brethren in Germany are in a veritable furnace. I fear our faith often staggers as we come to God. We think of our ignorance in asking and the complexities of the issues concerning which we pray. How easily we repeat "Thy will be done on earth," and fail to link those words with their application to the immediate world situation. The problem of further and more drastic sanctions may well appall the statesmen of the world. Are we standing in prayer for the consummation of our Father's purposes and the confusion of the destructive designs of the usurper? Here lies a field for prayer warriors, those who believe that God would be enquired of by His people concerning world affairs, as He was by His servant Daniel.

The Swanwick Conference.

I must add a word as to our immediate interests. Preliminary arrangements are being made for another Swanwick Conference, on May 11th to 16th. We trust in the Lord that He will meet once again with us there, and that our fellowship in Him will be to His praise. We are greatly looking forward to the ministry of our brother the Rev. B. S. Fiddler, of Porth. His close association with our beloved friends, R. B. Jones and W. S. Jones, now with the Lord, will ensure him a warm welcome amongst us. Will all who hope to join us be careful to keep these dates free, and will the kind helpers of the Guest Fund remember it as the Lord may lead them.

Commending every reader to our blessed Lord for the coming year: may He be indeed the Lord "at hand" to each of us, that wherever we may be we shall be kept by the power of His might, looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ.

Yours in His love and grace,

Parkstone.

BERNARD W. MATTHEWS.

"Pray . . . and not faint" !

—*Luke xiv. 1.*

PRAY . . . and not faint." Ask God to teach you how and what to pray, so that you may be in line with His will . . . Ask God to teach you to pray from His standpoint, the standpoint of eternity, not time; the standpoint of the spiritual, not the natural vision.

"Pray . . . and do not faint." It seems to me that the pressure in the atmosphere is so great that one can only get power to breathe, in a spiritual sense, by perpetual prayer, because prayer keeps the spirit open God-ward. It seems as if we, who are expecting the Lord to come, are like divers down in the ocean bed! We are encased in Christ, with just a "pipe" of the spirit open to the atmosphere above, through which our heavenly "air" can reach us. The weight of the ocean would crush and kill the diver, were it to break through his casing, or if the pipe were broken or choked.

The Lord is truly our casing, our covering, as we abide in Him, and the awful ocean-weight of the world's atmosphere cannot get in as we hide in Him, and keep our spirit open by prayer to the heavenly air by which alone we can breathe and live . . . Therefore—"Pray . . . and do not faint."

Jessie Penn-Lewis.

A letter written during the Great War (from the "Memoir").

The Alone-ness of Jesus.

By Rev. John Thomas, M.A.*

"And when they had lifted up their eyes, they saw no man save Jesus only . . ."

—Matt. xvii, 1-9.

MY subject is one of the shortest in words, one of the greatest in substance: "Jesus only"—
"they saw no man, save Jesus only."

The name JESUS here is a mighty challenge to all the hosts of heaven, to all the hosts of hell, and to all the saints of God on the earth. We see Jesus standing absolutely alone. At first sight it looks as if we were seeing an anti-climax—as if there had been a glory which was now no more. There had been a wonderful transfiguration. On a high mountain to which Jesus had taken Peter, James and John, "His face did shine as the sun, and His raiment was white as the light." There was the chariot of God in the white cloud above; and the Voice of the Father Himself broke the stillness of the mountain solitude. Out of the heavenly spaces came two forms of glory, Moses and Elias, and they companied for a while with the still more glorious Christ.

All this had been so high a wonder that Peter thought it was a glory come to stay. We are continually disappointed when we expect God to be spectacular! God often works more through the lowly intercession of one saint than through great conclaves of ecclesiastics. There was more done in that "upper room" at Jerusalem than in all the mighty senates of Rome.

Now on that Mount of transfiguration the glory has gone. The glorious saints, Moses and Elias, have gone; the white, glistening robes are gone, and the supernatural shining of the Master's face has gone—nothing is left to the three disciples there but the bare mountain top, and the lowly, lonely Man of Nazareth.

Yet as a matter of fact we have been proceeding from glory to higher glory, from outward splendour to new majesty and power; from the glory of appearance to the maturest glories of spirit ever known in God's universe: Jesus is there alone on the summit of Divine self-sacrifice. Godet, the great historian, thought (or dreamed) that Jesus had the opportunity, having won His white robes of moral splendour, of passing to the glory as an individual moral and spiritual conqueror; but if He had done

that He would have gone to the glory alone; and so He refuses again the way which could be won without sacrifice, doffs the glorious robes, puts on the garb of Calvary, and marches resolutely down, down, down to the Cross. When He stands alone here we are at no anti-climax; we have been climbing all the time the pinnacle of Calvary, as the highest in God's universe; and Jesus stood on the summit of that glory—"And when they had lifted up their eyes, they saw no man, save JESUS ONLY."

Now it is in *this Jesus* and in Him alone that we are claiming victory. I am always afraid to talk about Jesus and always glad. Afraid, because I have to be so inadequate; and glad, because it is a wonderful thing to speak about Him, however incomplete one's utterance may be. So we will try to get the vision of Him on Whom we trust for victory; in Whom we are conquering, have conquered and will go on to conquer. All our dependence is upon this Jesus, Who stands alone. "I know Whom I have believed and *am certain* that He is able to guard my deposit against that day." I want you always to translate that word "persuaded," in 2 Tim. 1: 12, by "am certain." Languages differ in idiom, and when the Greek wanted to say he was certain of a thing, he said, "I am persuaded." He did not mean he had any doubt about it, but quite the contrary. So we get it again in Romans 8: 38—"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation, can separate us from the love of God, which is in Christ Jesus our Lord."

Well now, the aloneness of Jesus is our subject, and I want to give some reasons *why* we are trusting Him so; why, after all the years, we are still holding on to Jesus, and why we refuse to listen to the words of men, however earnest, and the speculations of men, however clever, which may seek to turn us away from the absolute and unique authority of Jesus Christ our Lord. I want to show you how immeasurably and infinitely different He is from everybody else.

I. The aloneness of Jesus in His life and character.

First of all, He stands *absolutely alone in His perfect vision of Divine truth*. I want to underline this and drive it home. There are men to-day opposing His authority, criticising here and criticising there; sometimes wanting to discredit His words and sometimes to add to them, as if they were insufficient; and they expect us to turn aside and allow them to lead us into what they call "up-to-date" conclusions. I want you to note that Jesus is different from everyone this world has produced in His vision of Divine truth. He spake words such as no other man had ever dreamed of, much less spoken

before. He was no dreamer, no speculator; He did not work out ideas and conclusions by the doubtful process of logic and philosophy, but came out of the eternal blue, and gave to poor, erring man the innermost secrets of the Father's heart. He stands absolutely alone there. You can see it for yourselves. *His words abide* after all the centuries. Men are still digging down to get to the innermost meaning of His wonderful revelations of God.

I have sat at the feet of some of the greatest philosophers the last half-century has produced. I have been the companion and friend of a still larger number. I have studied through years and years the

* A message given at our London Conference.

philosophies of sages, and I value what I have learned and known; but they are all uncertain, they are all speculations. One generation refutes the changes and revelations of the preceding one, and the next great man overturns the great men just before him; and when I came back to Jesus, I found He stood alone. He said, "I am the Way, the Truth and the Life," and I found it so. When I sit at His feet I know I am not listening to anything doubtful, but listening to the great eternal Father, and I say with joy: "To whom shall I go? Thou hast the words of eternal life!" For truth—and that is the beginning of all life—is just "JESUS ONLY," and those who turn away from Jesus are drifting they know not where, as we see too often with great sadness in these dark days.

Then, *Jesus stood alone in the white purity of His life.*

This is still more wonderful, if possible. There has never been any other, from the fall of man to the present time; who has not been a sinner. No other! The great patriarchs, the old saints, the prophets, the apostles, the "Fathers," all were tainted with sin. Look at Isaiah crying, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips." Listen to Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

II. Jesus stands alone in the mystery of His death.

The death of Jesus is as mysterious and unique as His life. Every saint has clung to the arm of God in the hour of death. David said, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." There is a great old Welsh hymn—in English it runs:

*"In the deep and mighty waters
There is none can hold my hand
Save my wedded love, my Jesus,
Who upon the cross lay dead.
Friend is He Who in death's cold river,
O'er the wave my head will keep;
Just to see Him sets me singing
In this river, dark and deep."*

That is how, as Bunyan put it, we shall "cross the river" of death, with His arms around us, and in His arms experience the loving grace and power of the Father. Jesus, the holiest of all, does He not experience what even the ordinary saint might expect? No, He cries out of the dark in that final hour, "Eloi, Eloi, lama sabachthani? My God, My God, why hast Thou forsaken Me?"

"Jesus only" there in the dark! He is absolutely alone, because He is bearing the sins of man. He has to tread "the winepress alone," and even the arms of His Father have been withdrawn. Jesus stands alone in the mystery of His death, in which the Holy One has lost touch even with God the Father Himself; and alone in His victory over the grave.

The grave had swallowed up thousands upon thousands of holy men and women, and had closed its doors upon them. No one had had power to break the tomb. The mightiest of God's heroes, like David, went to the grave. "His sepulchre is with

And as men have grown holier they have grown more conscious of the sin within them. I have found one or two, during my life, who thought they were sinless, but after knowing them two or three days I did not agree with them! "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John i. 8). There is not one in all the history of the human race that has not shared the depravity of that race—not one except Jesus. He stands alone. His words were as pure as the words of God Himself; His thoughts as pure as the sunlight of heaven; His life as spotless as the untrodden snows of Lebanon; never a failure, never a mistake; nothing ever to recall. He could turn to the Pharisees and say, "Which of you convicteth Me of sin?" How they would have loved to have done so, had they been able! Satan knows our weaknesses, but Jesus said, "The prince of this world cometh and hath nothing in Me," and the devil never demurred! No other man could look into the face of God without shame at his conduct. Jesus looked up into the face of His Father and said, "I have glorified Thee on the earth; I have finished the work Thou gavest Me to do." The white Christ came clear and clean out of the glory of the eternal Father, and walked through a soiled world without a speck on His raiment, His life. That is the Christ we trust to give us the victory too.

us to this day," said Peter (Acts ii. 29), and there his body remained, and as one went in after another, the grave laughed in victory, as they put the stone at the grave's mouth.

And then Jesus went to the grave, and everything is altered! On the morning of the third day that gravestone was rent into a thousand fragments which could never be put together. Death cannot put a covering over your grave and mine if we belong to the Grave-Breaker. Remember that the victory of His life in destroying death stands side by side with His atonement for sin and His victory over the Satanic hosts. He is the Christ, not only of the death on the cross, but the Christ of the smashed grave on the morning of the third day. He was not merely strong enough to die for sin, but strong enough to live for righteousness. Death could not keep Him. Not even the death penalty could keep Him! He says, "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades." THAT IS OUR JESUS! He challenges sin; challenges Satan; challenges death! He has taken all the keys, of death, of life, of victory.

Jesus stands alone also in His redemptive mission and power. He stands alone in that atoning death. I am not surprised that Satan is continually trying to make people avoid the cross. The great tragedy of so much teaching of to-day is that it does not pass through the "place called Calvary"; and apart from the redemptive act and that atoning Blood, there is no salvation. In the New Testament everything converges on Calvary. Men attempt to-day to evade or deny the atonement of the cross, because, forsooth! it is *too deep for their understanding*. Well, they will not believe in much if they make

their understanding the standard! What is there that is *not* too much for our understanding that touches the great, eternal, infinite God?

The creation of the world is too deep for our understanding! The date of creation, when Time sprang out of the timeless, is too deep for our understanding. The relation of an infinite God to a finite world is too deep for our understanding. Your life will be as little as your understanding if you will only accept that as your measure! You must get down to the big things; and here in the New Testament and the prophecies of the Old Testament you will find *everything converges on the death of Jesus Christ*. I know His life is of great interest, but if you take away every reference to the death of Jesus Christ you only have a skeleton New Testament, and it will have lost nine-tenths of its interest, and all its power. *His death* is the secret of its power. At Calvary our sin's debt was paid for and cancelled, and there is no other place where that has happened. He bore our sins in His own body on the tree. "He loved me and gave Himself for me." "He Who knew no sin" became a sin-offering for us, that we might be made "the righteousness of God in Him."

We begin there, and because we find Calvary big enough to cancel our sins, we know that the cross of Calvary is big enough to give us the victory all along the line. "Jesus only"—The Rock of Ages! What could we do without Him? I go back to the foundations and cry:

*"Rock of Ages, cleft for me,
Let me hide myself in Thee."*

I know no other way of getting rid of the stains:

*"Let the water and the blood,
From Thy riven side that flowed,
Be of sin the double cure,
Save me from its guilt and power."*

Then *Jesus alone gives us the new life of holiness*. Never forget that death and life must be linked together. We die in order to live, not in order to be buried! We bury the old things, but we live and live abundantly because of Calvary. Jesus came to give life. He passed out of the death penalty into the resurrection life and resurrection power; and He carries His people with Him into that new life. If you let Him embrace you on the Cross, the next thing you will know is, that you have conquered death, and are living a new life. "If any man be in Christ Jesus *he is a new creation*." "I live," said Paul, "yet not I, but Christ liveth in me." One of the glorious paradoxes of the Christian life. He makes us live! We are not mere puppets. He does not make our personality less, but makes it more. Paul was a bigger personality after Christ found him! "For *ME* to live is Christ." It is the great response of a life that Christ has gripped.

Jesus Christ gives you *life*, with all its possibilities and powers, and life is for using. You must not say, "I am a dead man," but "I am a *living* man: 'Christ liveth in me.'" The "old man" is dead, or ought to be, and I am a new man. Christ gave me a *new* beginning; a *new* power; a *new* personality, *new* life! No one can give that but the Christ

of the Cross, Who conquered death and "brought life and immortality to light through the gospel" (2 Tim. i. 10) by the power of His risen life. Through His wonderful victory, He gives the Holy Spirit to His own, and in that indwelling Spirit there is new life and new power. You start afresh and if in lowly consecration you use the grace He gives, He will give more every day, and He will work out in you such things as He has worked out in His mighty men and women through all the generations.

Just one word more. It does not mean that that is all there is in the text. We should not get home to-night if we tried to exhaust even the margin of this word, "Jesus only."

Jesus stands alone in the power of bringing men into fellowship with God. There is no salvation for those who have heard the Gospel except through the atoning work of Jesus Christ. There is a great deal of talk from pulpits about keeping the commandments of God, obeying God, coming into fellowship with God. You could have all that in a good pagan temple; you could have it in a Jewish synagogue, in a Hindu temple, in an ethical church (whatever that may mean), and you can have it abundantly with those who care nothing about the Lord Jesus Christ. I believe in the dark generations and in pagan lands the Star of Bethlehem may have been guiding many who have never heard the Name of Jesus, and God is wonderful in His love. But when you have heard His message, when He has said, "No man cometh unto the Father *but by Me*," when He has brought the light to us, and says, as He said of the Pharisees, "If I had not come and spoken unto them, they had not had sin"—that is, this particular sin—then "How shall we escape if we neglect so great salvation?" We are not on the same level as the pagan, remember. We are on the level of those who have listened to the Voice of the living, life-giving Son of God, and we are responsible for our response to that message. "If ye believe not that I AM," said Jesus (i.e., when you had the opportunity), "ye shall die in your sins" (John viii. 24).

"The Father loveth the Son." "He that dishonoureth the Son dishonoureth the Father that sent Him." It is time to give Jesus Christ His rightful glory, and to put the crown upon his brow. God calls us through His Son. The Lord Jesus Himself said there was no other way: "No man cometh unto the Father but by Me." But as soon as you have touched Him, you know you have found the Father because you have found Him in Whom all the fullness of His grace and glory reside. Then victory is yours—in fellowship with Jesus Christ we go on from victory to victory.

"If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin." That is our victory cry. Our Lord Jesus was great enough to die for sin; great enough to live for victory; He is great enough to give us the great triumph of complete victory when our work is done. Nothing can ever prevent the victory which in God's own time will take us to the Homeland of His love. Amen.

The Cross and the "Natural Man,"

Hindrances to the Outflow of the Holy Spirit through the Believer.

By Mrs. Penn-Lewis. *

THE greatest danger that the individual believer, and the Church, has to dread is "*the inordinate activity of the soul, with its powers of mind and will.*" This statement of Dr. Andrew Murray touches one of the deep underlying reasons for much "failure" in Christian life and service. When God created man "a living soul," that soul, as the seat of his personality and consciousness, "was linked, on the one side, through the body, with the outer world; on the other side, through the spirit, with the unseen and Divine. The soul had to decide whether it would yield itself to the spirit, by it to be linked with God and His Will, or to the body and the solicitations of the visible. In the Fall, the soul refused the rule of the spirit and became the slave of the body with its appetites. Man became flesh (Gen. vi. 3, R.V.m), the spirit lost its destined place of rule . . . and the spirit now stands in opposition to 'the flesh,' the name for the *life of soul and body together in their subjection to sin.*"†

Now when the Holy Spirit comes to dwell in man, He seeks to reverse the condition of the Fall by raising man's spirit again to the place of dominance. He wants to have right of way through our entire being, from centre to circumference. We are so anxious to get the outward life changed—you *must* do this, and you *must not* do that—but God's way is to renew us from within, outward. Incidentally, this is where life for the body comes in. It is God in your spirit, moving out through your soul-life, penetrating even the physical frame, strengthening and enabling it for His service. It is the purpose of God that your very disposition shall be changed and quickened by His Spirit; and that His life shall penetrate and energise all your faculties.

What stands in the way of this complete renewal of the whole man, after he has been "born of the Spirit"? It is the activity of the "natural life" that has not yet wholly come under the rule of the Spirit of God. The old Quakers used to call it "creaturely activity." The soul is the connecting link, so to speak, between spirit and body, and all the natural powers of the soul are preventing the life of God in your spirit from flooding and renewing your whole being.

The activity of the natural mind prevents the life of God quickening your mind. The activity of your *own* capabilities prevents the Holy Spirit energising and using your faculties. You may be crying to God to quicken you, and endue you with power for His service, and all the time your own natural life is hindering the answer to your prayers.

I want, therefore, to take you to the Word of God, and show you, as He shall enable me, the difference between the natural man and the spiritual man, and why it is that the "natural man" (literally, *man*

of soul) is the greatest hindrance to the work of the Holy Spirit in and through the Church of God.

The "natural man."

The believer is either carnal or spiritual according to the element which is dominant in his life. If the carnal, or flesh life, *which includes the powers of the soul* (i.e., intellect, affections, emotions, etc.), is dominant, then, though he may have been born again, and the Holy Spirit may dwell in his spirit, the Word of God calls him "yet carnal" (1 Cor. iii. 3, R.V.). "The natural man," says Paul, cannot understand the things of the Spirit of God, and the word used in 1 Cor. ii. 14 is *psuchikos*, from the Greek word *psuche*, which the Lexicon defines as "animal life," man considered as endowed with the *anima* (living principle), as distinguished from the spiritual principle. This word is translated in the New Testament forty times as "life" or "lives," and forty-eight times as "soul." The man whose life is governed by this soulish realm of his being, says Paul, "cannot receive" the things of the Holy Spirit, or understand them. In 1 Cor. xv. 45 we read: "The first man Adam was made a living soul (*psuche*); the last Adam—Christ—was made a quickening Spirit (*pneuma*)." Therefore the natural man is man as descended from the first Adam, in whom "all die," because through him the human race was involved in the Fall.

When a man is born again, and ceases to walk "after the flesh," it does not necessarily mean that he ceases to be "soulish," i.e., to walk after the life of nature, his natural intellect, wisdom, emotions, etc. He ought to "walk after the Spirit," for he is a "new creation" in Christ; his spirit is regenerated and made anew; but he still awaits the "redemption of the body," and while he is in his human frame, there is always the possibility of his "walking after" the old life of nature, or the soul powers not yet fully animated by the Life-giving Spirit. He may know what it means, by the power of the indwelling Spirit at the centre, to "make to die the doings of the body" (Rom. viii. 13), while his intellect, or his affections, are still governed by the *psuche*, or soul-life. Even his worship, or Christian experience, may be in the realm of his "feelings" rather than "in spirit and in truth."

The soul-life of the carnal Christian, or the believer who has not learned to distinguish between what is psychic (i.e., of the soul) and what is spiritual, is peculiarly open to the working of the powers of darkness: Satan producing in the soul realm counterfeits of the things of God, by drawing out of man's natural life, dormant powers he has not known he possessed. This is one of the greatest dangers of the "time of the end." James' description of the *wisdom* of the "natural" man applies with equal force to every part of the "fallen Adam" life:

* From shorthand notes of an address.

† "The Spirit of Christ," by Andrew Murray, D.D.

"If in your hearts you have bitter feelings of envy and rivalry, do not speak boastfully and falsely in defiance of the truth. That is not the wisdom which comes down from above; it belongs to earth, to the unspiritual nature (Greek. *psychical*) and to evil spirits." (Jas. iii. 14-15, Weymouth).

The "spiritual man."

I turn from this picture to a far more congenial subject, the spiritual man. What makes a man a "spiritual man"? Every man has a spirit, that is, a capacity for God, but in the unregenerate it is darkened. Thus man needs a new birth: he needs (1) to be "born of the Spirit," and (2) to receive the Holy Spirit. You remember the double promise in Ezekiel xxxvi. 26, "A new spirit will I put within you and I will put *My Spirit* within you." First, man's own spirit renewed and quickened by the work of God's Spirit upon him, and then the Spirit of God coming to dwell in the prepared sanctuary. It is only then that Rom. viii. 16 is fulfilled, "the *Spirit Himself* beareth witness with *our spirit* that we are the children of God." As the Holy Spirit dwells deep in his spirit, the believer is "strengthened with all might" by the Holy Spirit "in his inner man" (i.e., the regenerate human spirit, *Bishop Moule*), and it is written of him, "he who joins himself to the Lord becomes one spirit with Him" (1 Cor. vi. 17, C.H.).

If your spirit and Christ's Spirit become one, how closely united are you? "ONE SPIRIT"—it is a marvellous conception! You never read that you may become "one soul." How many waste words would be cut away if we were every moment in communication with the Lord to Whom we are "joined"; talking to Him, saying "Lord, give me words"; "Lord, is this the thing to do?" Restrain me, energise me, hold me! However much knowledge you have of the things of God, nothing will ever make up for that personal, intimate, moment-by-moment recollectedness of perpetual fellowship with the Living Christ. This is the key to a life "in the Spirit." It is Christ becoming your Wisdom, your Strength, your holiness—Christ and you, joined in one spirit!

Now the great aim of the enemy, when he finds a man has escaped from the domination of the "flesh," is to keep the natural soul-powers in full activity, for he knows that he can hinder the work of God as effectively through the man's own energy and powers as by leading him into the sins of the flesh.

What is to be done with this soul-life? First, recognise that your *own* life, the old Adamic life of nature, is tainted with the Fall, and that therefore we need to be brought to an end of our *own* wisdom, our *own* strength, our *own* power to work for God. It is only as the "own" life is laid down, that God can fulfil His purpose of bringing every faculty with which He has endowed the soul under the control of His Spirit, and into full use as the *channel through which the Indwelling Spirit works*.

How does He do this? (1) Through the two-edged sword of the Word, "piercing even to the dividing asunder of soul and spirit" (Heb. iv. 12)—searching, penetrating, striking at the very roots of the natural

life. It is because this work is hindered by an unwillingness to part with the "*psuche*" life, with its often apparently good and beautiful gifts and powers, that the Holy Spirit is "quenched" in many who have truly received Him. (2) By believing and reckoning upon the fact—God's fact—that "our old man was crucified" with Christ. "With Him therefore we were buried by the baptism wherein we shared His death, that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life" (Rom. vi. 4, *Conybeare*).

Do not think of Christ crucified as something separate from you, but think of Him there, and say "and I died with Him. The Holy Ghost has baptised me into His death." The negative is necessary in order to get the positive; and the fuller and deeper the death of Christ is applied to us by the Holy Spirit, the fuller and deeper and mightier will be the inflow of His life. Do not be afraid of the "death" side. It does not mean *deadness*, but an application of the death of Christ to the activities of this old natural life of ours, so that His Divine life can be imparted. It is not knowledge received into the mind, but the quickening touch of God, that can make you a life transmitter—the life of God so working in you that there is an overflow of life to others, as Paul said, "so death worketh in us, and life in you."

The "natural man" seeking to serve God.

Much of the suffering God's people have to pass through is on account of these natural powers, for if we are honestly desirous of a pure stream of the life of God to quicken and empower us for service, these powers have to be dealt with at the Cross. In the early days of our Christian experience, the problem was "victory over sin" and the "flesh." We all agree that we have to hate *sin*, but as you go on with God, and yearn to be an instrument for His use, that His life shall pour through you to others, you will find that every bit of the activity of the natural man is hateful, because it belongs to the fallen Adam. Then you will learn to discern when there is a pure stream of the Holy Spirit, and when the stream of your own soul-life is mingling with it, or has taken its place.

Like touches like. When the Holy Spirit is working through you, He meets the spirit of the hearers—something in the depths of them is moved, they are brought into contact with God. But when your own soul powers are at work, you only arouse the soul-life or emotional life in others. So we need to pray earnestly that this stream from the life of nature shall be cut off by the Cross. "In Him . . . circumcized" (Col. ii. 9-11). Abiding in Him, the cutting-off-power of His death will be all the while exercised upon all that hinders the outflow of the life of God.

I shall never forget, on one occasion, being present in a prayer meeting where the Presence of God was as clear as crystal. Suddenly, someone began to pray, and he prayed with such a tide of the soul—such an emotional flood—it was exactly as if a filthy stream poured into the meeting, and we were enveloped in a thick and heavy atmosphere.

How can these "soul-powers" be taken into death, so that the life of God shall be liberated to quicken us—spirit, soul and body—not only for personal deliverance, but for testimony? The Lord Jesus Himself has given us the key to this. "He that loveth his life [Gr. *psuche*, soul] shall lose it; and he that hateth his soul-life shall keep it unto life [*zoe*] eternal" (John xii. 25). "Skin for skin, yea, all that a man hath will he give for his life." The hardest thing God has to deal with in us is this love of our own life, but he that will hate his own life shall keep it unto life eternal—it shall be exchanged for life eternal, the life of God. "If any man will serve Me, let him follow Me," the Lord continued, "and where I am, there shall also My servant be," and "him will My Father honour." It is spoken to those who are in the Lord's service—the grain of wheat that longs to multiply into a

harvest for Him. If any man who is in the Lord's service will lay down his own natural life and its powers at the Cross, then the Father will use him, and honour him, and make him fruitful. It is said of the Son of Man that He "poured out His soul (His *sinless* soul) unto death": and following in His steps we have to go to Calvary, and have our fallen soul-life poured out unto death, so that we may rise in spirit into the Divine life.

The Lord grant that we learn something of this handing over of the soul-life unto death, fearing to make use of it ourselves, recognising it as of no avail for God's service. Then we can expect, as we walk with God, that there shall come forth into this world, a pure stream of the Divine life from Him, through our renewed and quickened spirit, as it is written, "Out of his innermost being shall flow rivers of living waters"—"this spake He of the Spirit."

Lower

"Clothed with Power from on High." (II.)

Notes of a Talk with Christian Workers.

By Mrs. Penn-Lewis.

NOTE: In "The Overcomer" of April, 1935, we gave a message by Mrs. Penn-Lewis on the enduement of power for service, showing from the Scriptures what this enduement is, and some of the conditions for receiving it. God is so greatly blessing that message that we are following it with these notes of an informal talk on the same subject.—Ed.

Foundation Work.

BEFORE God can entrust His children with "power from on high" there is a *foundation work* to be done in their own lives. "Have you forgotten that all of us, when we were baptised into fellowship with Christ Jesus, were baptised INTO FELLOWSHIP WITH HIS DEATH?" (Rom. vi. 3, Conybeare). The thought behind that word "into" is of action; you *were taken into* His death, therefore, says Paul, "GIVE yourselves to God as being restored to life from the dead, and your members to His service . . ." (ver. 13). This newness of life, with all your members—hands, feet, tongue, etc.—yielded to His service, is basic and vital. Then comes the new freedom—"for sin *shall not* have the mastery over you"; and the new character—"God be thanked that you, who were once the slaves of sin, obeyed from the heart the teaching whereby you were *moulded anew*" (ver. 17).

That word "moulded" is the word rendered "print" in John xx. 25, where Thomas said, "except I see the print of the nails . . ." The metaphor refers to the casting of metals. The death of Christ, says Paul in effect, is as a mould in which you are to be shaped, as metal is melted down and poured into a mould, and then takes the shape of that mould. You are to be transmitted into the mould of Christ's death, so that you come out a new character. If you "obey from the heart" the teaching of Romans vi, you will be "moulded anew," there will be a new stamp upon you, a new character—the character of the Lamb. Then there will no longer be such contradiction between our profession and our life, and others will catch a glimpse in us of the Lamb of Calvary.

What are we to look for when God answers our prayers for "power from on high"? It is not given for ourselves, or to gratify our own longing for "experiences"; it is an equipment for God's service, an enduement of "capability" to do whatever God wants you to do.

In Matt. iii. 11 and Mark i. 8, two figures are used in relation to this enduement. John says: "I immerse you *in water*, but He shall immerse you *in Holy Spirit*" (there is no "the" in the Greek); the Spiritual element is contrasted with the material element of water. In Acts ii. 2, we are told of the fulfilment of this promise: "Suddenly out of the heaven a sound as rushing of a violent breath, and filled the whole house where they were" (Englishman's Greek Test.). Here again the Word speaks of this enduing Spirit as an element, for the whole house was filled and they were, as had been promised, "immersed in Spirit."

Is not this where we often miss the blessing? We narrow down the working of the Spirit of God to the small capacity of the believer, instead of recognising that God has said that not only may His children be "filled," but *environed* by His Spirit—that those who are born of the Spirit, and joined to Him "one spirit" with His beloved Son, shall walk through a world that "lieth in the evil one" carrying about with them their own atmosphere—the very presence of God enveloping them. "It filled all the house where they were," so that not one or two, but *all*, were immersed in the Presence of God.

The Results of the Enduement.

"And they were all filled with Holy Spirit and began to speak with other tongues" (languages) "as the Spirit gave them to utter forth" (ver. 4). They were given power from on high *to speak*. This is very wonderful. God does not take hold of a man to speak *through* him, as the old Greeks thought their

gods spoke to them through an Oracle. God did not speak through the disciples as a mere mouthpiece, without their co-operation; but by His Spirit He gave them power to speak forth His Word of Truth. This is illustrated in verse 14: Peter "lifted up HIS voice" and said "hearken unto MY words." He appealed to the prophetic Scriptures. He did not presume to make himself an oracle, but the "power from on high" which he had received equipped him to proclaim the truth of God and to apply it to his hearers. Then there was conviction of sin—they were all "pricked to the heart" and cried "what shall we do?" So we see that in New Testament experience, the first result was—

(1) Power of utterance,

(Acts ii. 4), and you will pardon my saying that, when God gives a man power of utterance, he does not need copious notes! He will preach the Word of God, not his own wisdom, and all he will need will be, perhaps, a list of texts for reference. Are you willing to be an echo, just to say "Thus saith the Lord"? It does not matter in the least what *you* think—the people need to know what *God* thinks. Paul prayed in Eph. vi. 19 that "utterance" might be given him. What for? That he might make known the Glad Tidings of the Gospel. And he wrote to Christians in Corinth, "in everything ye are enriched by Him, in all utterance . . ." (1 Cor. i. 5). "To one is given by the Spirit the *utterance of wisdom*, to another the *utterance of knowledge*," and every gift is "given to each for the profit of all" (1 Cor. xii. 7-8, Conybeare). How we do need this gift for the proclamation of the Word of God!

(2) Boldness in testimony:

This is the second result of the clothing with power from on high. What a lack of certainty there is in proclaiming the Truth of God! I would to God men would speak out boldly! Many talk of the things of God as they talk about the things of the world, there is no boldness, no thrusting forth the Word of Truth. "When they saw the *boldness* of Peter and John they took note of them, that they had been with Jesus"! There are preachers, teachers, speakers here—do ask God to clothe you with *boldness*, so that when you declare the Word of God you declare it with confidence, as one who has learned it at the feet of Jesus Christ.

(3) Wisdom:

It is striking to note that David, after his anointing, became "skilful in business." In Acts vi we find seven men appointed to attend to *the business* of the church, and their qualification was that they were filled with the Holy Spirit.

Do you really believe that the Lord can guide you in the ordinary business of life? He can, but you will need first to lay down your *own* wisdom and take His—then He will be "made unto you, wisdom." If the church relied less upon the carnal wisdom of the world it would be better. There is too much turning to business men to carry their natural abilities and methods into the church, and surrendering the spiritual to the natural. It is a mistake to use worldly "good business" for the church of God,

when God can endue with "capability from on high" for the business side of His work. "Look ye out seven men full of Holy Spirit and wisdom to set over this business." If we did this there would be fewer blunders made. What right have we to call for carnal help? There are churches organised up to the highest degree of perfection—and with not a spark of the Life of God in them.

(4) Power in ordinary conversation:

"Be filled with the Spirit, speaking to yourselves with psalms and hymns and spiritual songs" (Eph. v. 18, 19). God can do such a work in us by His Spirit, that all that He commands us to do will come about naturally, and not because we feel we *ought* to do it. To make up your mind to praise God may be good, but it is very much better to be so filled with the Holy Spirit that you cannot help praising! What God wants out of us He will first put in. The secret of power for service is to go to Calvary and get rid of the obstacles to the outflow of the Spirit of God, and then ask God for the new Life that will bring forth the new fruit. I often hear of things God's children say and do which must grieve Him—and it seems hopeless to speak to them about it. The best thing is to ask God to put a *new life* and a *new spirit* into them, so that they will not do these things.

If you have a little child and are constantly saying "You must not, you must not," you will soon crush the personality of that child. You need to show him how to have a new life within, so that he will *want* to do what is right. God does not expect to get out of us one thing but what He has put into us! Do let us toil, dear fellow-workers, to lead His children into a *life*, and then let that Life manifest itself through their personalities. God does not want us to be all of the same pattern. He will express Himself through each individual in a different way. Just as there are not two faces alike, so He has not made two of us alike in any way, and we must take care that we do not try to mould ourselves or others after the pattern of any other human being.

There are other results of the clothing with power from on high shown in the Word. There is *Faith*. Stephen was "a man full of faith and of the Holy Ghost." Faith is not something we have to work ourselves up to—it is the fruit of the indwelling Spirit of God. There is *strength for testimony*—Paul, filled with power from on high, "mightily convinced the Jews . . . that Jesus was the Christ" (Acts xviii. 28). You may be utterly weak in yourself, but there comes in the Divine strength to enable you to testify to Christ. There is also "the love of God shed abroad in our hearts by the Holy Ghost" (Rom. v. 5); and power to *wield the "sword of the Spirit"* against the "principalities," the "powers," the "rulers of the darkness of this world." The equipment for service is the equipment for warfare.

Have you caught a glimpse of this "clothing," as something that will be around you as an atmosphere—not only the Holy Spirit within, but the Holy Spirit as your environment—"clothed with power from on high"? Have you asked God for this "clothing"? Think of it as "capability," for that is what the

word power, in this case, really means. How many incapable people there are about—but this endowment makes you *capable*. It is imparted power, power imparted to you, to make you capable of utterance, boldness, faith, strength, love—in fact, capable to do God's will in your practical, every-day life.

Do we not need this positive power? Are we willing to part with our "own" power, the natural abilities of our "old Adam" life? To make a clean cut with *ourselves*, and step right out in faith upon God, and the power He is wanting to impart? It is a dreadful thing for a man to discover that much of his Christian work has been done in the power of his own natural life—his carnal nature. It is a dreadful thing for people who are naturally

"capable," when God breaks up the things they have been relying upon—a natural gift of words, perhaps—but He must deal with that before He can clothe you with His own power.

What a grand thing it would be if we all lost our power to "talk"! There is a "natural" flow of words that hinders the Spirit of God. Half a dozen words from the Book, and ten thousand words about it! Will you allow the Lord to take the knife of the Cross to this superfluity of words? He can never pour out through us the "rivers of living water" until that is done.

Oh Lord, cut us down, *condense us*, both in speaking and in preaching, so that we may be channels for the Word of Life to those Thou dost send us to.

Power

Power from Pressure.

LIFE is full of pressures. Most of us think pressures are a calamity. We try to avoid them; and if they overtake us, we try our best to get out from under them. We sometimes grumble at them.

In mechanics, pressure is the secret of power. A spark of fire applied to a body of water, under proper mechanical adjustment, produces steam pressure which drives our trains. An electric spark applied to a drop of gasoline, under proper mechanical adjustment, produces automotive power. When we become properly adjusted to our pressures, power will result.

The Pressure of Conviction.

Let us look at some of life's pressures. There is the pressure of conviction. Only as we feel this pressure, and become adjusted to it, shall we know the power of God in forgiveness and cleansing. David sinned and went on prospering for a year. After his repentance he wrote the thirty-second and fifty-first Psalms. In these he tells of the pressure of those days. "Day and night thy hand was heavy upon me." When he got adjusted to conviction by confession, God's power was manifested. Had he failed of adjustment he never would have known as he did the power of God.

The Pressure of Temptation.

The pressure of temptation comes most unexpectedly and alluringly. Why God permits such forces to play upon the spirit is a mystery; but we know that as we are adjusted to it, the power of God is released, and we have strength for every strain. It was after Jesus was tempted that "angels came and ministered unto him."

The Pressure of Circumstances.

We cannot fail to know the pressure of circumstances. No one ever experienced more pressure from the circumstances of life than Paul. In Second Corinthians 11: 23-27, he recounts his labours, imprisonments, floggings, risk of life, stonings, shipwreck, dangers from robbers, sea, and his own countrymen. In Second Corinthians 12: 10 he tells his attitude to this pressure. He took "pleasure in

being without strength, in insults, in being pinched, in being cooped up in a corner, for Christ's sake; for when I am without strength, then am I dynamite."

Pressure from Satan.

We know the direct pressure of Satan also. "Satan hindered us" (1 Thes. 2: 18). How many times our plans fail, our desires perish in disappointment. There seems to be a power that encircles us. It is hard to study, to pray, or to think. There is no sin in the life, and we know we are right with our Lord, but our spirits drag. It is the pressure of Satan. As we face it and get adjusted to it, we know the power of God over it.

It is possible to make Romans 8: 28 real, and to "know that all things work together for good to them that love God, to them who are the called according to His purpose."

The Process.

How may pressure become the secret of power? Keep the will absolutely yielded to God. Choose. Decide that every pressure is an opportunity for God to do something.

Proper adjustment to the pressure is the next step. Do not resist and fight. Say, "I am here under God's care, in His hand, under His training. When He is through with me, He will bring me out."

Take heed which way you look. Do not look at the thing that presses, but at Him Who is the power. We are transformed from glory to glory by beholding Him (2 Cor. 3: 18).

Watch your thoughts. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isa. 26: 3). "Bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 5). We cannot be too careful of our thoughts. It is our thoughts of which Satan gets hold first. Keep your mind under the blood by simple faith, and every pressure will be the secret of power.

From "The Alliance Weekly."

FAITH hath cause to take courage from our very afflictions; the devil is but a whetstone to sharpen the faith and patience of the saints. I know He but heweth and polisheth stones for the new Jerusalem.

Rutherford.

The Withering Power of the Cross.

By Rev. A. R. Boughen.

Jesus said, "No man eat fruit of thee hereafter for ever . . . And in the morning, as they passed by, they saw the fig tree dried up from the roots."—Mark xi. 12-21.

IN turning to the incident of the withered fig tree, I need hardly remind you that it occurred in passion week. Our Lord had already made known to His disciples that He was going up to Jerusalem to be crucified, and also that His cross would have its counterpart in their lives. Within a few days he was to be taken by cruel hands and crucified. The cross was casting its long, dark shadow over His life. "Now is my soul troubled" said He! and this parabolic miracle of the withering up of the fig tree should be read with that setting in mind. In all the teaching given after Cæsarea Philippi, it is as if our Lord says to His followers: I am going to the cross in order that all this teaching may be made good in your lives, and only as the cross is real will this be possible. The high and lofty teaching of Jesus will only become incarnate in us as we identify ourselves by faith with Him, in His cross and resurrection.

With that in mind, let us look at this parabolic miracle of the withered fig tree. This act of judgment was a parable as well as a miracle. The fig tree is the national emblem of the Jewish people. Jesus came from the glory to His elect nation, desiring fruit, and He found none. What did our Lord really say to the fig tree as representing the nation? "Let no more fruit grow on thee for an Age." The Jewish people, as signified by this national emblem, were about to pass out of the active programme of God, and no spiritual fruit has grown upon the Jewish tree during the Church Age. They withered up as a nation and have not, till our day, begun to take on nationality again—the fruit bearing is not far distant. One is tempted here to go off on the Jewish problem, but I must forbear, except to make this one remark. When we speak of signs of the Lord's Coming many Christian people say, "We have heard all this before." But we have never heard *this* before, that 320,000 Jews are back in their own God-given land of Palestine; and all the signs, moral, spiritual, national and ecclesiastical, revolve round this great sign of the Jews' return to Palestine. Said Jesus, "When these things begin to come to pass, then lift up your heads for your redemption draweth nigh."

Hungry for fruit.

Now to come back to the spiritual application of the withered fig tree. Our Lord was going from the home of Bethany to Jerusalem and "He was hungry." Do you think Mary and Martha would allow their Friend to go out in the early morning, hungry? What, then, is the meaning of the words: He was hungry? Was it not a revelation of His inner spiritual desire for fruit in the lives of His chosen agents? And when He found no fruit thereon, "He withered it up."

What was it our Lord withered up? *That which was fruitless!* The Lord Jesus is coming to our lives to-day and He is hungry for fruit. "Ye have

not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain." May I suggest that in the life of a Christian this is the only thing that matters. As those sacred eyes, which are as a flame of fire, look into our lives and scrutinise our service, what does He find?

In the parable of the Vine, Christ says we must "go and bear fruit" and "*more fruit*" and "*much fruit*." To bear this increasing harvest we must give ourselves up to the Divine Pruner. What happens to that which the gardener prunes off the tree? It withers away.

Jesus Christ asks us to bring our lives, our habits, our hobbies, our hours of recreation, the work we do in connection with the House of God, and to subject them all to His burning vision, and the standard that He will apply to them all is—**FRUIT BEARING**. The Lord's vision is always deeper and more far-reaching than ours, and sometimes we take up things in our lives without recognising this, and even without asking Christ about it. The test is, *Is it going to bear fruit?* And when Jesus found no fruit on the fig tree, He "withered it up." It is so easy to say this, but it is much more difficult to see things we have expended time and labour, and even prayer upon, withered up!

When the disciples, on the morrow, saw that the tree was dried up, they called the Lord's attention to it, and it is as if He said, "My friends, you think this is wonderful, but if you will only have faith in God, all the fruitless things in your life can be withered up like that too." If you will only bring the unfruitful things to the Cross, the Holy Spirit will bring the power of Calvary to bear upon them and wither them up, so that they will become inoperative in your life.

Unfruitful habits.

I. Let us apply this to our habits. We are all known by our habits—you are known by *your* habits. Whatever is unfruitful in your life and mine, our own personal habits, are we willing for them to be withered up, whatever they may be? In these last days when it does seem as if Christendom is falling to pieces, and those who are standing for the faith of our Lord Jesus Christ are known by their stand, it is necessary to review our habits, and to find out that which is not bringing fruit to God. I believe thousands of pounds would be realised for Missions in a very short time if Christian people would do this. Think of the money spent by Christian people on wasteful habits. They do this or that, or give time to certain things because someone else in their office does it, and in a little while it becomes a set habit of their lives, with the result that fruit to God's glory grows less and less, and very often they drop out of His service altogether. This pandering to the flesh

and to the world needs the withering power of the Cross, but *only as we are willing* will the Holy Spirit "make to die the deeds of the body." "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world."

This withering is a very painful process; but I ask you, as members of Christ Who bought us with His Blood, will you ask Him to make you willing that everything shall go that is not bearing fruit? This is what He died for, that everything that hinders you bearing fruit shall be brought to Calvary and withered up.

Unfruitful hobbies.

II. I want to bring this to bear upon your hobbies. Hobbies are the things which occupy most of our spare time. I remember a man who was actively engaged in the work of God, and it was suggested to him that, as a relief to the mental strain, he should take up horticulture. To make a long story short, he bought a greenhouse—we are not thinking of evil pastimes as hobbies, but things to which a Christian man can legitimately give time. In this particular case it caused this man to give a certain amount of time to his hobby, chiefly in the morning, and he discovered that his time for prayer and Bible reading was getting shorter and shorter. One day the Lord spoke to him and said, "I think you are running this hobby too far. You have been praying for more fruit in your life and in your Church, but this thing is definitely making your life and service unfruitful!" But he thought it would help his mind to relax, and for two or three months there was an argument with God. The Lord said, "It will get you down. The passion for gardening is increasing, and the passion for spiritual fruit is decreasing." "But, Lord," he said, "you gave it to me!" "I think you had better give it up." "But, Lord, it is a diversion, it is the only recreation I have!" So this man argued with the Lord for months, and then there came a point where he saw that, like the fig tree, it must be withered up from the roots, or he must be less fruitful in God's service.

I have not forgotten, when that man saw his greenhouse go away on a lorry, how keenly he felt it—it was not done without great cost. It was a hobby that was useful and harmless in itself, but when a hobby hinders fruit bearing, comes between you and God, is stopping the vine-branch bearing fruit, and much fruit, who is to have it—the hobby or Jesus Christ? If this is true of hobbies which are useful, how much more does it apply to recreations which are questionable. Those things which are organised by the world, without any spiritual thought whatever, and which are really dangerous to the Christian's life and service, those recreations on Saturday which unfit us for worship and service on the Lord's day—how many of God's dear children are their devotees! Time for pleasures, time for hobbies, but for the Lord's service, no time, and only the fag-ends of the money. I beg you to let the Lord search your hobbies, and your recreations, and if they are not bearing fruit, ask Him to wither them up.

Unfruitful service.

III. Dare we apply this to the place where we are wont to worship, the House of God? I was staggered the other day to receive an appeal from someone who stands for the deeper things of God, and yet it was for something in connection with the House of God with a definitely worldly basis. We are so afraid that God cannot do His work unless we help Him by introducing something which will catch the eye and ear of the worldling! Forsooth! Let us remember that SPIRITUAL FRUIT CAN ONLY BE GATHERED BY SPIRITUAL IMPLEMENTS. I know a Church which had over seventy young men in the social side of the work. Only one of those has ever borne fruit in connection with the real work of God. I know another Church that was once crowded with young people, attracted chiefly by popular "societies" run for young men and women. To-day that Church is empty and the leader is a broken-hearted man.

Are we prepared to pray to God, that He will be pleased to wither up by the power of His Cross all things in our Churches and Missions which are not bearing fruit to His honour? If we try to wither them up by our own drastic action, we shall break up, and probably be broken for our pains. But if we leave the withering to Him, He will do the miracle, and with the disciples we shall say—"How soon is the fruitless thing withered away"! It was the Lord Who withered up the fruitless fig tree. He does not leave it to His disciples. He does permit us to share with Him in it if we are willing, but only in the closest fellowship with His great heart and purpose.

The Divine Pruner.

IV. This brings us to our last thought: "*Everything that beareth fruit he pruneth it that it may bear more fruit.*" Let Him deal, therefore, with all the unfruitful branches of our life and service. In the application of this great truth I have seen friendships, as well as officers in Churches and Missions, dealt with. The chief question is, Do you desire to bear more fruit? If so, are you prepared for the pruning, which means the withering power of the Cross. Paul cried, "I am crucified with Christ." That is the withering power of the Cross upon the fruitless fig tree of our lives, by a definite "faith identification" with Christ in His death (Rom. vi. 11). Being willing for this, the life of our Risen Lord has its great opportunities for fruit bearing in and through us, so Paul goes on, "Nevertheless, I live, yet not I, but Christ *liveth in me*, and the life I now live, I live by the faith of the Son of God, Who loved me and gave Himself for me."

The disciples marvelled when they saw that the tree was withered up, and the Lord went on to instruct them in these words, "Have faith in God"—this is what Paul had—"The faith of the Son of God." Believe that our Lord Jesus Christ is sufficient for the withering up process upon all that is fruitless, then the life-giving stream for all the fruit, for which His great heart is hungry, will flow. "This is the victory . . . even our faith." As He is thus allowed free course in and through us, He will see of the travail of His Soul and be satisfied.

The Christian's Resources for Victory.

By Rev. W. E. Dalling, M.A.*

SPIRITUAL paupers! Defeated again! This is the sad admission of many true children of God. There is a heart assurance of salvation, but marked failure to overcome the power of the flesh, the lure of the world, and the wiles of the devil. It is impossible to witness for the Lord with any power. Defeat prevents the personal word being spoken to the perishing sinner. Why is this? Has Christ failed in some way? Is the work of Calvary insufficient? No! No!! There is no failure in Christ, and no insufficiency in Calvary. All human need is met; but the provision is ours *only as we exercise faith*. Just as the death of our Lord is sufficient for all men to be saved, but all are not saved because some do not believe; so the work of our Lord at the Cross is sufficient to give the victory over every temptation, but such victory is only realised when the temptation is met in the right way. God works according to His own methods. It was said of our Lord, "He did not many mighty works because of their unbelief," and this might be said of Him concerning the lives of multitudes of Christians. Let us seek through the guidance of the God the Holy Spirit to be led into the secret of victory: then will our lives be filled with true joy, our witness will go forth in the power of the Spirit, and our Lord will be glorified.

Ignorance of the gravity of our fallen condition is the first contribution to our defeat. The only logical explanation of sin and death is to be found in the divine revelation of the Fall. It was then that sin shut man off from the energising, guiding, health-giving life of God. Henceforth antagonism, and not harmony, exists between God and man. "The carnal mind is enmity against God." The Fall opened man's personality to the devil and closed it against God. Our Lord said to unbelieving Jews, "Ye are of your father the devil" (John viii. 44). Fallen man is in the realm of darkness (Col. i. 13) and is under the power of "the rulers of the darkness of this world" (Eph. vi. 12), and "the whole world lieth in the wicked one" (1 John v. 19). Thus we see that the nature of man has undergone a change, and operates as an instrument of evil. Man needs a new nature, without the evil principle of sin. . . . Apart from the working of divine grace, there is nothing in man that is acceptable to God. Concerning both Jews and Gentiles, Paul wrote: "There is none righteous, no, not one" (Rom. iii. 10). The old creation is under a curse . . . God is perfectly righteous . . . Utter righteousness can never accept or overlook sin. Sin mars, corrupts, ruins. The destroying power of righteousness must operate in the realm of sin and against sin . . .

God's judgment on the "old man."

The Law [of Moses] was God's fence for the "old man." It was designed to keep it within certain bounds; but the ultimate purpose of God for it is to be seen at the Cross—it is crucifixion.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. vi, 6).

Crucifixion, not cultivation, is God's way. Our old fallen nature has been taken to the Cross by our blessed Lord. But you say, "How can this be, when I know, only too well, the activities of the old man?" This is the answer: Our salvation from the penalty of sin was wrought out two thousand years ago, but it was only ours when we *accepted it by faith*. Just so, in relation to the breaking of the power of sin; that, too, has all been dealt with at the Cross, but we only actually experience victory as we *take it by faith*. "The just shall live by faith." We exercised faith to escape the penalty of sin, let us not hesitate to believe for the breaking of the power of sin . . .

To be content to dwell in the wilderness of defeat is a tragedy. If we count on what God has done with our "old man," we shall cease to live in the energy of that fallen life . . . Nevertheless multitudes of Christians are struggling in their old natures to overcome sin and obtain victory. No wonder there is so little victory and so little joy. The only gate out of the valley of defeat is called "death." "*Reckon ye also yourselves to be dead indeed unto sin . . .*" (Rom. vi. 11). In proportion as we continue to reckon ourselves dead unto sin, we cease to respond to its calls; but immediately we cease to exercise this faith in God, we open ourselves to defeat. The old man is NOT annihilated, but is crucified. Our wills are the deciding factor. As long as we are willing to live in the new life and count on what God has done for us, we shall enter into His victory and rest. Cease struggling with the "old man" and reckon on what God has done with him. This is the first step to victory . . .

A new life.

Having reckoned on the crucifixion of our old nature, we may share in the power of our Lord's Resurrection (Rom. vi. 4-5). Neither the death nor the resurrection is future here, each is for us now . . .

"*And hath raised us up together*" (Eph. ii. 4)—Risen together with Him. Let this great fact be marked indelibly upon our hearts. "Hath raised us up"! Note this is an accomplished fact. It refers, not to the body which awaits the completion of our redemption, but to the *ego*, man's essential being. God sees me, this *ego*, first dominated by the principle and power of sin, die out at the cross in Jesus Christ. He then sees me, this *ego*, raised together with my Lord to live in the realm of the New Creation. All life in this realm is triumphant life. The measure in which it is experienced in our lives is governed by our appropriation of it by faith. This is the only Christian life—"The just shall live by faith." Henceforth we are to live in the new creation. Our thoughts, actions, decisions, words, desires—all, to be truly Christian, must flow out from this new realm. Here is victory. The "old

Extracts from a booklet. Obtainable from the writer, Lee, Sidford Road, Sidmouth, price 2½d., post free.

man" on the Cross, and life lived in the power of the Risen Lord . . .

God has not only given us a new nature, but expects us to live in its power and victory. We have in Christ new resources, new ideas, and new relationships; all life is to be adjusted to a new centre, and its springs are from a new source. God, and not self, is henceforth to be the centre of our life. We are now citizens of heaven. We are to see life from the viewpoint of the Throne. Seated together in heavenly places in Christ Jesus, we are "far above all" (Eph. i. 21). Our Lord has brought us to this place of victory. We are redeemed to *reign in life*, and not to suffer continual defeat. All foes were vanquished at the Cross. Our Lord is in the place of supremacy, and by His grace we are in Him.

The question arises, how can I enjoy the operation of this wonderful fact in my life? By exercising faith in Christ; and this faith appropriates what He has accomplished for us. We have no victories to gain, they have all been gained by our Lord. He waits for us to TAKE the victory that has already been won. Failure to do this leaves us in the place of impotence and defeat.

Our Lord is Victor—Satan is vanquished.

The work of our Lord at Calvary was not confined to sins and the "old man," but included the defeat and overthrow of the powers of darkness.

"And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," (Col. ii. 15).

"For this purpose the Son of God was manifested, that He might destroy the works of the devil," (I John: iii, 8).
 "... that through death He might destroy him that had the power of death, that is, the devil," (Heb. ii, 14).

The devil is a conquered foe: but he is neither dead nor inactive! Our attitude to him must ever be one of unyielding resistance . . . resisting Satan in Christ's Name, we shall be sharers in His victory, and "more than conquerors" . . .

The principle of "resistance" taught in God's Word, applies to all realms, whether of doctrine, of morals, or of the material realm. The principle of refusing *thoughts* from the enemy is one of great practical value, and needed to-day, perhaps more than ever before. How often has Satan secured a victory by injecting evil thoughts into the mind, which in time have borne fruit in moral disaster . . . How often we are confronted with some new teaching, and are not sure whether it is truth or error . . . A simple declaration: "I refuse to accept anything that does not come to me via Calvary," is a direct and efficient way of declaring our hostility to all that is not of God, and not His will for us. Often the result is that torturing thoughts will leave us—thus unmistakably showing their source.

The question is often asked, What do you mean by "resist the devil"? To resist the devil, or to refuse or reject any of his work, is but a convenient way of declaring that we stand in our risen Lord, in His full victory. We put our wills in line with His perfect will, and declare that we accept all that is in His purpose for us, and refuse all else.

Such an attitude . . . is the exercise of faith, and faith always glorifies God. Some say, as an excuse for not resisting the enemy, that all that happens is *allowed by God*. That is true, but does it follow

then that all that happens is good? God allowed the Fall: who will say that that was good? God allows crime and sin: who will dare to say that these are good? The attacks of the enemy are allowed by God that we might learn to take Divine victory over him and his wiles, and learn by experience the wonderful salvation that is ours in Christ. Others say that all that happens to the Christian is *brought about by God*. But that cannot be true, or there would be no command to resist the devil. The fact that weapons are provided by God, shows that He expects us to use them . . . "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x. 4).

If we would have victory we must intelligently co-operate with God, according to His revelation. Submission to God is co-operation with *part* of His will; resistance to the devil is co-operation with God's will to destroy the works of the devil. We must co-operate with both Divine construction and Divine destruction.

Do not be content with defeat, and thus bring dishonour to God. Stand in the full victory of your blessed Lord. His life is your life: His victory is your victory. The victory has been obtained—it is yours in Christ. Let not your Christian growth, your witness and service, be hindered and stopped through failure to resist all the attacks of the enemy, and through neglecting to take the victory that your Lord has wrought out at so great a cost.

Faith

Faith in a Great God.

THE Lord is always faithful . . . People say, "Lord, increase our faith." Did not the Lord rebuke His disciples for that prayer? *It is not great faith you need*, He said in effect, but *faith in a great God*. Though your faith were as small as a grain of mustard seed, it would suffice to remove mountains. We need a faith that rests on a great God, and expects Him to keep His word, and do just as He has promised . . .

You can work without praying, but it is a bad plan; but you cannot pray in earnest without working . . . Do not be so busy with work for Christ that you have no strength left for praying. True prayer requires strength . . .

Being "filled" does not always lead to exalted feelings or uniform manifestation, but God always keeps His Word. We have to look to His promises, or rest in them, expecting their literal fulfilment. Some put *asking* in the place of accepting; some wish it were so, instead of believing that it is so. We have never to wait for God's giving, for God has already "blessed us with all spiritual blessings in heavenly things in Christ." We may reverently say, He has nothing more to give, for He has given *His all*!

What is spiritual ministry? It is that if you see me to be wrong you are able, by prayer, by spiritual power, by tact, by love, by forbearance and patience, to enlighten my conscience, and thus to cause me gladly to turn from my mistaken course to the right one.

Hudson Taylor.

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible).

"Rightly dividing the Word of Truth"

—2 Tim. ii., 15

THE WARFARE AND THE WEAPONS.

"Not carnal, but mighty," 2 Cor. x. 3, 4.

I. The need for aggressive warfare:

The Last Days marked by Satanic power—

See 2 Thes. ii. 4-9, "working of Satan."

See 1 Tim. iv. 1, "deceiving spirits, drawing aside."

Satan seeking worship, recognition as god of this world. The Church must take the aggressive against him in the Name and power of God, or be overpowered.

II. The Armour provided—all spiritual.

Truth in the mind.

Righteousness in the heart

Steadfastness in purpose and grip

The helmet of Salvation

The Shield of faith

The Sword of the Spirit—the aggressive weapon.

For protection.

Defensive.

III. Three ways of taking the aggressive.

(1). Prayer—

(a) For the dislodging of evil spirits:

"This kind goeth not out but by prayer . . ."

(b) For the utterance of Truth:

"Pray . . . that the Word of the Lord may run and be glorified . . . and that we may be delivered . . ." 2 Thes. iii. 1-3.

(c) For liberty for the messenger:

"Strive . . . that I may be delivered,"

Rom. xv. 30-32.

"That utterance may be given . . ."

Eph. vi. 19.

(2). The Word as a weapon—

Christ: "I will make war with the sword of My mouth."—Rev. ii. 16.

"The sword of the Spirit . . . the Word of God."—Eph. vi. 17.

"The Word of God abideth in you and ye have overcome the evil one."—1 Jno. 2. 14.

(3). The Authority of the Name—

Michael: "The Lord rebuke thee Satan"—Zech. iii. 2. (See also Jude 9).

"Even the demons are subject unto us in Thy Name . . ."—Luke x. 17.

IV. The invisible Hinderers of Prayer:

(See Daniel x. 12-13).

Hinderers of the Word.—Matt. xiii. 19.

Hinderers of the messenger.—1 Thes. ii. 18.

Each to be met, resisted and conquered.

V. The aggressive attack:

(1). The "pulling down of strongholds"—2 Cor. x. 3, 4.

Here, in reference to the stronghold of the mind: "Imaginations," the "god of this world hath blinded the minds . . ." (See 1 Thes. ii. 2, "We waxed bold in our God to speak unto you . . . in much conflict").

(2). The "binding" of the Strong Man—

In dealing with Satan-bound souls by prayer, (see Matt. xii. 29, with Matt. xviii. 18-20).

(3). The "loosing" of ensnared believers—

"The Lord's servant must not strive, but . . . in meekness correcting . . . if perchance they may recover themselves out of the snare of the devil . . ."

2 Tim. ii. 24-26.

VI. The sphere of conflict and some aggressive words:

"Wrestle" against . . . Eph. vi. 12.

"Striveth," in running, 1 Cor. ix. 25.

"Contendeth," as in games, 2 Tim. ii. 5.

"Fight"—2 Tim. iv. 7.

"Box"—not as beating the air, but keeping the body under—1 Cor. ix. 26, 27, R.V.m.

"Resist" the devil, i.e. a person—James iv. 7.

"Stand against"—Eph. vi. 12.

"Conflict"—Phil. i. 30; 1 Thes. ii. 2.

See Rev. ii. 13, 24, for "Satan's seat."

VII. The Word as an Armoury:

(1). Destroy the works of the devil—1 John iii. 8.

(2). Destroy him . . . the devil—Heb. ii. 14.

(R.V. "bring to nought").

(3). "Cursed shalt thou be . . ." Gen. iii. 14.

(4). "The spirits are subject . . ." Luke x. 20.

(5). "The Lord rebuke thee." Jude 9.

2 Cor. 10:3, 4

"ALONE."

1. "Alone" God calls us and blesses us:

"I called him alone, and blessed him"—Isa. li. 2.

2. "Alone" He must lead us:

"The Lord alone did lead him . . ."—Deut. xxxii. 12.

3. "Alone" He changes us from Jacobs into Israels:

"And Jacob was left alone; and there wrestled a man with him . . ."—Gen. xxxii. 24.

4. "Alone" when God is dealing with us:

"I sat alone because of Thy hand."—Jer. xv. 17.

5. "Alone" we learn to suffer and to endure:

"He sitteth alone and keepeth silence."—Lam. iii. 28.

6. "Alone" we get the revelation of Christ:

"I, Daniel . . . was left alone, and saw this great vision."—Dan. x. 7, 8.

7. "Alone" we watch with God:

"I watch . . . as a sparrow alone upon the housetop."—Ps. cii. 7.

8. "Alone" He will teach us His mysteries:

"When they were alone, He expounded all things to His disciples."—Mk. iv. 34.

9. "Alone" we must be content to serve:

"My sister hath left me to serve alone."—Luke x. 40.

"What is that to thee? Follow thou Me," He might well say to us, if we thus speak.—Jno. xxi. 22.

10. "Alone" we must be content to be, as He was:

"And shall leave Me alone."—John xvi. 32.

"The disciple is not above His Master; but every one shall be perfected as his Master."—Lk. vi. 40. marg.

See how the Lord Jesus went "alone" for communion with His Father. We too must learn to know Him alone—if we would say, "Yet not alone."

"He went . . . apart to pray . . . He was there alone."—Matt. xiv. 23.

"Jesus therefore perceived that they would . . . make Him a King . . . He departed again into a mountain Himself alone . . ."—John vi. 15.

"He alone on the land . . ."—Mark vi. 47.

"Yet not alone"

can be the blessed testimony of every child of God, in living union with the Living Christ.

Behold the Pattern!

"I am not alone, but I and the Father . . ."—John viii. 16.

"He that sent Me is with Me; the Father hath not left Me alone . . ."—John viii. 29.

"Every man . . . shall leave me alone; and yet I am not alone, because the Father is with Me."—John xvi. 32.

1935-1936.

"So then my beloved . . . work out your own salvation with fear and trembling; for it is God Who worketh in you both to will and to work for His good pleasure."—(Phil. ii. 12, 13, R.V.)

PAUL writes thus to his Philippian converts, with a passionate plea that their faith in Christ shall be more than salvation for themselves, more than spiritual joy and comfort—a definite contribution to the great eternal purpose of God, that unto Jesus Christ our Lord "every knee shall bow," and every tongue confess Him as Lord. Called to this high fellowship of co-working with God—he says—"be working out in your lives that which God, by His Spirit, is working in you, without murmurings and disputings—doing nothing through faction or vainglory" (i.e., the self-life expressing itself in Christian work). God has chosen to limit His work among men, very largely to working through the members of Christ, whom He has undertaken to energize by His Spirit, so that they shall both "will" and "work for His good pleasure." "The branch cannot bear fruit of itself," but He has grafted it into the Fruitful Vine—the Unique Son of God—in order that His Divine life may produce living fruit through every smallest branch.

The Heavenly Gardener is looking for fruit. The world needs to taste that fruit. Thousands of God's people the world over are crying to God for fruit—fruit in the harvest field of heathen and Moslem lands, and in the home lands where the Gospel light seems to be waning on every hand. The cry of the Church is for "revival"; and the "block" is not on God's side, for He has sent forth into the world His Holy Spirit, Who is seeking to press in wherever He can find entrance into the lives of men and women. God has not failed. Calvary has not failed. We do not need to persuade God to give something He is unwilling to give. It must be that the "block" is on the human side, and in this issue of *The Overcomer* we have sought to show some of the hindrances at work in the Church of God.

"Where the flesh seeks to serve God, there it becomes the strength of sin," Andrew Murray wrote, in "The Spirit of Christ." Do we not need to ask ourselves how much of our Church work, or other service, is done in the energy of the "natural man"? "All seek their own, and not the things of Jesus Christ," Paul had to say of certain Christian workers. Yes, they were working—but what was the deep inward source of their efforts? The natural man, seeking to serve God, wants to do it in his own way—to find pleasure for himself in the doing of it is often his unrecognized objective. He is not willing to lay down his "own" powers, and wisdom, and capabilities, and let the Lord be "made unto" him, wisdom.

"I have ordained you," said the Lord—what for? That you may be successful? that you may be seen of men to be doing a great work? No! "That ye may bring forth fruit, and that your fruit may remain." The vital difference between real fruit and

artificial fruit is not in appearance, but in the possession of a life. As we go forward into another year, shall we not ask the Lord to search our lives and our work, and to burn up all that may be of wood, hay or stubble—all that is, in some subtle way, just "spiritual self" wanting to be "used," or seeking its own pleasure even in the holy place of our service for God? Then, as we abide in the Vine, we shall bear fruit that will "remain."

"The Overcomer."

WE are very grateful for the hearty response to our suggestion on this page in October, that those who receive "The Overcomer" at the instance of friends, and not by their own request, would kindly let us know whether they wished to receive it again during 1936. Many have enclosed gifts toward the cost of the magazine, and others have assured us of their constant prayer for the ministry committed to us. Will all who have written so appreciatively please accept this note as a personal word of thanks from the Editor.

For the sake of readers who contribute more than the cost of their own copies, so that others may receive the paper without charge, we quote extracts from one or two of these letters:

"It is with deep thankfulness," writes one from the other side of the world, "that I write to tell you what rich blessing I have had from the 'Overcomer.' I can never say I shall not need it, because the warfare does not diminish—rather it grows more intense, and pressure grows harder. But I can lift up my heart and say, 'Thanks be to God, Who giveth us the victory through our Lord Jesus Christ.' My supply of the paper is due to a dear friend who saw my battle, and desired to place this help in my hands. May I ask for a continuation of this privilege . . ."

A Missionary in Latvia writes:

"I am very thankful for the 'Overcomer'. I do not know who sends it, but I praise the Lord that I am getting it. I am sorry I cannot do anything for the cost . . . all the support I am getting is my daily existence, which is now very short . . ."

From a Minister:

"I do not know who instructed you to send this periodical to me, but I shall be indebted to that person throughout eternity. This precious paper has been coming to me now for over a year, and I read and re-read its contents, and am enriched . . ."

(U.S.A.)

"For several years I have received this treasured paper; a friend who knows my circumstances contributing to the cost on my behalf . . . God Himself alone knows how I have valued the exposition of His Word within its pages . . . I thank Him for the measure in which I have been led to a fuller understanding and experience of the Message of Calvary . . . Please convey to those who help in the sending forth of the 'Overcomer', my very grateful thanks. The Lord bless you and make your testimony a blessing to thousands, even as He has blessed it to me . . ."

(England.)

We would add our thanks to the Lord's stewards who so faithfully enable us, by their gifts, to continue this blessed ministry of truth to His people.

M.N.G.

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THE OVERCOMER.

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"He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

(Psalm ii, 4).

AS one looks abroad in these swiftly culminating days, and sees the supreme blindness of the rulers of the nations, and their complete ignoring of the divine authority, or their positive hostility to it, there comes an understanding of the viewpoint of the writer of the Second Psalm. With anointed vision he surveyed the future and foresaw the plans of the kings of the earth in the day of Messiah's unveiling. The impotence of their opposition to the puissant arm of the Most High struck him as so ludicrous that he portrayed God as laughing at their folly. Nor is the thought of the Psalmist overdrawn. The great heart of God indeed yearns over mankind, and He has made every effort that Omniscience could devise, and Omnipotence execute, to provide salvation. But, when His offers of love have been refused, and His infinite grace spurned, would it be wonderful if He should smile with a profound derision at those depraved rebels who imagine that their puny efforts can avail in the least degree against His word?

Throughout the Scriptures we are given glimpses of the great ones of the earth being led unknowingly to perform the purposes foreknown of God. Pharaoh sought to thwart the plan of Jehovah concerning Israel, but simply succeeded in detaching the hearts of the chosen people from the land in which they had been born. The Assyrian (Isa. x. 5), despite his self-confident boasting, was but the "rod" in the hands of the Holy One of Israel to perform the needed chastening of His people. The conquering career of the great Cyrus led him to Babylon that he might become the liberator of the Lord's captives, and the authorizer of the rebuilder of the temple.

In like manner, in the New Testament, Cæsar Augustus decreed, with haughty pride of power, that "all the world should be enrolled." Yet unrealized by him, the chief object of that enrolment was the bringing of a lowly couple of the seed of Israel's royal house to the city of David, in order that there might be born in the place foretold, that greater Son of David who should "reign over the house of Jacob forever."

To-day the same unseen Power still stands
"within the shadow"
Keeping watch above His own."

Hitler has been allowed freedom against Israel, in order to accelerate that movement which shall "hunt" (Jer. xvi. 16) the Jews out of their fastnesses of commerce and of letters, and drive them to the land where Jehovah in mercy waits to complete their purging and restoration. Stalin and his comrades rage against God, and think in their blind and malignant hate to cast Him from His throne. Mussolini, in swelling pride of destiny, avows that

"if the eternal Father were to say to me, 'I am your Friend,' I would put my fists up to Him."

Yet, through it all, creation moves steadily forward to the end for which it was destined. The believer sees God revealed in sovereign majesty in the Word, and is at rest. Around us the kingdoms are rocking in the initial throes of the mightiest convulsions that earth's long history can record. Foundations are everywhere being shaken "that those things that cannot be shaken may remain." To the Simeons and the Annas, calm in their knowledge of God and their communion with Him, is revealed the developing of the eternal purpose of God, "which He purposed in Christ Jesus our Lord."

The message to our own hearts is very simple: "Have the faith of God." Thus will be soothed all unrest of spirit; thus will be removed every fear. We shall be enabled to rejoice in God, and to praise Him in the darkest hours.

But there is a deeper and a more vital lesson. It is that we are actual partakers in the struggle that is raging. God chooses to work out His purposes through His people. Every true believer is called to exercise a definite measure of authority over the unseen forces of the air, which are pressing upon the world and interfering with the course of the nations and the ministry of the Church. Through one man's disobedience, the kingdom and headship of the world were lost. Through a Man, also, that headship has been regained; through the Body of that Man, the kingdom is to be maintained and perfected.

J. A. M.

(in "The Alliance Weekly.")

The Conquering Name.

Victory over the foe we claim,
Victory NOW, in Jesus' Name.
All the legions of hell must flee
Before the Victor of Calvary.
Jesus has died, for man to win
Victory over self and sin;
Victory in temptation's hour,
For He has crushed the devil's power.
Victory over the foe we claim,
Victory NOW, in Jesus' Name.

And as we claim Christ's Victory—
Standing with Him at Calvary
Victory in our lives to-day,
And in the lives for whom we pray—
Hosts of darkness shall flee before
Him whom heaven and earth adore,
Jesus our Lord, our Life, our Light,
Sending us forth in His own might,
Over our conquered foe we claim
Victory NOW, in His great Name.

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

A Word to Our Readers.

March, 1936.

MY DEAR FRIENDS,

"The Cross and the Challenge of To-day," the theme of this year's Swanwick Conference, must appeal to all our readers as a vital one. We therefore invite their prayerful sympathy, wherever they may be, that we may all share in unseen but real fellowship as we face the solemn issues of these days.

The word "challenge" implies conflict, and indeed in the international realm of to-day, challenge and counter-challenge reverberate in our ears with dreadful insolency. Much may have happened before you read these words. Yet though the danger of further mortal physical conflict is so threatening, God is teaching His children to recognise the unseen protagonists, whose instruments are the passions of dictators and the fears of nations. We realise that in the final issue the struggles of nations are moral ones, and that Calvary is God's eternal answer to that distracted cry of peoples, as of individuals—"Who will show us any good?"

The World Challenges the Cross.

I had the opportunity some weeks ago of speaking of the preciousness of Christ in Hyde Park, when a young man of apparent education and refinement thrust himself forward, and said with intense bitterness, "We don't want your Jesus." I fear this pathetic challenge all too sadly expresses the blinding of the mind of educated youth to-day. May the Lord rebuke the enemy and destroy his deadly work.

The challenge of the world to-day, to the Cross and all it stands for as revealed in the Scripture, is insistent and defiant. "What is the Almighty that we should serve Him and what profit shall we have if we pray unto Him?" Alas that the response from the visible Church of God should have so much in it of hesitation. A clear witness, by all who confess the Christian Faith, to the centrality and power of the Cross, on the ground of the Deity of Him Who suffered thereon, is the crying need of Christendom. The world to-day recognises incomparable nobility in the Victim, but still regards the Cross as an offence, and its claims—foolishness.

Though the Cross remains the eternal answer to the world's challenge, the challenge itself will pass away: it will be silenced by the glorious appearing of the Crucified One: "I am He that liveth and was dead and behold I am alive for evermore."

The Challenge of the Cross to the World.

The Cross has its own challenge to the world of to-day, a challenge attested by the Word of God and by the Holy Spirit in every believer. It is inherent in the lives and persons of all who are the Lord's. We should expect to find ourselves aliens in such a world as this: there is something radically wrong if we feel at home in it. Can it be said of us that we are strangers and sojourners as all our fathers were? We are here for the express purpose of confessing and proclaiming the Lamb slain from the foundation of the world as the divine answer to the persistent cry of human sorrow and need.

The Cross Challenges the Believer.

Glancing into the window of a London bookshop recently, my eye was arrested by the foreword on a certain book wrapper: "The medicine of the world is a cross: His cross—and ours." Dare we name the Cross of Christ in the same breath as our own? The same infinite difference separates our "crosses" from His Cross as distinguishes His divine nature from ours. Yet in so far as our cross is to bear the reproach of His, and witness to the infinite significance of its redemptive and substitutionary work, those startling words are true. For the rest, the cross of the believer is surely a secret between him and his Lord: beware of a "cross" imposed by other hands than His. Such an imposition from the hands of our fellow-believers is dreadfully possible. A scriptural example is found in Acts xv.: "Why tempt ye God, to put a yoke upon the neck of the disciples . . ." The true cross of the Lord's disciple comes direct from His hand, and can only be carried for love of the Lord Himself, and in the strength given by His grace.

The Challenge of the "Natural Man."

There is that in the believer which seeks to refuse the implications of the Cross—that reckoning of death with Him there, to which we are invited. "The flesh" in the Christian is still "flesh." God has dealt with it at the Cross. To reckon ourselves dead to sin and alive to God is to walk in the Spirit. We may withdraw or withhold our consent—cease to reckon on our death that the life of Jesus may be manifest in our mortal flesh. To do so is to walk as carnal Christians, exposing ourselves, unarmoured, to deadly assault. Instead of overcoming, we are overcome: oh wretched man, but oh wondrous Cross! If we confess our sins—He is faithful and just to forgive and to cleanse.

The Cross must triumph because all power is given to the Crucified Lord of Glory. He must reign, but shall we give ourselves afresh to Him that He may reign in His people now—in you, in me?

*"O the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy Name confessing,
Worship, honour, glory, blessing,
Brought to Thee with one accord;
Thee, my Master and my Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored, and owned."*

Commending you to His Grace,

Yours in the glad certainty of His return,

B. W. MATTHEWS.

Parkstone.

The Swanwick Guest Fund.

May we remind our friends who have so faithfully helped us in this matter in previous years, that this Fund again needs their help; and will all who realise the vital importance of the Conference to Ministers, Missionaries and Christian workers, remember this matter in prayer and practical support, as the Lord may lead.

Persistency in Prayer

By Mrs. Penn-Lewis.

"God remembered Abraham, and sent Lot out."

—Gen. xix. 29.

WE have in Abraham's intercession for Sodom a wonderful object-lesson of persistent prayer; one also that seems peculiarly applicable to this present time when the coming of the Lord draweth nigh, and God's intercessors need to cry mightily unto Him for the "Lots" still lingering in the world of doom.

The "long-suffering of God" still waits as in the days of Noah. Brands from the burning are still to be plucked out, as the faithful messengers cry aloud—

"Escape for thy life, look not behind thee."

"Quickly!" "Quickly!" is the word God is ringing in many hearts. May the Holy Spirit do a "quick work on the earth." The time is short. Let us see, then, from the story of Abraham, how we may intercede so that God may write of us in the heavenly record, "God remembered—, and sent out."

First, let us look at the spiritual life of the man who had power to stay the judgment on Sodom until Lot escaped.

Abraham was one who had obeyed God, and come completely out of his old surroundings to be "separated unto God" at all costs. The Lord Jesus said to His disciples, "I have chosen you out of the world." May He teach us what it means thus to be separated unto Himself, for we cannot be of the earth, earthly; mind earthly things; and have power in heaven.

Abraham was one who knew what it meant to walk in intimate communion with God. The heavens were *habitually open* unto him. He knew what it was to "talk with God." The day of pleading for Sodom was not a great crisis, and a great effort of "getting access," as something unusual, but the fruit of a life of open fellowship and intercourse with the Eternal God. "God talked with him." Many such hours of converse with God can be traced in his life.

Prevailing intercession can never be to those who only seek the face of God occasionally. Habitual dwelling under the Shekinah light is the necessary prelude to power in prayer.

A soul separated unto God, a soul in continual intercourse with God, can be trusted by the Lord and treated as His friend. "Shall I hide from Abraham that thing which I do?" said the Lord. He could add, "I know him, that he will command his children and his household . . . and they shall keep the way of the Lord." God could rely upon Abraham in his faithfulness at home. All in Abraham's house knew that God was always obeyed at all costs; knew that he cared more for God's favour than for earthly gain. Faithful in the control of his household, the Lord can take him into confidence

over the world, and His necessary dealings with sin.

Compare with this God's complaint of the unfaithful pastors in Jeremiah xxiii.: "Who hath stood in the secret of the Lord . . . who hath marked His word . . . If they had stood in My counsel and caused My people to hear My words, then they should have turned them from their evil way" (verses 18-22, margin).

Abraham was one who *did* stand in the secret place of the Most High, and now in a time of crisis Jehovah opens His heart to him, and tells him that the grievous sin of Sodom compels Him to go down and deal with it. The revelation draws out Abraham's intercession. Look at him before the Lord in persistent pleading.

"Abraham stood yet before the Lord"

(Gen. xviii. 22).

How could he go back to his tent, and rest, under such a revelation of coming doom? He could not simply "thank God that he was out of it," and leave Sodom to its fate, without one word of pleading.

"And Abraham drew near"

(Gen. xviii. 23).

Drew near in "full assurance of faith." Abraham could go boldly to the throne of grace. Listen to him as he pleads. "Wilt Thou?" Oh, "Wilt Thou destroy the righteous with the wicked?" Is Sodom utterly corrupt? Are there not even ten souls there walking with God? And then Abraham rested upon the eternal righteousness of God: "Shall not the Judge of all the earth do right?" Yea, let us not forget; although He is a God of mercy, yet He is a *righteous God*; a God that by the force of His own holiness is compelled to judge sin. The Judge of all the earth will do right in that awful day when He will judge the secrets of men, and avenge His own elect.

Let us learn from Abraham also that intimate fellowship with God does not beget familiarity in speech or attitude. Abraham's estimate of himself, and his reverence and godly awe in speaking to the Lord he knows so well, come out vividly in the words: "Behold I have taken upon me to speak unto the Lord, which am but dust and ashes" (verse 27).

Souls who truly know God know most of "godly awe" and deepest abasement in His presence. May we be kept from flippant and careless language. When we hear so frequently the name of the Lord in ordinary conversation, is there not a danger of too little "godly awe"? Oh, for such a deep sense of His holiness that His Name shall be breathed with tender reverence, and others be brought into His presence by the very way we speak that holy Name.

As Abraham pleaded for godless Sodom, note again his reverent persistency. Oh, that the burden of souls yet in this world of doom may thus press upon us, impelling us to fervent pouring out of our hearts before the throne of grace.

We are not told that God gave Abraham any definite answer. At this point the matter was left. "*The Lord went His way . . . and Abraham returned unto his place*" (verse 33).

Let us turn to Sodom, and see the effect of this dealing with God. Sodom so wicked, so sinful, that apparently the Lord did not see ten righteous men in it; but Lot, Abraham's nephew, was there. Did Abraham know it when pleading so fervently for the doomed city?

How did Lot get into Sodom?

By self-pleasing and self-seeking. Pitching his tent "towards Sodom," he finally went in to dwell there. Sitting in the gate one evening, two strangers came, "angels unawares." Lot invited them to his house, little knowing that it meant his salvation. In the awful scene that followed, the language of the men of Sodom shows that he had no influence in the city. "*This fellow came in to sojourn, and he will needs be a judge,*" they said. The world will brook no interference if we trespass on their ground. We must either be silent, and not—what they call—"judge," or else they will cast us out. If the children of God think they will win the world by going into it, they will soon find that it means a *silenced voice*, or else rejection.

These men, however, who thus spoke of Lot, did not know that the Judge of all the earth was with him. He was sheltered from their fury and they were rendered powerless. Then the messengers of God revealed their mission:

"The Lord has sent us to destroy."

Again, we are shown that Lot not only had no influence in the city, but *no influence in his home*. He had given his daughters in marriage to men of the world, to find out that they were lost to him and God. There was salvation offered to his sons-in-law as well as his own children, but he had so lost all influence by his compromise that, as he went out to them in the hour of danger with words of warning, he only seemed to them as "one that mocked."

Can anything be more awful than to have God reveal to you the danger of others—to know they are on the brink of doom—and to have no power to make them heed, because of the past compromise of one's own life! Danger at hand! impending judgment! offered salvation! yet to be "*as one that mocked*"—one that was in jest. We are reminded of Paul's words here: "Foolish talking, or jesting, which are not befitting." Let us remember, if we jest with the world we cannot *warn* them without seeming as "one that mocks."

Lot's opportunity was over. One chance to speak, and only one, and that in vain. The angels hastened him to leave the city, but he could not believe the end was so near. He still lingered, reluctant to leave all behind him, until "the Lord being merciful to him," the heavenly messengers "laid hold" upon him—upon his wife and unmarried daughters, and brought them out with the words, "*Escape for thy life, look not behind thee, escape!*"

Even now Lot would draw back, and he stops to

argue with his deliverers. Out of Sodom, he would not go too far away: "This city is near, it is a little one, let us escape thither," he says. Still exercising his own judgment, and led by the sight of the eyes again, he took less than God offered him.

Spiritually we also may have the mountain air and mountain life of dwelling on Mount Zion, yet only take the "little," and be just escaped from the corruption that is in the world; eventually saved indeed, yet "so as by fire." Lot's life was spared, but God let him have his choice and retreat to Zoar, with the wonderful words that take us back to the intercession of Abraham: "*Haste thee, for I cannot do anything until thou be come thither*" (verse 22).

"Cannot do anything"! Yes, Abraham's intercession held back the judgment upon Sodom until Lot was safe: "*God remembered Abraham, and sent Lot out.*" The supplication of a righteous man availeth much in its working" (James v. 16, R.V.).

Oh, is it not true to-day that "the long-suffering of God waiteth" as in the days of Noah? Iniquity is abounding and the love of the many is waxing cold: "*Repent . . . quickly!*" is the Lord's call to His Church. The Holy Spirit's express warning about the "latter days" is being fulfilled. Some are departing from the faith, giving heed to seducing spirits and doctrines of demons. Most of us have friends still lingering in the world hastening to its doom. Oh, let us stand yet before the Lord, and be among the few who have not defiled their garments—among those who live in the secret counsel of God, and are able to give forth His messages, and turn souls from their evil ways. God grant that we may not "steal His words" from others, and say "*He saith*" when He hath not spoken to us, and cause His people to err by our lightness (see Jeremiah xxiii. 16-32).

Let us so live in intimate fellowship with our God that we shall have power and prevail (Hosea xii. 3, 4), as we draw near in continual intercession before Him in union with our Great High Priest. Let us plead "yet this once" in persistent prayer, until we get the answer of peace for our loved ones yet lingering in Sodom. Above all, may God enable us so to live separated unto Him that in the day of visitation we may not be to those we love as "one that mocked," and ourselves be "saved so as by fire."

Our Resources.

IF I fail to count for God and the Kingdom it will not do to plead that I had not wealth, eloquence, brains, or position to give me power and standing. I may have the actual, living presence of the ALMIGHTY CREATOR of the heavens and the earth; and alongside of Him all other helps are as the small dust of the balance.

I have not wealth: no, but I may have the INFINITE, and what can wealth add to the Infinite? I have not position: no, but I may have the ETERNAL GOD, and what can position add to the Eternal? I have not eloquence: no, but I may have the tongue of fire, and what can human eloquence add to God's anointing? No mighty intellect is mine: no, but the wisdom of the All-Wise God is at my disposal, and what can human wisdom add to that?

(Darkness and Light.)

“Jesus Christ is Lord.”

Phil. ii. 1-13.

A Message given at our London Conference.

By Wm. Rouse.

EVEN with the Message of the Cross, we need again and again to go back to our foundation; and to make sure that we are on that foundation we shall deal with the objective side of the Cross. Perhaps we are usually more concerned with the subjective side—the message in relation to our experience and practice. But we must not forget that we cannot have a right experience without a right doctrine. Doctrine, in Scripture, is never dissociated from practice, but is always introduced to enforce it. We have read that wonderful passage from Phil. II., where one of the most profound doctrines is introduced to inculcate the practice of humility. That is an illustration of the fact that doctrine and life, in the Scripture, go together.

The passage should be read in the R.V. Here the objective aspect of the Cross is more particularly emphasized. Please notice that the emphasis is upon the *WHO* rather than *WHAT*. The Person gives character and value to what He does. We do triumph in the Cross and all that it means, but let us never forget that the Cross is nothing without the Christ, and that only as we have Him before us we can see and know what the Cross means, not only to Him, but what He has made it to be for us. We do well to “hold fast the form of sound words,” and so I venture to deal with this passage, which has so often occupied much greater minds and more worthy tongues than mine.

Dr. A. T. Pierson has said (omitting the introductory phrases) that in this passage, verses 5 to 11, both in Greek and in English, there are some seventy odd words, half of which are occupied in describing *seven downward steps* in the humiliation of Christ *from the glory to the cross*; and an equal number which describe the upward course *from the cross to the glory*. In the centre we have these words which mean so much to us—“*THE DEATH OF THE CROSS*.” There where the shadows lie deepest is focussed “the light of the glory of God,” as it shines from eternity in the past to eternity in the future. Only in the brightness of that ineffable light can we see the CROSS standing out in all its uniqueness in the universe and in the economy of God. Shall we then, with reverent hearts, “consider Him” that endured the cross, despising the shame, and is now “sat down at the right hand of God.”

From the Glory to the Cross.

Taking the seven downward steps, we first read:—

- I. “*Christ Jesus, Who, being in the form of God*”—

being, originally, on an equality with God; sharing, as being God, with God eternity and infinity, majesty and glory, self-existence and self-manifestation; one substance with the Father, inherently and eternally God. The eternal Son of the eternal Father. This takes us back to John’s Gospel: “In the beginning

was the Word . . . and the Word was God.” “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten from the Father.” And He Himself, speaking to His Father, said “the glory that I had with Thee before the world was.” We can never rightly apprehend the Cross until we get the perspective of those glories which He had with His Father before all worlds.

“Being”—this word not only expresses original being, but an antecedent condition protracted into the present. It implies essential and inherent nature and characteristics. What He was He is, and what He is He was; He never “became” it; and it is true of Him, therefore, in pre-incarnate and incarnate condition. This original and eternal “being” is described to us here as “in the form of God.” The term “form” does not refer to physical shape or to material properties, but describes, not so much the being as the essential and inherent nature and character of the Person, in *its manifestation* rather than in itself.

Faussett says, “by form, the divine essence is not meant; but the *eternal self-manifesting characteristics* of God, the *form* shining forth from His glorious essence.” This word has reference, then, to *an expression of being* carrying with it the nature and character of the Person with Whom that power of expression is permanently identified. The “Divine nature had in itself an infinite beauty, even without any creature contemplating that beauty.” “No man hath seen God at any time,” and in the form of God the expression of His God-head glories were such, it would be impossible that man as he is now constituted could apprehend Him. “God is Spirit,” therefore is Personality without physical body. So we must put aside any idea of material shape or substance in connection with God. This being “in the form of God” referred to a spiritual expression of the majesty and glory of Deity, which could only be seen and apprehended by spirit beings with spiritual faculties. Thus an expression of Himself was given to angels before the foundation of the world, when all those “sons of God shouted for joy, and the morning stars sang together.”

Now the expression of Deity carries with it the possession of Deity, but here it is the *EXPRESSION* which is in view—the expression before the angels in a pre-incarnate state, and this power of expression He retains in His incarnation, and through His incarnation, now. Possessing it before and retaining it afterwards, shows Him just as much God in His incarnation as He was prior to it. That is important for us to remember.

In incarnation He manifested His Deity, but in a different way; in love and grace, not in majesty and power as before. It requires Deity to express Deity, though while expressing Himself in humiliation, He

was not doing so in a spiritual way to angels, as He had before. They now saw God-head veiled in flesh, and still worshipped before the Incarnate Deity. Now that One Who descended has gone back on high, and is again expressing Himself in His body of glory before the angels, and when we are in our glorified bodies we shall be able to see Him as He is, and then see those glories upon which, in their effulgence, no human eye has ever yet gazed.

II. "*thought it not robbery to be equal with God*"—not a thing to be grasped.

The equality is not that of possession of Deity but the expression of it. Both Father and Son expressed that form to angels. Both were on equality.

We have noticed that the Apostle is introducing this wonderful theme in order to inculcate humility. It is not by the grasping, but by the surrender of His right to so express Himself, in favour of some other form of expression, that the Lord gives us an example of humility. He did not consider being on an equality with God in respect to such expression such a prize to be held on to, as to preclude Him from incorporating Himself with the human race and dying for sinful men. What a contrast to Satan! For we hear him say: "I will ascend to the throne of God, I will be like the Most High." But here is that One Who *was on an equality with God*, surrendering His rights in order that He might do that work in which we glory to-day.

III. "*But emptied Himself*"! This is the expression around which so much controversy has raged. "Emptied Himself"—of what? Not of His Deity: we have seen that not the possession of, but the original expression of, His Deity is in view. So He did not empty Himself of His Deity or His prerogatives. He did not empty Himself of Himself! He was still *Himself*, with all that was essential and inherent to the Person. How then did He empty Himself? By taking "*THE FORM OF A SERVANT*." Not in losing what He had before, but in the taking of something in addition to what He had before. Please note again, "*the FORM of God*"—"FORM of a servant." As, in the one case, it implied the expression of Himself in Deity, so now He is about to express Himself in another form—the form of a servant: and the difference between these two expressions is what "*emptied Himself*" means. As it takes Deity to express Deity, so it also takes the possession of humanity to express humanity, and the Son of God set aside His active expression of Himself to angels, to express Himself as the Man Christ Jesus through a human life to human beings. He Who had been gazed upon by angels came to this scene to manifest Himself to human beings as a Man. The Man Christ Jesus, laying aside, not the *power* to express Himself as Deity, but *the active expression* of it in that form while manifesting Himself in other forms to mankind.

Remember that wonderful scene where He sets again an example of humility to His disciples, recorded in John xiii. While in the form of a host, acting as a host, He lays aside His garments, girds

Himself with a towel, and stoops to do a servant's work—washing the disciples' feet. When He does this, He is still the same host, the same Person—but manifesting Himself in a different way. So, when He stooped down from the throne of God to earth, and was made in all points like unto His brethren—yet apart from sin—He was the same glorious God over all, blessed for ever more. Voluntarily becoming the Servant of Jehovah, He Who was served by angels now serves as a man. "Ye know the grace of our Lord Jesus Christ, Who though He was rich, yet for your sakes became poor, that ye through His poverty might be made rich."

IV. "*Becoming in the likeness of man.*"

Being found in fashion as a man, He did not cease to be what He was eternally as God, but He now becomes what He was not before—a Man. He became Man, but did not cease to be God. He did not become God *and* Man, but the God-Man. He took our nature, not that of angels; was made like unto us. So real was His humanity He could be weary and hungry and thirsty. He Who was the glorious God is seen as the true Man. "Found in fashion as a man"—He was in outward aspect a man, but was more than man—the God-Man: real humanity taken into union with Deity.

Now we see this unique sight, a sinless man in a sinful world. "In the likeness of sinful flesh," yet without sin; and we must, while considering His perfect Manhood, assert His absolute sinlessness. Concerning His impeccability, we have a threefold testimony. Paul says, "*He knew no sin*," He was inherently without sin; Peter says, "*He did no sin*"—without sin when tempted; and John declares, "*in Him is no sin*"—without fault. In Him was no proclivity to sin or taint of sin. Temptation to Him was as sparks upon water. He was ABLE NOT TO SIN. Sometimes it is put that He was unable to sin, but that is a phrase of impotency. "Able not to sin" is a phrase of potency. Tempted in all points like as we are, morally and spiritually He was incapable of sin.

The question is sometimes put: How could our Lord have suffered temptation as we, if He was unable to sin? If you have two articles professing to be of pure gold, and one is known to be a fake although it looks the same as the other, what are you going to do? You apply the "acid test." The test is applied equally to the pure gold and to the alloy, but the pure gold subjected to the same test, because it is gold, cannot react to the acid as the alloy does. Temptation could and did come to the Lord, but the severest test revealed the pure gold.

V. "*He humbled Himself, becoming obedient.*"

He was the Obedient One. At Nazareth He was "subject to His parents." The obedient Son of His Father, He humbled Himself to fulfil the law He Himself had given. He "learned obedience by the things which He suffered." It does not say He learned to obey—He never needed to learn that—but He learned the experience of obedience through the things that He suffered, and this path of obedience led Him all the way to Calvary, where He

VI. "*Became obedient unto death, yea the death of the Cross*"; becoming our Surety, taking our place, dying in our stead.

It is only in view of the background of the glories He had before the world was that we can in any way understand the depth of that down-stooping even unto death. It is the One "made higher than the heavens," now made "a little lower than the angels for the suffering of death." And it was *the obedience* of the Obedient One, Who came to do the will of His Father, all the way from Bethlehem to Calvary. It was one "obedience," not a series of obedient acts. One obedience, culminating in the death of the Cross.

VII. "*Even the death of the Cross*"—

we say the words so often. Their very familiarity makes us forget the hideous, awful thing that it is—the cross, the gibbet. The cross was not the ordinary death in judicial punishment by the Jews. The Jewish method was stoning. Yet they clamoured "Let Him be crucified."

The death of the cross was crucifixion *at the hand of man*. All that the Lord had passed through, the mocking, the scourging, the crowning with spiked thorns; nailed to that awful stake; stripped of His garments; lifted and exposed to shame and ignominy. Spit upon with man's vile spittle. Every bone dislocated, as the Psalmist describes it, they could "tell all His bones." Thirst and fever caused His tongue to cleave to the roof of His mouth. All of that He endured at the hands of man; all of that was in "the death of the Cross"; but that was not all, and those who forget other aspects of it know very little of the Cross of Christ.

It also meant *the bruising of His heel by Satan*, according to the first great prophecy. All the hosts of hell are gathered there, the enemies of our Lord, and of ourselves. They are seeking the destruction of the Son of God, and we cannot understand the Cross unless we remember that He not only yielded Himself to the physical crucifixion, but He had gone there to wage the last battle against the hosts of hell, and to do it alone. Not only did He receive, at the Cross, from the hand of man, but from that of Satan, and from God.

"Our sins, in all their terror there,
God's wrath, and Satan's power."

He was to receive from the hand of His God the wrath that was due to us. The sinless One is to be made sin for us. The Holy One of God is to be made a curse for us.

Well may the sun in darkness hide
And shut his glories in,
When God the Mighty Maker dies
For man the creature's sin.

What took place in those hours of darkness when God dealt with His beloved Son as one who stood in the stead of sinners, we cannot fully know; but He "bare our sins in His body on the tree, that we having died unto sins, might live unto righteousness" (1 Pet. ii. 24).

But out of that darkness comes, not a wail of distress, but a glorious cry of victory—

"IT IS FINISHED!"

and the glorious work was accomplished, and accomplished "for ever."

Let me ask the question: Why this special form of death? Why the death of the Cross? The answer is threefold. (1) It was the only form of death that, while "being slain," no man took His life from Him. The Lord Himself said, "I lay down my life of Myself; no man taketh it from Me" (John x. 17, 18); and death by crucifixion was the only form in which that could be true. Wicked men had done their worst, but it is in the calmness of His own power that, when He had uttered that cry of victory, He inclined His head and breathed out His spirit voluntarily.

(2) The death of the Cross was the only form of death in which He could meet Satan on his own ground and defeat him. The Lord hung between earth and heaven, and there alone, in the territory of "the prince of the power of the air," He met the hosts of darkness, and stripped off from Himself those principalities and powers, and "made a show of them openly, triumphing over them in His Cross" (Col. ii. 15).

(3) It was the only form of death specifically said to be a "curse"—"cursed is every one that hangeth on a tree" (Gal. iii. 13). And thus our blessed Lord became a curse for us, when He became obedient unto death, even the death of the Cross.

From the Cross to the Glory.

I. "*Wherefore also God highly exalted Him*." He is now exalted to the place of victory, and where is that? In Ephes. i. 20-21, Paul tells us, "He raised Him from the dead and made Him to sit at His right hand . . . far above all rule, and authority, and power and dominion, and every name that is named . . ."—a mighty Conqueror over all. Thank God, He is there at His right hand, invested with all authority in heaven and on earth, and every power is made subject unto His blessed Will. He is the centre of all heaven's attraction, the object of all heaven's worship.

The Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.
He fills the throne, the throne above,
He fills it without wrong;
The object of the Father's love,
The theme of angel's song.
The highest place that heaven affords
Is His, by sovereign right;
The King of kings and Lord of lords,
And heaven's eternal Light.

Now He has returned to the glory which He had before the world was. The Father has set Him there in highest majesty, and again the angels look upon Him—but there is this difference. He has gone back on high, taking with Him our humanity. It is as a Man that He has returned there, having assumed further glories by His accomplished work. He is the glorified Man at the right hand of God, Who, as Man, has won the victory for us; and is there to "bring many sons to glory." He is at present the only

glorified man in heaven, the only one in a glorified body, a pledge of that to which He is going to bring us one day, when He will change our "bodies of humiliation," and "fashion them like unto His body of glory" (Phil. iii. 21). And we are "made to sit together with Him in the heavenly places." By faith we may enter into His victory and share His triumph. The victory is ours—

The mighty work was all His own,
Though we shall share His glorious throne.

II. "And gave Him the Name which is above every name . . . the Name of Jesus"!

As Jesus—expressing the highest glory of God—as JESUS He will fill all things. He bears the Name which on earth was given Him by the angel before His birth; the Name which Pilate wrote upon His Cross; and the Name which the Father has given to Him in glory.

"That in the Name of Jesus, should bow"—

III. "EVERY KNEE IN HEAVEN." All *celestial* beings shall bow before Him Whom John saw "in the midst of the throne" in heaven. Holy Seraphim and Cherubim cover their faces as they see His glory and cry, "Holy! Holy! Holy!" Michael the Archangel; Gabriel, who stands in the presence of God; the holy Elect Angels; the Principalities, Thrones and Powers that share in the executive government of the throne; the many angels whose "number is ten thousand times ten thousand, and thousands of thousands"; all heaven worships Him with glad acclaim. Loud Hallelujahs ring through the Host, all bend the knee and bow the head before the majesty of that peerless Name.

IV. "EVERY KNEE ON EARTH." All *terrestrial* beings likewise bow the knee. The Kings of the earth; Dictators; proud Rulers; Statesmen and Magnates. Millionaires and paupers; "Society" and outcasts—all shall bow their knee as the King of Glory passes on His way bearing the Name of Jesus.

V. "EVERY KNEE UNDER THE EARTH." All *infernal* beings will own His Lordship. The angels that sinned and were cast down to Taururus; the Beast—that supreme flower of man's civilization, the Superman who will have led the infidel hosts against Christ; even "that old serpent, the Devil and Satan," with all the infernal hosts of Hell: all unrepentant men, as they gnaw their tongues with pain and blasphemy in Hades—not one but shall bow the knee at the Name of Jesus.

VI. "EVERY TONGUE SHALL CONFESS HIM LORD." The cowardly who denied Him here; those tongues that never used that Name but to blaspheme—each shall there confess Him. The Saints who loved to confess that Name here, no longer with "poor lisping, stammering tongues," but conquerors o'er the grave, will utter His praise worthily. All races—every kindred, tribe, tongue and nation; and every creature throughout the wide universe of God shall "conspire to sound His glories forth and shout His endless praise"; and everything that hath breath shall say Amen, at the confession that "Jesus Christ is Lord."

VII. "TO THE GLORY OF GOD THE FATHER." God all in all—the final climax when the Son shall have delivered up the kingdom to God, even the Father. God will have the final word. He will be justified in all His ways, and in the exaltation of His beloved Son. None will dare to dispute with God the rightful place given to Him Whose Name is Jesus.

"Great is the mystery of Godliness." He hath been manifested in flesh, and now has reigned until He hath subdued all things to Himself and handed back the sceptre to His Father. In all the vast universe no jarring note is heard. No alien voice is uplifted. He Who by Christ was glorified on the earth is now glorified in the whole of creation, and He has glorified His Own well-beloved Son.

The Challenge of the Cross.

"O, Christ Crucified, I rest in Thee."

—St. Augustine.

The Son of God:

Our tragic need full knowing,
Gave up Himself

His boundless love outflowing,
And through His death redemption full bestowing.

In that dread hour,
With mighty powers assailing,
Their onslaught fierce—

Their wrath was unavailing.
"FINISHED," He cried, a Conqueror all prevailing.

He reigns on High,
All glorious in His dwelling,
And those with Him
In anthem songs are telling,
As KING and LORD, o'er all His foes excelling.

With Him in death,
In Life triumphant reigning,
His own He leads,
In conflicts dark sustaining.
And then, as "Victors on the field" remaining.

Though nations reel:
His Word our fears reproaching,
The midnight hour
With darkness round encroaching,
Proclaims His radiant dawn is fast approaching.

That morn shall break:
Dismiss all doubt and fearing,
When through rent skies,
His Crown of Glory wearing —
His blood-bought host—His train, at His appearing.

Thy Cross, O Christ:
All conquering, all dispelling,
On, on, we go,
Thy inborn Love impelling,
Thy destined right to reign in power, forth-telling.

George Harper.

"The Shout of Praise."

A Testimony from the Mission Field.

THE telephone bell rang that morning rather early—it was before breakfast really—and the message that came was that one of our Bible School students—a delivered soul and rather promising—had taken her departure during the night without saying good-bye! At once we sensed the reason for this hurried exit; it was discouragement. She had been set an examination, and not feeling that she had done as well as she wanted to, she became discouraged at the thought of it, and decided to clear out rather than face the failure before the other students.

No sooner had the message been received than we could feel that the atmosphere was becoming thick and heavy; the colour of things seemed to be changing, the tone of the worker's voice was uncertain and tinged with disappointment; and all the past efforts to take that soul on in God looked, in a moment, like a huge waste of time and energy . . . All this was the devil's game, of course, to bring about a state of utter discouragement so that *we would not be eligible* to take part in that day's holy activities.

Someone has said that "discouragement is the devil's visiting card," and probably it is, but we know it to be much more than that; it is his big gun on the Mission Field to lay the Missionary low, if he can be laid low. Some warriors we have met are not going to be put down; they know how to take Christ's victory in that hour when the hosts of darkness are out against them. They know very well that discouragement is followed by quite a brood, such as depression, doubt, darkness, and the devil himself, and they know he is no companion for souls on fire for God and the salvation of the lost. They also know that to be discouraged means that there is a fainting heart somewhere near, a scared look, a down-in-the-mouth expression, and an apologetic tone of voice, and these are not on God's programme for the man or the woman He has called to join Him in this war against sin and devils.

But to return to that morning when the bell rang! How did we get on after being attacked? Well, just at that moment the Lord gave us this message—and what power He put into it, as well as glorious victory!

Hell's foundations quiver
At the shout of praise!

This was His call to us to praise Him right under the very nose of the enemy; and we did! Two of us stood right there on that room floor and gave, in faith, the shout of praise. At the same time also we praised Him with loud voice for the victory He had given us for the girl. Quicker than it can be told the enemy was routed; the atmosphere was cleared; we were through; the Lord was glorified, and we knew the girl was coming back. Hallelujah!

We never realised before how much victory there was in the shout of praise. "As the men of Judah shouted, it came to pass that God smote . . ." It

was when the people of God shouted that the walls of Jericho fell; when Paul and Silas shouted the praises of God in the prison He gave them a revival. Oh Lord, give us this shout of praise all the time! It is true that "Hell's foundations quiver at the shout of praise." The shout of praise is not a kind of little pop-gun; it is an earthquake in the power of the Holy Ghost that shakes hell's foundations and puts the enemy on the run. Hallelujah!

Later on He gave us mighty encouragement from Rev. 19, where the hilarious ones in the glory shout "Alleluiah" four times, and with wonderful results. After the praising was over John says, "I saw heaven opened." Yes, John, praise gives the saints an opened heaven. "And I saw an angel standing." We see—like Stephen—the Son of Man standing for us when we praise. "And I saw the beast" . . . "and the beast was taken." Yes, he is taken every time when we have the shout of praise. Praise the Lord for ever. Miracles wait to be performed in the lives and in the circumstances of those who will praise the Lamb. There is too little, far, far too little, praise.

Three days later the girl came back, and to-day she is going on with God in a way she never did before. Is that all? No, certainly not! The message

Hell's foundations quiver
At the shout of praise!

has gone round the Mission, and everywhere it has gone there has been mighty blessing . . . Praise His Name. Once more God has shown us that the thing for us to do at all times is to Praise.

*It is better to shout than doubt;
Better to rise than fall;
Better to let the glory out
Than to have no glory at all.*

Hard-pressed comrades in the fight, and tempted to discouragement—PLEASE REFUSE IT.

George Dempsie
(Japan Rescue Mission).

"Rabboni"!

O Joy of joys! O Life of life!
O Breath of Love Divine!
Lift Thou me up to heights above,
All bathed in Everlasting Love,
O Jesus, Master, come.

O Sun of Righteousness, arise
In all Thy beauty fair!
Arise with healing in Thy wings,
With Life and Power, and all it brings—
O Jesus, Master, come.

O Fulness of the Living God!
Consume, control the whole,
Till it become a living flame,
Aglow, to blaze abroad Thy Name—
O Jesus, Master, come.

E.G.D.

The Shadow of the Cross.

By J. C. Metcalfe.

IT often amazes me when I think of the wonders that God is prepared to do for those who will learn of Him, and who really accept the invitations He extends to them. In the story about the Marriage Supper in Luke xiv, an invitation is given to feast with the King, and thus to *enter into real fellowship with Him*, but it is immediately followed by a host of excuses from those who were invited. Then in the verses that follow the Lord Jesus lays down the conditions upon which entrance to His feast is granted, and brings us face to face with the simple basis of union with Christ at Calvary. It sounds a very terrifying thing when we first hear of it—that we have to be “crucified,” and “reckon ourselves dead,” and so on. When I first heard it, I could not get a grip of it at all. It sounded to me rather as if some great force was going to take hold of me, and mould me into something which I did not understand, and was not quite sure I wanted to be made into! It all seemed so impersonal, *until* I began to see that, behind everything that was taught there was just this: The pierced hands of the Lord Jesus stretched out to me, to make me conformable to His own image. Then I began to see things from a different angle altogether; and I want to put it to you that the message of the Cross, and the basis of union with Himself, finds its starting place in the words of Christ and in His promises. The Lord Jesus never minces matters, and He says perfectly plainly that if a man is not prepared to take up his cross, none of the joys and benefits of the Christian life can be his. It is uncompromising, but there it stands. Jesus “knew what was in man.” There is no one else who knows fully what is in the depths of you, or in me, not even our nearest and dearest. But Jesus “knew what was in man,” and He was not prepared to trust the extension of His kingdom to man, or to let man make Him a king. To-day so much Christian work is what is done BY man FOR the Lord. Therefore it is of no use.

I remember how, in the early days of my Christian life, I was working intensely for the Lord; and how I hurt myself, and those about me, too! Then there came a time when I came to the end of my own capabilities, and the Christian walk began to be very hard and difficult—it began to irk and to become a burden, a worry. I did not know where I was until the Lord began to show me this one thing: “You must take up your cross. If you will trust Me and take up your cross I will work in you, and will show you a blessedness you did not know was possible, and afterwards you shall enter into the real Harvest Home with Me.” There is no end to what God can do with young people, who will go out, not to work for the Lord, but who are going to let the Lord make His own beauty part of their lives, and work *through* them. There is no end to the joy and romance of such a life. There will be difficulties, but what is life without difficulties? People who want life without difficulties are sponges, not men and women.

God has planted in man one great desire—the ambition to accomplish something worth while—but it makes all the difference whether that desire has as its objective the satisfying of the heart of Jesus, or whether it is just for the exalting of ourselves.

Three Greek words are used by the Lord Jesus concerning the taking up of the cross:—

(1) LAMBANO, meaning to take, or receive, is the word used in Matthew x. 38. There is something very definite about this word. It is a personal transaction, the act of going to a person and receiving something *from* them.

One of my boys went in for his school sports last summer, and won one or two events. He was all right while the sports were going on, but he was really frightened when the time came for him to go up and receive his prizes. Why? Because he had to make a definite move before other people, to go out from amongst the crowd, stand alone, and receive his prizes from the hand of the one who was presenting them. This illustrates the force of that word—“*lambano*”—to take or receive. *We* are bidden to take the cross, and receive it as our own, as the basis upon which we live.

The Lord Jesus says to you and to me: “I am going to give you a share in My Cross. It is My will for you that the shadow of My cross must fall upon your life. You can never bring forth fruit without it, or enter into joy without it, or be used of God without it.” Do you want that to happen? Are you prepared for it? Do you remember the young man who came to Jesus and said, “What good thing must I do?” There are many who are willing to go as far as that—and the Lord said, “I want you to leave everything and take up your cross and follow Me.” The young man had great possessions, and he turned, and went away very sorrowfully. But listen to Paul: “I have counted all things but refuse that I might win Christ,” he says, and again, “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.” It sounds hard, difficult, but it makes all the difference when you find that it is held out to you by those hands which were pierced for you. *Then* you will come and take from Him your new basis of life, founded in this one thing—“I do not count any more at all, I am crucified with Christ, it is Christ Who lives in me. I resign into His hands absolutely, the right to rule my own life.”

When I was in the army I could not do just as I pleased. By putting my signature to certain papers I made a definite transaction. From that moment I had the right to wear the King's uniform, I had the right to have all my physical needs supplied, but there was also this condition: “YOU ARE OURS. Wherever we tell you to go you must go; whatever we tell you to do you must do without question.”

One night, soon after I was married, I went down

to the officers' mess, and there on the rack was an envelope for me, marked "URGENT AND CONFIDENTIAL." I opened it. "You will report to the Landing Officer at Dover on Monday morning." It was then Friday night. It was no use arguing. I had undertaken to obey orders, and while I was in the army I was at the disposal of the Government. This is an illustration of the way in which the shadow of the cross falls over our lives.

The basis of fruitful service.

The life of the cross is the life where we DENY OUR RIGHT TO CONTROL OUR OWN LIFE, but where the Lord Jesus Christ takes the control into His own hands, and guides as He wills. How many of us have taken from Him this life? It is easy enough to believe such a life to be the right course to take, but it is quite another thing to take, to embrace it for yourself. You say, "Lord, if such a life is necessary, I suppose I must take it." Yes, but you must not do it grudgingly. Do you not see that you cannot do anything in Christian work, or in Christian life, apart from this one thing—the shadow of the Cross over your life? The mark of the Cross is the mark of the servant of the Lord. There is an abiding place, where one is just led along by Christ, step by step. Do you find great difficulty in *being impartial* about the happenings of life? You come to a cross-road, and *you* want to do so and so—He may not want you to do it. Can you get outside of things and say, "Lord, I want whatever You want with my life, I trust You to look after me—I will leave it to You."

People talk about being "guided by the Lord." Be very chary how you use such expressions. Very often our hearts are so deceitful that we act according to our own inclination, and then say the Lord is leading. But the sad thing is that we see no fruit from such "guidance." I have had young people living in my house under my charge, and have had to put this very thing before them, and then stand by and watch them make their choice. Very often trouble starts when young people want to get engaged—it is a point where the "own inclination" comes in and many young lives are ruined. On the other hand, I can show you a young couple out on the Mission Field. They accepted the call of the Lord to service. They separated for five years, while one of them went through a full course of hospital training, and the other one said, "I must equip myself for the Lord's service, and I am rather soft and of an artistic temperament," so he got a job, and a menial job at that, on a liner, saying, "If I can witness there I can witness anywhere." Now they are together, united in loving, fruitful service, both having learnt the Lord's lesson, both having been chipped and moulded; and both having accepted the path of the Cross.

When we say the way of the Cross is hard, surely we blacken our Lord's character and unconsciously adopt the words of Peter, "Far be it from Thee, Lord." The voice in which He says "You must take up your cross," is *the voice of utter gentleness and the voice of perfect understanding*.

There must be the definite attitude on your part. You cannot just shilly-shally with it. "This life is

mine?" Well, take it up, here and now. But wait! Count the cost! Sit down and count it all up. Is it worth it, to let the Lord have His way utterly and completely? There is a great gulf between a life of usefulness and a life of barrenness. The way of the Cross is the life of usefulness, and the way of your own will is the life of utter barrenness.

(2) **AIRO** is the second word, and it occurs in Matthew xvi. 24, Mark viii. 34, and Luke ix. 23. It means "to grasp," "to win," "to carry away"; but there is something even more intense in it yet—"to carry like a standard, lifting it up." When I was a very small boy and first went to school, we had a game we called "French and English." The playground was divided in half and at each end there were arranged handkerchiefs or flags. You had to try to cross the centre dividing line, get past the enemy, take hold of a flag, lift it up, and take it back to your own end. You had to leave the safety of your own territory, and if you were caught on the way you were a prisoner, and had to be rescued.

If you want to feel that you are safe and comfortable—if you do not want a life with any risk in it, a life at peace with all men, never rubbing anybody up the wrong way: if you merely want to be able to toast your toes by the fire at night, listening to the wireless: if your aim is a life with no *cost* in it, then you had better not study this word "airo."

The privilege of the life of the Cross is wonderful. All the greatest souls down the ages have borne the imprint of Calvary. For instance, to hear people talk about John Bunyan nowadays, you would think he was the most popular man of his day, but actually he was most unpopular. Where did Paul end? Very lonely in Rome, awaiting the headsman's axe, yet he writes: "Rejoice in the Lord alway, and again I say rejoice." What life of labour and hardship. The other day I picked up the Word, and read what Paul endured, and then knelt down in my office and wept for shame. "Stripes," "beaten with rods," "stoned," "shipwrecked" . . . "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

I said, "Lord, what do I know of this life?" Paul's life goes on to-day—"he being dead yet speaketh." His testimony lives. He is gathering fruit to-day unto eternal life. We need to have the same vision, to *win* this life. Paul counted everything else loss and launched out to win it. You may say, "Yes, Lord, I will give up my job . . ." Not so fast! Remain just where you are and count for God. Learn to co-operate with Him there in the salvation of souls. He will see to your leaving business in His own way, when you have won your spurs just where you are. To be *utterly His* in the familiar setting of home, "office," or wherever your

normal life has placed you, will try the real temper of your Christian experience, and form an ideal training ground for future service.

(3) **BASTAZO**—to bear or to carry, in the sense that a porter carries a heavy burden, occurs in Luke xiv. 27. It is used in the verse, "Bear ye one another's burdens and so fulfil the law of Christ." The Lord says, "Unless you take up the Cross and bear it, and take the whole weight of it, you cannot be My disciple." That sounds very difficult, does it not? But He also says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Cast your burden on the Lord and He shall sustain you." On those who will let Him, He puts big burdens. Sometimes I have said: "Lord, I can't carry any more." How is it with you? Perhaps sickness or some other difficulty has come into your home circle; or perhaps you yourself have had to battle with ill-health, and you have said as I have—"Lord, I can't carry any more." Then, when your shoulders are just bowed down under what seems an intolerable weight, can you say, "Lord, *You carry this for me*"? If you can—then before you know where you are, you will come into contact with some needy soul and be able to lead that one to Christ. The Cross woven into our inner life and experience inevitably brings forth fruit.

If you want souls—and by that I do not mean conversions such as people talk about to-day—I do not

mean do you want to be able to influence a meeting so that people come up and put their names on a ticket. I do not mean do you want to be able to use your personality to work on the emotions of a congregation; I mean this—Do you really desire to see souls BORN OF GOD? If you want this there is only one way: "Except a man take up his cross . . ." If you are prepared to do it there is fruit ahead. If you are prepared to take it, *win* it, BEAR it, what joy will be yours when the Lamb's Marriage Supper is spread in Heaven.

Remember when the shadow of the Cross fell upon the Lord Jesus, we are told that "He . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Awe at being entrusted by His Father with the commission to taste death for us, stilled the anguish of His humanity. What of us? Even if we are called to face suffering that seems to rob life of every bit of its joy and colour—yet He whispers to us, "My child! I have been this way! Not only so, I have endured worse, far worse for you. Will you not trust Me? Will you not walk this way in fellowship with Me? I will never leave thee. There are those I can only reach in this way, who may perish eternally if you fail me. But if only you will leave all to Me you will find joy you never dreamed possible when you enter fully into My presence."

Tell me, what shall we answer?

Throne

The Throne Prepared for Those Preparing.

By D. M. Panton.

AS we stand far nearer the brink of the last crisis than did James and John, it becomes of eager interest to see how our Lord deals with their petition for the prominent thrones. Their prayer is this: "Grant unto us that we"—probably cousins of our Lord, and certainly His chief apostles—"may sit, one on Thy right hand, and one on Thy left, in Thy glory" (Mark x. 37). As John reclined at the right hand of our Lord (John xiii. 25), and probably James on the left, it was a request that their supreme positions in grace might be reproduced in glory.

Now it is of urgent importance to all of us who would thus seek the highest to see how our Lord handles such a prayer—the tense and holy ambition of newly regenerate souls, seeking the thrones of the Age to Come; and we see first the atmosphere of His answer, before we listen to His actual words. The Ten were angry with James and John, and so have nearly all Christians been ever since—Jesus was not; there is no trace of anger, or contempt, or disappointment, or heart-break in His reply. God has put the heart of an eagle in the breast of a man, and our spiritual possibilities are boundless. All that our Lord does is to take the tender, intensely human cresset of His child's ambition, and *gently train it on to a totally different trellis-work*.

Nor does He question any of their facts. He quietly assumes that there is a coming glory-kingdom: that there will be a gradation of rank in

that kingdom; that now is the time in which that coming rank is decided; that ambition for that Day is both legitimate and laudable; and that the highest rank is open to all.

But now our Lord at once pulls out the organ-stop of suffering, so as to crash out all its music; and He does so by addressing to them a counter-question. Jesus says: "Ye know not what ye ask"; that is, they had not carefully pondered their own prayer; they had not looked all round it; to see exactly what it involved; they knew their object, but they did not understand the path to it. "Are ye ABLE to drink the cup that I drink?"—the bitter draught of heart-breaking sorrow—"or to be baptized with the baptism that I am baptized with?"—the sea of external troubles into which Jesus was ultimately plunged. Observe most carefully that it is not *any* sorrow of which our Lord speaks, but *His* sorrow; not any cup and baptism, but *His* cup and baptism; that is, it is not ordinary bereavements as men and women, but heart-break as Christians, and because we are Christians.

So it is thus that our Lord meets our highest ambitions for coming glory. There are royal cups and anointing baptisms which are consecrations and preparations for high rank: can you—Jesus asks—bear these? To begin with, can you make the great renunciation of all the world holds dear?; then can you *go on* doing it, without breaking under the

strain? "Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple" (Luke xiv. 33). Can you keep up to the end service which involves suffering; testimony which compels us to suffer; self-suppression to the degree which smarts; a surrender which costs heavily in pocket; a hand often stung by those it helps; the extremely exacting, and sometimes dangerous, obedience to the whole counsel of God; effort never slackening, which is for ever ending in baffling disappointment? Can you bear it without flinching, without compromising, without despair, without bitterness? The sneer, the ridicule, the loneliness, the persecution; the bankruptcy of reputation; the loss of business or situation through conscience or Christian principle; possible prison or death: CAN YOU?

In the pocket of a French sergeant found dead on the battlefield of the Marne was this word to his parents: "You know how I had made the sacrifice of my life *before leaving*." Can you make the all inclusive surrender, embracing all that may ever follow? For we bless only as we bleed; and God is calling us to the inconceivable honour of sharing the rejection of Christ. "I have suffered the loss of all things . . . that I may know . . . THE FELLOWSHIP OF HIS SUFFERINGS" (Phil. iii. 8, 10).

Now see how the wonderful dialogue develops. James and John answer, "We are able"; and they are absolutely right. Every child of God is able: "I"—any redeemed I—"can do ALL THINGS through Christ which strengtheneth me" (Phil. iv. 13). In my own strength, Lord, never; in Thine, I CAN. Caleb's cry ought now to ring through the Churches of Christ: "WE ARE WELL ABLE TO OVERCOME."

But now the Lord has a new and further truth to reveal. Jesus answers "Ye shall; but to sit on My right hand or on My left hand, is not Mine to give; but it is for them for whom it hath been prepared." *Supremacy in glory* (He says) *is only for supremacy in suffering*. It is certain that our Lord does not mean that He is not the donor: for He Himself says elsewhere, "I appoint unto you a kingdom" (Luke xxii. 29); "He that overcometh, I will give to him to sit down with Me in My throne" (Rev. iii. 21). Our Lord reveals the principle underlying enthronement. It is not for Me to GIVE; I can only ADJUDGE; and I must judge according to the evidence of your character and conduct. That is, rank and glory in the immediately approaching Millennial Kingdom are not part of the *gift* of eternal life: Christ, however much He loves us, cannot promote us irrespective of what we are. It is *prepared* for those *preparing*: it is no appointment of relationship, or the favouritism of a monarch, or a gift out of hand, or an arbitrary and capricious selection. A "Victoria Cross" pinned upon a breast that had never been in battle would be a fraud; but, conversely, no soldier in Christ's battle who bears himself as a hero will ever miss it. "Ye shall": in a prophetic flash Jesus sees the gleam of Herod's sword over the prostrate neck of James, and the caldron of burning oil in which the aged John was cast. "If ye are partakers of Christ's sufferings, the Spirit of coming glory and the Spirit of God RESTETH UPON YOU" (1 Peter iv. 14).

Our Lord closes by drawing the sharpest possible contrast between the way to the thrones of God, and the way to the thrones of the world. Gentile monarchs "*lord* it over them." How sanguinary the path of the world's conquerors, and how futile their end! Alexander, weeping that there were no more worlds to conquer, died in a debauch; Hannibal, who filled three bushels with the gold rings of slaughtered knights, perished in exile at his own hand; Cæsar, who took eight hundred cities and caused a million deaths, was stabbed to death by a friend; and Napoleon, after reaching the throne of Europe over eight million corpses, died in the hands of his enemies. "BUT IT IS NOT SO AMONG YOU; but whosoever would become great among you"—attain royal rank just beyond the bursting tombs, in a holy and God-promoted ambition—"shall be your SERVANT; and whosoever would be first among you"—supreme among the great—"shall be SLAVE of all"—supreme now in self-abasing service. That is, power is being reserved for goodness; earth's thrones are being prepared for humility; the sackcloth is the preparation for the purple.

It is an astounding revelation; for it carries this priceless fact—that everything that lowers me, lifts me; that all that forces me down, forces me up; that every pang, every renunciation, every boycott, every indignity suffered for Christ, is measured and treasured; *by deepening our characters, suffering is actually creating our thrones*. What a priceless consecration of sorrow! "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. iv. 17), a burden of glory almost more than can be borne.

So Jesus presents Himself as our model—"for the Son of Man came to serve." There is the path to the stars: we must do as Jesus did. Jesus poured out God's golden truths; He suffered with men, and for them; He led them to God, to pardon, to grace; He sympathized and wept with them; He poured out His heart upon God's children; He fed the hungry, healed the sick, taught the ignorant: at last He laid down His life for others. However deep we may sink, we can never sink as low, or descend as far, as did our Lord; and He reached the heights of glory because He plumbed the depths of suffering. Christ won His throne, not by battles or victories, but by suffering and shame; and so only shall we. "We behold Jesus, because of the suffering of death, crowned" (Heb. ii. 9).

So we get one of the most golden of all revelations. In the words of McCheyne: "Everyone that gets to the throne must put his foot upon the thorn. The way to the crown is by the cross. We must taste the gall if we are to taste the glory." "If we suffer, we shall also reign with Him; if we deny Him (in a judgment hall, or on the rack), he also will deny us" (2 Tim. ii. 12). Three out of four classes of thrones named in the Apocalyptic vision of the Kingdom (Rev. xx. 1) are reserved for martyrs. "We glory in all your persecutions and the afflictions which ye endure, to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thess. i. 4).

On the Watch-Tower for Prayer.

By E. M. Leathes.

"Be on the alert. Stand firm in the faith. Acquit yourselves like men. Be strong."
—1 Cor. xvi. 13 (Weymouth).

"Pray with unceasing prayer and entreaty on every fitting occasion, in the Spirit, and be always on the alert to seize opportunity for doing so, with unwearied persistence and entreaty on behalf of all God's people."—Ephes. i. 18 (Weymouth).

THE supreme need of God's saints to-day is alertness. The word is expressive of intense activity and watchfulness, with all the senses fully awake to imminent danger: the attitude of a soldier in the enemy's country, subject on all sides to surprise attacks from the foe who is seeking his destruction. The need for such an attitude is clearly depicted in the following words of a servant of God, now in the Glory:

"While every generation of believers has had need to be watchful, much more so those upon whom the ends of the Ages have come. If, as many believe, we are on the eve of the Advent, then our peril is the greatest of all . . . The peril is from false Christs, apostles, and prophets; ministers of Satan appearing as ministers of *righteousness*; seducing spirits teaching doctrines of demons; and all this with 'all power, and signs, and lying wonders.' The purpose of all these teachings and marvellous happenings will be to 'deceive' God's people, even the very elect. The elect, God's choice ones, will be the chief subjects of the deception . . ."

The Apostle Paul's deep concern for the believers of his day was for their maturity in Christ "that we henceforth be no more children (or infants), 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 live in truth and love, and should grow up in every part to the measure of His growth, Who is our Head" (Eph. iv. 14 (C.H.)). "Till we all attain the same faith and knowledge of the Son of God, and reach the stature of manhood, and be of ripe age to receive the fulness of Christ" (ver. 13).

When Israel entered into Canaan, the Lord's word to Joshua was very emphatic, as no less than three times the command is given, "Be strong and of a good courage" (Jos. i.). No allowance was made for the fearful and fainthearted, nor for those who were taken up with their own affairs. They were in an enemy's country, and subject, therefore, to unlooked-for surprises and attacks by day and night (Deut. xx. 1-8). Unswerving obedience to the written law of God was demanded—"ye shall meditate therein day and night" (Jos. i. 8).

We also are in an enemy's country in a day of warfare. From every quarter of the globe we hear of wars and rumours of war, till it seems the earth is rocking with its tumult. Statesmen and rulers are at their wits' end, surrounded on all sides by problems and difficulties of increasing intensity, beyond all human power and wisdom to overcome,

while they strive and strain to adjust matters, and hold back the awful tide of war. A general survey of world affairs to-day shows that the existing system of civilization is being shaken to its foundations. There is no stability anywhere.

We know from the Word of God that Satan has long been aiming at world dominion, and in order to obtain this, he is working behind the affairs of nations, to bring about such a crisis that he may have opportunity to establish his own supreme rule in the world. That he will accomplish his end *for a time* we know, from 2 Thess. ii. 3-12; Rev. xiii. The events foretold in God's Word for our warning are being enacted in world affairs to-day, and are very aptly described in a popular educational magazine by one who styles himself "An old soldier."

"I hope you will excuse me when I bluntly state my views on the dangers ahead. The issue of freedom is once more raised by what is happening in the world, and cannot be evaded. The new tyranny, disguised in attractive patriotic colours, is enticing youth everywhere into its service. The fight for human freedom is indeed the supreme issue of the future, as it has always been in the past. We have to confess sadly that over a large part of Europe, the cult of force has, for the moment, triumphed. Popular self-government and Parliaments are disappearing. The guarantees for private rights and civil liberties are going. Dissenting views are not tolerated and are forcibly put down. For those who do not choose to fall into line, there is the concentration camp, the distant labour camp in the wilds, or the islands of the sea.

"Intellectual freedom is disappearing with political freedom. Freedom of conscience, of speech, of the Press, is in extreme danger. One party in the State usurps power, and suppresses its opponents and becomes *The State*. Even freedom of religion is no longer safe, and religious persecution, after being considered obsolete, once more shows its horrible head.

"In many, if not most, European countries, the standard of human freedom has already fallen below that of the nineteenth century. Perhaps I do not exaggerate when I say that, of what we call liberty in its full human meaning, freedom of thought, speech, action, self-expression, there is to-day less in Europe than there has been during the last 2,000 years. In ancient Athens, in ancient Rome, there was at any rate freedom of thought and freedom of speculation, and generally, of religion. Now, in the twentieth century, intolerance once more threatens to become the order of the day.

* From "Two Thrones at War," by Rev. R. B. Jones.

"The new dictatorship is nothing more than the old tyranny writ large. I fear the new tyranny more than I fear the danger of another Great War. Even in this island home of constitutional freedom, I do not know that you are altogether immune . . ." *

The days are truly at hand which are described in Rev. xiii. 16-27. A statement in the February issue of "Dawn" is also very significant. Mr. Panton says: "What may be difficult to explain, but if correct would reveal a sinister under-planning exceeding all human design, is, that the 'Radio World,' so we are informed, states that the wave lengths of both Rome and Moscow are 666" (Rev. xiii. 18).

Another deep-laid scheme of the enemy to bring about his desired ends is suggested by a paragraph in a popular daily newspaper. It is entitled "The Power of Thought":—

"The world-wide homage to the memory of our late King is an indication of what pre-determined effort in the realm of thought can achieve. All the world over, at a given moment, human beings were concentrating on one object. This was passive thought, and the moment was one of reverence and devotion. If human thought can be so harnessed, and whole nations can be persuaded to concentrate simultaneously, is it not possible to organize thought to achieve some specific good, by a tremendous surge of will power? A world-wide 'willing' of some good object should result in the realization of a greatly desired ideal . . . If the world could be persuaded to think in unison at any given hour, what marvels might be achieved . . ."

All who know the Word of God realize that the result of such a concentration of human will power would be the exact opposite of "good," for the outcome of such an achievement is unveiled for us in Rev. xiii. 3-8. Much light is given on this subject in the book "*Soul and Spirit*," by Mrs. Penn-Lewis (see chapter on "*Soul-force versus Spirit-force*").

Elsewhere in this book, Mrs. Penn-Lewis shows what should be the attitude of the children of God in such a day as this:—

"The believer," she writes, "who is spiritual, must ponder deeply the unveiling of the heavenly warfare given in Eph. vi., and strive to know to its fullest extent the experimental meaning of the 'whole armour of God' which he is to take and use in 'the evil day' of specific onslaughts from the foe . . . The burden of the Spirit of God at this present time is the perfecting or full ripening into maturity of the members of the Body of Christ, so that His Appearing may quickly take place, and the millennial reign of Christ and His co-heirs be ushered in, for the peace of the world and the discomfiture of Satan, who will then be cast down into the pit; and the kingdoms of this world become the Kingdom of our God and of His Christ."

God is needing men and women who, with unflinching courage and unwavering faith in Him, will stand their ground in the day of battle, "and

having fought to the end, remain victors on the field" (Eph. vi. 13, *Weymouth*), like David's mighty men in 2 Sam. xxiii. 12.

But how shall we be able to "stand firm" in such days as these, when everything is being shaken that can be shaken? (1) If we are to remain unmovable we must be in a place that *cannot be shaken*—and this can only be as we are deeply rooted into the death of Christ, "baptized into His death" (Rom. vi. 3). "Having in Him your root and in Him your foundation, wherein you are continually built up" (Col. ii. 7, C.H.), or, as Weymouth renders this same passage, "Live and act in vital union with Him, the roots of your being firmly planted into Him." *Christ Himself is the armour* (Rom. xiii. 14) and as we abide in Him, we shall be proof against all the attacks of the enemy, and able to discern his manifold disguises. Only as we *abide* in Christ will there be the experimental working out of the Cross in our lives, and Satan consequently makes use of every possible means to prevent this "abiding." It was so with our Lord, when Satan tried to use His loyal disciple Peter to turn Him aside from the Cross; and he still makes use of the same tactics, often through loving and faithful friends, when we are off our guard. In 1 Kings xiii. 36 we see that he can use even a "prophet of God"—perhaps an old and experienced Christian—to turn another out of the straight path of God's will.

(2) We need to be practiced swordsmen, able to wield the "Sword of the Spirit" effectively, in these days. As the Lord commanded Israel through Joshua, "Ye shall meditate therein day and night"—one translation reads, "ye shall talk to yourself about it day and night." Note also God's injunction to Moses, in Deut. xi. 16-20. Not only do we need to be familiar with the letter of the Word, but we need to be deeply taught of the Holy Spirit concerning the broad principles laid down throughout the Book of books. Many are seeking to change the meaning of God's Word, by putting their own interpretation upon isolated texts to prove what they wish to prove. Be sure of this—the Word of God does not change to meet the ideas of the present century: "For ever, O Lord, Thy Word is settled in heaven."

(3) If we would remain calm and steadfast amidst the turmoil and confusion around us to-day, it is necessary that we seek to see things from God's viewpoint. In Heb. x. 12-13 we are told that Christ has "sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." If we are in Christ, "baptized into His death," we are also "risen with Him," and in spirit seated with Him in that place where He is gone, "far above all." Thence we can "look from the top," and from that place of authority and power we may DECLARE HIS SOVEREIGNTY OVER THE WORLD SITUATION, and pray for the speedy accomplishment of His eternal purposes both for the Church and for the world.

Christ is preparing a company of His redeemed ones, those whom He has led through the fire, separating and detaching them from all reliance on

* General Smuts.

earthly things, that they may co-operate with Him at this critical juncture, and empowered with His divine might, be able to "stand, and withstand" against all the advances and subterfuges of the Adversary, so preparing for the loosing-away of the Church which is His Body, and the subsequent Return of Christ to rule. Then shall He reign in righteousness, and bring peace to this poor distracted earth. Shall we not rise to such a glorious opportunity, and stand with Him, as Moses stood with uplifted hands—steady until the setting of the sun:

'Made free, made free in Jesus,
Joined to the Risen One.
By conflict prayer you triumph,
And claim His victory won.
Freed with His glorious freedom,
Above the darkness rife;
For now the law of sin and death
Is conquered by His Life.

M.M.*

Notes from the Book Room.

"God's Plan of Redemption."

The Chart Sheet which is embodied in this valuable book, with titles printed above and below each of the coloured diagrams, gives a valuable panoramic picture of the story of Redemption. Through these we see clearly the Uncreated Life of the Creator; the Creation of man; the Fall; the Coming of the Redeemer; the message of His Substitutionary Death, Resurrection and Ascension. The way that a sinner is transferred, via the gateway of the Cross, from the sphere of sin and death to the sphere of Eternal Life in Christ Jesus; and the subjective work of the Holy Spirit in the Regeneration, Transformation and future Glorification of the believer, are all made clear to the eye of many who may not read the book.

Bible Class leaders and others using the book as a text book, have found the Chart very helpful, if placed in the hands of their hearers for reference while the lesson is in progress, but for some years now, these Charts have been unobtainable except as bound up with the book itself.

The writer of the book (Mrs. McDonough) says in a recent letter that these Charts are also useful in doing personal work: "Persons are curious to know what they mean, and one can tell the whole plan of redemption in explaining the meaning of the symbols. People will let you describe the Charts when they would not listen to your preaching. The Charts prove an entering wedge again and again, and they are very helpful with Sunday School work . . . Some teachers cut out the symbols and mount them on cardboard, and use these tiny Charts in illustrating the lesson . . ."

In response to many appeals, we have reprinted these Charts, and they may now be obtained from the Book Room at the cost of 1/6 per dozen, postage paid 1/7 (or single copies 2d. each, post paid).

* From "Songs of the Heavenly Life".

Two New Booklets.

"The Cross and the Natural Man."

We have often been asked whether we had any small booklet explaining in brief, and very simply, the difference between soul and spirit; what it means to live and walk "after the Spirit," and why the soul-life can be a hindrance to the work of the Holy Spirit in a believer's life and service. The message by Mrs. Penn-Lewis given in our January issue seems to supply this need, and it has now been reprinted in booklet form, as No. 10 in the "Warfare Series" (see Booklist).

"The Spirit of Truth."

This little book we hope to have ready shortly. It will contain the article under the above title, in our issue of April, 1935, and other messages on the work and power of the Holy Spirit, by Mrs. Penn-Lewis, including "Clothed with Power from on High" (I and II), which have been so greatly used of God in blessing to His servants since they appeared in our pages.

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It is now more than eight years since the Lord called Mrs. Penn-Lewis to Himself but many are thanking Him that we are still able to issue each year, a fresh Motto Card, sketched out by her while she was still with us. We hear from all quarters of the helpfulness of the 1936 Card, with its central text—"HE ABIDETH FAITHFUL."

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The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects and the circulation has reached over eleven million copies.

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

We have no funds in hand at present for free grants of the Booklet. Gifts for this purpose may be sent to the Secretary, Overcomer Book Room.

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The Message of the Cross in other Lands.

The Overcomer Literature Extension Work.

FRANCE.

Friends who support, by prayer and gifts, the ministry of "Le Vainqueur," the little French paper consisting almost entirely of translations from "The Overcomer," will be glad to have fresh information of its progress. Madame Brunel writes as follows:

"I have received already this year, letters thanking me for the messages in 'Le Vainqueur,' and books which have been translated from the writings of Mrs. Penn-Lewis. Also requests that 'FACE TO FACE' should be issued in book form, as the instalments in the magazine are now completed. But for this I must wait until there is sufficient money in hand; there are so many people out of work, who are unable to help in this way.

A letter has come from Kenya Colony, South of Ethiopia. It really seems as if 'Le Vainqueur' has wings! It reaches places that I do not even know of. . . . This Missionary says:—

"Thank you very much for your good paper, also 'The Cross of Calvary.' I have read the book three times, and I think it is the best on the subject—clear from beginning to end. I wonder if the old numbers of 'Le Vainqueur' are exhausted? I should like some. The articles on Prayer by Mrs. Penn-Lewis are very good; I read them several times. . . ."

Another note comes from Africa:—

"I have had much help from the paper. The article on the fight between God and Satan is clear—it is called 'TWO THRONES AT WAR.' The Lord has been doing a grand work, but Satan comes to destroy. This paper has proved a real help. Yesterday we had a good meeting. The soil was so hard, but what joy to see the Holy Spirit at work. Before it was almost hopeless, but God can change things. . . ."

Madame says: "I sent this Missionary a large parcel—'GOD'S PLAN OF REDEMPTION,' numbers of 'LE VAINQUEUR,' and copies of 'THE CROSS OF CALVARY.' " She is very grateful for the gifts received since our note in the October "Overcomer." They have enabled her to clear expenses—printing, stationery, parcels, etc., for 1935, leaving a little in hand for the January 1936 issue. About £10 a quarter is needed to carry on the vital ministry of this little magazine. May we ask all our faithful helpers, and readers of "The Overcomer" generally, to pray that Madame Brunel may be strengthened, and given wisdom in issuing it, and the various books she has translated, including the "MEMOIR," "THY HIDDEN ONES," etc. Pray also for her vast correspondence—not forgetting the financial side, which is necessary for the continuance of the work in France.

M. H. B. COPE (*Treasurer*).

MEXICO.

Prayer is also needed for the little occasional paper in Spanish, "El Vencedor," which carries the message of "The Overcomer" to many lonely and hard-beset Christians in Spanish-speaking America, and in recent years, in Spain itself. Friends who follow events in Mexico and other S. American countries, in their newspapers, will realise how great is the need for prayer that the ministry of "El Vencedor" may be continued. The Editor, Mr. de Roos, has also issued in pamphlet form "The Cross of Calvary," "Much Fruit," "Two Thrones at War," etc., in Spanish.

The Overcomer Literature in GERMAN.

The following translations are obtainable in the German language.

War on the Saints.
Soul and Spirit.
The Centrality of the Cross (Ch. 1).
God's Plan of Redemption (Mrs. McDonough).
Spiritual Perplexities.
(Gleanings from Clinic Hours.)
Four planes of the Spiritual Life.

How to Bind the Strong Man.
Signs and Wonders at the Time of the End.
The Glorious Secret.
Assurance of Answered Prayer.
Overcoming the Accuser.
It is Finished.
Jesus I know, and Paul I know (F.B.M.).

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Volume
xvii.

July
A.D. 1936

NEW SERIES.

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

The Overcomer

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

*The Cross and the
Challenge of To-day.*

"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).

THE "OVERCOMER" BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

*Published (D.V.) Quarterly on the first Thursday in January, April, July, October.
For terms of issue, see inside cover.*

THE OVERCOMER.

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

VOL. XVII. (New Series.) JULY, A.D. 1936. Number 3

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July and October.

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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 assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315 Collins Street, Melbourne, N.S.W., Australia.

PLEASE NOTE.

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Money Orders payable at WESTBOURNE POST OFFICE, 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.

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

MONTHLY CONFERENCE

at 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 6.45 p.m. Question Hour 5.30.

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, Eccleston Hall.

DATES OF MEETINGS.

July 2—Monthly Conference (Rev. John Pritchard).

„ 3—Prayer Meeting, 11 a.m. to 1 p.m.

No Mid-monthly Prayer Meeting.

AUGUST AND SEPTEMBER—No Conference or other meetings.

Oct. 1—Monthly Conference (Capt. J. C. Metcalfe).

Conferences.

Arranged by the Council of the Overcomer
Testimony.

CARDIFF.

July 2 (Thursday), in the Presbyterian Church Schoolroom, Windsor Place. Meetings 11 a.m., 3 and 7 p.m. Free lunch. Tea 6d.

Speakers : Captain J. C. Metcalfe and Miss Leathes.

LIVERPOOL.

October. Date not yet fixed.

Enquiries to Mrs. Crewe, 34 Greenbank Road, Sefton Park, Liverpool.

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers, who have been 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: Hebron Hall, Akenside Street Monthly Prayer Meeting Second Friday, at 8 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.

Harrow: At Headstone Hall, Headstone Road (2 minutes from Met. Station). Informal Conference, first Tuesday of each month, at 3 p.m. Speaker: Miss E. M. Leathes. Enquiries: Miss Beck, Holmdene, Bridle Road, Eastcote, Pinner.

Isleworth: Informal Conferences as follows: Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday, 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary).

Enquiries: Miss Gravatt, 37 St. John's Road, Isleworth.

Liverpool: Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55 Granby Street, Princes Park.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 42 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday each month, 7 p.m., in Room 13, Albert Hall, Peter Street.

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

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

"Songs of the Heavenly Life."

The Book Room has on hand a small quantity of the Seventh Edition of our Conference Hymnbook (new, but covers slightly faded). These may be obtained at half price, i.e., 1½d. each, or 1/6 per dozen.

"Le Vainqueur (The "Overcomer.")

A 16-page paper issued quarterly as funds permit, consisting of articles from "The Overcomer," translated into French. Edited and issued free by Madame Brunel, "La Source," Boisset par Anduze, (Gard), 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.

Prayer's Trembling Adversary!

"Satan dreads nothing but prayer . . . The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is, to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, BUT TREMBLES WHEN WE PRAY."

S. Chadwick.

THE OVERCOMER.

The Drawn Sword of Christ.

"Joshua . . . lifted up his eyes and looked, and behold there stood a man . . . with His sword drawn in His hand . . . as Captain of the host of the Lord . . ." Josh. v. 13, 14.

"Looking unto Jesus, the Captain . . . consider Him that hath endured . . . that ye wax not weary." Heb. xii. 2, 3.

TO Joshua, on the eve of a flesh-and-blood war for the driving out of the evil, Satan-empowered nations of Canaan, who had become so saturated with demoniacal idolatry and sin that God could do nothing but destroy them, the Lord Christ is shown as leading the war, with His sword drawn for the combat.

Joshua "lifted up his eyes and looked," and then, having this Divine revelation and certain knowledge of the will of His Lord, *he went forward to the conflict*, keenly awake to the foe, but never forgetting the conference with his Captain on the eve of the campaign, as the ground of his faith for victory. Joshua did not—as do some of God's children—seek to keep his eyes on his Captain by turning his back on the foe. Having received the "heavenly vision" and understanding that the war he goes forward into is a heavenly war—that is, led by a Heavenly Leader—he must now press forward and lead the hosts of the Lord into battle in stern reality, believing that God will, without fail, drive out before His people the invisible hosts of darkness, embodied in and governing the sinful idolaters of Canaan.

The words in the Epistle to the Hebrews, "Looking unto Jesus, the Captain" (margin), tell us that the Risen Lord is still the Captain, the "Foremost Leader" (Conybeare) of His people; a Captain Who came down to the battlefield of earth in human form and, leading the way to Calvary in His own Person, there conquered the leader of the opposing forces of the enemy: a Captain Who, having endured the Cross on earth, sat down as Conqueror in the heavens, *waiting for the effect of His victory to be wrought out* to the final extermination of the entire hosts of Satan, to the furthestmost corners of His universe.

The Lord Jesus Christ is still the Captain of His people, and still a Captain with a drawn sword—a sword, not in His hand now, but "proceeding out of His mouth" (see the Ascended Lord as He now is, unveiled for us in Rev. i. 13-16).

Joshua "lifted up his eyes and looked . . ." and then went forward to wield a material sword. We lift up our eyes and look "unto Jesus, the Captain," Whose purpose is the perfecting of our faith—faith to fight "the good fight of faith." We look to the Captain for faith to face the foe, and not turn our back on Him. We look to our Captain for inspiration, and for strength to endure, lest we "wax weary and faint." We look to the Captain to see Him as our Leader; but, like Joshua, we look to turn as quickly against the foes around us, in the battlefield of this world under the darkening power of the "world rulers of this darkness."

Our Captain leads, and His sword is drawn, but He needs those who will fight under His leadership with the "word of their testimony," and the "sword of the Spirit," which is the Word of Truth.

* * *

"ABLE!" This is the sword of the Spirit—the weapon of war. "We are well able to overcome," said

Caleb and Joshua to the fearful Israelites on hearing of the giants in Canaan, for "they will but be bread for us," i.e., the conquest of the enemies in Canaan would mean strength and vigour to the conquerors. Elijah went in the strength of the food provided for him by the messenger of God, "forty days"; and there is "meat" now, and "bread" for the warrior servants of God, as they triumph over the invisible enemies of Christ, and His church, through wielding the Word of God.

"In the Lord . . . IN THE STRENGTH OF HIS MIGHT . . . ABLE to stand against . . . ABLE to withstand in the evil day . . . ABLE to quench all the fiery darts of the wicked one" (Eph. vi. 10-16). "I thank Christ Jesus our Lord, Who hath *enabled* me . . ." (1 Tim. 12).

"That ye may be ABLE . . ." said the Apostle Paul. Not merely *struggling* to "stand," nor just holding a footing, but "ABLE," yes, ABLE to STAND, not only against one wicked spirit, but against the whole force of the Satanic powers, and their methods (wiles). Against all the "principalities" in government; against all the "powers" in their authority; against all the "world-rulers" with their darkness and blindness of vision; against ALL the "spiritual wickedness" in the spiritual realm. ABLE to stand against ALL these forces, and to *overcome*, and stand through all their onslaughts, all their methods, all their authority and power.

"I thank Him Who hath enabled me," writes the Apostle Paul. The "prince of this world" has been judged at Calvary, and the Church is called by God, in the strength of the might of the Ascended Victor, to place her foot on the head of the bruised serpent. In the "conquering power of His might!"

"We are well able to overcome!"

J. P-L.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses . . ."—2 Cor. x. 3, 4, Weymouth.

Above is the God of aforetime, and beneath are the arms of the ages, so He driveth before thee the foe, and doth say—destroy. Deut. xxxiii. 27. (Roth.)

A Word to our Readers.

Dear Friends,

Those who have seen many "Swanwicks" are at one in describing this year's gathering as being outstandingly "Philadelphian" in character. In an atmosphere of most loving unity, the Holy Spirit did a deep work of refreshing and renewing grace amongst us, for which we praise the Giver of all good and perfect gifts. As a brother, beloved amongst us, wrote shortly afterwards, "it seemed that nothing sensational obtruded itself into notice, but a quiet, natural and spontaneous flow of the life of the Spirit from start to finish, with a radiant fellowship which brought God's own blessing to many."

With such a clear shining of the Light in these solemn and joyful hours, may we pass onward with a more complete surrender to our Father's will for us, and a deeper sense of "the Lord at hand" in our daily witness for Him.

I trust the reports of messages given in this and subsequent issues of "The Overcomer" will extend the circle of blessing received through those who so graciously served us in their Master's Name. We thank God for the unseen ministry of prayer and gift, exercised by many who were truly with us in spirit though absent in the body, as well as for the personal service of those whose prayers and counsel were used at Swanwick to bless their brethren individually. Only "the day" will disclose the value of such ministries: in the waiting time between, we thank God and take courage.

Victory in the Home.

"Only be strong and very courageous" is surely the word that should ring in our ears as the Cross challenges our fidelity afresh in returning to our homes.

Gross darkness covers the people: do we recognise the gross darkness that may cover the hearts and minds of those who enter our homes and share our lives in a hundred familiar daily contacts? The Cross is the Touchstone in the most intimate personal relations of life. How many of us who saw the vision this year at Swanwick could say, with all humility and sincerity as we read these words, that our experience of victory in this sphere has been complete? The challenge to witness to the power of the Cross meets us in the home, the workshop, and the office, almost before we realise it. There the reply that comes so readily to the tip of the tongue is not always the word that should pass our lips, and the argument that is so devastatingly conclusive is often less effective than no argument at all. Argument, however unanswerable, so easily misses its object because "the flesh" has obtruded itself and we find ourselves failing in the final test of gentleness and love. How soon the domestic circle tires of the didactic method: here, of all places, surely it is true that "in quietness and confidence shall be your strength."

To show "the way" by being in it ourselves, rather than by talking about it, is our best, and perhaps only way of commending it to those in

closest contact with us. They will be quick to see the challenge of the Cross in our transformed and victorious lives.

It may be that some are distressed and bewildered at meeting dire defeat when they looked for triumph. May I say very lovingly that their experience has been shared by their comrades in the conflict all down the centuries. The saints triumphant learned their weakness and their utter reliance on their Lord in this same school. Their song has been—

*Vile and full of sin I am,
Thou art full of truth and grace.*

Our defeat is caused by a severance—it may be brief—of our union with the Lord Who has never been defeated. The renewal of that union needs simply the confession of sin with the upward look of penitence and faith. We need not lie a moment longer under the stigma of defeat and the accusation of the enemy. We may say even now, "He restoreth my soul," with the full assurance of final victory through the Blood of the Lamb. Even though beaten to our knees, we can lay fresh hold on the Victor and say—"Rejoice not against me, O mine enemy: when I fall I shall rise again." Praise God, "we NEED not be defeated with Calvary in view." God keep us "linked on to Christ the Conqueror," and make the songs we sing a reality in our experience.

The World Situation.

The distress of nations shows no abatement: we pass from crisis to crisis, and, as I write, the Arab unrest in the Holy Land must give rise to much anxiety on the part of those responsible for the safety and welfare of the various lives and interests represented there. Let us pray for the peace of Jerusalem.

As we watch in accordance with our Lord's command, we see how different God's thoughts are from our thoughts, and His ways from our ways. Most of us had hoped—and perhaps prayed—that the Abyssinian cause should be vindicated, that aggression should be rebuked, and methods of frightfulness be met by providential early rains, or otherwise overruled. This has not been so, and we may learn once more that our watching and praying does not mean, however reverently, telling our Father what we think ought to be done. It does mean telling Him that we stand for His Will in any situation regarding which we pray, and that we stand, on the ground of Calvary's Victory, against the designs of the great enemy which lie at the back of all human ignorance, selfishness, and cruelty.

So far from anticipating adjustment in world affairs in accordance with righteousness and justice, we are warned to expect that apparent triumph of successful wickedness, the final consummation of which the Lord will destroy with the brightness of His coming.

To-day, God's redeemed children are the only people who can afford to be calm. Their expectations are not based on the success of any League of Nations, or on any child of man, but on the Living God, Whose they are and in Whom alone they trust. May He keep us all in His peace.

Yours in our Most Holy Faith,

BERNARD W. MATTHEWS.

The Meaning and Power of Christian Suffering.

Notes of Bible Readings on Peter's First Epistle.

By Rev. S. B. Fidler.*

THE speaker prefaced his first Bible Reading with a personal word of explanation as to the subject-matter, by saying: It is with no sense of fitness that I stand here. When I received an invitation to give these Bible Readings, I took the letter to the Lord and asked Him for His "Yes" or "No"; but instead of saying yes or no, He gave me the messages I now propose to pass on to you, on Christian suffering and its meaning, as outlined in the First Epistle of Peter. Then, as I considered it further, the Lord said, "You are going to preach about suffering, but are you willing to experience it first?" I felt that to say No, would be to shrink

from the Cross, and I said I was willing both to experience and to preach the Cross, and what suffering means and may mean to us. From that day onward, it seemed as though the Lord took me at my word—but that same suffering which began then has been a rich means of blessing to my own soul . . .

We will divide the five chapters of the Epistle into four sections: (1) Suffering, a means to holiness—i.e., overcoming sin by the Cross; (2) Suffering, an opportunity for witness—overcoming silence by the Cross; (3) Suffering, a means of blessing—overcoming the curse by the Cross; (4) Suffering, a source of joy—overcoming sorrow by the Cross.

Suffering, a Means to Holiness.

1 Peter i. 1 to ii. 10.

"As He Who has called you is holy, so be ye holy in all manner of conversation (or living), because it is written: Be ye holy, for I am holy," (ver. 15-16).

These two verses sum up the teaching of our first section. God's purpose for us is holiness, or sanctification. Now that purpose has a *process*, and that process is outlined throughout this Epistle.

Peter addresses himself to "the strangers scattered . . . the elect according to the foreknowledge of God the Father." He knew that all Israel's hopes had been centred in their earthly blessing and inheritance. They had thought Christ was going to displace a foreign yoke and bring in the promised blessing. But their hope seemed shattered at the crucifixion, and they were broken and disappointed men. So Peter introduces his epistle with a call back to a hope that was not broken. They are scattered—but they are "elect according to the foreknowledge of God." He tells them of blessings greater than those they have lost, for the "gifts and calling of God are without repentance." God is never taken by surprise: all is according to His foreknowledge. If we could see the morrow, our hearts might sink with fear, but there is no morrow that is not known to the foreknowledge of God. Do not be afraid of the morrow, for the foreknowledge of God is there.

"Blessed be the God and Father of our Lord Jesus Christ, Who . . . hath begotten us again unto a living hope, by the resurrection of Jesus Christ" (ver. 3).

Calvary, for the moment, shattered the hopes of Israel, but the resurrection brought in a hope which can never be shattered, for it is a living hope. Storms may rise, wars may break out, kings may fall and men threaten, but we have a living hope, and that hope is in an inheritance, "incorruptible, and undefiled, and that fadeth not away."

The words inheritance, and inherit, are familiar to the Scriptures. The verb behind them occurs forty-five times, and the noun 223 times in the O.T. That was the one great thing the Israelite of old was look-

ing for. That hope sustained them in the wilderness experience, but it practically died out with their captivity. It was to these believers that Peter wrote of the hope of another inheritance, not corruptible like the one they had lost. The first, earthly, snatched away by enemy hands, but this one heavenly, and reserved for the inheritors. Had that old inheritance been kept, yet the inheritors would have died, but for this the inheritor himself is kept "by the power of God, through faith" (ver. 5). In days when the inheritance seems to be slipping away, faith is keeping the inheritor for the inheritance, "ready to be revealed in the last time." God is keeping us for the inheritance, and *fitting us for it*. Were you to tell me that in a short time I should be entering into possession of Buckingham Palace, it would not give me much joy! I know that I am not fitted for such an inheritance. But here we are entering into an inheritance quite contrary to earthly ideas. No University can train us for it, but we are in the school of Christ, being trained in that holiness "without which no man shall see the Lord." It is in the School of Suffering that the preparation is being worked out.

(1) *It is an incorruptible inheritance*, and this demands an incorruptible inheritor. This is assured to us by the resurrection of Jesus Christ. Paul explains the resurrection of the dead by saying, "it is sown in corruption, it is raised in incorruption"—"this corruption must put on incorruption"; but "as we have borne the image of the earthly, we shall also bear the image of the heavenly," the Lord from heaven (1 Cor. xv). An incorruptible inheritor for an incorruptible inheritance.

(2) *It is an undefiled inheritance*, and that demands an undefiled inheritor, and the removal of all that defileth. God's command is, "Be ye holy," and the process of making us so is going on to-day, in the school of suffering.

(3) *It is an unfading inheritance*, and that demands an unfading inheritor. Of what use is a 100 years' lease of a palace to me, for I am mortal?

* Not revised by the speaker.

They say everything had three dimensions—length, breadth, and thickness, and thus you get substance. But no! you need another dimension, existence, lastingness. The value of a thing depends, not upon its length or breadth, but upon its lastingness, and the value of our inheritance depends upon this—that it is unfading.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold trials" (ver. 6).

All the world is suffering in these days, but to the Christian alone that suffering becomes a blessing. It is possible to go through the most intense suffering, and yet be rejoicing; and this is how you may distinguish a Christian from the rest. I heard a little parable of a garden path, and the mint growing beside it. They were supposed to be talking thus: The mint said to the gravel path, "I cannot understand you. When people walk on you, you make such a noise about it!" And the gravel path said to the mint, "I cannot understand you. When people walk on you, you make such a fragrance about it." Both were trodden on, but the effect was different. So you greatly rejoice, though now for a season "if need be, ye are in heaviness." God knows whether it is a "need-be" or not, and will not allow one ounce of suffering that is not according to His "need-be." It is marvellous how He measures out the suffering, and gives us only that which is for our temporal and eternal good.

"Through manifold trials"—notice the word trials. It does not mean something dreadful, but something that tries us, tests us. All that is worth having has to be tested. We were in the train yesterday, but the engine that brought the train had been tested by a pressure far greater than the train of yesterday demanded. It was speeding along the track as the result of thorough testing, and being found trustworthy. Do not call a thing a trial that is not a trial. Trials are not merely sufferings—though they may be meant to be such by the human agents. I like those words of Joseph in Gen. 50. 20, "Ye thought evil against me, BUT GOD MEANT IT UNTO GOOD." I do not care what Mr. So-and-so intends—God intends it for good. Let the human agent alone. The devil may be inspiring him, but God is using him, and that is all that matters to us; and if He is fitting us to become instruments of blessing to others, let us be willing to go through the trial. If God can make out of me something to His honour, then praise Him for the blessed Cross. It is the means whereby we may overcome that uselessness in our lives that is unfitting us for His service.

"The trial of your faith being much more precious than of gold that perisheth" (7). Gold does perish, but tested faith, never! I think it was when I preached my first sermon that a dear old lady handed me a little package, and in it was a bit of cardboard cut from an almanac, and a golden sovereign. That coin has gone long ago, but what was on that card has not gone. It bore the words, "The Lord shall guide thee continually"—and that has lasted all my life and is with me this morning. I think of the prayers of that old lady—there are some things far more valuable than gold. The trial

of your faith, that bit of suffering you are going through now, is of far more value than if someone gave you one hundred sovereigns; so greatly rejoice in that! Let it put a smile on your face, for "it shall be found unto praise and glory and honour, at the apocalypse of Jesus Christ." Something you do not understand to-day will be found in use to-morrow. When He appears you will know the value of things you cannot understand to-day. It is all a life of faith. Here is One Whom, "having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice," and He is more real to us than the blessed fellowship we have with one another. One day we shall see Him, and then all will be found to the praise of His glory, Who has guided us through all, leading us to His Cross and showing us the meaning of it.

"Believing ye rejoice"—it is only as we believe! The suffering, if we do not believe, will be suffering still, but in believing we rejoice. Do not go under the suffering—let the suffering be under your feet. It is a good thing to see the objective of it all, and be happy. One thing the Devil cannot do—he cannot rob us of joy. He may rob us of ease, give discomfort and suffering—and then only in God's will, with the result of a faith which realises "the end, even the salvation of our souls."

Notice the prophecy concerning the sufferings of Christ and the glory that should follow, in verse 10. As I was praying about this subject, the words of Paul in Col. i. 24 came to me, where he writes of making up "that which is behind of the sufferings of Christ." If the Head suffer, every member suffers with it. The angels desire to look into these mysteries, even the sufferings of Christ, and we are partakers of the sufferings, as we shall be of the glory also. Because of that we have the exhortation unto holiness in ver. 13-15:

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you . . . not fashioning yourselves according to the former desires in your ignorance; but as He which hath called you is holy, so be ye holy . . ."

Life here is a pilgrimage. In I Kings 18, we read that "the hand of the Lord was upon Elijah, and he girded up his loins, and ran before Ahab to the entrance of Jezreel." To "gird up the loins" is preparation for progress. Suffering should not drag you down, but spur you onward. It is the "loins of your mind," therefore it implies sober thinking about the circumstances we are in. The devil tries to give us wrong thinking—"I feel so depressed . . . this has happened, and you don't know what I have been going through!" Do not talk like that. Gird up the loins of your mind and be sober, sensible, with right, Christian, godly thinking, for that is what this word sober means—thinking inspired by the Holy Spirit. Do not talk depression—it is catching.

All hindrances and weights must be cast aside, and there must be no conformity to this world in which we live, for we have an inheritance outside this world. As He Who has called us is holy and separate from all that is evil, so we are called to separation: "For as much as ye know that ye were

not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." What from? From our "vain conversation," or manner of life. We are bought out of it by the Blood of Christ, wherefore "be ye holy," separate from all those *useless things* that do not glorify God, not necessarily the grosser sins. It does not mean redeemed from the things you are never likely to do, but from the manner of life that makes people think you are a citizen of this world. Redemption at such a cost demands the utmost separation on our part.

In verses 22-23 we see that regeneration is by the incorruptible seed; and in the opening verses of Ch. ii. the Word is still the instrument by which suffering is made the means of holiness:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the Word, that ye may grow thereby."

All things are passing, God's Word alone endures, therefore things that hinder progress must go. You cannot read the Word of God with effect while malice is harboured, while guile is in the heart, while hypocrisy is cherished. We gather to learn more of the Victory of the Cross in our every-day lives. It is no use to come to Swanwick if we are

Suffering, an opportunity for Witness.

Suffering, an opportunity for Witness.

Ch. ii. 11 to iii. 7.

YESTERDAY we considered the fact that we have an inheritance reserved in heaven for us.

Now we go on to see that on earth we have no abiding city. In the face of suffering it is well to remember this. "I beseech you," writes Peter, "as *strangers and pilgrims*." A pilgrim is more than a traveller, he is going somewhere for a purpose. Abraham was a stranger and a pilgrim, but "he looked for a city . . . whose builder and maker is God." Our eyes are also on such a city, and I want to address you as strangers—not to Him or to each other, but strangers to the land in which we live. That involves suffering. We do not understand the people among whom we live, and they do not understand us. In this way we share with the Lord Jesus, for He said, "My kingdom is not of this world"—"I came from the Father and go to the Father." His origin and His destiny were not of this world. Shall we not share with Him in His rejection, and go "without the camp, bearing His reproach"?

We meet the challenge of the Cross in our daily life, as pilgrims and strangers, because we bear the marks of the Lord Jesus. If we did not bear them, there would be no such challenge, but this challenge must be met in every sphere of life:

The witness in National life.

"Having your conversation honest among the gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (ii. 12).

That is the witness in suffering. The life of holiness will have its effect on the outside world. "Ye are the salt of the earth." There is an influence of the Christian, quite apart from the way in which the

going to be saints here and not saints at home. It is so easy to live it here, but we want to know how to live it when we get back to the pin-pricks and the scratches! "And envies"! It is so easy just to envy someone! Let it go—"and all evil speakings."

If we are to get the very best out of all that comes to us, it will only be as we come to the Word of God, and see His plan in the light of the Cross of Jesus Christ:

"To Whom coming, as unto a living Stone, rejected indeed of men but chosen of God and precious, ye also, as living stones, are built up a spiritual house . . . to offer up spiritual sacrifices acceptable to God by Jesus Christ" (4-5).

The disciples rejoiced that they were "accounted worthy," honourable, to suffer dishonour for the Name of Christ. The greatest honour that God can put upon us is the dishonour of the world—that is our "cap and gown." There is a purpose in our life. It is not to be a mere enduring, and putting-up with things. "The stone which the builders rejected" is made the head of the corner, and you also are "a *chosen generation*"—chosen of God though maybe rejected down here—chosen that you may "show forth the praises of Him Who hath called you out of darkness into His marvellous light."

1 Act. 2:11-3:7

Lord may use us for the conversion of others. In one sense we may call our country a Christian country, in that it has so much "salt" in it, that there are things impossible in this country which are possible in others. The greatest atheist in this country has cause to thank God that he is not in an atheist country, for he has all the amenities that are brought about through a body of Christians living here. We can never measure what Britain is going to gather from this Conference, or what influence we are going to have upon the world. We live among the nations, and they must feel the impact of it, as we go out to live a holy and prayerful life. So we are to "abstain from fleshly desires." Someone says a sharp word to you, and a fine bit of sarcasm comes to your lips. That is the desire of the flesh—hold it back! You may silence that person, but you will also silence your own witness.

The spiritual man is distinguished from all others, even if he is not appreciated by them! The world can never understand the man whose spirit is indwelt by the Spirit of God, and is in control of the soul, so there is sure to be "evil speaking": "whereas they speak against you as evil doers." They did not speak well of the Lord Jesus. Do you expect to walk about the parish and have everyone say what a holy man you are, when the Lord "came unto His own, and His own received him not"? We do not seek to be holy to be appreciated by men, but because it is well pleasing to God. If we are indeed "crucified with Christ" we shall be numbered among the transgressors, but they will remember how we behaved under trial, and "in the day of visitation" they will glorify God.

The witness in civil life.

"Submit yourselves to every ordinance of man for the Lord's sake . . . for so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (13-15).

This is not a command to give in to governors when their command is wrong. The key word which limits this is "*for the Lord's sake*." Take our brethren in Germany for an example. What are they to do when the edict goes forth that they must pay allegiance first of all to the Fuhrer, and secondly it may be given to God? What is to be done in the face of Governments that are anti-Christian? We must read one Scripture in the light of others. How did Peter himself act in similar circumstances? When commanded not to teach in the Name of Jesus, he and John said, "We cannot but speak the things we have both seen and heard" (Acts iv. 18-20). They could not obey "for the Lord's sake."

But in maintaining law and order, the Christian will be the best citizen. I was told by Miss Fetler that most of the Christians of Russia had been sent to Siberia, and the Government offices in Moscow filled with men who were anti-Christian. But they were finding such difficulty with dishonest officials, that they were wondering about sending to Siberia for a few men who are honest! A Government that seeks law and order has nothing to fear from Christians—it needs them, whether in office or not. Yet I want to say that we are all in office. There is more power in things of this world in this Conference than at 10 Downing Street, or at Geneva. God has put world-forces into our hands. On our knees we may have power at the Throne of God with the King of kings. The following Scriptures will show you that we have a real duty in this matter: Rom. xiii. 1-3; 1 Tim. i. 9-11; ii. 1-4; Titus iii. 1-2.

While not courting persecution from civil authorities, and, in fact, praying for our rulers, it may be necessary to suffer from them. *The witness* is what matters, and not the obtaining of justice or civil rights. Christ had civil rights, but He had a most unjust trial, and was condemned to death without a scrap of justification. Stephen was unjustly stoned to death, but he was a witness for the Lord, and that was what mattered. We are glad that the laws of this land offer us protection. It may be withdrawn some day. Our property may be taken, we may suffer unjustly. But our witness for the Lord is the real concern, and our perfect example is the Lord Himself.

The witness in social life.

"Servants be subject to your masters . . . not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully . . . If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God" (18-20).

This is addressed to the household slave, the man who could be bought and sold, who was subject even to death if his master was angry and determined it so; it is addressed to men in the lowest scale of life! Do not think, because you have a congregation of poor people, that you cannot give them the highest truths. We shall not receive great truths because we boast of some learning, but because we get down at the Master's feet.

Notice that the Christian witness was to be given by these slaves first of all *in subjection to their masters*. Behaviour is the greatest witness. Few words could they say, but life and work are bearing witness to their Lord. The witness of a changed life will be of countless value, and the master will be led to say, "I cannot understand how this man serves me like that!"

What glory is there—what is there extraordinary in it—if you are buffeted for your faults and take it patiently? That is nothing. But if you do well and suffer for it, "this is grace with God, for even hereunto were ye called." That is the Christian calling. It is no use saying you are called to be a preacher. You are called to be a witness, and that witness may be in suffering. The world is seeking pleasure, ease and comfort, and cannot understand the man who will suffer for Christ; who is not after a big salary, who does not bother about the comforts of life, who is simply after one thing—to make his Lord known. Yet there is something in us that revolts against suffering *wrongfully*. We do not like to be accused of things we have not done; to be called liars when we are telling the truth. But remember, it is *the flesh* that revolts, it is the flesh that says, "Is it right? Is it just? Can I not call in a solicitor to put it right?" What did the Lord Jesus do?

"When He was reviled, He reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously . . ." (23).

Of course it is wrong, but it is not your business to put it right. It will be put right by the Lord Himself, and He will do it better than you can. He does not want to see His children suffer wrongfully; it is no joy to Him to see them put to shame; but if He knows that our witness in it is going to tell for eternity, *He may defer putting it right*. "Vengeance is Mine, I will repay, saith the Lord." There are many good judges on earth, but they do not know the whole situation and therefore cannot be perfectly righteous; so commit the case to Him, the Righteous Judge. Moreover, Christ suffered "leaving us an example, that ye should follow His steps": "When He was reviled, He reviled not again." The Greek word means "reviled not back," did not answer back! Remember, an arrow shot cannot be bent back half-way when on its deadly work. It is better not shot. I have a post-box at home into which I put some letters—it is called the fireplace! Perhaps the pen should not have written them, but it is better to put them into that red box than into another!

"Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness . . ." (24).

Christ is not only our example, though we must not rule that out. He bore my sin *that I might be dead to it and live unto righteousness*. That is the message of this Conference. Leighton, in his wonderful Commentary, calls it the communicative presence, the transference of His righteousness to this guilty one, the transference of this guilt to the Righteous One. There is where the challenge of the world can be met, and only there. The glorification of God's Name under intense suffering can only be wrought at

the Cross of Jesus Christ. There is that slave in the home, with all the suffering and injustice. He knows that all his sin, and his sinful self, were carried on the Cross, knows that he is identified with Christ there, and the righteousness of the Righteous One is made his; so now he can move about that home untouched by its evil atmosphere—a brighter witness because of the awful circumstances in which he lives. It means a life unto righteousness lived in an unrighteous world—it would not be noticed in a righteous world—but as we live it we are making up “that which is behind of the sufferings of Christ.”

The home-life witness.

“Likewise ye wives, be in subjection to your own husbands, that if any obey not the Word, they also may . . . be won by the manner of life of the wives” (Ch. iii. 1).

The home is the sphere where the Christian woman may witness best or worst. If the husband will not listen to the Word, it is no use preaching to him; the witness must be by a consistent, chaste life, lived

under the most trying circumstances. We all know of dear women who suffer rebuff and ridicule day by day, and they need our prayer. The wife with an unbelieving husband, in reasonable subjection to him, with a meek and quiet spirit, which is of great price. Oh the wonder of it! How it wins the husband.

“Likewise, ye husbands, dwell with them according to knowledge, giving honour to the wife . . . as being heirs together of the grace of life; that your prayers be not hindered” (ver. 7).

There is the Christian husband and wife—the perfect home! No, not always. So many homes are ruined because the Christian does not behave in a Christian way. Of what use is it to go to the prayer meeting and offer a fine prayer, if you cannot pray at home. It is at home the witness must be maintained, and the only way to do it is to take the Divine Overcomer into our hearts, and allow Him to rule and reign there and in our homes.

Suffering, a Means of Blessing.

Ch. iii. 8 to iv. 2.

IN this section we see the Christian overcoming the curse by the Cross. The key verse is iii. 9: “Not rendering evil for evil, but contrariwise blessing.” It portrays the believer overcoming depression, gloom, and perhaps most of all, self-pity, and making suffering a channel through which blessing may flow, not only into his own life, but into that of others.

(1) *Suffering at the hands of fellow-believers* (8-12). This is perhaps the bitterest form of suffering, and the remedy is given: “Be ye all of one mind, having compassion one of another, love as brethren.” So often these difficulties arise through misunderstanding, or a misfit of partnership in the Lord’s work. There may be need of readjustment. We need to take into account the peculiar difficulties of others: “Be pitiful”—*sympathetic* is the word used. Someone has a different method than ours, and theirs is all wrong, of course, and ours is right, and there is consequent suffering. What is the remedy? “Be ye all of one mind”—not necessarily of one *opinion*! There is only one mind for the Christian, and that is the “mind that was in Christ Jesus” (Phil. ii. 5); the mind that does not mind coming down—the mind of the flesh finds it easier to climb up than to come down. Then we are to “love as brethren” and “be courteous”—have the manners of the court, because we belong to the Court of Heaven.

“Not rendering evil for evil, nor railing for railing.” There is a clash of the world against the Christian, but here is a clash of Christian against Christian. The Church of Christ is one, according to His prayer, and yet there comes division, the forming of little coteries here and there, until it is torn asunder. But we are not to return blow for blow—“but contrariwise (just the opposite), blessing”: the word is “eulogizing,” as in the O.T., “Bless the Lord, O my soul”—say good things about Him. Christ is being “formed” in each one of His children. Try to see the Christ-image in each other—“knowing that ye are thereunto called, that ye should inherit a blessing,” or as Ps. 34. 14 has it and as quoted here:

“he that will love life, and see good days, let him refrain his tongue from evil . . . let him seek peace and pursue it.”

(2) *Suffering at the hands of the world* (vv. 13-22). This is much easier to bear than that which comes from our fellow-Christians: “And who is he that will harm you if ye be followers of that which is good?” Suffering does not necessarily mean *harm*, and it may mean blessing; it has meant blessing to many of us, we have had to thank God for it. The world may do its worst, but we are shielded by the precious Blood of Christ, and while sheltered there the world may trouble but cannot damage us. Deliverance *may* come, but blessing is sure to come.

“But if ye suffer for righteousness sake, *happy are ye*” (ver. 14). Such a beatitude takes us to our Lord’s words, “Blessed are they which are persecuted for righteousness sake . . . Rejoice and be exceeding glad, for great is your reward in heaven” (Matt. v. 10, 12). The world does not like to see a Christian jubilant under trial. It makes them miserable that, instead of striking terror into our hearts, their persecution brings us blessedness. When Herod imprisoned James and cut off his head, he took Peter also, as a stroke of terror. The Church met for prayer, real quiet, believing prayer. I know they were surprised when Peter arrived at the door, but it does not say that they had prayed for his release—they prayed for his boldness, that God might be glorified in him, as He was glorified in Stephen and in James. They did not pray that they might not suffer persecution. But God answered exceedingly abundantly above all they asked, and it is always so. We too shall be astonished at God’s answers and rejoice in the midst of suffering.

So “be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.” It was said of Moses that he “did not sanctify the Lord” before the children of Israel, and in another place it says he “rebelled against the Lord.” Unbelief and rebellion go together. Sanctifying the

Lord means believing His Word, obeying his dictates—in spite of all the “seen,” believe the Unseen.

Oh 'twere not in grief to harm me
While Thy love is left to me,
Oh 'twere not in joy to charm me
Were that joy unmixed with Thee.

Notwithstanding all that seems contrary, Christ is triumphant. We say there never were such times as these—and fewer and fewer people are going to church! It may be a good thing that some people are not going to some churches! The cause is not lost, Christ is triumphing, His cause is going on, and we can assert with all emphasis that the Blood of Jesus Christ is still as potent as ever. None of us need be discouraged nor suffer defeat while God is on the Throne. Suffering does not mean defeat. We are to sanctify the Lord in our hearts, and “be ready always to give an answer to every man that asketh you a reason for the hope that is in you” (ver. 15). It is the *assertion of hope* that carries us through. The hope that carried Stephen through is the hope for which we need to give a reason, and we have a reason to give.

“That whereas they speak evil of you, as of evil doers, they may be ashamed.” This is the impression triumphant suffering will make upon the unrighteous person. Many a persecutor has been won to Christ by the noble martyrs who gave a good witness when their blood was spilt. Who knows how many Communists may be won to Christ in these days, through the martyrdom of His dear servants—more, perhaps, than if they had been allowed to preach. We have to be willing to preach with our blood, and it may be more effective than our sermons. “It is better, if the will of God be so, that ye suffer for well doing than for evil doing” (ver. 17). To be in the will of God is the only thing that matters. If we escape suffering by escaping the will of God, that is tragedy. Are you in God’s will? If so, that is rest. In that will our Lord also suffered:

“For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in flesh, but quickened by the Spirit” (18).

What tremendous truths underlie that verse! We can only take one point—Christ suffered in flesh, our flesh, human flesh. It was the flesh that was put to death. We have said so often, at the point of desperation, “in me, that is, in my flesh, dwelleth no good thing,” and the remedy for this is in the Cross. That is where the rule of the flesh can be ended, and we must not mind suffering if it is God’s instrument for bringing the flesh to the point of crucifixion. Like John the Baptist, we say, “He must increase, I must decrease.” John’s decreasing ended with the headsman’s axe. We may have become gloomy and discouraged with the way, when really God was answering our prayer, “He must increase, I must decrease,” and when the enemy can get a Christian into gloom and discouragement, he has demobilized a part of God’s army. I nothing—Christ supreme! If my ministry is exalting *me*, then may He bring it down.

We read in verse 20 that “*the long suffering of God*

waited in the days of Noah . . .” If the long-suffering of God would allow Noah to be ridiculed—and when they ridiculed Noah they ridiculed God, Whom he was obeying—why need we fret to vindicate ourselves? When did Noah get his vindication? When God intervened with the Flood, and only Noah and his family were saved. “The like figure whereunto baptism doth also now save us”—that does not teach baptismal regeneration, but just the opposite. The word “figure” in the Greek is *anti-type*, and it is not the type but the anti-type that saves us. Baptism is a type of going down into death and coming up into newness of life, and the anti-type is set forth in Rom. 6: “so many of us as were baptised into Jesus Christ were *baptised into His death . . .* our old man is crucified with Him . . .” Our salvation from self, from the flesh, lies in seeing the great Anti-type, the One Who went down into death in flesh, and came out in Spirit, in the power of an endless life—and the power of that endless life is ours, as we are united to Him in that death.

“By the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him” (22). Oh! the light afflictions which last but for a moment, when you keep your eyes upon Him, to Whom angels and authorities and powers are subject, and Who is willing to indwell us by His Spirit, and to lead us, and carry us through.

Adjustment to the Will of God.

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves . . . with the same mind, for He that hath suffered in the flesh hath ceased from sin . . .” (Ch. iv. 1-2).

Since Christ suffered in the flesh and died, arm yourselves with the *same mind*. The mind of Christ is an armour against going under in days of trial. Suffering is a means of adjustment to God’s will, and everything depends upon how you interpret it; upon right, sane, sober thinking; the renewed mind thinking out the whole position in the light of God. “Arm yourselves”—it is a weapon, a shield, which will guard you from the suggestions of the evil one—“the same mind”—the mind of Christ. CONFORMITY TO CHRIST IS THE GOAL. He suffered in His sinless flesh in order that our sinful flesh might go to the Cross: *only there* is it incapable of sin: “he that hath suffered in the flesh hath ceased from sin.” The flesh wants this world’s goods; but “ye took joyfully the spoiling of your goods”—the loss of “goods” may be God’s way of deliverance. The flesh leans on the arm of flesh. Then, it may be, the Lord takes away our best friends, or turns them into enemies. So we lean on God alone, and the loss of friends becomes a blessing. The flesh may lean on successful service, on big congregations, on popularity. Then the Lord lays us aside, and sickness cuts us off from everybody, and we discover that it is not *our* ministry or service, but the Lord’s! and the suffering is a blessing. Whatever He sends into our lives it is that we should “no longer live the rest of our time . . . to the desires of men, but to the will of God.” God is trying to cut us off from human desires that we may fall back upon Him and rest there, finding all we want in Him.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, desires, excess of wine, revellings . . . idolatries; wherein they think it strange that ye run not with them . . . who shall give account to Him that is ready to judge the living and the dead" (iv. 3-5).

The Cross is the great divider of our lives, cleaving them into two sections—before we came to Christ, and after—and to carry over a balance from the old life into the new will spoil it. We must no longer live in that, but in the will of God. If suffering is going to effect this, then welcome it. The Cross is the only way into such a life.

"The end of all things is at hand; be ye therefore sober" (ver. 7). Man's wisdom is failing and God calls to the exercise of wise thinking, to the renewed mind. We walk by faith, but faith does not divorce us from reason and thought. God will use your renewed mind. I once asked Charles Inwood how he got God's guidance, and he said this: "Sometimes, in great issues, God guides in a remarkable way. But suppose I get two telegrams asking me to speak at two Conventions on the same day. I know nothing about either place, the messenger is waiting for my reply. In such a case I lay the two messages before the Lord and say: You have said that the meek shall be guided in judgment and shall be shown Thy way. Guide my judgment now and teach me Thy way!"

Then I use my brains, and I always find that God guides my judgment safely!" That is wise thinking, sober thinking.

"Above all have fervent love among yourselves . . . As every man hath received the gift, even so minister the same . . . as good stewards of the grace of God. If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified . . ." (8-10).

There is no real prayer without unity—not of words, but of love. God gives us grace for ourselves, but it is to overflow to others, for we are not lock-up store-keepers, but *stewards* of the grace of God. And if you preach the Word, "*speaking as the oracles of God.*" Let others see it is not your cleverness. A man once said to me: "Sit down and listen to my sermon, it is absolutely original!" That is not speaking as the oracle of God. There is nothing original in the Gospel. There is no such thing as a Keswick message, or a Swanwick message—there is only a Bible message. *A special emphasis upon what is in danger of being lost*, yes. But do not think you are a special person with a special message which no one else has got. If we could but get the people back to the Bible, there would be no need of Conventions. If you preach, speak as the messenger of God, as of the ability God gives you, and with one object only—"that God in all things may be glorified."

2 Peter 4:12-5:

Suffering, a Source of Joy

1 Peter iv. 12 - v. 14.

"**R**EJOICE, inasmuch as ye are partakers of Christ's sufferings" is the key-word of this section—the Christian overcoming sorrow by the Cross. The beginning of this process is in ver. 12, where the beloved of the Lord are exhorted not to think it strange that fiery trials should come, for the purpose of it is, *to adjust us*. There is no such word as "unfortunate" in the Christian's vocabulary. God has planned his life, and any suffering he passes through is in that plan—it is not mere haphazard. It is a real part of God's wonderful process. "Think it not strange," but rejoice in it. Paul says "joy in tribulation," and James, "count it all joy." Here it is called "the fiery trial," and that word *fiery* is from the same root as the word "pure." Trial is a purifying process, and we need it; it is sent to prove and test us.

Then notice the word "*rejoice, inasmuch as*" (the hidden reason) "*ye are partakers or sharers of Christ's sufferings.*" Fellowship means to become fellows, or sharers. A visitor to your home has fellowship with you at your table—in the Lord's Supper we call it communion, a sitting down with the Lord Himself as the disciples did in the Upper Room. Here it is a sharing of His sufferings. What a joy! Paul longed for this—"That I may know Him, and the *fellowship of His sufferings*" (Phil. iii. 10), and again, "I rejoice in my sufferings for your sake, and fill up that which is behind of the afflictions of Christ in my flesh, for His Body's sake, which is the Church" (Col. i. 24). It is not a sharing in the atoning sufferings of Christ. That work is finished, and

nothing we can suffer can ever add to that. It is the most tremendous blasphemy to speak of the blood of any soldier adding to the value of the Blood of Christ for the saving of humanity. But there is a sense in which we "*make up that which is behind,*" because we are members of His Body. He, the Head, is still suffering over the lost, and so we all suffer. In 2 Cor. vii. 4, Paul says, "I overflow with joy in all our affliction." It is our privilege to have fellowship with Christ in this way, as we suffer because of our service to Him: "Rejoice . . . that when His glory shall be revealed ye may be glad also with exceeding joy." Rejoice now—do not wait until the trial is over! The song in the night is the sweetest. When the day breaks we shall look back and see the reason for the trial.

But we must be quite sure that it is really a sharing with the Lord, and in vs. 14-16 we read: "If ye be reproached FOR THE NAME OF CHRIST, happy are ye, for the spirit of glory and of God resteth upon you." Do not overlook that saving clause—"for the Name of Christ." We glorify Him by accepting suffering at the hand of persecutors, "But," he adds, "let none of you suffer as a murderer, or as a thief, or as a busybody in other men's matters." There are two kinds of suffering, and it is no sign of grace if we suffer for our own misdoing, or as a busybody—that is the word "episcopos," bishop! Peter applies it to those who try to be overseers of other people's work! Someone runs a church in such a way—and they could do it so much better! Very well, if you can, try it—but put yourself into this verse, with the murderers and the

thieves! There is only one thing God has given us to do, and that is our calling. When we meddle with the calling of other people we suffer, and there is nothing to rejoice over in that. There is no fellowship with Christ in that. So many tangles and clashes come through wanting someone else's job—jealousy, hatred! "Why was not I chosen for that?" That is just the expression of self. As you lay yourself on God's altar, He will put you into your right place, the place where you can best serve Him, and if you suffer *there*, "happy are ye." To suffer in the will of God is blessedness, to suffer out of His will is misery. "I am here," said Hudson Taylor, "by God's will, so that whatever difficulties overtake me, they are in God's will and I can rejoice in them." Can you say that? Can you look back to His calling you to that sphere of service and say, "God put me here and it is all right. He knows the difficulties and trials, and they are just working out His perfect plan and purpose."

"If any man suffer as a Christian, let him not be ashamed, but let him glorify God" (16). Does that mean suffering *because* he is a Christian, or suffering as a Christian ought to? I think it means both. You suffer because you are a Christian—you could avoid a great deal of it if you were not such a pronounced Christian. Many try to avoid it by stifling their testimony. But "if any man suffer as a Christian, let him not be ashamed." There is nothing to be ashamed of in going to prison for preaching the Gospel, or being put out of a denomination because you are faithful to the Lord. Never mind if they refuse to put you on the "accredited list"—there is something which carries more credit than man can give, and it is suffering for Christ's sake. The greatest honour He can put upon us is the dishonour of those who hate Him. Then there is that other meaning: "If any man suffer as a Christian," that is, as Christ did! Suffering in itself is no sign of grace; the question is, *How do you suffer?* Do you suffer as the world does? They say a worm will turn if trodden upon—but a Christian will not. There is nothing of that spirit in the new life God has given us, no rebellion, no taking up of carnal weapons and fighting our own battles. "When He was reviled, He reviled not again, when He suffered He threatened not." If you suffer like that, you glorify God in it.

"For the time is come that judgment must begin at the house of God" (vs. 17). It begins there, but it does not end there: this is only a preliminary to the judgment of this Christ-rejecting world. But the tragedy is that the world is in the church, and therefore that is where judgment must begin. I am not speaking of those Clubs which are called churches, where there are no saved people at all, but of the real church of God, where the spirit of the world is lurking and spoiling its testimony. There must be a purifying process, and that is what we pray for, when we pray for revival. We are not asking for a wonderful happy time, with a lot of noise, and singing lovely choruses, but that judgment may begin its purifying process at the house of God. It may be that God will begin with us.

"And if the righteous scarcely be saved"—what does that mean? Not that the righteous are only just saved "by the skin of their teeth," but that they are saved with great difficulty, at tremendous cost. Only one chapter of the Bible is occupied with God's work of creation, and all the rest with His work of redemption. As far as we know God lost nothing by creation, but He gave His only begotten Son for our redemption. We wonder that there are not more conversions—do not forget the price of redemption. It is easier to preach "Believe on the Lord Jesus Christ" than it is to proclaim what it cost to give the Lord Jesus in Whom we are to believe. The righteous are saved at tremendous cost, and if so, where will the ungodly be? What will happen to those who refuse God's righteousness and prefer to go on in their unrighteousness? What will their end be?

How the thought of this ought to put a new urge into our ministry. Suffering! What does it matter, if we can but snatch some of them as brands from the burning? "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator" (19). Is your suffering "according to the will of God"? Can you write those words over your sad diary? If so it will change the sadness into rejoicing. "Since God has willed this, I commit my soul to Him, as unto a faithful Creator." You buy a machine and wonder if it will work; but you get a guarantee from the maker to visit it every month and keep it in order. So also, commit your soul to the One Who made you, and take all the repairs to Him. The suffering is part of the process of repair, and we must not grumble if the screw-driver and chisel and hammer are at work, for it is the faithful process of the faithful Creator.

Service and Worship enriched by Suffering.

This might well be the heading of the last chapter of this Epistle. It is still joy through suffering. It begins with the exhortation to the elders: "Feed the flock of God which is among you." That is *true episcopacy*, not bishoping another's affairs, but your own. There is suffering for every faithful shepherd, but it is not to cripple him and set him nursing his griefs. Can you comfort others who suffer? God intends us to minister to the needs of others, however great and deep our own may be, and our trials are enriching us for such ministry, that we may comfort others with the comfort where-with God has comforted us.

So Peter, as an elder, says, "I exhort you who are elders, for I was a witness of the sufferings of Christ, and also a sharer of the glory that shall be revealed." I gazed upon the Cross, says Peter, and what is my suffering after that! It is nothing. I am just a witness. The Cross is the solution of all the problem of suffering. Get there, and keep there—and especially, keep *SELF* there—then what a joy these sufferings will be, what an enriching of our service, what an incentive to adoring worship of the Lamb Who was slain and liveth again! "Feed the flock"! This is an echo of that Voice saying,

"Simon, lovest thou Me more than these?" "Feed My sheep"; "Feed My lambs." He knew the tenderness of that Voice commissioning him to feed the flock, "taking the oversight," not as being pushed into it, nor for filthy lucre—not just for a salary—but "of a ready mind," because the love of Christ constraineth us. A mind impelled by this, works for the love of God, and that is the only motive that can make us pastors of the flock of God. "Neither as being lords over the flock"—the best way is to be an example to them, to suffer as a Christian. It is easy to live palatially with a big salary and tend the flock, but I do not think it is easy to "comfort" them with it, to help them through their difficulties. But if you have difficulties and poverty, thank God for it, for you are thereby being made ministers to others in God's school of training, and for this—that "when the Chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away." Remuneration will fade away—the crown, never!

"Likewise ye younger, submit yourselves unto the elder, yea, *all of you be subject* one to another." This is a lesson all need to learn. The church of Rome thrives on authority, but the church of Christ is torn asunder by lawlessness. The spirit of the world is in the church. Nobody will submit to another. Trade unionism is there—nobody will open the doors for nothing. "What shall I get for it?" is the first question. "Why should I do it for nothing?" But all such reasoning is contrary to the Word of God. God has appointed in the church, officers, deacons, elders, but in these days they find it difficult to exercise authority; hence this word is important. Submit, the younger to the elder, yes, all of you submit one to another, for "God resisteth the proud, but giveth grace to the humble."

Above all, "humble yourselves under the mighty hand of God, that He may exalt you in due time." I like this pronoun "HE." The denomination, perhaps, never will, and praise God if it does not. But God's promotion can never be reversed. He knows the right time to exalt you, so you can afford to keep low. Many have been exalted by man out of "due time," and it has spoiled them. Moreover, it adds, "casting all your care upon Him, for He cares for you." Each is the object of God's special care. Then we are given the reason for it all:

"Be sober, be watchful, because *your adversary the Devil* goeth about seeking whom he may devour." In his capacity as the roaring lion he is called the Devil, but he is called Satan when he comes as an "angel of light." May God give us grace and wisdom to know, by wise thinking and vigilance, that violent and awful attacks come from the Devil, and not from Mr. So-and-so! They may come *through* him, but not from him. "WHOM RESIST," that is, the Devil—not the human agent. But how? First by humbling yourself under the mighty hand of God. Only under that Hand, in humility, through the process of suffering, by testing more and more what the victory of the Cross is, can we resist this awful adversary who goes about as a roaring lion.

"Whom resist, steadfast in the faith, knowing that the same sufferings are accomplished by your brethren that are in the world." "God has not promised us an easy passage—only a safe landing." Remember the accomplishment of suffering by your brethren in Europe, in China, in Ethiopia! They know something of the roaring of this lion.

"But the God of all grace, Who has called us unto His eternal glory . . . after ye have suffered a while, make you perfect." God's process is upon us. He is more concerned with you than with your work. You may suffer, but He is trying to make you a skilled workman, and suffering is part of the process. He wants to "make you perfect (complete), stablish, strengthen, settle you." Let suffering strengthen you. The opposite word is *asthenia*, general debility—a flabby Christian unfit for anything. Then we come to ver. 11, which really closes the Epistle:

"*To Him be glory and dominion to the ages of the ages.*" Yes, to all eternity we shall be praising God and giving glory and dominion to Him for these days through which we are now passing, and perhaps fiercer ones than these which we may yet have to pass through. But more than that, we are called to that eternal glory "by Christ Jesus"—He Whose sufferings Peter beheld on the Cross and Whose glory he is already sharing. We shall see Him, and from His presence look back and say, "Right was the pathway leading to this."

"Maranatha"—Our Lord Cometh.

OUR Lord shall come!
Not then in lowly guise,
But clothed in matchless splendour,
Yet still in love so tender,—
The object of all eyes.

Our Lord shall come!
The dead in Christ shall rise,
The living too changed at His word,
Together all be with the Lord,
Caught up in glad surprise.

Our Lord shall come!
Israel's Messiah King,
Rejected once, and crucified,
Then seen the living one who died,
To thus salvation bring.

Our Lord shall come!
This warring earth shall rest,
When He, the Man of War, o'erthrows
Those who shall still His might oppose,
In north, south, east and west.

Our Lord shall come!
The bright millennial day
Shall dawn: and on His Father's throne
As David's Son, then all shall own
His wise and rightful sway.

Our Lord shall come!
The object of our love,
This thrills the soul, this fills the heart
Oh! blessed hope, no more to part
From Him, our Lord above.

W. Rouse.

The Cross and the Challenge of To-day.

The Swanwick Conference, May 11th—16th, 1936.

IT was in warm, sunny weather, quite unusual in an English spring, that we gathered for the Seventeenth Annual Conference at "The Hayes" in connection with "*The Overcomer*." After the evening meal, a "Welcome" meeting was convened in the Conference Hall, presided over by the Chairman, Mr. Bernard Matthews. The Rev. Joseph Cornish opened with prayer, asking that the wings of the Almighty might overshadow us throughout the week, and the presence of the Holy Spirit be manifest.

In giving a warm welcome to all, the Chairman asked friends present from distant lands to stand, and quite a number responded. He then made the same request to those with us for the first time, and a still larger number rose, including many young people.

We gather here, Mr. Matthews said, as *Christian Workers*. As our Lord called His disciples apart from the crowd, took them into a mountain, and was transfigured before them, so we have come apart, with one object, that we may see His Face. Now we ask you to do a very drastic thing! Let us lay down, for a while, the thought and burden of our own work, that we and those with whom we have fellowship, may be occupied with Him alone. There are many vital and interesting aspects of work for the Master represented here—but if, for these few days, we could only concentrate on a fresh vision of our Lord, our work would not suffer any loss, but rather be enriched.

A special word of welcome to the Ministers present was given by Rev. George Harper, who reminded his hearers that he had been honoured with that task in every Conference since our beloved founder, the late Mrs. Penn-Lewis, was called Home. He said that fifty-five Ministers were with us this year. With these and some thirty others who were unable to attend, he had had personal correspondence which had been a real means of grace to him. On behalf of all he wished to give public expression of thanks for that "Guest Fund" which had enabled many of them to be present, and to all who so generously support it—including our beloved Chairman.

Owing to the lateness of the hour, the introductory message usually given at this gathering was postponed until the next day, and after the reading of Col. ii. 5-10, the meeting closed with prayer.

A large and attentive audience gathered on Tuesday morning for the first of a series of Bible Readings by the Rev. B. S. Fidler, who was introduced by the Chairman as having come to us under circumstances of great difficulty, having within the past few days removed from Porth to Barry, where he is establishing "*The Barry School of Evangelism*," for the training of young people to spread the Gospel at home and abroad. "He is," said Mr. Matthews, "a perfect example of the very thing I appealed to you about last night—forgetting, for the moment, the urgent calls upon him at Barry in order to minis-

ter to us, and I ask your prayers for him." Notes of these Bible Readings on the 1st Epistle of Peter are given on another page. They surveyed a wide field of trial borne by the saints, and at the close of the first, all were ready to bow, with the speaker, in prayer that God would enable us to fall into line with His purpose for each of our lives. "We praise Thee for the Cross. Keep us from shirking it. May we welcome it as the instrument that will end all that hinders Thy purpose, that will render inoperative the self-life with its clamours, that Christ alone may be magnified in us."

The Challenge and the Answer.

At 11.45 began a most blessed series of addresses on the general subject of "*The Challenge*," the first of which was given by the Rev. George Harper, who outlined the theme of the Conference, after reading two Scriptures:

"The men of Issachar . . . had understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32). And: "Wherefore, be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 17).

We meet in an ominous hour of the world. There is unrest everywhere. The unholy spirit of envy and jealousy, hatred, greed and distrust is abroad in the world. The tiger-like spirit, ready to spring upon its prey, is everywhere manifesting itself. There is world-fear, followed by world-fever. Men's hearts are failing them for fear of the things that seem to be coming upon the earth. Truly we are in the "hour and power of darkness." What, then, have we come here for? To get away from these stern realities for a time? If so, it will be short-lived. Rather, to hold converse with the Lord, and with one another: "To behold the beauty of the Lord and to enquire in His temple." In a few days we shall be back among the crowd again, face to face with a demon-driven world.

How may we consider the challenge of to-day? It is without doubt a challenge to the Church, to faith, to hope, to prayer. Let us, however, consider it first as:

(1) *The Challenge of the World*. What a world! On the one hand a world of unrest and dark forebodings; on the other, a world pregnated with seductive influences, the lure of pleasure, self-aggrandisement, in commerce, politics, society and religion. Let us listen to the Apostle's word in 1 John ii. 15: "Love not the world . . . if any man love the world, the love of the Father is not in him." Again, "This is the victory that overcometh the world, even our faith"—faith in the finished work of our Redeemer, upon the Cross, in His resurrection, and in His reigning life and authority.

(2) *The challenge of the flesh*. The "old man," the old self-life, is ever on the alert to assert its claims: sensually through the body of our humiliation, or soulishly through the avenue of the carnal mind. The flesh can be very religious. It can sing hymns and enjoy them; it can preach sermons, and do it very well too! It can accommodate itself to varying circumstances, at one time appearing as a funda-

mentalist, or again as a modernist. But the mind of the flesh is death, whatever be its claims or appearances.

(3) *The Satanic challenge.* Behind the world and through it, behind the flesh and through it, there is this invisible, mighty, real enemy at work. Hear the words of one whose writings are being read by tens of thousands to-day:

"I may doubt whether Satan has horns and a tail, but I cannot doubt his brain. We are truly at war with something greater than flesh and blood. Ought we, therefore, to be so surprised at some of the ills which beset us? Have they not frequently all the appearance of ruthless enemy counter-strokes? And if some of the best people we know are precisely those who are called upon to endure the most, is it not a reasonable proposition, expressed in terms of warfare, that the gun which is doing the deadliest work is the gun which the enemy seeks to silence?"

Such is the challenge of to-day. *How does the Cross-sacrifice of our Lord answer this challenge?*

(1) It challenges the world of unrest and unreality, giving true peace amid the tumult, and true perception of spiritual values. In the full light of the Cross we judge this Vanity Fair. (2) It challenges the flesh: not by cleansing it, but by crucifying it. God has made no provision whereby we may have a cleansed self-nature. The old carnal life must go to the Cross (see Rom. vi. 6 and Gal. v. 24). The flesh was judged and condemned to death in the Person of Jesus Christ; and "they that are Christ's have crucified the flesh, with the affections and desires"—by a willing consent, having accepted God's condemnation of it. Here is another quotation, this from Mrs. Penn-Lewis:

"Are we willing to part with our 'own' power, the natural abilities of our 'Old Adam' life? To make a clean cut with *ourselves*, and step right out in faith upon God and the power He is waiting to impart? It is a dreadful thing for a man to discover that much of his Christian work has been done in the power of his own natural life—his carnal nature" *

God must deal with that old nature before He can clothe us with His power. How does the Cross answer the challenge of the flesh? By taking it into the place of death, and by our reckoning it so, day by day.

(3) The Cross of Christ answers the Satanic challenge, and this in a two-fold way. (1) By exposing it, (2) by disposing of it. In Col. ii. 15 we read that Our Lord upon His Cross made "an open show," an example of these principalities and powers, and triumphed over them in it; "celebrating His triumph over them thereby" (Rotherham). He overwhelmed them completely, then He cried "Finished!" and dismissed His spirit. That is the Cross! Let us get back to the Cross of our Lord, Who has sealed His triumph by resurrection and glorious ascension to His place of majesty at the right hand of the Throne of God.

The Challenge of the World to the Cross.

Speaking on this aspect of the general theme of the Conference, Rev. A. R. Boughen said that the New Testament has a great deal to say about "the world," and we need to know what the Bible means by that word, if we are to understand how it antagonizes Christ and His Cross. Several Greek words are translated "world" in the A.V. One has the meaning "age" or "ages," but that is not the world we are considering. Another is the word *kosmos*, which means order, arrangement, or system, and this has a double application in the N.T. It is not the beautiful and ordered arrangement of the physical world that challenges the Cross, but the second application of the word, to an evil system, difficult to define, and yet permeating everywhere. In a general way, this world is spoken of as in darkness, and 1 John v. 19 tells us it "lieth in the Wicked One"—a statement which is fundamental to the understanding of this application of the word *kosmos*. All its forms, systems, and arrangements are antagonistic to God, to Christ and His Cross, and behind them works a great personality, who is called "the god of this world" and the "prince of this world," assisted by myriads of evil spirits. It is because of the work of Satan and his hosts that this world is lying in darkness, and presents the challenge of which we speak. In 1 John iv. 3 we are told that "this evil world" is the home of the spirit of anti-christ—in it the "spirit of antichrist" is able to live, and in many places, to reign. Even then we have not fully explained the Scriptural use of this word. Faber once defined it as "an infection, an atmosphere, a colouring matter, an enchantment, a witchery." This description will help us to realise how subtle and insidious it is. It permeates the thoughts and lives of men; rearing its head more flagrantly in one part than another, but everywhere present.

Let us look at some of the characteristics of this world-system: Jesus said that it "cannot receive" the Spirit of Truth—it is absolutely closed to truth. In John vii. 7, and other places, we find it hates and opposes every form of godliness. It approaches and captures mankind along three avenues: the "desire of the flesh," "the desire of the eyes," and the "pride of life" (1 Jno. ii. 16). What is the pride of life? It is something we *put in the place of God*. Satan gets at the body through the senses; through the eyes to the mind; through the pride of life to the spirit. These were the avenues he used in Eden, and also in the wilderness, when he tried to get at the Lord Jesus, but failed. The world-system, ruled by Satan, is always assaulting these three avenues of life, in order to win us away from God; and if it succeeds, the result is a corrupt body often, a polluted mind, a dwarfed spirit.

Again, the Word tells us that all unbelievers are walking "according to the course of this world" (Eph. ii. 2), and that the friendship of this world is "enmity against God" (Jas. iv. 4). When tempted to compromise with the world, remember that. How is it possible to win others to God by allying ourselves with things that are at enmity with God? And further, it is a mark of pure religion to keep

* "The Spirit of Truth the Power of Pentecost," p. 39.

"unspotted from the world" (Jas. i. 27). Hence, in His high-priestly prayer, our Lord said, "I pray not for the world." He was not thinking then of men and women, nor of the earth God had created, but of this *miasma*, this *infection*, this great evil system that is everywhere in it. How could Christ pray for that? It is enmity against God, and it took Him, ultimately, to the Cross.

How does this miasma manifest itself? Sometimes in blasphemies, in opposition to God and to His people. The place where this is most seen to-day is Russia—a flagrant example of this world's opposition to God, to Christ and His Cross. It is the greatest attempt man has ever made to dethrone God—but we all know how futile it is. There you see the world raging against the Lord as a political manifestation, working through human government. But sometimes this "infection" manifests itself in religious guise. It did so in our Lord's day. The world got into the religious system and substituted tradition for reality; and Christ was always showing Himself against tradition as a substitute for truth. He condemned it because it was "of the world." Again, it manifests itself in passing off psychic force for spiritual power—this lies at the back of many religious mass movements of to-day, and is a most subtle challenge to the true preaching of the Cross of Christ.

The world not only hates Christ, but it hates all those who stand true to Him. "If ye were of the world, the world would love its own . . . I have chosen you out of the world, therefore the world hateth you" (Jno. xv. 19). What man is there who is standing for the Atoning Work of Christ in its fullness—as sure as we are here, the hounds of the world and all hell will be after him. Many preachers who refuse to compromise with modern thought about Christ and His Cross are being persecuted, evil spoken of and trodden down. Satan—the world—is doing all it can, by discouragement and depression, to destroy their witness. See how difficult it is to disassociate this world from the enemy of souls, simply because he is the inspirer of it all.

Yet praise God, here is another characteristic of this world—it is only transcient, it "*passeth away*," and (perhaps even more tragic thought) "*the desire thereof*" (1 Jno. ii. 17). It is doomed to perish. "The wisdom of this world is foolishness with God," so He "taketh the wise in their own craftiness." This world proved its own absolute folly when in its "wisdom" it crucified the Lord Jesus. It did not even recognise righteousness when it was here in superlative degree in the person of Jesus Christ. Such is its utter foolishness. What then is the challenge of the world to the Cross?

(1) It is the challenge of the seen against the unseen. The Christian represents the unseen God, and the world will have nothing to do with him. It will accept ceremonial, or something that can be seen, but it is against the spiritual man. The "old man" is in opposition to the "New Man"; the passing is against the permanent; the real work of God in the lives of men is contrary to the spectacular, and counterfeit of the flesh or the psychic realm.

(2) It is the challenge of the easy-going as against the difficult. The way of the Cross is a difficult way, and if accepted in a world that loves noise and show, it will be exposed to challenge. Unreality is opposed to reality, and if what we are doing and living in the service of God is *not* real, of what use is it? It will be burned up at the judgment seat of Christ.

(3) It is the challenge of world government against the government of heaven, where "in the midst of the throne" is the Lamb Who was crucified. It is *the Cross of Christ* that matters in heaven, but world governments find no place for Him. Does the League of Nations want the Cross? Its members challenge it by refusing it, and the Christ Who died there. It is the challenge of the Devil, the god of this world, against the God and Father of our Lord Jesus Christ.

If, then, the world is what the N.T. says it is, we must certainly have nothing to do with it. How much are you voluntarily contributing to that which is really against the government of heaven? What about world fashions? What about world pleasures? All our ways and recreations must be brought face to face with the question—Does this glorify Jesus Christ? What place has He in it? It is possible to live in the world and yet separate from it.

"In the world ye shall have tribulation, but be of good cheer, *I have overcome the world*," said our Lord. Identify yourself with Christ, THE OVERCOMER, and you will have the overcoming life working in and through you—that is the only way to win through. Gal. vi. 14 is a classic text for us all, where the Apostle Paul declares: "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." That is a two-fold position: If I am dead to the world—its pleasures, its fashions, its habits, its ideals—the world will soon be dead to me. The world will leave you alone when it sees you mean business. It is often a lonely way, and even so-called Christians may cut you off. Why? Because they are "of the world"; "for what fellowship hath light with darkness . . . wherefore come out from among them, and be ye separate, saith the Lord, and ye shall be My sons and daughters." Yes, it is worth while. May God help us to settle in our own hearts, on which side we will stand.

The Challenge of the Cross to the World.

In the noon hour of Wednesday, Rev. W. E. Dalling spoke on the theme of the Conference from another aspect, taking as his basis Caleb's heartening appeal to Israel in Num. xiii. 30 to xiv. 9. He said that, while we have relationship to the world, as we have heard from Mr. Boughen, we have also relationship to heaven. In the first we are "strangers and pilgrims," in the second we are "citizens"; and the story in these two chapters is a type of our pilgrimage thither. Israel had no home; they were seeking one, and God's purpose was to lead them quickly into the promised land. But that purpose was delayed by the report of the spies, who described the fruitful land, the great walled cities, and the men of great stature, and said, "*We are*

not able . . .” There was, however, a minority report, and Caleb says, “Let us go up . . . WE ARE WELL ABLE TO OVERCOME . . .” The authors of both reports saw the same things, but from a different angle. One saw the difficulties without seeing God; the other saw God first, and the difficulties after—they saw the promised land through the Promiser!

We too are faced with a similar challenge. We have heard of the difficulties and dangers, the strong opposing forces, both in personal experience and in the wider sphere of Christian service. But we have also had a picture of the glorious victory awaiting us in Christ Jesus our Captain. We have before us in the Scriptures a true report, but it is for each to decide which course they will take. Are we willing to take the way of the Cross, knowing that in Christ there is complete victory? Or shall we join that company of Israelites who said, “Let us make a captain, and let us return to Egypt”? The access we have to God, the privilege of coming near to Him, is that He may use us and work out His purposes through us. As we are united to the Captain of our salvation, by His Spirit, we shall be brought up against His foes—not in a fleshly sense, but in spirit—so that as His warriors, and under His Captaincy, we may enter into and take possession of all that He has set before us.

Now Israel had come out of Egypt, the type of the world—but Egypt was not out of Israel! Is it not possible for us to refrain from what we call “the things of the world,” and yet to have a hankering for some of them in our hearts? Though we are not in the world, the world may be in us in some degree: “for this cause many are weak and sickly among you, and many sleep.” The Church of Christ, as a vast, visible organization, is largely in the wilderness, and God is calling us back to Himself, in order that we may go forward with Him, equipped for Victory in His Name. “Let us go up and possess it,” is His call to us. The challenge of the Cross to this world is, that we leave the world altogether out of our reckoning. Caleb and Joshua realized that the God Who had made the earth and all in it, by His supreme and sovereign power, was

the God Who had promised them possession of the Land. Let us also have like precious faith.

The Cross of our Lord Jesus Christ was the place where the world received its judgment (Jno. xii. 31). At Calvary God answered all the claims of the world with an eternal negative. If we accept that position, and apply it to our own hearts, we may go forward with quiet confidence under the leadership of Christ, into complete victory. The Lord is not only “at hand”—He is “with us.” We are not alone, not isolated. His victory over the world is absolute, and that victory is ours, because “greater is He that is in you than he that is in the world.” The blessed Holy Spirit is the mighty dynamic, and He is greater than all the powers of evil that have their grip upon the world and upon the Church. But there is no victory for the man who is not standing in the victory of Jesus Christ; and no resurrection life if he does not reckon upon his death with Christ—resurrection necessarily implies death. Victory arises out of death and resurrection, to the man of faith who, *in Christ*, is raised and seated far above all the power of “this evil world,” and the evil powers behind it. The Cross that lifts us there is the answer to the challenge of the world, the flesh and the devil, and as we respond to its call to “go up and possess the land,” He will lead us in, and we shall be conscious of His presence and guidance all the way.

* * *

We hope to give further notes of this series of messages, and from other meetings, in our October issue.

The “Clinic Hour” at 5.30 each day was one of the most interesting, varied and profitable sessions of the week. Questions and answers followed quickly, under the chairmanship of Mr. Matthews, who asked that all questions should be handed to the platform in writing, but did not limit the occasion to these. Frequently a written question gave rise to others, sometimes necessary to the answer. For lack of space we can only give a few of these, and the answers, briefly given, do not, of course, cover the whole problem of each question.

Gleanings from the Question Hour.

Q. How can we reconcile the prayer, “lead us not into temptation” with the suggestion put forth in the Bible Readings, that temptation is necessary to Christian experience?

A. (1) We cannot be in this world without temptation—it is fundamental to our position as human beings. But that is quite different from a “leading into” a place where temptation abounds. Ordinary things that come to us are testings common to man, and God will give us grace in them; but we need to pray to be delivered from a condition of things where the trials are superhuman and Satanic. That is where the difference lies between the two forms of testing, or trial. (2) “It came to pass that God did tempt Abraham”! The word temptation, in the Lord’s Prayer, has nothing to do with solicitation to evil. The Welsh translation is “lead us not into trial,” and that is more correct.

Q. How would you deal with a group of young people who persistently disturb the senior C.E. meeting? Senior members have tried sitting near them to break up the group, but failed, and this is a real hindrance to God’s work.

A. (1) Years ago we had a meeting among young folk of this calibre. Asking one of them, “Wouldn’t you like to be a Christian?” he answered, “No fear! Daddy has been to prison, and I want to go too, to see what it is like!” That sort of lad is the finest material for vital Gospel witness. We had 150 of these unmanageables, and were at our wits’ end. But we hit on a happy idea. The leader took six of the boys and made them captains over sections, and it was a perfect success. It was ludicrous to see their seriousness, as they would hit an unruly member on the head and say, “Don’t you know you are in church?” Some who give the most trouble are just

those the Spirit of God will win by patience, love and understanding.

(2) Before you go to such a meeting, it is wise to take the ground for God, in prayer, and then to hold that position in faith while you are there. We have had bricks thrown on to the roof, knocking at the door, etc. We get down before the Lord about it, and on the ground of His victory over the devil, we refuse that he shall use these children to hinder the work of God. And the Lord does work—He does keep unruly people quiet.

(3) Years ago I was in Ireland during the Revolution, with friends who had an open-air Gospel meeting—held amid much difficulty, and even in danger of their lives. They told me of a young girl who attended every meeting and danced round and round it, sticking things in people's backs, shrieking and screaming. I counselled that we ask the Lord to hold back the powers of darkness. All joined in prayer, recognising that we were united to Christ the Conqueror, and asking Him to bind the demons working through that girl. The next time they went out to preach the Gospel the girl was there, *but she was silent*, and from that time they had no further trouble with her.

(4) *From a Missionary*: Amongst savages and cannibals, we have found that singing hymns about the Blood of Christ (even though they did not know the words*) has been effectual in holding them back. We have seen the wildest of them slink away in fear, as we have simply claimed the full victory of the Cross over these dark powers. We wanted to go to one tribe, and the Government warned us, saying, "You will be eaten." But I have a bodyguard of prayer warriors at home, and as long as I am in the Lord's plan I am not afraid, so we went. When we reached the outskirts of the place, my man helper wanted to run away, saying, "They have poisoned arrows, and they have eaten men." That night they held a cannibal feast round our tent. I shall never forget how they sang their dirge—"We want their blood, white flesh, black flesh"! My companion said, "Shall we sing about the finished work of Calvary?" And in faith we sang, to the tune of the tom-toms, the dancing feet, and shrieks and howls. As the savages grew wilder and wilder, we continued to sing, "Anywhere with Jesus," and "There is power, power, wonder-working power in the precious Blood of the Lamb." Suddenly the wild orgy stopped. We looked out of our tent, and those savages, who are not afraid of anything, were fleeing, and we were left alone.

I was back among that tribe three years ago, and there was a large church of 400 Christians, taking the Lord's Supper and singing:

"What can wash away my sin?
Nothing but the Blood of Jesus."

They were bringing to their Lord one-tenth of their earnings, including every tenth convert for the preaching of the Gospel. The victory was won, in

* Proving that not the savages, but the Satanic power behind them, was dealt with, and driven off by the declaration of faith in the finished work of Christ at Calvary.

the first place, with the declaration there of the victorious power of the Lord Jesus over the hosts of darkness.

Q. Does the Headship of our Lord over His body do away with all human headship in Churches and Missions? Are corporate heads, such as Mission Boards, Committees, etc., Scriptural—is there any Scripture to show that submission to these is a Christian duty?

A. In Ephes. iv. 7-12, we are told that our Lord "gave gifts unto men," and He gave "some apostles, some pastors and teachers, for the perfecting of the saints"—and therefore, headship in these things. Then in Phil. i. 1, "Bishops and deacons" (overseers) are mentioned. In Acts xv. there is a record of the first Church Council, and in 1 Thess. v. 12 we are told to "know them which labour among you in the Lord, and admonish you." "Let everything be done decently and in order"—and if there is to be order, there must be someone to direct it. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account" (Heb. xiii. 17).

Q. Please explain the meaning of the expression "passivity of faith," which has been used.

A. (1) Faith may accept and rest upon the Person of Christ for salvation, yet fail to appropriate in a personal way the assurances and finalities of God's Covenant Word with respect to circumstances, or peace, or blessing. Faith, as a law of relationship to Christ, may be non-operative in relation to His guarantees—sometimes as to the fulness of pardon for those past transgressions which recur to the mind and confront the conscience; sometimes in relation to the indwelling of the Holy Spirit, and in respect to His guidance. *An active faith* grips the finalities and all-sufficiencies of God for everything—an inactive, or *passive faith* does not, and therefore leads to uncertainty, sorrow and darkness.

(2) Passivity is a long word—what does it mean? Mrs. Penn-Lewis has made it very clear in one of her booklets, in answer to the query, What is the difference between a passive mind and a mind "silent before God"?:

"The mind being passive means that it is sluggish and heavy, unable to think or act; 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 . . . 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*." *

* * *

The closing message on the last day was given by Capt. Metcalfe, whose burden was, that none should go away without a definite transaction with God, and an enlisting in the army of the Lord of Hosts as men and women who have "signed away" their right to order their own lives, or to choose their own path. But this would also mean that God made Himself responsible for their "up-keep" and equipment, and Jesus, the Prince-Leader of our faith, would lead us on to certain victory. The Conference then closed with a quiet bowing before the Lord to praise Him for blessing, and accept His conditions of service.

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Volume
xvii.

October
A.D. 1936

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on the deep things of God.*

The Enthroned Christ.

page 51.

**"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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at Eccleston Conference Hall,
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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 6.45 p.m. Question Hour 8.30. A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, Eccleston Hall.

DATES OF MEETINGS.

- Oct. 1—Monthly Conference (Capt. J. C. Metcalfe).
At 5.30 M. and Mme. Fuss (nee Outmore), from Spain, hope to be with us, to tell of the prayer-needs of that country.
2—Prayer Meeting, 11 a.m. to 1 p.m.
21—Mid-monthly Prayer Meeting, 2.30.
Nov. 5—Conference (Rev. E. W. Mills).
6—Prayer Meeting, 11 a.m.
18—Mid-monthly Prayer Meeting, 2.30.
Dec. 3—Conference (Rev. A. R. Boughen).
4—Prayer Meeting, 11 a.m.
16—Mid-monthly Prayer Meeting, 2.30.

Conferences.

Arranged by the Council of the Overcomer Testimony.

BOLTON.

Dec. 15. St. Paul's Schoolroom, Deansgate. Meetings 3 and 7.30 p.m. Speaker : Rev. A. R. Boughen.
Enquiries : Mr. S. Moss, 44 Rydal Road.

CARDIFF.

Oct. 26. Meetings 11.30, 3.45 (Tea and Clinic Hour) and 7.30 p.m. Speakers : Revs. G. Harper and A. R. Boughen.
Enquiries : Rev. A. Ll. Edwards, 21 Plasturton Gardens, Cardiff

KIRKBY LONSDALE.

Oct 29 to Nov. 2. Speaker : Miss E. M. Leathes. Enquiries to Mr. Townley, Birchroyd, Ireby.

LEICESTER.

Nov. 21-24. At Bible Hall, Mere Road.
Speakers : Rev. G. Harper, B. W. Matthews, Esq., Miss Leathes and Capt. J. C. Metcalfe. First Meeting Nov. 21, 7.30 p.m. Full particulars from Rev. J. Ellison, Emmanuel, Greenland Drive, Humberstone.

LIVERPOOL.

Oct. 27-28. Gordon Hall, 3.30 and 7.30. Tea and Question Hour. Speakers : Miss Leathes, Capt. Metcalfe and Rev. G. E. Mason.

MANCHESTER.

Dec. 14. In Room 13, Albert Hall, Peter Street. Meeting 5.30 and 7 p.m. Speaker : Rev. A. R. Boughen.

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

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

Bootle: Hebron Hall, Akenside Street. Monthly Prayer Meeting Second Friday, at 8 p.m.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., No. 1 Room, Y.M.C.A. (by Taff Station). In charge of Miss Millett Supt. C.A.W.C., Newlands Street, Barry.

Harrow : At Headstone Hall, Headstone Road (2 minutes from Met. Station). Informal Conference, first Tuesday of each month at 3 p.m. Speaker : Miss E. M. Leathes. Enquiries : Miss Becl Holmdene, Bridle Road, Eastcote, Pinner.

Islsworth: Informal Conferences as follows : Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary). Enquiries : Miss Gravatt, 37 St. John's Road, Islsworth.

Liverpool: Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55 Granby Street, Princes Park.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 41 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday each month, 7 p.m. in Room 13, Albert Hall, Peter Street.
Enquiries : Mr. Norton Repton, Overstrand, Sagar's Road Handforth.

Stamford Hill: Prayer Meeting every Tuesday, 72 Darent Road 3 p.m. Enquiries to Mrs. Suckling.

LANDSDOWNE HALL, W. NORWOOD.

We are asked to announce that Rev. A. R. Boughen will be the speaker at an Autumn Conference, Oct. 25-27.
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THE OVERCOMER.

Practical Spirituality.

Philippians iv. 1-8.

HOW few spiritual Christians are really practical, and how few practical Christians are really spiritual! This remark was made by one who, in varied experience of home and foreign mission work, had been thrown with earnest men and women in many lands.

Is there not a cause for this accusation? Too often, alas! spiritual Christians have thought little of details, and have been careless and unpractical in their dealings with one another.

What saith the Scripture? Notice the Master's pathway of loving practical service. No detail was too small for His consideration and care, when it concerned the comfort and well-being of others.

Have you ever studied the practical lessons in Phil. iv. 1-8? The Apostle Paul was pre-eminently a practical, as well as a spiritual Christian; and if we are truly spiritual, we shall be none the less practical.

"Stand fast in the Lord."

This is the best equipment to live a practical and spiritual life, (verse 1).

If we are standing in the experience of our fellow Christians, is it any wonder that, when the test comes, this imaginary experience fails us? We must be standing in God Himself, and shall thus have taken to ourselves "the whole armour of God," and be ready for every emergency and practical detail of daily life.

We may be ready to indulge talk about the "fulness of the Spirit," and to imagine that above all things we desire to live our lives in Holy Ghost power, and yet at the same time be unpractical in "endeavouring to keep the unity of the Spirit in the bond of peace. A want of being of "one mind in the Lord" (verse 2) with our fellow-workers may hinder the mighty inflow of the Spirit's power in any of our hearts.

In verse 3 we have a practical lesson to honour and help those who are weaker than ourselves. The Apostle Paul valued the ministry of women, and entreated others to do the same. It is sadly possible to profess spiritual truths of an advanced character, and at the same time be lacking in gentleness of spirit and consideration for the weak. Let us seek to be practical object-lessons to the unsaved in "lowliness and meekness," and in honour preferring one another.

"Rejoice in the Lord Always?"

Are we practical in our absolute obedience to this command? We see at times, when our little plans are over-turned, or when we have to live or work, it may be, with unspiritual Christians, how ready we are to fret and fume about the unspirituality of others: whereas, we need them to manifest the practical proof of our own spirituality by our unfail-

ing source of joy in the Lord Himself. At all times, everywhere, if truly spiritual, we can rejoice in Him.

"Let your forbearance be known unto all men."

(verse 5). How often this grace of forbearance is lacking. If seen and recognised in the life of every Christian it would be a practical proof that they were indeed sons and daughters of that God who is designated as the "God of Patience."

If the command given in verses 6 and 7 was simply obeyed, and every desire and petition made known to our Father God, His peace would so enfold us that others would see how gloriously worth while it is to be wholly His.

But, alas! we are so lacking and superficial in our prayer-life, through failing to see that it is meant to reach the very small, insignificant things that make up the daily round of duty in the most commonplace life. Be practical in prayer. Nothing is too small to bring to God in prayer.

St. Paul was so pre-eminently practical that in verse 8 and other verses of his Epistles he even tells us what to think about! The lesson of silence may have been learnt on the pathway of life in God, and we may have been stilled by Him, so as not to answer again. Then the great enemy will try his assaults by alluring us to dwell on the injury of unkind words spoken to us. But we must be practical within, as well as without, and we are given here a list of the things of truth, and love, and purity, and whatsoever things are of good report, upon which our minds may dwell.

If we are spiritual and practical Christians, we shall "make it our aim" to "bring every thought into captivity to the obedience of Christ."

It need not be said of any one of us that we are spiritual and not practical. It can hardly be the case, if we have truly the "mind of the Spirit;" for we shall become daily, through grace, more practical, and "for any manner of service," however small and detailed, the spiritual Christian will be wholly at His command.

Selected.

God will answer when to thee,
Not a possibility
Of deliverance seems near;
It is then He will appear.

God will answer when you pray;
Yea, though mountains block thy way,
At His word, a way will be
E'en through mountains, made for thee.

God who still divides the sea,
Willingly will work for thee;
God, before whom mountains fall,
Promises to hear thy call.

M.E.B.

A Word to Our Readers.

Dear Friends,

Despite the growing darkness of professing Christendom, the truth is marching on. Let us thank God for every opportunity He gives us of marching with it.

This year, for the first time, I had the privilege of attending the great Convention at Keswick, and rejoicing in the ministry of the Lord's honoured servants there. Amidst so much that challenged to holy living and a more wholehearted service, the word given through Miss Ruth Paxson and Captain Reginald Wallis filled some of us with special joy and thanksgiving; for they set forth with persuasive power and a great clarity the very truths which our Testimony exists to commend. I feel sure that our readers will join with us in thanksgiving that the teaching of Romans vi. 11, Ephesians vi. 12, and so many cognate Scriptures should have been given due emphasis—and that with such wisdom and grace that surely none in the great gathering of saints could gainsay their importance.

May I take advantage of the freedom allowed me in this personal column to pass on a gleanings from fragmentary notes of Miss Paxson's 'warfare' message:

Ephesians vi. 10-12 implies a battlefield: who is fitted for the battle? The one who has God's resources, and who walks in the Spirit.

God has no place for spiritual pacifists.

It is foolish to underestimate the power of the devil—it is fatal to over-estimate it.

God never torments or tortures one of His children: these things mark the work of the enemy. The moment we recognise that, we must *refuse it*.

Satan tries to darken the mind and separate saints by divisions—in the home as well as in the evangelical Church.

We are to stand against the *wiles* of the devil: he bores his way into your life and mine. He comes in through our imagination and attempts to overthrow by sudden temptations. Subtle counterfeits attack the Lord's people; even their longing for the Holy Spirit's power may be a ground of deception.

The warfare must grow more intense as our Lord's return draws near.

We have in Ephesians:

I. The assurance of power IN CHRIST: "be strong in the Lord." The enemy tempts to desertion; IN CHRIST is the place of victory—"that you may be able," because He is able.

II. The assertion of our position IN CHRIST—"far above all principalities."

Christ does the fighting; He tells us to stand in His victory.

III. The acceptance of our protection IN CHRIST. Put the whole armour on: it is God's armour. We must not retreat an inch: there is no protection for the back! God expects no deserters.

God is not without His witnesses to these things: may we be found amongst them. We sometimes try to visualise the battle in terms of the comradeship of this Testimony, and the very effort carries our thoughts to all parts of the world, in praise to God for the faithful in Christ Jesus, linked to us in Christian sympathy and understanding. May the Lord keep us mindful of each other in prayer, that each may faithfully stand in his lot, that "when He shall appear . . . we may not be ashamed before Him at His coming." Let us also practice the implication of the great motto, "All one in Christ Jesus," and remember together the "blessed company of all faithful people," "Christ's church militant here on earth," that we may all be made more than conquerors through Him who loved us.

*Oh may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old;
And win with them the victor's crown of gold;
Alleluia!*

I hope to make a very short visit to India for Christmas, returning home at the end of February. Will friends kindly excuse any inadvertent failure in correspondence as a consequence of this absence from home.

Yours in the joy of His victory,

BERNARD W. MATTHEWS.

Parkstone,

September, 1936.

Conquering and to Conquer.

RIDE on triumphant—
Ride on O Lord,
God Omnicient—
Incarnate Word.

Ride on in Majesty,
O'er hosts of sin,
Ride on to victory—
Without, within.

Ride on triumphant—
Get praise to Thee,
God Omnipresent,
Blest Deity.
Ride on, Victorious,
Conquer the foe,
Satan's foundations,
Now overthrow.

Ride on, King Jesus—
Incarnate Word,
Thou Man of Sorrows—
High Priest and Lord.
Great Overcomer,
Thou Lord of Love,
Draw us all to Thee,
Seated above.

M. Warburton Booth.

The Enthroned Christ.

By Mrs. Penn-Lewis.

"We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens . . ." Heb. viii. 1.

A merciful and faithful High Priest . . . ABLE TO SUCCOUR them that are tempted . . . Heb. ii. 17-18.

"A High Priest . . . touched with the feeling of our weaknesses . . . (able to sympathize lit.) . . . Heb. iv. 15.

"A High Priest . . . who can bear gently with the ignorant and erring . . ." Heb. v. 1, 2.

"His priesthood UNCHANGEABLE . . . ABLE to save to the uttermost them that draw near unto God through Him . . ." Heb. vii. 24, 25.

IN the epistle to the Hebrews, before the writer speaks of the humanity of Christ, he first unveils Him as the Son of God. "Unto the Son He saith, Thy throne, O God, is for ever and ever." Christ is God, higher than the angels, the only begotten Son of the Father.

Then in chapter ii. 9, we are shown the Son of God as Saviour, crowned, not by right of His Godhead, but as Redeemer. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man." Have you ever thought of what it cost the Lord to become our High Priest and *why* He is our High Priest? See the great High Priest crowned and seated at the right hand of the Father to meet us in our deepest need! Christ is GOD. He was crowned because of the suffering of death. He died—He tasted death—death was no theory to Him, but an awful reality—"He *tasted* death for every man." He went to the cross, and this was His path to the throne! Verse 10 gives the reason of this, "To make the Author (Captain or leader, *margin*) of their salvation perfect through suffering."

"Perfect,"—the word speaks of consummation, or as Conybeare says, "to bring to development an ideal character" as pattern for many sons He would bring to glory. A fully developed character through suffering! This alone was the path to the throne. Suffering all along His wondrous life until Calvary, and then the Cross, the shame, the agony, the curse!

"Because the children are partakers of flesh and blood, He also Himself took part of the same."

What for? "It behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest" (v. 17 R.V.).

In "all things!" See the humanity of the Lord Jesus! In becoming the Leader of His redeemed ones to the glory, He could go no other way but through suffering. He showed the pattern. He came right down to our humanity. He subjected Himself to our conditions that we might share His throne.

Hitherto the humanity of Christ on earth may have filled our thought—His calmness, His patience, His divine gentleness and forbearance—and we have not realized His humanity in His heavenly glory, where

He is now as our Great High Priest. "He *suffered* being tempted." The R.V. is even more significant: "Having *been Himself tempted* in that wherein He suffered." He was *tempted* in His sufferings.

The Lord Jesus shrank from suffering as much as we do. Nay, far more, for His pure humanity was undulled by sin. He suffered in the conflict with the powers of darkness, and in His contact with sin; and through this lifetime of suffering He became the merciful and faithful High Priest, "ABLE TO SUCCOUR THEM THAT ARE TEMPTED."

Again we read in Heb. iv. 14-15, "for we have not an High Priest who cannot be *touched* with the feeling of our infirmities, but One who hath been in all points tempted like as we are, yet without sin." The word "infirmities" in the Greek speaks of physical weakness in the sense of shrinking from pain and suffering. Oh! it cost the Lord Jesus to become Man for us, it cost Him to rebuke Simon. He shrank from loneliness! Is not this shrinking from loneliness the cause of many being drawn into much that is wrong?

Jesus—Perfect Man, though Son of God—would say to you, "My child, I perfectly understand your condition. I have fully entered into it all!" How blessed that "We have not an High Priest who is not able to sympathise with our weaknesses," because in all points He was tempted like as we are, so that he is *touched* with the feeling of our weaknesses; and we may therefore go boldly to Him for grace in all our needs, sure of response and gentle dealing.

See again chap. v. 1: "Every high priest taken from among men . . . for that he himself is compassed with weakness," and so, is "*able to bear gently with the ignorant, and with them that are out of the way.*" Our High Priest can understand the weakness, and the limitation of the human frame, which is, as the Psalmist says, "dust," and thus be gentle with the erring!

In the seventh verse we read again of the sufferings of Christ, that He "offered up prayers and supplications with strong crying and tears." There are some who think it a triumph not to weep, and not to show feeling. What a contrast is the Lord Jesus, "Who in the days of His flesh offered up prayers with tears!" These "days of His flesh" were very real to Him. Though He was in the form of God, "He counted it not a prize to be on equality with God, but emptied Himself, becoming in the likeness of men, becoming obedient even unto death."

See Him in Gethsemane! His prayers, strong crying and tears! Dare we draw the veil aside? See Him crying unto God who was able to save Him out of death, and was heard for His godly fear. See the God-Man in His agony, shrinking from the cup and praying, "*Father, if it be possible let it pass!*" See Him "*learning obedience*" in his anguish as He cries "*Not My will but Thy will be done!*"

How we need the unveiling of the Man Jesus Christ.

Let us turn to Gethsemane for a moment, as recorded in Matt. xxvi. 36-45. He took with Him Peter, and the two sons of Zebedee. You remember how these two came to the Lord one day, and asked to share His throne; and how He replied, "*Are ye able to drink of the cup that I am about to drink?*" (Matt. xx. 22). They were ambitious to be great in the heavenly kingdom, and quickly replied "We are able!"

Then the Lord took Peter, and those who wanted the throne, with Him to Gethsemane. Did He, as perfect Man, feel the need of fellowship as He began to be "*sorrowful and sore troubled?*" He bade them watch with Him, and then went forward a little, and fell upon His face? Then He turned again to them, and found them sleeping. How gently He bore with the "*ignorant and erring!*" They did not understand. "Watch and pray" He said, "the spirit indeed is willing, but the flesh is weak." He knew their hearts. He knew they were willing, but He was able to sympathise with the "flesh." He spoke of what He knew. They were "the days of His flesh." and He, even then, was their "merciful and faithful High Priest."

He suffered yet without sin! Thus He became our Great High Priest, fitted to succour us in our temptation, fitted to sit upon the throne for us. "*He learned obedience by the things that He suffered.*" He triumphed in conflict. He won the victory, and from that awful hour in Gethsemane, in unbroken calm He went right through Calvary for us!

You wince when others misjudge you! Shrink from the words of another who attributes to you wrong motives and feel you must defend yourself! Jesus felt it all, "*He was numbered with the transgressors!*" We, when accused of what is not true, are tempted to self-defence. He felt the same, but He had perfect victory. He went through all without sin, and now He ever liveth to make intercession for us; and "having been made perfect"—having reached the consummation of God's ideal character—brought to full development by obedience to God in all His sufferings, He became the "cause of eternal life" (Syriac) unto all who obey Him. He ministers His own spirit of obedience, His own life, to all who obey Him as He obeyed God.

Oh! the glory of the Priesthood of Christ! "*No man taketh this honour unto himself, but when He is called of God.*" God spake unto Him, "Thou art my Son . . . Thou art a Priest for ever."

But note the word "*honour.*" The Christ is given the HONOUR of succouring the tempted! the "HONOUR" of being the merciful and faithful High Priest, the "HONOUR" of sitting on the throne of power to bear with the ignorant, and erring, and to give them life-power and victory. He "obtained" this excellent ministry, this joy set before Him. Let us give Him joy by boldly going to the throne of grace.

One more passage in Heb. vi. 20: "*Within the veil . . . as a forerunner Jesus entered for us.*" Where He enters we must go! See Him there to-day for you, child of God. He sits on the throne in the "power of an endless life." He abideth for ever

in an unchangeable priesthood, able to sympathise because He suffered, and able to save to the uttermost—to save completely them that come unto God by Him; for His ministry within the veil is to be the Mediator of the new covenant. "I WILL PUT MY LAWS INTO THEIR MINDS, and on their hearts also will I write them" (Heb. viii. 10).

The sum of it all is simply this: "CHRIST IS GOD." He "emptied Himself" and became Man; He became obedient unto death, even the death of the Cross. He suffered in the days of His flesh, suffered being tempted, suffered more acutely than we can ever suffer, for sin dulls our sensibilities. He suffered facing the Cross, nevertheless He obeyed God, as He said, "Not My will but Thine!" In every step of the pathway for our salvation, He was obedient unto death. Then in Gethsemane came the final triumph when He took the cup. He drank it, and overcame, as He calls us to overcome in our weakness by His succour from the throne. Listen as He says, "My child, I know all about you, your personal difficulties, your peculiar temperament; I feel with you, I am now 'touched' with the feeling of your weakness, I am on the throne to save you completely, to sympathise with and to succour you hour by hour; therefore come boldly to the throne of grace." Let us put our case absolutely into His hands, and know that He understands and undertakes.

He sits a Priest upon the throne to minister life unto you, to give victory, to write the Father's will upon your hearts and minds. Therefore our Lord Jesus is able to save and sympathise; He is able to succour; He is able to save completely all who come unto God through Him.

Partakers of Christ.

"Partakers of Christ!" Remarkable phrase! Ponder it, try to reach the depth and fullness of its meaning. We may be disciples of Christ, followers, friends, believers; but something more is implied in the word "*partakers*," of Christ. To partake is more than to possess. I may possess many things, without partaking of them. There may be association, imitation, kinship, without participation.

The writer of the epistle to the Hebrews says, "We are become partakers of Christ" (iii. 14, R.V.), implying that it is an experience not appertaining to our ordinary estate of creaturehood. It is something acquired, something attained, a new endowment and enrichment of our being. God incarnate is not only among us and with us, but also in us. Our relation to Him reaches this most intimate union and fellowship. We not only behold Him, adore Him, approach Him, touch Him, trust Him: we receive Him. We draw from Him the life, and love, and righteousness, and purity of which He is the sole and infinite Source.

The true Christian lives by continual derivation of life from "The Living One," and for ever and ever the secret of our being and blessedness is, not that we become possessors, but that we have become *partakers* of the divine nature—"partaking of Christ." Our partaking of Christ is not a figure of speech, a mystical dream; it is a statement of a fact, as literal as any law of nature. The union of sunlight and flowers, the flow of sap in shrubs and fruits, is not more real than is the interfusion and union of Christ's Spirit with ours. Partakers of Him, we become partakers *with* Him, sharers of His triumph, His kingdom, His joy, His glory—joint-heirs with Him of immortality.

Selected.

The Authority of the Intercessor

By Rev. J. A. MacMillan.*

"Thus saith the LORD . . . Ask of Me things to come concerning My sons, and concerning the work of My hands command Ye me." Isaiah xlv. 11.

SO UNREASONABLE to the natural mind seems the proposition of Jehovah to His people (Isaiah 45: 11) that they should "command" Him concerning the work of His hands, that various alternative readings of the passage have been made, with the intent of toning down the apparent extravagance of the divine offer. Men do not believe that the Almighty means what He says. Nor have they spiritual understanding to comprehend the purpose of the Father to bring those who are redeemed by the precious blood of His dear Son into living and practical coöperation with that Son in the administration of His kingdom.

The people of Christ are revealed in the New Testament as "*the fulness of Him* who filleth all in all." They bear a vital relationship to Him as members of His body, through whom His purposes are to be wrought out in eternity. It is not, consequently, a strange thing that, in the present time, He should make large revelations and offers of His grace in order that He may test and develop those who shall be sharers of the ministry of His throne through the coming ages. We need have no fear in accepting the fullest implications of the words above referred to, in spite of the critical attitude of even some devout scholars. The principle involved is set forth in other places of the Word, in different phraseology it is true, but with equal cogency and clarity. Our need is to draw near with the boldness of faith, and in the attitude of full obedience. Faith will prove a key to unlock every mystery of the truth; obedience will secure our entrance through the door thus opened. In a new and deeper sense we shall discover ourselves to be sons abiding ever in the great house of the Father, partaking of all its relationships and responsibilities. Its many ministries will become vivid as we move about in them, speaking words of authority, and seeing the behests of the Holy Spirit, which are *uttered through us*, carried out to their fulfilment.

In Psalm 20 the coming Messiah is set before us. His humanity is depicted, with its pressing needs and dangers, and His vows and offerings are commended to God. Then follows a prophetic petition: "Grant thee according to thine own heart, and fulfil all thy counsel." The desires and purposes of this Chosen One of God are promised full accomplishment. All of His heart plans are acceptable to God; they are in full accord with the divine ideals; therefore a second assurance is given: "Jehovah fulfil all thy petitions."

The King who is thus addressed is the Son of Man, the great Representative of our humanity. Through Him the Spirit of God had unhindered liberty in carrying out the divine counsel during His earthly career.

His will was in constant and perfect alignment with that of the Father in heaven. No shadow ever rose between Him and God, save that great cloud of our sins which enveloped Him on Calvary. At each step of His daily walk He could say: "I do always those things that please Him." Because this was true there was no bar to the granting of the desires of His heart, or to the fulfilment of His inward counsels.

The deep reality of the union between Christ and His people is but little comprehended by the great majority of believers. It is compared by the Holy Spirit to the relationship of a head to the members of the body over which it is set. Where perfect health prevails, the members are responsive to the slightest impulses of the head; but if disease prevails in any part of the body, there is a lack of full coördination. The body of Christ differs from the human body in that each member possesses an individual volition which must be surrendered voluntarily to the will of the head. Much schism exists, alas, in the body as a whole, and much self-will in the individual member. These things hinder healthy growth and the free outworking of the purposes of the Father. Yet, where any member dwells fully in his place, "holding fast the head," there is a true identity, and the Master's words find fulfilment: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Note the significance of the statement: "Ye shall ask what ye will." There is frequently a submissive uttering of the words, "Thy will be done," which is very far from the desire of God for His child. The spirit of the believer assumes a passive attitude that accepts whatsoever may come as being the purpose of the Father. This is not scriptural. The Holy Spirit teaches hearty coöperation rather than mere submission; *the active entering into God's plan*, instead of a vague yielding to circumstances; a positive claiming and appropriating of the promises which are set before us in the Word as being the will of God for His servants. We are to positively will the will of God; seek it out as He has revealed it; and maintain our place before Him until it has been accomplished . . .

That attitude will ensure the carrying out of the promise to the Head: "Jehovah . . . fulfil all thy counsel." The member of the body has come into complete intimacy with the Head; *he discerns the purposes of his Lord*; through his petitions Christ receives His own heart's desires. Of not a few of the Lord's saints this has been true in a marked degree. It is not the fault of the Head that it cannot be said at all.

Matthew (xxviii: 18) shows us the King on the mountain in Galilee which He had "appointed"

* From "The Alliance Weekly," U.S.A. (Slightly condensed.)

as the rendezvous for His disciples. He is speaking to the group surrounding Him: "All authority hath been given unto me in heaven and in earth." The statement may seem strange to many Christians, but it is nevertheless a mighty spiritual fact that the "authority" of the risen Head at the right hand of the throne of the Majesty in the heavens, is planned to reach its full development and manifestation in the Body of Christ on the earth. Much of the weakness of the Church is due to its failure to understand and appropriate this all-important truth. It is ours, as individual members of the Body, to seek that the authority of Christ shall come with full acceptance into our spirits. It is not enough to know and acknowledge that He is our Fulness; there must be as well the apprehension of the complementary truth that we are also His fulness (Eph. i: 23).

The Removal of Mountains

Serious difficulties often confront the servant of the Lord. They seem as deep-rooted as the everlasting hills, and as imposing in their bulk. They block the way to accomplishment. They shut out the vision ahead. They balk the disheartened worker with a grim assurance of immobility. They seem to laugh at his discomfiture and to mock at his prayers. And, as the months and the years pass, and no change is seen in their contour, he comes to accept them as a necessary evil, and to modify his plans accordingly. They loom up on every foreign field; each home district has its serrated range; few pastors lack at least a "little hill." They are too varied in their nature to particularize, but they are genuine and heartbreaking hindrances.

Concerning all such, the Master has assured His servants that they need not continue as obstacles. The question of their removal is one of authority. The command of faith is the divine means of removing them out of the way: "*Ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall obey you.*" *It is not the question of an imposing faith but of an all-sufficient Name.* The worker has no power of himself to accomplish aught, but he may wield the power of God. As he speaks to the mountain in the Name of Christ, he puts his hand on the dynamic force that controls the universe, heavenly energy is released, and his behest is obeyed.

Authority is not prayer, though the worker who prays can alone exercise authority. Moses lay on his face at the Red Sea, calling upon God to work, only to receive the strong reproof: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." And as he lifted his face in amazed protest, to assure the Lord that the way ahead was blocked by the sea, Jehovah spoke again: "Lift thou up thy rod, and stretch out thine hand over the sea and *divide* it." As the impotent arm of the Law-giver held out over the waters the symbol of the authority of God, there was immediate response. God delights to delegate His power to men, when He can find believing and obedient servants to accept and exercise it.

So, when mountains rise in our way, the Lord tells us to command them to depart into the sea. He gives no instruction to pray, although that is understood. There is essentially the same charge as was given to Moses: "You have asked Me to work; I have granted your prayer, but choose to do the work through you; speak to the obstacle before you, and it will obey." As we speak to our mountain, there may seem to be no immediate response. But, as day by day we maintain the attitude of authority, believing that God has commanded us, there will come a trembling and a shaking, and a removing, and it will slide from before us into the sea of forgetfulness. God is endeavouring to train workers for a future and a mighty ministry of coöperation with His Son. He therefore has conferred on them the privilege of sharing the authority of Christ. The burden of responsibility for its acceptance and its exercise lies with the individual believer.

The Binding of the Enemy

A fact that is once more forced upon the consciousness of the Church of Christ is that a great and real warfare is being waged against her by unseen foes. "Our wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of the darkness of this age, against the spiritual hosts of wickedness in the heavens." In the life of the Christian assembly, in its doctrine, in the fellowship of its members, and in their bodies, subtle forces are working. The opposition is veiled, but it is real, and it is often tremendous. Because its source is unrecognised, it is the more effective. The powers of evil are allowed often to have practically free course in groups of believers. Troubles that might be easily diagnosed and overcome are laid to other causes, and because the remedy is not applied, the difficulties increase until the very existence of the congregation is threatened.

In one of the cities of Canada a pastor said to the writer: "There are about four different troubles going on all the time among my people. As soon as I get one straightened out, the devil has another ready to take its place." The answer was made: "Brother, you are right in your diagnosis of the source of the trouble, but you are wrong in your method of meeting them. What you are looking at are the coils of the old serpent through your congregation; and as you straighten out one kink, you may be sure another will appear. Leave the coils alone, and go for the head; put your foot on that in the authority of the Lord; recognise the active agency of the enemy and conquer him. The coils will straighten out of themselves." The same advice will apply in many other cases. Let us learn the secret of victory . . . and our churches will come into the place of strength, and be able to take the aggressive against the enemy.

"Command Ye Me"—Isa. 46. 1.

We return to our starting point. The solution of every spiritual problem is to be found in the working of the divine energy. We long for its manifestation, and pray with intensity and with desire that it may be released in our midst. Yet there seems often to be an unaccountable delay that perplexes and dis-

courages. Are we fulfilling the conditions? God is ready to bless, but we fail to provide the channels along which alone can flow His supplies.

It is true also that the Lord is demanding a closer adherence to His appointed methods. As the individual believer matures in the Christian life, he often finds greater difficulty in maintaining spiritual victory. He had expected opposition to decrease, or at least to be more easily overcome, but he discovers that God is laying upon him heavier burdens and testing him for larger ministries. In like manner, as the age is advancing, the Church is being prepared for the final struggle by being taught lessons of individual responsibility that in the past were the property of advanced saints only. All believers might have known them, but only the few pressed on to their attainment.

For the greater struggles of our day and the thickening atmosphere into which we are entering, the Church needs intercessors who have learned the secret of *taking hold of the power of God* and directing it against the strategic advances of the enemy. She needs those who have understanding of the times to know what ought to be done amid the crashing down of old standards and the introduction of that which is uncertain and untried. God is waiting for those whom He can trust and use, who will have the discernment to foresee His steppings and the faith to command His power.

Authoritative intercessors are men and women whose eyes have been opened to the full knowledge of their place in Christ. To them the Word of God has become a battle chart on which is detailed the plan of campaign of the Captain of the Hosts of the Lord. They realize that they have been appointed by Him for the oversight of certain sections of the advance, and they have accepted His commission. Deeply conscious of their own personal unworthiness and insufficiency, they yet believe God's statement concerning their identification with Christ in His throne power. Increasingly they realize that heavenly responsibility rests upon them for the carrying out of the warfare with which they have been charged. Their closet becomes a counsel chamber from which spiritual commands go forth concerning matters widely varied in character and separated in place. As they speak the word God works. His delight is in such co-working. They have caught His thought concerning the method of the advance of His Kingdom. Through them He finds it possible to carry forward purposes and to fulfill promises which have long been held back for lack—not of financial means nor of human laborers—but of *understanding spiritual fellow laborers*.

THE full power and meaning of "THE NAME" is summed up in Phil. ii. When a believer uses THE NAME, the whole finished work of Christ is embodied in it, as well as the authority of the Victor on the Throne. Christianity is Christ, a living Person Whose Name has power in heaven and on earth. He Himself is at the back of His Name. A dead person has no living force. . . . Calvary is the climax of His work, the uttermost proof of His love. Through Calvary He got His Name . . .

J. Penn-Lewis.

The Holy Spirit and the Conscience.*

"I say the truth in Christ, I lie not, *my conscience bearing witness with me in the Holy Ghost.*"

(Rom. ix. 1.)

THE relation of the Holy Spirit to the conscience in the believer may be summed up in the following points:

1. The voice of conscience is not silenced and superseded in him, but, on the contrary, is strengthened, made more authoritative, and meets with greater submission and obedience. It is not only conscience; it is God in conscience now.

2. Through the operation of the Holy Spirit there is a much better balance of judgment in conscience regarding all questions of duty. It is by conflicting influences within the soul that our minds are disturbed in judging what is right and what is wrong. By the curbing, lessening, and destroying of such influences, the sight of the truth becomes clear.

3. By the Holy Spirit new motives are brought into action, which not only take the side of conscience, but enter into it as part of its own action, and so marvellously modify as well as strengthen it. The conscience of the natural man knows nothing of the love of God as a personal possession or experience, and is intellectually aware of it only as something which he has always undervalued, rejected and treated with contempt. The conscience of the spiritual man is one which works in an atmosphere of God's love, seen in everything, and valued as His chief and most wonderful gift. It is as if the one said, "Dare to do this wrong thing!" and as if the other said, "could you do such a thing, and sin against God?"

4. Through the operation of the Holy Spirit the work of conscience comes to be more positive than negative in its action. It would not be true to say that the conscience of the natural man is wholly negative. But it is largely so. And the farther a man falls under the power of sin, conscience probably becomes more and more negative in its utterances, as if the utmost to be hoped for were that wrong should not be done. In the contrary direction, as the man becomes "spiritual," and the Holy Spirit dominates him, the voice of conscience within passes over to the positive side. To him the law not only says, as before, "Thou shalt *not* sin," but it says, "Thou shalt love," and fear, and honour, and obey, and live to serve! The inspiring power is not for abstention only, but for service.

5. Through the operation of the Holy Spirit the conscience of a believer becomes much more sensitive and tender. Sensitive, because it is *hurt* by the thought of sin, as the body by the touch of pain or poison. And tender, because the attitude of the man towards God having become one of loving trust, the conscience moves in that new sphere, breathing its air, speaking its language, and living its life.

6. But, above all, though we must admit its rarity, as well as its preciousness, the relation of the Holy Spirit to conscience in the spiritual man is, or may be, that of what may be called *direct action*. God takes such personal possession of the man as to live in his conscience, and speak through it. The wonderful union described in such passages as 1 John iv. 16, "He that abideth in love *abideth in God* and *God abideth in Him*," implies that God's own voice is heard, and recognised, in the MAN'S conscience. That is what the Lord meant when He said (John vi. 38), "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." When God's will is in us, and done by us, as our own, then God is abiding in us and we in Him.

*From "After the Spirit," by Dr. Eldred Cumming.

The Cross and the Challenge of To-Day.

Notes from the Swanwick Conference.

In fulfilment of our promise in the July issue, we are glad to be able to give some additional notes of the Noon Hour gatherings. On Thursday morning the meeting was addressed by Rev. J. O. WILLIAMS, whose subject was:

The Position of the Christian in the World.

WE have considered the challenge of the world to the Cross, and the challenge of the Cross to the world, but I would like to consider the position of the individual Christian in this conflict, in the heavenlies and upon earth.

Review, for a moment, the state of the civilized world. In Russia you have a diabolical challenge, where lawlessness prevails. In Germany you have the challenge of a national idolatry, where God is being dethroned officially, in order that the State may become the idol of the people. In Italy you have the word of a Dictator, so enchanting in its power that it enthralls the people, and is tying them like slaves to the chariots of war.

Satan never gives the world a shock, if he can help it. He acclimatises the mind, so that by an insidious process of the intellect he may gain world ascendancy. In the Tower of Babel there was confusion of tongues: to-day we have confusion of thought, every man clamouring for the attention of the world; a conspiracy between the world, the flesh and the devil, that the Word and voice of God shall be lost in the glamour of the words of men. In the midst of this, we are overcomers because of the indwelling of the Holy Ghost. God is looking, not for clever men, but for men of understanding. We are here to-day that we may understand the purpose of God, that when the floods rise and the tempest breaks upon a panic stricken world, here and there may be found rocks of faith and righteousness, a standing army for God.

We are living in a battlefield world, baffled by a sense of its own weakness and helplessness. There never was such a sense of helplessness. We have seen, in the war between Italy and Abyssinia, 52 nations coming to a conclusion, in a pretence of unity; seen the fickleness of human faith in human endeavour and the failure of collective statesmanship where God was left out. The world is baffled, and well it may be. Lord Birkenhead, an astute man of the world, a great reader and discernor of the political trend of the day, made a pregnant remark on one occasion. He said, "There is but one interest in the world, and that is self-interest." No other interest can ever stand before the cumulative self-interest of the strongest. Consequently the weakest must go to the wall. Self-interest will defeat every human effort to promote moral righteousness, and to bring about the peace that is noblest. Self-interest cannot be conquered by any other interests; and self is the predominating factor in politics to-day. It destroys the power of "sanctions," and cancels out the cause of the weaker nation.

I do not bring these things before you in the political sense, but as they bear upon the purpose of this Conference. The vested interests of Satan in this world are not going to be lightly assailed. Only by faith can we overcome such vested interests only by the finished work of the Cross—the only place in the universe where selflessness was exhibited before men and angels, and where selfishness received its deathblow. The Gospel of Jesus Christ is the negation of self.

We are not surprised that such a world can never be governed by reason, but only by force. It is remarkable how the vocabulary of our common life becomes a commentary on the Word of God: we speak of His Majesty's Forces, or a police force—and force is the only weapon that can govern fallen man. How will God govern the world? By force. Never! He does not govern us by force, but by power. Power is creative, it is life. The Cross is the "power of God unto salvation." We are now facing days of tribulation. For God's sake do not get into a panic. Worrying care is dishonouring to the Lord. "In quietness and in confidence shall be your strength." I pray you in Christ's Name, face the distracted world with serenity of character, with confidence in deed and word which shall bear testimony to that life that is within you. Never let there be on your lips the word of apprehension as to what the day may bring forth. Those who are trained to the still small voice of God will never be taken by surprise. Be still and know God. The fussing of many, who truly believe, is a great stumbling block to their witness. Note what Peter has written "According as His divine power hath given us all things that pertain to life and godliness." The power of God has given us all things that pertain to this life, to our witness, our godliness, our example, that we might be "partakers of the divine nature having escaped the corruption that is in the world through self-interest." Lust and self-interest are synonymous terms; the desire and the corruption of the self-life. We have escaped from it by the precious Blood of Jesus Christ.

In his wonderful High-priestly prayer in John 17 our Lord said: "I pray not that Thou shouldst take them out of the world but that thou shouldst keep them from evil." He *could* take us out, but we are here. The purposes of God are beyond our understanding. We are here in a world that "lieth in the Wicked One," a world that is at enmity with God that challenges the Cross of Christ's atonement. Let us walk before God with holy confidence, as Enoch of old, and perform our priestly function as intercessors. That is our calling. We are left here, no longer in the interests of self, but in the interests of Him Who gave Himself for us.

Every truly crucified man or woman who is in the world is a challenge of the Cross to the world, and

a challenge to the world's self-interest. The selflessness of a man of God will bring upon him the scorn of the world. The brain and not the heart has become the temple of the world's worship. Mind and not spirit is dominating the race. It is as Job said, "Therefore say they unto God, depart from us, for we desire not the knowledge of Thy ways" (Job 21, 14). This is the explanatory key to the world's chaos to-day. They have refused the wisdom of God for the knowledge of the world. It is the deification of human knowledge that is overthrowing the civilization of centuries. Sir Joshua Stamp said, some two years ago, that we are "going too fast," that scientific discovery, and research in the industrial world, are going so fast that civilization cannot keep pace with it, and the economic loss is at the bottom of unemployment. Behind the scientific discoveries of the age, there is the brain of Satanic power, the driving force of hatred of the "Seed of the woman," turning all into weapons for the destruction of the race. We forget that behind the politics of men there is a spirit of the world, the god of this world who hates the world he governs, and hates all those who, in the ages to come, shall sit upon the throne of their Saviour; who seated with Him in heavenly places, shall recover the dominion that was lost in the beginning (Gen. i, 26), and shall reign with Him for ever.

What about it? You can do nothing but just live, live in the power of God. You will learn your brightest lessons in the paths that lead to it. Let us so exemplify the living power of God in our lives that we shall bring to this panic stricken world the balm it needs to soothe its sorrows, the tonic it needs to comfort its fading hopes—"Christ all in all," blessed be His Name.

The Inevitability of Suffering.

THE Friday morning Conference was addressed by the REV. JOSEPH ELLISON (to whose untiring labours we owe our Report of the Conference messages). He recalled some of the great words of emphasis in the teaching of the past days. There were, he said, five of them as follows:

(1) *The word "Challenge"*: the challenge of sin as the governing principle, of self as the personal unit of opposition to God, of the world as the aggregate, of Satan as the controlling factor. The answer to the challenge in each section has been found in Christ—in His vicarious sacrifice, in His personal power as Mediator at the right hand of God, and in the ministries of the Word of God, and the Spirit of God.

(2) *Conflict*—brought about by the opposing forces named; in a stern fight for supremacy in the experience and destiny of man; and all typified by the face-to-face conflict of David and Goliath. *The ungodly world* is like a battlefield where the forces of evil confront each other for supremacy. *The Church* is like a battlefield, where the carnal mind is enmity against God, and challenges the supremacy of Christ in the Christianized. *The soul* also is a

centre of opposing forces where the law of sin on the one hand, and the law of the Spirit of life in Christ Jesus, on the other hand, strive for the possession of the whole man.

(3) *"Suffering"*—there could not be any conflict without it. It has been the central word in our Bible Readings, and has been repeated by the lips of every speaker. We have been considering the "pascho" sufferings of Christ, and the "pathos" sufferings of the Christian, as associated with one another.

(4) *"Prayer"*—prayer as provoked by the challenge, the conflict, and the suffering, as well as by our constant sense of being helpless to contend against such a great host of opposition. Then—

(5) *The word "Conqueror"*—victor—because we are made victors through the work of Christ for us and in us. Super-conquerors indeed, since we are "more than conquerors" through Him that loves us.

Now granting this four-fold concession, that sin and suffering are inseparable, that self and suffering are inevitable, that world-relationship and suffering are unavoidable, that fellowship with Christ and suffering are fore-ordained, let me take you a little deeper into the underlying causes and occasions of suffering, by calling your attention to the three groans of Rom. viii. There is in verse 22 a *groaning creation*, travelling in pain to bring forth the cosmic child of a perfect nature. In ver. 23 there is a *groaning saint* in whom is brought forth the first fruits of the Holy Spirit's activity—groaning, of course in that case, to bring forth the full realization of redemption in that metamorphosis of the body which shall be changed into the likeness of the body of His glory. Then in ver. 26 there is the *groaning of the Holy Spirit* Who is helping our infirmities, Who "maketh intercession for us with groanings that cannot be uttered."

In each case we are confronted with SUFFERINGS ARISING OUT OF THE NATURE OF THINGS. That is to say as, long as we have a cosmic body, we must necessarily share in the cosmic groan that characterises the whole creation that was made "subject to vanity." That is according to the nature of things, and beyond our power to alter. Then, as long as the Holy Spirit dwells in us and brings forth His rich, ripe fruit, there will be a mutual groan, as between Him and us—a groaning, a helping, and a first fruits all along the line of the nature of things, for all those who are "in Christ" and who "suffer with Him."

In ver. 35 there is suffering of another sort and we may classify it as CIRCUMSTANTIAL SUFFERING, because it arises out of, and is associated with the law of circumstance. There are seven trials in the list, all of them given in an orderly way, beginning with the least severe and increasing in intensity of suffering until the seventh point is reached. Read the list carefully, and you will see that you can have trial, as point one, without distress; and you can

have trial and distress without persecution. These three things become intensified suffering when *famine* is added; and to starvation you add nakedness, without shelter; and to all of them "*peril*," dread, hunted as criminals by the persecutor; and finally the worst that he can do—"sword," martyrdom.

Circumstantial sufferings are variable and changeable. They are more intense in one place and time than in another, and some times may not be sufficient to register them. But it is otherwise with sufferings according to the nature of things. There we are dealing with the economy of God. There we are dealing with our racial position in respect to cosmic law on the one hand, and the law of redemption in

Christ on the other. As long as we are related to Him and to it, suffering is inevitable, and must continue to be so until He shall come to bring release. And that release for all that are in union with Christ, can only come with His re-appearing in the heavens, to receive us unto Himself, to consummate "the redemption of the body," and to *change the nature of things* in the economy of administered redemption.

In circumstantial suffering we are now "more than conquerors" through Him, but in the nature of things "we groan within ourselves, waiting for the adoption," and "the Spirit helpeth our infirmity" until He quickens our mortal body, and safely delivers us into the care of our descending Lord.

Christian Maturity

"Till Christ be Formed in You."

Rev. A. R. Boughen.

SPEAKING on the afternoon of Wednesday—when numbers of friends from Derby and surrounding district have their only opportunity of attending the Conference—Mr. Boughen's message was both a continuance of, and a complement to, that he had given the previous evening. The challenge of the world was again his subject, but the world as overcome and frustrated by the Lord, who declared:

"I have overcome the world."

The world that troubles every Christian, the thoughts ambitions, actions and atmosphere of of that world, were challenged by Christ our Lord. He met it at every point, and came through the contest more than conqueror, and as He sends forth His disciples into its evil atmosphere He gives them this word of comfort—"Fear not, be of good cheer, I have overcome the world." From the Garden of Eden to the time of that utterance, no man had ever been able to say such words. All had fallen before the world, poisoned by its infection, captivated by its allurements. But there was no point of challenge from the world, the flesh or the Devil that the Lord did not meet, using only those resources that are available to every one of us. As He said, He could have called myriads of angels to His assistance, but He did not. He laid aside His prerogatives of deity, and came as a man, a perfect man, and triumphed gloriously over all. We too must meet the challenge of the world, but how can we do it? Only as He overcame—by faith in God, by a skilful use of His Holy Word, and by being filled by His Holy Spirit.

All along His earthly course our Lord was The Overcomer, and at the end of it He went forth to meet the foe again, saying to those men who were inspired by Satanic power to arrest Him, "This is your hour, and the power of darkness." Then He went to the Cross, to give Himself for our sins, "that He might deliver us from this present evil world, according to the will of God." (Gal. 1. 4). The word "world" there is not the same, in the Greek, as that we considered last night. It is the word Age;

but remember that the age in which we live has been captivated by that same power. It is the Father's will that we should not be thus captivated, but be delivered from it and conquerors over it; so our Lord gave Himself for our sins, died on the Cross that His own overcoming life might be liberated for us—that Christ might "be formed in you," that He might "dwell in your hearts by faith." Paul said "I travail in birth till Christ be formed in you," which means that He, THE OVERCOMER HIMSELF may become your life. Until He is so "formed" within, souls will always be troubled by circumstances, always be going down under sin, always weak, as they face up to the world.

The Cross of Christ challenges the world by promising deliverance from the world in all its subtle forms. It is the challenge of the seeming impossible. Sara laughed when she heard that she was to have a son and the angel said, "*is anything too hard for the Lord?*" That which is not too hard for the Lord becomes the subject of faith, which says, "It shall be." That is the point of the illustration. There was an Ishmael already—a man-produced Ishmael whom God did not and does not accept for the purpose of His new creation. God wanted a son through whom His purpose for Israel could be carried out—an Isaac, a Jacob and the twelve tribes—and that called for a miracle. Every born-again soul is a miracle, and the more we know of this overcoming life the greater miracles we shall be, for it is nothing less than the forming of Christ—THE OVERCOMER—in each one of us, and there is no hope of victory apart from that.

Sara's laugh at God's promised miracle represents the unbelief in many a heart, and the Lord would rebuke such to-day by saying, "Is anything too hard for Me?" There are three other occasions in the Bible where God met unbelief with words like these. In St. Luke's Gospel—a maiden, who has been acquainted with the fact that Christ is to be formed in her replies, "Impossible!" What does the angel say? *With God nothing is impossible.*

Again in Numbers, when God was about to feed a host with flesh, and Moses said "Impossible!". He was doing what we all do—measuring God by his own limitations: but God said to Moses, "*Is anything too hard for the Lord?*" The third is in Jeremiah, when Judah was going into captivity for 70 years, when Jerusalem and the tribal life were going to pieces: God gave the prophet a command to buy a piece of land, to have it legally subscribed and sealed, and to hide the deeds away, as a proof that they should return and occupy the land again. And Jehovah said to the prophet. "Behold, I am the Lord, the God of all flesh; *is there anything too hard for Me?*"

To make the miracle possible to us, the Lord Jesus was challenged at every point as we are, He met and overcame all our enemies, became sin for us and "bare our sins in His body on the tree." He took our human nature to the Cross, so that we may be able to say NO to sin, to the world, and to Satan. We are in that position because, when Christ is formed in us, He brings to us all the virtue of His Calvary victory and His resurrection life. As the great Overcomer is in us, and reigns there, we can say NO to sin because in Him we are dead to sin, and alive unto God. That is the glorious message of the Cross.

There are, of course, other things in the world beside sin—there is sorrow and trial. The challenge of the Cross to sin is, that you need not succumb to it. The challenge of the Cross to sorrow and trial is, that you need not be beaten by them. Christ transforms the trial and makes it part of His redeeming purpose. It was so in the life of Joseph, who said to his brethren, "Ye meant it for evil unto me, but *God meant it unto good.*" Sorrow and trial may come like a storm, but there is One within you that is mightier than all. He has been the Man of Sorrows, and has carried the load of it to the Cross and has risen triumphant over it, that He may live in us the victorious life.

Identification with Christ.

Everything depends upon the measure of our identification with THE OVERCOMER, so that what He has done may be reproduced in us, until we are "more than conquerors" through Him that loves us. It is the identification of faith, for "this is the victory that overcometh the world, even our faith." One of the proofs that you are there is found in your ability to thank God for that person who is causing difficulties in your life. It is only possible when Christ has His way in us.

Everyone in whom Christ is thus being formed will meet with terrific opposition from the world; but if there is nothing to overcome, how can you be an overcomer? It does not take a miracle to steer over a calm sea under a blue sky, but ah! when the waters are broken up, when we are brought like Daniel to say "All my comeliness was as nothing"—that is the place of overcoming. That is where God brings us, in order that Christ may be "formed in ." It is a

very real challenge to our faith, but "With God all things are possible," and the guarantee of that word is the Cross of Christ. To get away from the Cross is to lose touch with the Victor, to ignore it is to go down day after day, until we get down to the level of men in the world, and of it.

"Let him that thinketh he standeth take heed lest he fall." It is not God's will that we should fall, but that we should be triumphant, to live sweet lives, lives dominated by Him Who "did no sin, neither was guile found in His mouth." That is the victorious life. God help us to be true and transparent. "He reviled not again"—neither must we. What does it matter what others say? It is our Lord that matters, and when He was led as a lamb to the slaughter, He "opened not His mouth." When threatened in the garden, Peter slashed out with his sword, but though the Lord might have called a legion of angels to help Him, He did not ask for one.

Power is often manifested "*by not using the power we have,*" which is the hardest thing of all. The Lord committed himself to His Father, and there lies the secret of the overcomer. Will you learn that secret? Have you faith for that forming of Christ, The Overcomer, in you, that will work through to victory in His way, over sin and sorrow and the trial and hard circumstances which the world creates for you—yes, and even the church? That does not mean that temptation will cease to come, that circumstances will grow lighter, but it does mean that you will be "*able to stand.*" That is why we say that Calvary is Victory, because it brings the living Christ to live with us. He has overcome the world, the flesh and the Devil, by His Cross, and by His Spirit within us we too can overcome.

Victory Poem

A Song of Victory.

Made free by wondrous union
In the death that Jesus died,
Kept free, thy life, now hidden
In Him, the Crucified.
The precious blood of Jesus
Hath never lost its power,
Through it His saints still conquer
In Satan's darkest hour.

And wouldst thou know the secret
Of constant victory?
Let in The Overcomer,
And He will conquer thee!
Thy broken spirit taken
In sweet captivity,
Shall glory in His triumph
And share His victory.

Then from thy life ascending
One triumph note of praise,
(For they who always conquer
A victor's song must raise)
Shall echo on unceasing,
Till Satan's host doth flee
Before our glorious watchword—
"Lord, Victory for me."

F.H.A.

Gen 14:17-23 "I have lift up mine hand unto the Lord."

The Closing Message of the Conference

By Capt. J. C. Metcalfe.

"And the King of Sodom went out to meet him (Abram) after his return from the slaughter of Chedor-laomer . . . And Melchizedek King of Salem . . . blessed him and said: Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God which hath delivered thine enemies into thy hand. . . ."

"And the King of Sodom said unto Abram: Give me the persons, and take the goods thyself. And Abram said . . . I have lift up mine hand unto the Lord . . . that I will not take anything that is thine, lest thou should say, I have made Abram rich. . . ."

Gen. xiv. 17-23.

I WANT to look at this incident as a kind of photograph of this Conference. Like the patriarch we are, as it were, returning from a triumph. We have been hearing of the challenge of the world to the Cross, and the challenge of the Cross to the world, but above all, of the Lord Jesus Christ as the mighty Victor, Who has triumphed over sin, death and the Devil, and every other enemy opposed to Him. As in Abram's case "the king of Sodom went out to meet him," so we can expect nothing else on such an occasion but the same type of visitation. The enemy of our souls has been deeply interested in all that has been said and done here this week. If he can stop us entering into the fruits of the victory we have been speaking of together, he will.

But when the king of Sodom went to meet Abram, Melchizedek got there first! Again this illustrates some of the experiences of this Conference. The patriarch was given bread and wine by this typical priest, and that reminds us of the blood that has been shed, and of His body broken for us, Who is now enthroned at the right hand of God. Perhaps He has shown His own pierced hands to you and said, "I want you to share my cross. I died for you, and I want to live in you My resurrection life. I want you to win souls, by manifesting My life and tenderness to those who still are under the power of darkness." If you have not received a commission direct from Christ concerning these things, you have received nothing at all, and the effect of these meetings will soon be lost. If you return to your life and ministry powerless, it will be because these provisions have not been ministered to your heart by the Lord Jesus Himself. There is one glorious thing about the message of union with Christ; it is not a thing to be argued about, but something that we can prove up to the hilt if we will. When it is proved, the whole life and ministry is transformed. There is victory where there has been defeat, when the living experience of His triumph is ministered direct to us by the Lord Jesus Christ. Then what a blessed thing it is to be able to minister to the needs of people outside, and bring them a salvation that "works."

That blessed High Priest of ours, Who has entered into heaven for us, ever lives to intercede for the souls for whom He died: and *not* only for those who are gathered in meetings such as this. It is for perishing men and women that the hands of Jesus Christ are spread before the throne of the Father. The groans of a stricken world are very close to the heart of Christ, and to the one who is joined to Him in spirit the groans become an awful reality. Those

upon whose hearts the needs of a perishing multitude are no weight know nothing of union with Christ. But as truly as Melchizedek supplied the needs of Abram when returning from the conquest of the kings, so "My God shall supply all your need, according to His riches in glory," is God's promise to all who will share the burden of soul-winning with Him. ALL, mark you!

In returning from Swanwick you are bound to meet "the king of Sodom" too. He will not necessarily attack you with a battering ram, or oppress you with an over-load of suffering. He may come as an "angel of light" to offer you something easy and desirable. It may be he will say to you, "Give me the persons and you shall have the goods!" There is one thing that the Devil is up against; and that is, the salvation of souls. He fears the invasion of his kingdom, and will do his utmost to turn us aside from our purpose.

To the *Ministers*, let me say: Our land is in a terrible condition, and nothing can help save the wide-spread preaching of the Gospel as never before. We are looking for a lead from you. Are we going to get it? We are tired of theology, tired of services, of saying things "in church" that are unreal outside; of seeing the king of Sodom bowed down to, and the conventions of this world exalted to so high a pitch. At the time of the French Revolution, God raised up a band of men in this country who saved it from the same awful condition—men who preached Christ fearlessly. Wesley and his followers had, however, to preach in the churchyards because the pulpits would not have them, and they went through England like a flame. Is there not a danger of sitting down and discussing whether there is going to be a revival before the Lord comes and, so to speak, "missing the tide"? If we were truly determined that the Gospel was going to be preached by any and every means to the outsider, men would listen as they did to our forebears. Those early Methodist Ministers lived on salaries that would horrify us to-day, and did it deliberately, because they counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord: and God honoured their faith.

Let me turn to the *young people* next, and say, the Lord is counting on you. God needs fearless young men and women, and He is prepared to use them. That does not mean you are to run off, seeking wonderful spiritual ministries of your own. God must first use you where you are, to live godly and

Helps for Teachers.

By Mrs. Penn-Lewis.

Soldiers of the King.

"A good soldier of Christ Jesus." 2 Tim. ii. 3.

The History of the War.

This may be traced back to a certain day when the rebel angel took the form of a serpent and beguiled an innocent subject of the King, bringing her and all her descendants into slavery. The Lord God justly declared war against him, and promised to send His Own Son to fight the battle, and deliver the captives.

"The Lord God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. iii. 14, 15.

(See Isa. xiv. 12-14: Ephes. vi. 12; Rev. xii. 9 for a fuller description of the enemy.)

I.—The Deliverer and His zeal.

"The Lord saw it . . . and He put on righteousness as a coat of mail, and . . . was clad with zeal as a cloak." Isa. lix. 15-17 m.

"Who is it that cometh . . . with crimsoned garments . . . marching in the greatness of His strength?" Isa. lxiii. 1, m.

II.—The Deliverer's words on the eve of victory.

"Now shall the prince of this world be cast out. And I, if I be lifted up . . . will draw all men unto Myself." John xii. 31, 32; John xvi. 11

III.—The Triumph of Calvary.

"Having put off from Himself His Body, He made a show of the principalities and the powers . . . triumphing over them." Col. ii. 15 m.

"That through death He might bring to nought . . . the devil; and might deliver all . . . subject to bondage." Heb. ii. 14, 15.

V.—The Conqueror's welcome in Heaven.

"Lift up your heads, O ye gates . . . and the King of glory shall come in . . . the Lord mighty in battle." Psa. xxiv. 7, 8.

"Thou hast ascended on high, Thou hast led captivity captive." Psa. lxviii. 18.

V.—The result of the victory.

"He shall divide the spoil with the strong; because He poured out His soul unto death." Isa. liii. 12.

Having conquered the foe the Triumphant Lord now waits for the "fruit of the conquest." (See Heb. x. 13.)

Each captive must learn that he is free, and is translated out of the power of darkness into the kingdom of the Conqueror. (Col i. 13.)

VI.—The way of victory for the captives.

"Ye shall know the truth and the truth shall make you free." John viii. 32.

"The law of the Spirit of life in Christ Jesus made me free." Rom. viii. 2.

The "word of the Cross" is the "dunamis" of God to the captive, as it tells of the believer and his sins carried up to the tree with the Deliverer: that his spirit may be joined to the Risen Lord, so that he shares His victorious life, and, as he abides in Him, is able to walk in victory over sin and the raging foe. (1 Cor. i. 18. 1 Pet. ii. 24. 1 John iv. 1-4.)

Although the enemy has been conquered, he is left at large for a period that the Deliverer may prove who, among the captives, really desires freedom. He has decided that all who choose to accept His deliverance shall share His throne, and see with Him the final judgment of their bitter foes.

The Soldiers of the King.

Those who accept the "word of the Cross," and in Christ Jesus pass to the heavenly places, are joined to the Conquering Christ, and are formed into ranks under His leadership to cast down the strongholds of the enemy.

1. Their Captain.

"As Captain of the host of the Lord am I now come." (See Heb. ii. 10, m.; Heb. xii. 2, m.; Josh. v. 14.)

2. Their commission.

"A good soldier of Christ Jesus . . . who enrolled him as a soldier." 2 Tim. ii. 3, 4

References from Revised Version except where stated.

If to-night you take up the challenge involved in your union with Christ, not only will He give you the boldness to live and witness, but the power, with which He will seal that witness, to reach the souls of others.

Then may I come to *the older people*? You have, perhaps, known these things for years, and have a burden of care and difficulty. You feel it is almost more than you can bear. Remember, more souls are probably won through seeing the beauty of the Lord shining in those who are in union with Him as they face trouble and difficulty, than in any other way. A sanctified home, for instance, can be a mighty place for soul winning. It is a lovely thing to have a sanctified home, where men and women are born of God, and it all depends upon this—our partaking with Melchizedek of that bread and wine, and getting into actual union with Him. Do not return from this Conference under a cloud, but as one commissioned as an ambassador of Jesus Christ.

Finally, "Abram said to the king of Sodom, I have lifted up my hand unto the Lord, that I will not take anything that is thine, lest thou shouldst say, 'I have made Abram rich.'" He stood on a bargain with God, which the king of Sodom was there to challenge. That, too, is a picture of our position. We are in a sacred, holy place, gathered in the presence of the Lord, and it is a time of making vows before Him. Are you willing to face the issues of the Cross? Are you willing for the world to be crucified unto you, and you unto the world? Are you ready to take the true basis of the Christian position—"they that are Christ's have crucified the flesh, with its affections and lusts"? I am speaking simply, putting before you a business proposition. There lies before us, possibly, the greatest challenge that ever faced the Church of God in our land. Are you going to enlist whole-heartedly in the King's army? Then do you actually believe that the acceptance of your death-union with Christ means, on His part, that blessed sealing of the Holy Spirit that is going to make you a weapon in His hands? Do you believe that for yourself, not merely as a "truth"? Are you prepared, whatever the cost, to say "Yes Lord, I take my place there"? I feel I must press this home to us all, not as a matter of verbal testimony but of heart, before the great High Priest—a making of a solemn covenant with Him: "We will not touch a thread or a shoelatchet that comes from the hands of the king of Sodom"?

In the the first verse of the following chapter we read, "After these things the word of the Lord came unto Abram . . . saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." If you would have that same glorious assurance, then you must first say quietly with the great Apostle: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20). The question you have to settle is—"Is that to be my basis of life?" *What will you do?*

3. Their loyalty to His service.
"No soldier on service entangleth himself." 2 Tim. ii. 4.
"The friendship of the world is enmity with God." Jas. iv. 4.
4. Their single aim.
"That he may please Him who enrolled him." 2 Tim. ii. 4.
5. Their banner.
"The Lord is my banner." (See Isa. xi. 12. Psa. xx. 5.) Ex. xvii. 15, m.
6. Their armour.
"The whole armour of God." Eph. vi. 13-17.
"The Armour of light." Rom. xiii. 12.
7. Their weapons..
"The weapons of our warfare are not of the flesh." 2 Cor. x. 4.
"The Sword of the Spirit . . . the word of God." (See Heb. iv. 12. 1 John ii. 14.) Eph. vi. 17.
"The prophecies . . . by them . . . war the good warfare." 1 Tim. i. 18.
8. Their equipment.
"Clothed with power from on high." Luke xxiv. 49.
9. Their endurance.
"Suffer hardship . . . as a good soldier of Christ Jesus." (See 2 Tim. iv. 5.) 2 Tim. ii. 3.
10. Their fearlessness of death.
"I hold not my life of any account . . . in comparison of accomplishing my course." Acts xx. 24, m.
11. Their unity.
"Stand fast in one spirit . . . striving." Phil. i. 27.
" . . . your order, and . . . steadfastness." Col. ii. 5.

The Warfare.

"We do not war according to the flesh" 2 Cor. x. 3.

- I.—The place of the battle.
"Our wrestling is . . . in the heavenly places." Eph. vi. 12.
- II.—The way to the battlefield.
"Together with Christ . . . raised . . . with Him . . . in the heavenly places." Eph. ii. 5, 6.
Many who think they are fighting the good fight of faith are in the wrong place, fighting the wrong enemy! They stay in the earthlies, and seek to conquer what has been already conquered by Christ.
- III. The enemy and his hosts.
"Our wrestling is not against flesh and blood, but against the world rulers of this darkness, against the spiritual hosts of wickedness." Eph. vi. 12.
"Your adversary the devil . . ." 1 Pet. v. 8.
- IV.—The Fight to hold the position of victory.
STAND your ground.
"Put on the whole armour of God, that ye may be able to stand . . . withstand . . . stand." Eph. vi. 11, 13.
RESIST with your spirit and your will..
"Resist the devil, and he will flee from you." Jas. iv. 7.
ABSTAIN from self-indulgence.
"Abstain from fleshly lusts, which war against the soul." 1 Pet. ii. 11.
LAY HOLD of Divine power.
"Fight the good fight . . . lay hold on the life eternal." 1 Tim. vi. 12.
WIELD the victory of Calvary.
"They overcome Him because of the blood of the Lamb."
DECLARE the victory won.
"They overcame him . . . because of the word of their testimony . . ." Rev. xii. 11.
KEEP unshaken faith and a good conscience.
"War the good warfare; holding faith and a good conscience . . ." 1 Tim. i. 18, 19.
WATCH that no self pity gives ground to the foe.
"They overcame him . . . they loved not their life even unto death . . ." Rev. xii. 11.
BELIEVE you have the victory.
"This is the victory that hath overcome the world (and indirectly the prince of the world) even our faith." 1 John v. 4.

V.—Some attacks of the enemy.

1. By the "rush" of a host.
"When the adversary shall come in like a flood, the Spirit of the Lord shall lift up a standard." Isa. lix. 19, m.

2. By a slow siege.
"Though an host should encamp against me, my heart shall not fear" Psa. xxvii. 3.
"His place of defence shall be the munition of rocks; his bread shall be given him; his waters shall be sure." Isa. xxxiii. 16.
The enemy delights in isolating a soldier from his comrades; and sometimes a group of soldiers fall into a snare of the enemy, only to be saved from sore defeat by the direct interposition of the Commander-in-chief.
3. By attacking a standard bearer or a sentry.
See the lonely warrior Paul! "All forsook me . . . But the Lord stood by me . . . and I was delivered." 2 Tim. iv. 16, 17.
4. By seeking to "wear out" the resisting soldiers.
"He shall speak great words against the most High, and shall wear out the saints . . ." Dan. vii. 25.
5. By causing fainting
"As when a standard bearer fainteth." Isa. x. 18.
6. The Captain's rally.
"Fear not . . . be thou faithful unto death and I will give thee the crown of life." Rev. ii. 10.

The Aggressive Warfare.

- I.—The enemy in defenced positions
"The strong man fully armed guardeth his own court." Luke xi. 21.
"The casting down of strongholds." 2 Cor. x. 4.
The enemy entrenches himself in the city of Mansoul. These strongholds have to be taken one by one.
- II.—The Captain leads the attack.
"A Stronger than he shall come upon him, and overcome him." Luke xi. 22.
"God shall shoot . . . ; with an arrow suddenly shall they be wounded." Psa. lxiv. 7.
- III.—The Captain's word is the sword of victory.
"Out of His mouth proceeded a sharp two-edged sword." Rev. i. 16.
"Thine arrows are sharp; The peoples fall under Thee." (See "Thou shalt be as My mouth," Jer. xv. 19. "He hath made my mouth like a sharp sword." Isa. xlix. 2).
- IV.—The Captain is the strength of His soldiers.
"The Lord . . . strength to them that turn the battle to the gate . . ." Isa. xxviii. 5, 6.
(See Isa. xxv. 4, 8; Eph. vi. 10).
Only soldiers of the King in full strength ("dunamis"), and in the whole armour are able for aggressive work. If wounded by a fiery dart, or shaken by the attack of the enemy's host, they must retire to camp for healing, renewal of courage, and fresh equipment.
The faithful soldiers are energised by the Spirit of their Triumphant Leader who bears the scars of His own lonely conflict unto death, even the death of the Cross. They perform feats of daring under terrible fire as they rescue souls, and snatch many brands from the burning. (Jude 23).

A dying warrior and his reward.

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth . . . the CROWN." 2 Tim. iv. 7, 8.

Some noble warriors fall, spent out in the service, but as there is no real death to the King's overcomers, they only put off the corruptible, and pass to the ranks of reserves to come forth with the Conqueror to the final triumph. (See Rev. xix. 11, 14.)

The Lamb and His victorious army.

"These shall war against the Lamb, and the Lamb shall overcome them . . . they also shall overcome that are with Him, called and chosen and faithful." Rev. xvii. 14.

"Behold a white horse, and He that sat thereon . . . in righteousness He doth judge and make war . . . the armies which are in heaven followed Him." Rev. xix. 11, 14.

The defeated foe.

"Thou shalt be brought down to hell . . . they that see thee . . . saying, 'Is this . . . that made the earth to tremble . . .'" Isa. xiv. 15, 16.
(See Rev. xx. 1-3 and verse 10.)

The destiny of the conquered foe.

"And the devil that deceived them was cast into the lake of fire . . ." Rev. xx. 10.

The END.

"A NEW HEAVEN and a NEW earth . . ." (Rev. xxi. 1).

On The Watch Tower.

By E. M. Leathes.

"You know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep: for salvation is now nearer to us than when we first became believers . . ." Rom. xiii. 11.

AN attentive perusal of present day literature, and the daily press, makes us more and more conscious of the remarkable developments taking place in every sphere of life. There is a sense in which these developments appear to be slow in their advance, yet as we closely watch the trend of events, we shall find how rapid is the transition from one state to another, and how all these occurrences are converging swiftly toward one important crisis in the world's history. If ever the Christian needed to be keen and alert, and to continue instant in prayer, it is in these days, and our Lord's words to His disciples are appropriate for us—"Take ye heed, watch and pray." "Be on the alert," cries Paul, "stand firm in the faith: quit you like men; be strong." The supreme tactics of Satan to-day are directed against the Lord's watchers and praying ones, and he has invented many narcotics to lull them to sleep. It is strange how, in spite of the solemn warnings constantly coming to us, many of God's children are yielding to lassitude and heaviness, or are so occupied with the affairs of this life that they are unconscious of the true condition of the world—the onward march of the spirit of anti-christ and the coming judgment.

There is a striking word in the message to the church in Sardis, which is very applicable to many to-day: "Thou hast 'a name to live,' and art dead" (Rev. iii, 2.). Then comes the Lord's sharp command—"Rouse yourself and keep awake, and strengthen those things which remain, but have well-nigh perished" (*Weymouth*). It is possible to be actively engaged in Christian work, to throw ourselves heartily into the many activities of the community, or the church to which we are attached, and even to be held in high esteem by our fellow Christians, and yet for our spiritual life to be on the decline. Watch a rose tree that has been budded on to a wild rose stock. If it is neglected, you will see that gradually the old wild rose nature will re-assert itself, and in time the tree will return to its original state, so that only a vestige remains of the new life that has been grafted in. There is a sad note on the condition of the church at Sardis: "There are 'a few names' even in Sardis that have not defiled their garments." If this was the case then, how are we to escape pollution in these days, when the atmosphere of the world is steeped in iniquity and defilement? In how many homes to-day do we find just one who is truly walking with God? That one is surrounded continually with temptations from which it seems impossible to escape without contamination.

We do not for a moment under-rate the benefits we derive from the wonderful discovery of broad-

casting, but alas, Satan is capturing all the revelations of science for his own ends. The installation of the Wireless is general in palace and cottage alike, and in public institutions. In Christian homes all that is undesirable can be switched off at once; but in very many cases, God's children have to listen hour after hour to a medley of worldly songs and entertainment, to the hindrance of their spiritual life. The services broadcast on Sunday are eagerly looked for, especially by those who are sick and afflicted, but for the most part there is an entire omission of the fundamental facts of the Christian faith, and more often than not they tend to produce a false peace, and self-satisfaction. Is it possible, in such an atmosphere and in such circumstances, to pray and study the Word of God?

In that wonderful prayer the Lord prayed in the presence of His disciples for His own, He pleads—"I pray not that Thou shouldst take them 'out of' the world, but that Thou shouldst keep them 'out of' the evil" (John xvii. 15, *Rotherham*). In every temptation God will always make a "way of escape," but we must see to it that we do not become passive and inert. Note the command in Jude 21—"Keep yourselves" in the love of God," and in John xv. 4, "Abide in Me." The enemy will leave no stone unturned to cajole us out of our position, for it is the only place where he cannot touch us. But "put ye on the Lord Jesus Christ"—if He is our covering then we are invincible (Rom. xiii. 14).

Much that is occurring in these days confirms the conviction that we are indeed living in the last half-hour of the dispensation. It would appear that God is now removing the restraint he put upon man at Babel (Gen. xi. 4-8). Note God's words: "Behold the people is one, and they have all one language; this they begin to do: and now nothing will be restrained from them which they have imagined to do." So He divided and scattered them. But what do we see to-day? By means of the latest discoveries of wireless and television, distance is being lessened, nations are being brought together, and their thoughts and plans can easily be transmitted from land to land. Almost every day we hear of fresh discoveries, or the finer development of those already made. God is permitting the veil to be removed, which in former days hid from man the working of these mighty forces; and it is all in preparation for the last stage of the closing of this dispensation. In Rev. xvii. 12-13 we are told how all the ten kings ruling at the end of the age will have "one mind," and will give their strength and power to the Beast, and that all that dwell upon the earth shall worship the Beast. In order that all the world shall "worship the Beast" it will be necessary that all the nations be brought together with one united front.

We have recently had the privilege of conversing with servants of God who have come out of the midst of the hostilities in Spain. From this conversation, and from reliable statistics from other European countries, only one conclusion is possible, i.e., that behind every party and rival faction, no matter whether it is called Facism, Communism, or any other "ism," there is arrayed the invisible forces of the principalities and powers, and world-rulers of this darkness, and that their aim and objective is one—"to make war with the Lamb." Satan knows that his time is short, and is doubtless preparing for the final battle; but he will do all in his power to delay his final ejection from the earth. It is significant of the rage of the Dragon, when we hear of little children present in crowds of Communists, both in London and Paris, raising their clenched fists to signify their attitude of rebellion. Christian workers from other lands tell us that the very atmosphere they breathe seems steeped with the breath that comes from the pit. Christian work was never so difficult as now. In some places Bible Depots, and other Christian societies, are having to close down. But still God's faithful ones are holding on, loving not their lives even unto death.

Surely it is a time to be on our watch tower, and to "rouse" ourselves from sleep; to allow no lassitude or distraction to hinder us from hearing the voice of our Divine Captain, and learning from Him His orders for us, personally and individually. We may be certain that, as surely as we have been "chosen in Him before the foundation of the world," so certainly we have a special and individual commission and work to accomplish for Him in the world to-day. We may be very weak, and even physically unfit, but nothing matters so long as we are in direct communication with Him. He will assign us our task, and His grace will always be sufficient. We may be tested by delayed answers to prayer, as Daniel was; the evil, invisible forces may seek to bring us down into darkness; like David we may be tempted to cry "Oh that I had wings like a dove, for then I would fly away and be at rest; I would hasten my escape from the stormy wind and tempest:" but be sure of this—"the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

One of the special needs of these days is a deep and systematic study of God's Word, until we have ingrained in us the full panorama of God's perfect plan purposed in Christ Jesus before the world was.

Let us remember that all Scripture is given by inspiration of God, and that no prophesy is of any private interpretation (2 Pet. i. 20). There is sometimes a danger lest we pore over certain favourite portions of the Word to the neglect of others; whereas one part forms a link with other parts, and only as we study the Bible as a whole, under the enlightenment of the Holy Spirit, shall we get a glimpse of God's supreme purpose concerning the Church and the world. Thus shall we be kept in perfect peace, in the midst of a world seething with turmoil and insecurity, and be free—from our

position "in Christ"—to "look from the top." There we shall see from God's viewpoint, and be able to declare His sovereignty over the whole situation; for the day is soon coming when to Him every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. He hath said, "I will hasten My Word, to perform it" (Jer. i. 10). Lord, teach us how to pray!

Notes from the Book Room. **"The Memoir."**

IN response to many requests for a cheaper edition of the life-story of Mrs. Penn-Lewis, we have had a small number of copies bound up in artistic stiff paper covers, enabling us to reduce the price to 4/-. The volume is in all other respects exactly the same as the beautifully produced cloth-bound copies (which are still available). It is a book of 307 pages, with four full-page photographs.

We receive so many testimonies to God's blessing through the reading of this book that it seems invidious to choose among them, but a Missionary in China expresses the substance of many in brief, when he writes: "The book has been a great blessing to me. It has given me a new vision of the possibilities of a Spirit-filled life, praise His Name."

Referring to the Overcomer Literature in general, he continues: "Perhaps you send out much literature from which you never get a reply, but let me testify, as a young missionary in a dark land where the grip of Satan is very real, that many times we lift our hearts in praise to God for the work you are carrying on, though we do not have time to write!"

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Mrs. Penn-Lewis—A Memoir.

By Mary N. Garrard.

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J.P.L.

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