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Volume
xviii.

January
A.D. 1937

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.*

*Our Message
a "Proclamation"*

page 3.

**"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.*

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**The Manager, Overcomer Book Room,
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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.

Jan. 7—Monthly Conference (Dr. F. T. Ellis & Rev. J. W. Brown)
" 8—Prayer Meeting, 11 a.m. to 1 p.m. (evening)
" 20— do. 2.30 to 5 p.m.
Feb. 4—Monthly Conference (Rev. J. Ellison).
" 5—Prayer Meeting, 11 a.m. to 1 p.m.
" 17— do. 2.30 to 5 p.m.
Mar. 4—Monthly Conference
(11.30 and 3 p.m., Rev. A. Harries; 6.45, Dr. I. Lumsden).
" 5—Prayer Meeting, 11 a.m. to 1 p.m.
" 17— do. 2.30 to 5 p.m.

PRELIMINARY ANNOUNCEMENT.

The Swanwick Conference

in connection with "The Overcomer"

will (D.V.) be held

at

THE HAYES, SWANWICK, DERBYSHIRE,

from

MAY 3rd to 8th, 1937.

Theme:

The Message of the Cross

in relation to a distracted world.

The Morning Bible Readings will be given by

REV. JOHN THOMAS, M.A.

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

Mr. H. E. Hoyton, Hafod, Merstham, Surrey.
Tel.: Merstham 285.

Other Conferences arranged by the Council.

CARDIFF.

January 28. In the Presbyterian Church, Windsor Place Meetings 11 a.m., 3 and 7 p.m. Speakers: Miss Leathes and Rev. J. W. Brown.

MANCHESTER.

January 18. Meetings 5.30 and 7 p.m. Speakers: Rev. J. W. Brown and B. W. Matthews, Esq.

Enquiries: Mr. Norton Repton, Overstrand, Sagars Road Handsworth.

LIVERPOOL.

January 19-20 (Tuesday and Wednesday). Gordon Hall (of Hope St.). Meetings 3.30 and 7.30 (Tea and Question Hour) Speakers: Revs. J. W. Brown, T. J. Hughes and Bernard W. Matthews, Esq.

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

SOUTHAMPTON.

February 10. In School Hall, Polygon Baptist Church Meetings 4 p.m. and 7.15. Tea and Question Hour 5.30 Speaker: Rev. George Harper (London).

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick 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. 2 Room, Y.M.C.A. (by Taff Station). In charge of Miss Millett Supt. C.A.W.G., Newlands Street, Barry.

Golders Green: Prayer Meeting every Tuesday, 32 Llanvano Road, 3 p.m. Enquiries to Mrs. Suckling.

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 or 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 47 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday each month, 7 p.m. Enquiries: Mr. Norton Repton, Overstrand, Sagars Road Handforth.

*Hymn
Martin Luther*

THE OVERCOMER.

A Mighty Fortress is our God.

*"A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal."*

MARTIN LUTHER, the author of this hymn, was a warrior. He dared to attack sin and crookedness in high places, and he found by experience the reality of the personal devil who opposes God and His truth. Luther stepped into the battlefield with faith in God, and faced the opposition of the backslidden church, with all its ecclesiastical power, backed up by temporal and political power of men and the diabolical spiritual power of Satan. And he triumphed, and shook the world by the Reformation, and brought light and life to the hearts of men by the glorious truth that sinners are justified by faith in Christ.

The battle, however, is not over, "for still our ancient foe doth seek to work us woe," and the man or woman who dares to stand for true holiness of heart and righteousness of life will find a battle raging, and an organized opposition in both the human and the spiritual realm. . . . But praise God, He has promised to lift up a standard against the devil and his power. Truly our God is "a mighty fortress," and a "bulwark never failing."

*"Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His Name,
From age to age the same,
And He must win the battle."*

We are not to meet the organized "principalities and powers," the rulers of this world's darkness and "spiritual wickednesses in high places" in our own strength. We have a mighty foe, who would even dare to lift himself against the power, dominion, authority and throne of Almighty God. What is the strength of puny man in combat with such a foe? But we, like David, come not in our own name, but in the name of the Lord Jehovah. See him marching forth to meet the great Goliath, who was armed to the teeth, and "one went before him bearing a shield." No wonder the giant disdained the youth, crying "Am I a dog thou comest to me with staves?" But there was a power there that Goliath could not see. Had he realised that he was fighting against God, and not man, he would have fled from the field before the death-blow fell.

The God of David lives to-day. You may be looking at the powers of hell and infidelity which are

marching up and down the hillsides of the valley of decision, defying the armies of the Living God. You may be tempted to despair and feel like saying "who is sufficient?" Look up! "they that are for us are more than they that are against us." God's MAN, the second David, is in the field, and He must win. He triumphed over death, hell and the grave, and He lives for ever. No enemy can stand before the child of God who trusts Christ, and "no weapon that is formed against thee shall prosper."

Luther knew that the Truth would triumph, and he was assured that God had willed this truth should triumph *through him*. Luther was immortal until his work was done. He was God's man to bring the world out of the dark ages and herald the truth of salvation from sin by faith in Christ. Satan was enraged. His combined forces were marshalled to make war against this spiritual warrior of the Cross. But listen to the shout of triumph in these words of Luther:

*"And tho' this world with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure;
One little WORD shall fell him."*

May God give us to-day men with the spirit of Luther: men who have faith in the Word of God, and who will hurl the truth in the teeth of the devil. Men who cannot be cowed, bribed or browbeaten into compromise with Satan, and allow this godless world to run roughshod over the truths and standards of the Bible. . . . God help us to arise in the strength of the Lord, put on the whole armour of God, and go forth in the Name of our Christ and God, to pull down the strongholds of sin, and plant the banner of the Cross on the highest pinnacles of this world. . . . Men of faith can do it. . . . May God give us holy determination, backbone and grit, with a Spirit-filled heart to do or die—

*"That Word above all earthly powers—
No thanks to them—abideth.
The Spirit and the gifts are ours
Thro' Him Who with us sideth.
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's Truth abideth still,
His kingdom is for ever."*

(Selected)

"The Lord Reigneth"

"See that ye be not troubled."

"Greater is He that is in you than he that is in the world."

To Our Readers.

Dear Friends,

As I write, the British Empire has reached the culmination of a constitutional crisis involving much sadness and many regrets. We mourn the course of events that has led to the present decision, but we trust in God that we shall yet praise Him when we understand His providential dealings with us as a nation and Empire.

We remember that not all our readers owe allegiance to the British Throne, but we are very sure that all will join with us in prayer that goodness and mercy may follow, all the days of his life, both the King who lays his heavy burden down, and the Prince who is now called to take that burden up. We confidently believe that he will seek to rule in the fear of God and in reliance on His enabling Grace. We therefore ask the prayers of all our brethren that under our new Sovereign we may be "godly and quietly governed." *God save the King.*

Much as we value our earthly citizenship, and love and long for the peace of the country of our birth, we confess ourselves strangers and pilgrims on the earth, looking for a "better country": "here have we no continuing city but we seek one to come." As we travel the pilgrim way together, I should like to give you all a personal greeting, and wish you that "Happy New Year" which carries with it the joy of the Lord as your strength. We watch for the signs of the coming of the King of kings and the glory of the promised day, knowing that "now is our salvation nearer than when we believed." The night is far spent, the day is at hand. Most of us are strongly aware that the darkness deepens: let us always remember that the darkness and the light are both alike to Him.

It may well be that the future bears much in it that will test the confidence of pilgrims in their Guide. In personal matters, how many of God's beloved children are travelling through the night of sorrow, finding it hard to say "one step enough for me"? What a source of strength to others are those brave ones who can say as they look into the darkness "I can't see, but I've got God."

Perhaps for some, the days ahead will bring sunshine. Let us praise God that He gives His breathing spaces. He trains and teaches each child individually: there are many varieties of Christian experience, but one Lord. Let us hold fast to all that He has said to us—and we to Him—letting nothing go because it does not accord with the experience of another. It may help us if we cease looking overmuch at somebody else, whose experience we envy, lest we be side-tracked by trying to go their way, and so risk losing our own.

The one supreme objective of life must be, to show forth His praise, where we are and as we are. It is as though our Lord trusted us to glorify His Name by our confidence in His wisdom and love to bring us through in victory, whatever our surroundings, by His Spirit given us.

Once more we ask your prayers for the continued

witness of our Testimony—that it may be kept to its purpose and be used by the Holy Spirit to give strength and a true vision to many. We do not expect its message to be popular, nor do we look for large audiences or striking circulation, but we ask you to join us in praise for what God has done, and is doing, for the honour of the Victor's Name.

The Swanwick Conference.

Preliminary arrangements for our Annual Conference, May 3 to 8, are already in hand and particulars will be found in the slips inserted in our English issue. Overseas visitors, able to join us, will receive a very warm welcome. They will find a notice on our cover page: further information will be gladly given by our Conference Secretary, or at our Bournemouth Headquarters.

The Guest Fund is once more opened for the kind remembrance of our friends. It gives invaluable help in securing the fellowship of those who would otherwise miss the blessing of those days in their future Christian service.

Committing you to the all-wise love, patience, and care of Him who is able to guide us all our journey through,

Your fellow traveller,

BERNARD W. MATTHEWS.

11th December, 1936.

Our Radiant Hope.

*Onward ye servants of the Lord,
Word of His Cross declaring:
Nor cease to use this mighty sword
Against all sin unsparing.
Let the redeemed, with one accord,
Tell of their cleansing through His Blood,
And all His triumphs spread abroad.
On that dread Cross, 'mid darkened skies,
And hosts of hell assailing:
'Tis there the world's Redeemer dies,
In death o'er them prevailing.
As from that Cross the Saviour cries,
" 'Tis thus, through death with Me, you rise
To reign in life and gain the prize."*

*The conflict fierce with mighty foes
In heavenly places raging,
But Christ our Lord still forward goes,
Their legions strong engaging.
Since all their wiles He fully knows,
Our vision of His victory grows,
Till none are left that would oppose.*

*The gathering shadows all around
Declare the end approaching.
World-forces everywhere surround,
The enemy's encroaching.
Ye saints in brightest hope abound!
The trump of triumph soon will sound,
And Christ shall reign o'er earth's vast bound.*

George Harper

Our Message a Proclamation.

By Mrs. Penn-Lewis.

"For you remember, brethren, my toilsome labours; how I worked both night and day that I might not be burdensome to any of you, while I proclaimed to you the message which I bore, the Glad-tidings of God." 1 Thess. ii. 9 (Conybeare).

THE word used by Paul in this passage, translated "preached" (A.V.) "involves the idea of a herald proclaiming a message." Paul uses the same root word in his letter to Titus, where he states that God has made known His Word "through preaching" (i. 3), and we see here, and from other Scriptures, that he recognized his call from God to be that of a public crier, or herald, with a definite message committed to his trust. In Gal. i. 16 we are told how he was set apart for this work, and in 1 Tim. ii. 7 and 2 Tim. i. 11 we see the *appointment* of Paul for the work of proclamation.

Paul was never in doubt of his calling. He was called by a revelation of the Living Christ for this special purpose: "It pleased God to reveal His Son in me, that I might proclaim Him. . . ." He had his appointment, and the manner of it brought a deep sense of responsibility to fully accomplish his "course" as a herald.

Now what is this proclamation committed to Paul, which he urged upon others to preach "in season and out of season?" He tells us in 1 Cor. i. 23:

"We proclaim a Messiah crucified, to the Jews a stumbling block, and to the Greeks a folly, but to the called themselves, whether they be Jews or Greeks, Christ the power of God and the wisdom of God."

We have to proclaim the fact of a *Messiah crucified*, whether it is acceptable or not. In spite of those who want a "sign," and others who want philosophical reasonings, we must not turn aside from fulfilling the "appointment," the commission, the trust given to us—a commission that demands the whole life, with no limit to its claim upon us.

But the proclamation of Christ crucified is not all. We are to proclaim a Christ Who was raised from the dead by the glory of the Father—"raised from the dead according to the Glad-tidings which I proclaim" (2 Tim. ii. 8). He has been revealed that we might *preach Him*—that we should fulfil our trust of proclaiming the Cross, proclaiming a crucified Christ, fearlessly in the power of His Holy Spirit. This is the great need of the hour—the thrusting out of those who will proclaim the Message of Calvary with no uncertain sound: men who will be "trumpets" for God. God's trumpets to-day are human voices, voices that will *proclaim*, without hesitancy

or apology. If every servant of God who knows the true meaning of the Cross would fearlessly proclaim the message, we should see a mighty movement of God.

This proclamation is not left to our choice—we are under obligation to it. Paul says, "Though I proclaim the Glad-tidings, yet this gives me no ground for boasting; for I am compelled to do so by order of my Master. Yea, woe is me if I proclaim it not" (1 Cor. ix. 16). There is a passion of the Cross which burns, and which will make you labour "night and day"—a compelling power of the Cross which we are needing. It is time there was a note of passion, a note of intensity in our preaching. Luther once said, "I feel as if Jesus Christ died but yesterday." When the Cross of Christ, in its objective reality, becomes a deep *personal* reality to us, it is impossible ever to speak or sing about it without the heart bowing in worship before the Lord.

The urgency of the Message.

"Necessity is laid upon me" said the Apostle. Conybeare's footnote says that "necessity," here, is the compulsion exercised by the master over his slave. "*Woe is me if I proclaim it not.*" "I am a slave entrusted with a stewardship. What, then, is my wage? It is to make the Glad-tidings free of cost where I carry it" (ver. 17-18). Do you see Paul's position as a slave of Jesus Christ? A slave at His disposal, with no "rights"—just a slave to carry out His will? How many of us are willing to give our lives to Him like this, so that we do not measure our time, or our strength, or calculate how much we have done? Oh! for an unlimited "slave service" for the Master, in the proclamation of His message to a dying world!

The Message, too, takes precedence of all else. Paul says of it, in 1 Cor. i. 17, "Christ sent me forth . . . not to baptize, but to *publish the Glad-tidings.*" All other things are secondary—right and lawful they may be, but secondary to the proclamation.

Now let us look at the manner of the proclamation. "When I proclaimed my message I used not persuasive words of human wisdom . . . I was filled with weakness and fear and much trembling" (1 Cor. ii. 4). This does not mean that he trembled in fear of personal danger, but "a trembling anxiety to perform a duty, an anxious conscientiousness as opposed to 'eye service'" (Conybeare's footnote). Paul says, "I was with you in this spirit, and I used not persuasive words, I did not try to make the message acceptable, and trim it, and turn it about

* From shorthand notes of an address. The references are taken chiefly from Conybeare's translation of the Epistles of St. Paul.

to explain it. I have only one thing to do—TO PROCLAIM IT." It must be the fruit of a burdened heart; the outcome of such an intense understanding of all that it means that it fills the messenger with a trembling anxiety lest he fails in his commission. That is the spirit through which the Holy Spirit works in power. No one who realizes what that Message is, can do anything else but go forward with "fear and trembling," charged with such a proclamation from the King of kings to dying souls.

Then also, there must be the utter self-effacement of the herald, lest "self" gets between the message and the soul who needs it. "I proclaim not myself, but Christ Jesus as Lord and Master" (2 Cor. iv. 5). The Message must be proclaimed without personal "advertisement," even with self-abasement, not looking for earthly reward (Ch. xi. 7); but out of a life of self-less prayer.

Paul's passion for the Cross.

Lastly, let us look at Paul at the end of his ministry, and note his last words to Timothy, in 2 Tim. iv. 2. With his life drawing to a close, he writes:

"I adjure thee before God and Jesus Christ . . . proclaim the tidings, be urgent in season and out of season. . . ."

Note again how, later on, still in prison, the passion of the Cross and its proclamation filled his heart. His life did not end with a multitude of followers—it ended with even his "inner circle" forsaking him. The man who had poured out his life for others died forsaken by those who had been blessed through him. "When I was first heard in my defence, no man stood by me, but all forsook me." That is the Calvary path. It was the same with the Lord Jesus—they all forsook Him and fled. Sometimes you say to yourself that the Lord will deal with such—that it will come home to them. But Paul said "I pray that it may not be laid to their charge." Be prepared for this path, for it is the law of the Cross, the law of the grain of wheat, and Paul was satisfied with his lot, when he saw that the things which befel him tended "rather to the furtherance than hindrance of the Glad-tidings" (Phil. i. 12).

"Nevertheless, the Lord Jesus stood by me and strengthened my heart, *that by me the proclamation of the Glad-tidings might be accomplished in full measure . . .*" (2 Cor. iv. 17). In Paul's passion to be faithful to his Master, he does not boast of his labours, and the way he has been spent out for others. He says he was only a slave, for Christ had purchased him with His own Blood. The scholar who had been trained at the feet of Gamaliel spoke in "weakness and fear and much trembling," but *The Message* was in demonstration of the Spirit and in power.

You see the cost of it! Long years of superhuman

labour, pouring out his life beyond all human realization, by the endynamiting power of the Living Christ: then at the end, shut up in prison, forsaken by all. Nevertheless, the Lord Jesus stood by him and strengthened him, "that by me," he says—still with the prevailing passion, the dominating consciousness of his trust and his responsibility—"that by me the proclamation of the Glad-tidings might be accomplished in full measure."

The Message of the Cross with which the Risen Lord commissioned the Apostle Paul, is the commission entrusted to His Church. Each one of you, in your measure, can be ordained to this proclamation if you will take it, until you reckon nothing a labour, until you are willing to toil day and night, not counting your life dear unto yourself, "that the proclamation . . . might be accomplished in full measure." And Paul's experience will be yours—no multitudes of acclaiming followers—"always delivered unto death for Jesus' sake," death working in you for life to others (2 Cor. iv. 11, 12), but the Lord Jesus will stand with you, and it will always be "together-with Christ" (Gal. ii. 20, lit.), and as "workers together with Him" (Rom. vi. 7). The Lord Jesus Christ died on the Cross, as a grain of wheat falling "into the ground to die," and out of His death millions have received Life. Paul died a martyr's death, after long imprisonment, forsaken by all as his Master was, and the message of Paul is energizing the Church of Jesus Christ to-day. It was the message given to Paul for the life of the Church, and the Church to-day receives its knowledge of the Cross through Paul's passion for the Cross.

In these days, when the Message of Calvary is mocked at and rejected, may God the Holy Ghost take hold of us all with Divine energy, and give us the *trumpet note of fearless proclamation*.

"If It Die . . ."

John xii. 24.

REFERRING to the Church of God, and the Lord's illustration of the "grain of wheat," Mr. D. M. Pantton has said:—

The Church is a fragile annual, with no physical power to resist earth's storms, and passing rapidly from the earth. The Church's garner is a better world.

Wheat dies downward as it ripens upward. The stalk and roots are dead as the grain is ripe. So the soul that dies to earth is the soul that ripens to the Throne of God. It is the sanctity of the relaxed grasp! A ripe wheat field is a field of bowed heads, while ripening tares remain stiffly erect.

Sun after sun smiles burning into the grain, and turning it into sweetness. Trial for God's child is the burning of His Father's sunshine. Wheat ripens by absorbing light. To abide in our Light is to bear much fruit.

Abiding means ripening.

(Notes sent by a reader.)

The Cross in Conflict.

By Rev. Gordon B. Watt, M.A.

IN a threefold conflict the believer must take his part. It cannot be shirked for certain reasons:

1. *It is essential to Christian experience.*

Only through conflict does the believer become aware of his need and God's power. Conflict weaves into the web of life the strong threads which make character.

2. *It is imperative for Christian service.*

Only by facing the foe can other lives be won for Christ and His interests advanced, until a point is reached where it becomes possible for Him to translate His church and return to earth. Each victory won by the believer drives a wedge in, upon and through the mass of sinful and Satanic opposition, preparing the way of the Lord.

3. *It is the guarantee for Christian safety.*

Only by wrestling with the forces of evil can the believer find himself made strong to stand. The enemy will assail him to turn him back and his one path of safety is to go on. The fight must be fought.

I.

The first conflict is mentioned in Rom. vii. 14 to 25. It is between the old and new man in the believer: between the Adamic nature and the Divine nature, received through the new birth. The experience of Paul as narrated by himself, is just the experience of the believer until he enters into the secret of victory. The Apostle could delight in the law of God, but he could not carry out that law because of sin in his members which held him captive. Effort and conflict only brought him into defeat and anguish.

Have we not a similar experience? The new man wills to do the right, but the old man prevents its accomplishment, and we often find ourselves doing what our spiritual nature condemns. So the struggle goes on, the new man longing and really resolving to get the upper hand, while the old man is equally determined to be conqueror. Christian life in consequence is not infrequently unhappy. We cry with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" But the apostle found the way of deliverance. How? Not through the law (vii. 22, 23) nor through an awakened and sensitive conscience (vii. 12, 16, 19) nor through a resolution by the will (vii. 18), but THROUGH CHRIST (vii. 25).

In what way, then, does victory come through Him? Let us go back to the Cross, and ask what is its message? Paul answers in Rom. vi. 6., where he explains that when Christ died He dealt, not only with our sins so as to make it possible for God to blot them out, but also with *the source of sin*. What is that? Our "old man," the nature inherited through past generations from Adam.

How has He dealt with that? When He went to Calvary, in the plan and purpose of God, He took that "old man" with Him, and when He died for

our sin that old man was crucified with Him. That is the fact of God on which we are to stand by faith. You say, "I do not feel anything." No, but it is not with our feeling but with the fact of God that we have to do. "But, my old man is continually asserting his power. I give way to temper, to evil thoughts, and fail in so many ways." That is exactly what Paul did until he learned the secret of victory. "To will is present with me, but to do the right is absent: the good that I would, I do not: but the evil which I would not, that I do" (vii. 19, 20). Is that not so with us? We desire to win, to be triumphant. We so often fail and are defeated. The devil comes in with some temptation or suggestion or assault and we are tripped up and fall.

Do not let us make any mistake. *It is not the old man or self, sin or temptation that dies.* We cannot crush down an evil temper by the determination of the will. We cannot subdue the uprising of the self-life by merely clenching our teeth, and saying: "I will not yield." What has to be done is to take God's way of victory. What is that? "How shall we, that are dead to sin, live any longer therein?" (Rom. vi. 2). We must reckon to be true, what God says is a fact. That fact is that our old man was taken to the place of death when Christ went to the Cross, and whenever temptation assails we are to stand on the fact, "I was crucified," and then hand over the temptation to Christ for Him to deal with by His Holy Spirit.

Each time the old man, the Adamic nature, seeks to assert its supremacy in our lives, we are to take up our position in Christ, "I reckon myself dead to that sin": and trust the Holy Spirit to give us the victory. He will not disappoint, nor fail us. No matter how often such temptation assails, this is to be done: the will must be set against sin, and towards Christ. We are to stand, by an act of faith and surrender, in the position of victory, and victory will be made real to us.

II.

The second conflict is found stated in Gal. v. 17. The struggle lies between the flesh and the indwelling Spirit.

When we reckon ourselves dead to the powers of the "old man" we put it out of action but it constantly seeks, through the instigation of the devil, to assert its claim to be supreme. The conflict has, therefore, to be carried a step farther: "The flesh lusteth against the Spirit, and the Spirit against the flesh."

In speaking of men Paul uses three different words: (1) the natural or unjustified and uncontrolled man; (2) the carnal or justified but self-controlled man; and (3) the spiritual or justified and spirit-controlled man. In writing to the Christians of Galatia he uses the second word to describe those who, beginning in the Spirit, had now descended from the spiritual to the fleshly plane.

Let us understand the terms he uses in relation to

this conflict. "The flesh is the nature of man, apart from Divine influence, prone to sin and opposed to God." "Lusteth" has the meaning of desires antagonistic to the Holy Spirit. "These are contrary or withstand one another" and thus Conybeare translates the verse, "for the desire of the flesh fights against the Spirit, and the desire of the Spirit fights against the flesh; and this variance tends to hinder us from doing what we wish to do." The flesh or nature wishes to go on without the Spirit, and the Spirit wishes to go on dominating and guiding the nature. That is where the conflict comes in; and the question is, which is to be on top?

Do we not know what this struggle means? If some word is spoken, stirring up within us the feeling of resentment, the temptation arises to answer with a sharp retort. Then, which gets on top—the uncrucified self or the victorious spirit? The old nature, ever ready to defend itself and retaliate, or the new nature which meets the attack quietly and humbly, in dependence on the Holy Spirit, and gains the victory?

That is where we so often fail. In the days of strain in Scotland, when the Covenanters refused to submit to the form of Church government and worship which the king sought to thrust upon them, they took to the hills and worshipped God there. Knowing that their enemies were on the outlook to disperse their conventicles, they stationed sentinels on every height, and on the sign of the enemy's approach being given the preacher would say to his people, "You know the theory: now for the practice."

The theory of spiritual conflict we know, but in the practice of it we fail. The question therefore is: "How is the Holy Spirit to become Master, so that His supremacy shall over-ride the asserted supremacy of the flesh?"

The first step to victory is for the flesh to be handed to the Cross (Gal. v. 24) and the life placed under the government of the Holy Spirit (Eph. v. 18). A definite acceptance of Him by faith must be made if God's plans for our lives are to be fulfilled. That act of receiving the Holy Spirit makes Him dominant. At each point of the conflict the deciding factor is our will, our choice.

What is our decision? Is it the ways of the flesh? Then by the flesh we shall be mastered. Is it the guidance of the Holy Spirit? Assuredly will He possess, influence and inspire us. For it is the attitude of the will which leads to victory or defeat.

Now, what advice does the Apostle Paul give for continuing the conflict, or reaping the fruits of victory through the Holy Spirit? Let us note certain words used by him:

"WALK" (Gal. v. 16) is to regulate one's life according to the standard of the Holy Spirit.

"LED" (v. 18) means to be moved, impelled by the Spirit.

"LIVE" (v. 25) has the idea of being actuated by the Spirit.

"WALK" (v. 25) is to exhibit the control of the Holy Spirit in life.

The conclusion of the whole matter is that victory over the assertion of the flesh-supremacy is won in the practical daily life. Victory is assured when, with our consent, the Holy Spirit makes the death of Christ and the Blood of the Lamb effective in our characters, and we are filled with the Spirit, under His control, regulated in thought and conduct by the standard of the Spirit, guided and moved by Him. Then He becomes supreme. Such a life is not for a favoured few but for all who tread the ordinary path, and it entails a common-sense, watchful, intelligent dependence on, and obedience to the Holy Spirit.

III.

The third conflict is recorded in Eph. vi. 10-18.

Whenever the believer, filled with the Holy Spirit, has begun to regulate his life in accordance with the Divine standard, Satan chooses a new battleground. Temptation, henceforth, is in the sphere, not of the old man, or the flesh, but of the spiritual life. Not that the old man will not make his presence manifest, or that the flesh will not continue to assert itself. They will do so, and never can we get away from the Cross where the victory over the old man is gained, and never can we do without the constant yielding to and receiving of the Holy Spirit through whom we triumph over the flesh.

But the conflict goes farther. Our enemies are more than the old man, more than the flesh. They are the principalities and powers of darkness, the spirits of evil commanded and inspired by Satan, "beings who are permitted a mysterious empire over the human world in its darkness of ignorance and sin." (Moule.) Let us note:

1. *The Battlefield.*

It is in the heavenly realms, a spirit-warfare. The method of engaging in the struggle is called "wrestling," not with flesh and blood, but with spirit-foes, unseen powers of evil: and the fighting means serious work. Christian conflict can never be child's play. In this great struggle, the issue of which has to do with the carrying out of Divine purposes for the world, we must take our part. How are we to fight?

2. *The Armour.*

Let us recognize the armour which is required. The source of all our power in the battle is the death of the Lord Jesus, through which the victory over Satan has been won. With cleverest strategy and most determined energy the enemy directs all his operations to one end, to nullify the force of the Cross, because it deals with everything in which the fallen nature of man trusts and through which Satan can carry out his plans.

A great and complete suit of armour has therefore been provided for the Christian soldier. Two chief features in the equipment are clearly seen:—(1) its sufficiency to protect the whole being and (2) its efficiency for every demand made on it. By that armour we are able to stand firm and hold the ground, to withstand the foe, to resist and fling him off (vi. 13), and to quench every fiery dart (vi. 16). The armour meets every circumstance, condition, and feature of the enemy attack from every quarter.

How can we experience the reality of the armour? Satan can be defeated only through the finished work on Calvary, which gives to each part of the armour its efficacy. We are, therefore, commanded (1) to put it on, and (2) to take it up, to appropriate the whole equipment, not bit by bit, but each bit, each day and all the day long: then, (3) to stand, and, therefore, to put it to the test.

It is necessary that our faith in God and in His power be tested, as well as our knowledge of what He has done for us: to stand firm against the temptations of sin, against every uprising of self and assault of Satan: to resist steadfastly every encroachment of evil; to claim our rights through the Cross and, on the ground of the victory won here, to put our feet down on the serpent's head, as well as to assert that victory continually in his face—that is to wrestle and fight and stand—to put the armour to its full test.

Two offensive weapons have been given us for the conflict, (1) the Sword of the Spirit, the revelation of the mind of God; (2) Prayer, habitual, intelligent, persistent. Against such

weapons, wielded in the power of the Holy Spirit, Satan can never stand.

Let us never lose sight of the source and pledge of victory expressed in verse 10:

(1) "Be strong in the Lord." There is a position of strength for us to occupy. Victory lies in not leaving it, but in meeting every assault of evil in Christ by the Cross of Christ. "Let your hearts be strengthened in the Lord" (Conybeare). To keep in touch with the Lord is to be strong. (2) "In the power of His might" (i. 19; iii. 16; Col. i. 11).

Power comes through obedience, and dependence on and co-operation with Him. To sum up the whole matter, we may be sure of two things: (1) that conflict is unavoidable so long as we are here, and (2) that victory is possible if we take God's way. Thus we shall carry the purpose of the Lord a step farther, day by day, until the moment arrives when He will appear. Then we shall sing the new song, "Worthy is the Lamb that was slain"—Amen and Amen.

Even so, Lord Jesus, come quickly.

A Challenge to Reality.

THREE outstanding impressions are the outcome of a recent extended tour of ministry, in England, Scotland and Ireland, viz:

(1) The hunger in the hearts of God's people for a living message, which dares to face reality, and answer the cry for peace and victory in life. There is growing evidence of the large number of Christians who, although grasping the theory and theology of the deeper things of God, are yet doing the greatest dis-service to Christian witness. They have the reputation of "holding a message," but the truth they teach has not been confirmed in experience, and this—quickly detected by earnest and honest hearts—spreads abroad an atmosphere of unreality, which makes it hard for outsiders to believe there is "anything in it."

We all, maybe, have to face the possibility of coming under a measure of condemnation in this respect, and seek the forgiving grace of God, and a firm insistence upon facing realities. Yet we are humbly persuaded that the New Testament message of our identification with Christ in His death and resurrection, leading to a positive endowment of power from on high, unto a Christ-like life and authoritative service, does answer the heart-cry for reality, and gives victory in the inevitable conflict with the powers of darkness. But the witness we are responsible to bear must be that of a message apprehended in the spirit and confirmed in experience: otherwise it will become "as sounding brass and a tinkling cymbal," and contribute little to the positive enrichment and empowerment of life and service.

(2) The subtle assaults of the Adversary upon the citadel of Christian truth and experience. We seem to see these taking a two-fold form: (a) Through extravagant claims, often made in an atmosphere of excitement, which, being MORE than the Word of God allows, leave a trail of disappointed hopes and expectations—sometimes leading to a collapse of faith. (b) Through systems of thought which, being LESS than the Word of God demands, fall short of the regenerative work of the Holy Spirit through the Cross, and present a compromise rather than a vital contribution.

The unveiling will come by constructive, rather than destructive methods; by the proclamation of a fearlessly, but fully, Christian message, with the sanity and health, the poise and balance, of the Spirit of God.

(3) The growing challenge of the desperate spiritual need of our day. The reaction to the Great War has penetrated deeply into the national life, affecting the moral outlook of the people. Our home and public life have suffered accordingly; and now there is a craving for the sensational and thrilling which often borders on the grotesque. Where the recreation of life becomes a lust for these things, and the healthy and balanced view of life is sacrificed for the sake of saying "I was thrilled!"—it will, if persisted in, quickly work itself out in overmastering boredom. Then the peril of easy escape asserts itself. An eminent psychologist has declared that "if the mental health of the coming generation is the same as this, it will resolve itself into an elaborate escape from reality." He adds—with perhaps deeper significance than we are aware—"our modern life provides so many opiates for such an escape . . . Morphia among them." Finally, life may become so bitter with disillusionment that its victims may be tempted to take it with their own hand.

These, and other menacing symptoms in our national life, present, perhaps, the greatest challenge in history to our Christian confession—indeed, more than one publicist has prophesied its funeral. This does not unduly disturb us, but what does give us deep concern is, the sense of weariness and exhaustion entering into much of Christian effort, paralysing hope and courageous faith. As one leader said recently, "The greatest casualties of the Christian life are on the L.L.R.—the line of least resistance." The Adversary is taking advantage of the pressure of circumstances without, and the strain of life within, to find a point of vantage in our lives from which he may carry the position, and overthrow all capacity for offensive warfare upon his kingdom, by Spirit-filled witness.

Does not all this constitute a call to purposeful waiting upon God, where—pressing to the heart of the power of our divinely given message, in Spirit-taught understanding and confirming experience—we may present a witness by life and by lip which will come to others "not in word only, but in power, and in the Holy Ghost, and in much assurance." This alone will satisfy the cry of hungry hearts, unveil the specious alternatives of the Adversary, and answer the challenge of the spiritual need continually facing us as servants of God.

B. G. Lovelace.

The Judgments of God and Revival.

By J. C. Metcalfe.*

REVIVAL is a subject much to the fore in the Christian world to-day, and it is vital that we should have a clear grasp of all that the Scriptures have to teach us concerning it. If you read right through the history of the children of Israel, you will find that, from the very earliest days of their occupation of the land of Canaan, there was a steady slipping backwards from God's revealed will for them. There were times of "revival," through the ministry of the judges and the faithful preaching of the prophets, but as soon as the instrument of revival was removed, the people straggled back into idolatry, and were soon in a worse condition than before.

History so often repeats itself, and it does so in this case. We Christians to-day are busy praying for revival, but most of us do not clearly understand what we are praying for. We see the desperate need, and perhaps have in our minds a vision of crowded meetings, and the stream of conversions, of which we have read in the story of revivals of the past. But we need to be careful here. The enemy of souls can produce something which *looks* very like revival at first sight, but which drops right away, having no "bottom" to it.

If we are praying for revival, what *are* we asking for? There is a passage in "War on the Saints" which I should like to read carefully, for it gives light on this question. It is this:—

"The hour of Revival is a time of crisis and possible catastrophe. A crisis in the history of every individual, as well as in the history of a country, a church, or a district. A crisis for the unregenerate man, wherein he settles his eternal destiny, as he accepts or rejects conversion to God. A crisis to those who receive the fulness of the Holy Spirit, and to those who reject Him; for to the believer who bends, and receives the Holy Spirit, it is the day of the visitation of the Most High; but to others it means the decision whether they will become spiritual men, or remain carnal; whether they will elect to remain in defeat in the personal life, or determine to press on as overcomers"—(pp. 278-9).

"A crisis?" This is different from our usual conception of Revival! "*A day of visitation?*" That means God manifesting Himself in the midst of His people, and doing His own work in His own way! It is possible that you and I are being tested as to whether we are worthy, in these last days, to stand with Him in a great and glorious testimony, before His coming again; and the testing may have to go very deep. The whole question of revival is a personal challenge to, and question mark to, our individual knowledge of the fulness of the Holy Spirit. Do not let us be frightened because of the way the enemy has built up difficulties, and even caused Christians to divide because of their varying conceptions of this truth. Let us make it a perfectly simple,

personal question: Has *my* life actually been given over to God, that I may be filled with the Holy Ghost and be used in any way *He deems best* in these days? I am afraid there are very, very few either attending our Conferences, or members of "sound" churches, who can answer that question with a "Yes." Why is it?

I have been in meetings where most of those present have professed a desire to be filled with the Holy Spirit, but—have never got any further. I think the question at which many flinch is, Are you prepared to go the way of the Cross, the way of conflict? to go right down to the very depths? The Christian churches on the Continent of Europe are having that question put to them in a very drastic way, and we need to face it now, before it comes to us in the same way. We must go deep. What is called "revival" in these days so often only skims the surface.

To return, for a moment, to the people of Israel: they were in just the same position in the days of Hosea. There was then, apparently, a general praying for revival—"Come, let us return unto the Lord" (Hos. vi. 1) was the phraseology used; and then, for almost the whole remainder of the prophecy, Jehovah answered His people by going deep down into the question of *their lives*, their earthly walk. "Your goodness is as a morning cloud, as the early dew it goeth away," He declares. Your prayer for revival is shallow, He says in effect. How quickly they wanted God to answer them: "*in two days* will He revive us, in the third day He will raise us up." Much of our praying to-day is along this line: "Oh God, we want revival, and we want it tomorrow!" Then we try to organize, to arrange revival meetings! This will not do. It is *the visitation of God into the midst of His people* we are asking for, if we truly want revival. Is He going to grant us that?

At the end of His indictment of Israel, in Hosea, Jehovah turns to entreaty: "Oh Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity" (xiv. 1), and the question arises, are we ready for a visitation of God? Are there not many things, both in our individual lives and in our church life, that are standing in His way? I remember once going to a meeting which was called a "Revival meeting." After it was over, a band of us stood in one of the big London squares and sang "All hail the power of Jesus' Name." We were very enthusiastic. Then we went home. A week or so later I found I needed to be fired up again, I needed more "revival meetings" to kindle again the lamp which was rapidly getting dim.

The voice of God.

Revival is not mass excitement, but a Christian Church walking in true holiness, and manifesting Christ Himself in the world. To accomplish this, God often has to speak to His people through judgment. "Therefore have I hewed them by the

* Notes of a message given at our London Conference.

prophets; I have slain them by the words of My mouth; and My judgments are as the light that goeth forth" (ver. 5), He says again to Israel through Hosea. "My judgments are as light going forth"! Cannot we see light upon the world situation to-day through God's judgments on an apostate world? Let us look at Russia for a moment. We can see plainly there God's judgment upon an apostate Church. I was talking a short time back to a man who had visited the Godless Museum in Moscow. "I saw," he told me, "very little there that was actually blasphemy against God; the bitterness was almost all levelled against the Greek Church." The only form of "Christianity" this nation knew was mainly utterly corrupt, and brought down upon its own head awful judgment, permitted by God. History might have been so different had there been a Christ-like Church in that land.

Take Spain, also—for centuries it has been a Roman Catholic country—then look at the state of Peru, in the days of the Spanish conquest. The Indians had a legend of a great prince coming, who would rule the world in righteousness, and the "Christians" came. They were friendly and welcomed the newcomers—only to be met with brutality almost unparalleled in the world's history. The history of Spain has been chequered ever since, and to-day she is the battle ground of two anti-religious systems.

The French Revolution was a revolt against apostate Christendom, and England then was only saved from a similar fate by the Methodist Revival. The patience of God with apostate Christianity in our land cannot go on for ever. It is not merely that Modernism and infidelity are leading some, who profess to be Christians, away from the faith, but they have already laid a foundation, in the condition of the Christian life of our country, that has prepared the way for the judgments of God. I feel intensely that over the church life of our country, as represented by the big denominations, "Ichabod" is written, and the time of the judgment of God is coming, perhaps rapidly. The chaos and suffering that an apostate church may bring upon England is almost too awful to think of.

Then there is another side to be considered. God judges, not only apostacy, but with infinite tenderness that which He finds to be wrong in His own children. Right away at the end of James' Epistle we are told to "consider the patience of Job." Why? What did God do with Job? He showed His wrath against what we should call "the natural man" in Job, and built up a new Job, having a living dependence upon God, and not upon his own righteousness or possessions. God simply took His hand off Job's affairs, and permitted the enemy of souls to sift him. It was not because God was angry with Job, but because He was purifying him against the day of visitation.

God will purify His Church against the day of the Coming of Christ, for the time when they will stand face to face with Him, and see Him as He is. It is not enough for us to speak of the shelter of the atoning Blood—there is also the work of the Holy

Spirit, Who applies it to purge the depths of us. "I desired love and not sacrifice, and the knowledge of God more than burnt offerings," God said to Israel. "But they, like Adam, have transgressed the Covenant. . . ." Is there a covenant that we Christians have made with our God, that needs to be observed and kept? Is there a covenant laid down for Christians to-day? In Gal. iii. Paul tells us that the Gospel was preached to Abraham, when God said to him, "In thee shall all the nations of the earth be blessed." The covenant promise made to Abraham was fulfilled in Christ, Who was "made a curse for us," so that we might receive the promise of the Holy Spirit.

The equipment for Revival.

Mrs. Penn-Lewis never failed to bring us up, again and again in her Conferences, to this place—the equipment to make us "ministers" of God and "soul winners": and it all revolves around this one question—Have you entered into the reality of God's covenant? Have you received an endowment of the Holy Spirit for service? Are you to-day filled with the Holy Spirit? The Church of God *must* be equipped by the power of the Holy Spirit if she is to grapple with present conditions, and to stand triumphant, even if it comes to the question of martyrdom, that Jesus may be glorified in the world.

In Galatians iv. we are shown two covenants, typified by Hagar and Sarah; the old covenant of the Law and the new covenant of Grace; the earthly Jerusalem and "Jerusalem from above, which is the mother of us all." The Church of God is not an organization for this world, it is the living Body of Christ, and our citizenship is in heaven. "Our life is hid with Christ in God."

"Cast out the bond-woman and her son," we are told. Is there not to-day a tremendous call to Christian people to actually come out and *live* on that level—a challenge of the Cross to a real union with Christ Who, "for the joy that was set before Him endured the Cross. . . ." The one thing the devil craves for is, that the glory of Christ be smirched, His work hindered, and His Church powerless. How is he seeking to accomplish this? By putting Christ in the background. Can he do it? He is triumphing in *professing Christendom*, and will do so, by God's permission, but he must never triumph in the Church of God. It is for us to see to this, and the one spot where he can get in and drag the Church down is the spot where the "bondwoman and her son" are still allowed to rule the life.

To sum up our personal responsibility in this matter: There is firstly the question of SIN. One unanswerable reply to the state of things to-day is, stainless purity in the children of God. "How shall we, who are dead to sin, live any longer therein?" The mysterious efficacy of the Cross of Christ is ours, and it is for us to maintain that ground "dead unto sin" and "alive unto God," trusting the Holy Spirit of God to make it real moment by moment.

Then there is the question of SERVICE. On what level is your Christian service? If it is on the level of the "bondwoman" and her child, the devil will easily thwart it. John xii. 24 is the key—"Except

a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Again the Cross, and union with Christ there. It is not what we do for HIM that counts, but what HE does through us. It is not that we can stand against the evils in the world, but that He died on the Cross, and we died there with Him, that matters. He lives in the midst of His Church in order that the work of God shall prosper *in His hand*. You can only stand true as you enter into such a life-experience.

The tide is coming up against us, the tide of spiritual evils, and it is for us to do much more than simply "deplore" those evils. It is true that in our land to-day the atmosphere is completely foreign to us, that to live as Christians is much more difficult than it used to be, that the prayer life is assailed at every point. But where does the opposition come from? It comes from two sources—from a world "lying in the evil one," and from the weakness of our own "natural man." How is it to be overcome? "*Ye are dead*, and your life is hid with Christ in God." Is this true in your case? When the enemy of souls comes, with all his wiles and aggression, does he find you "hid with Christ in God," where he cannot harm you? Here is the starting point of true revival.

The only place of safety.

The world outlook at this time is as dark as it can be, but at the back of it all, God is at work. If we only knew the inner history of things in Russia, I believe we should find a work of God which would simply stagger us. God has His answer to all the pride of men, but He is digging deep with His people, and the call I want to give is—are you prepared to

let Him dig deep in you? If we say "Yes," what will it mean to us? I do not know. But I want to say this, and I want to carry you with me—there is no other safe abiding place for a Christian to-day than union with Christ in His death and risen life. There is no other place of triumph over the enemy nor of effective service. There is no other place where we can stand the strain of things now, an enter into the joy of harvest at His Coming; and do know this, that when I say "Lord, I am *there*," He says "My grace is sufficient for thee, for My strength is made perfect in weakness."

May we turn finally to the last chapter of Hosea. Here God takes up the prayer of Israel: "O Israel," He says, "return unto the Lord thy God . . . say unto Him, Take away iniquity, and receive us graciously" (ver. 11). When they do this, He promises that He will "heal their backsliding," that He will be "as the dew unto Israel," and that He will "revive" them.

God's instruments for the chastisement of apostate Christianity are already gaining power in our land—Fascism and Communism—opposed to each other but equally opposed to the Cross of Christ. But, *for the Church of God*, the promise stands, "I will be as the dew unto Israel." A Church that bears the sweetness and fragrance of the Lord, because of the enriching dew of the Holy Spirit—a Church separate from sin, self, and the world—a Church sharing with her Lord the mysterious might of Calvary—this surely will spell "Revival," and bring joy to the heart of the Lord Jesus, as well as honour to His Name. What will *you* do to bring such a Revival to pass?

Cross & Faith

The Cross and Mountain-moving Faith.

"Crucified with Christ . . . I live by the faith of the Son of God. . . ."—Gal. ii, 20.

WE talk about, and *strive* after, and pray for *great* faith, but if we conceive of the *quantity* rather than the quality of faith, we err. The disciples evidently stumbled in this way, when, on one occasion they prayed, "Lord, *increase* our faith." For the reply pointed them away from the thought of faith in quantity to faith in *quality*. "If ye had faith *as a grain of mustard seed*." Our Lord did, indeed, on other occasions characterize faith as "great" or as "little." "I have not found so *great* faith; no not in Israel" (Matt. viii. 10). "O woman, *great* is thy faith" (Matt. xv. 28). "Shall He not much more clothe you, O ye of *little* faith" (Matt. vi. 30). "O thou of *little* faith, wherefore didst thou doubt?" (Matt. xiv. 31). But in these passages it is clearly the character and not the bulk of faith that is commended, faith undriven by doubt or reasoning, undaunted by danger or disaster—and its opposite which is disparaged.

And so, by the same view, we may interpret Paul's commendation of the faith of the Thessalonians as faith which "groweth exceedingly" (2 Thess. i. 3), to mean a reference to its quality, as certainly as when he tells the Colossians that he rejoices in the "*steadfastness*" of their faith (Col. ii. 5).

In Luke xvii. 6, we are taught that faith as a grain of mustard seed may result in uprooting a tree; and in Matthew xvii. 20, that faith as a grain of mustard seed can dislodge a mountain. Here the obstacle varies greatly in size, while the faith is a constant quantity; in each case only "as a grain of mustard seed." We are directed, therefore, to a consideration of the *quality* of faith as a motor force, rather than to its quantity, in order to get at the secret of its strength. What, then, is this quality? What is faith in that essence, that it should, so contrary to our natural thought, remain without increase or diminution, though the opposing obstacles are at such extremes in size? A comparison of two other texts reveals the secret.

Mark xi. 23, teaches that *faith which is free from doubt* removes mountains, and Matt. xxi. 21, affirms that faith free from doubt will remove, with equal facility, a tree or a mountain. Here, then, we see that "faith as a grain of mustard seed" and faith free from doubt, are one and the same, since they succeed in overcoming the same extremes of difficulty. And we see further, of course, from the negative definition of faith here furnished, as being the absence of doubt, why the purity of faith can never vary any

more than its quantity. For the *absence* of doubt can never be either *more* or *less* than its absence. The instant doubt begins, faith ends; and vice versa. Yet there may be, and alas, often is, a rapid and continued alternation of faith and doubt; but in such case the faith lacks the mustard-seed-essence of having "no doubt" in its immediate vicinity, and will no more succeed in uprooting a tree than a mountain. "But let him ask in faith, *nothing* doubting; for he that doubteth is like a surge of the sea, driven by the wind and tossed. For let not *that* man think that he shall receive *anything* of the Lord" (James i. 6).

At this point, there may be need to explain that seeming inconsistency of affirming that the terms "great faith" and "little faith" attach to the quality of faith, but not to its quantity, since it has also been affirmed that the purity of faith is just as unchangeable as its quantity. The explanation is, that while the *purity* of faith is a *constant* quality, the *tenacity* of faith is a *variable* quantity. The purity of faith is, as we have seen, its freedom from any admixture of doubt, and is its constant quality, because the presence of any degree of doubt is the absence of all faith for the time being. But the tenacity of faith is its ability to hold its own, to retain its position and prevent its own displacement by an intrusion of doubt; and this quality is liable to vary with circumstances. We may conclude therefore that "great faith" means faith apart from all danger of being displaced by doubt, whatever the obstacle encountered; and "little faith" is faith which is easily displaced by doubt in view of any unaccustomed obstacle, and "faith that groweth exceedingly" is faith that is rapidly less and less liable to be so displaced.

There remains to notice a common-sense view of this matter, which fully accords with the Scripture view just considered.

It is readily seen that faith is a motor, in no case because it is the *cause* of the removal of an obstacle, but simply because it is the *occasion*. Faith of the mustard seed, mountain-moving-type—that is, a wee bit of persistent-no-doubt-faith—can no more, in the nature of things, be the *cause* of the uprooting of a tree than of a mountain. The mustard seed is as powerlessly disproportioned to the one as to the other. Hence, being not the cause, but simply the occasion of the removal of either, it may remain a constant quantity—always infinitesimal. The *cause* of the uprooting of either the tree or the mountain must be a power whose source is outside of the faith, *but which becomes active on the occasion of the presence of the faith*, and becomes inactive in its absence.

What power is such a power? God!

The potency of faith is to be found in the response of Omnipotence to its invocation. And herein we can understand still more clearly why the greatness of faith attaches to its quality, and not to its quantity. It is because God needs not our aid, yet loves to accept our confidence. *Our weakness invites Him, and our persistent confidence incites Him.*

Faith is never mountain-moving because it moves mountains, but because *it does not doubt God can move them*, and will, at the need. Mountain-moving faith never tries, nor even thinks of trying to move mountains. It is fully convinced it could not if it tried, but it is also confident it need not try, for God will do it.

Mustard seed faith is as undismayed at the opposition of a mountain as of a tree; because, first, it does not reflect on its own size, is not abashed by self-consciousness, is unconcerned about its own insignificance; and secondly, because it does not make a business of measuring obstacles, has no eye for their relative size; for, as they are all finite, they are all of one size to faith—less than God, equally disproportioned to Him.

"Great" faith then, is neither self-absorbed, nor absorbed with circumstances, but is all-absorbed with God. For it recognizes that its only duty, yet its all-essential and bounden duty, in order to succeed, is simply to roll its *little insignificant mustard-seed self up against the foot of the tree, or mountain, and lie there*, looking up at God, watching and waiting in confident expectation till He removes it.

G. B. Peck.

For the New Year.

CHRIST in you,
The hope of glory "I"
"Christ in you"—
O wondrous story!
It is not yourself at all—
Jesus Christ is all in all.

"Christ in you"
To work obedience.
"Christ in you"
In full allegiance.
All your doubtings will be stilled
When His Spirit yours has filled.

"Christ in you"
To do the shining.
"Christ in you,"
Always divining
Every longing of your soul—
Aspirations toward the goal.

"Christ in you,"
Not you at all!
Just respond
Unto His call.
Let your spirit open wide
To receive His Spirit's tide.

The old nature
Reckoned dead;
A new nature
In its stead.
"Christ in you," a Presence real,
With the Holy Spirit's seal.

Now I live, Lord,
Unto Thee.
Yet not I,
But Christ in me,
By the faith of God's dear Son,
All in Him are henceforth one.

Jean Newberry.

The Watching Intercessor.

By Capt. Allen Cooper, D.C.M.

"Watch and pray, that ye enter not into temptation; for the Spirit indeed is willing, but the flesh is weak." Matt. xxvi. 41.

"Take ye heed, watch and pray; for ye know not when the time is. . . ." Mark xiii. 33-36.

"Praying always . . . and watching thereunto with all perseverance and supplication for all saints." Ephes. vi. 18.

EACH of these exhortations to watchful prayer was spoken at the end of a life of intense service. The first came from the Lord Himself, in the midst of His agony in the Garden, when His grief was increased by the inability of His closest friends to watch with Him at such a time. Paul's appeal in his Ephesian letter, comes at the close of three chapters dealing with every phase of the believer's life, as if this were the hardest and fullest of all kingdom service, surpassing, both in effort and result, all other Christian effort. And this is true, for watching and praying need all other phases of training as a precedent. The law of unity, holiness, love; the law of the Christian family, and household; the art of attack and defence—all are but a training ground for this, the highest branch of service. "*Praying in the Spirit*"—that is, praying along the same lines, about the same things, in the same Name, as the Holy Spirit. "Watching" as He watches, with the same penetrating vision of the battlefield. The Holy Spirit is the Spirit of the Father, and the Spirit of the Risen and enthroned Christ, and therefore prayer "in the Spirit" means prayer in full union with the purposes and will of God.

This is the kind of prayer that "works," that wins in the fiercest struggle with the Adversary. The whole attitude of the Christian soldier, described in Ephesians vi. 14 to 17, is one of intense watchfulness and readiness, either for attack or defence, and verse 18 is the climax, where we see all the training and equipment put into action against an enemy.

In earthly warfare, the safety of hundreds may depend upon the faithfulness and discretion of one watcher—a hidden, lonely figure who dare not, for a moment, divert his thoughts from his task to consider his own position of danger. Let us look at the work of "watching" in prayer from this standpoint:

The Watcher.

1. The watcher must be in a place of vision, from which he can see the portion of the battle-line to be under observation; "upon the tower" (Hab. ii. 1); "upon thy walls" (Isa. 62. 6). So the Lord's watchman must mount into a high place, whatever the cost of getting there. He must "look from the top"—from no lower place than that to which the believer is invited in Cant. iv. 8; and this high place is "where Christ sitteth, at the right hand of God," and where, in Him, we also are seated (Eph. ii. 6).

2. The Watcher must know something of the Commander's purpose, and he must *stick to his job*. The surest way to fail in his duty is to presume upon his position and knowledge by attempting the work instructed to others. Moses would have been valiant in the fight, but it was more important for Israel that he should remain on the mount. Jesus would not prove His power by coming down from the Cross, for the Cross is the gateway to the Throne and the vantage ground of spiritual vision.

Watching is hard work, for the foe has many hiding places, and many subtle devices for disguising his approach and his plans. One has stood in the ruins of some old cottage on a hill in France, and gazed down upon the surrounding country. Suddenly from a distant field, a flock of birds has risen into the air. This is news to the Intelligence Officer, for he knows that someone, creeping stealthily along that hedge bottom, has disturbed them. We see in Gal. ii. 4 an instance of how carelessness in watching lets the enemy through our defences, and a not discerning watcher may be the cause of the failure of a whole army. How often has God's work been hindered by something, small enough in itself suddenly developing into a division in the assembly and wrecking its testimony!

The Field and the Foe.

Now let us look at the field of battle, and the foe. Over the arena is a pall of darkness, for in 1 John v. 19 we are told that "the whole world lieth in the wicked one (R.V.). In John's Gospel we have a picture of the working of this darkness. It is antagonistic to light (Ch. i. 5); it has no room for the Creator (ver. 10). Those who dwell there are estranged from their rightful Lord (11), and are blinded by the darkness so that they cannot discern Him (26). This lack of perception gives the foe great advantage, but if the Watcher himself is right with God, there need be "no part dark" to him (2 Cor. iv. 6).

The foes are spiritual foes, and no fleshly weapon will avail against them (Eph. vi. 12). They work in the darkness of deception and ignorance, and in every part of a man where the light of God does not perpetually shine (1 John i. 7). The enemy is far too clever to come into the light, or to work through the obvious. He works through "wiles." The Greek word in Eph. vi. 11 suggests a way running alongside. He does not cut across your path to be plainly seen, but runs alongside, cleverly hiding himself and his schemes, so that only Spirit-given discernment can detect him and keep him under observation (Heb. v. 14). It is said that a lion will walk alongside a column in single file, waiting to get into a break in the line, caused by not keeping touch with the leader. If we break rank and lose touch with our Leader, Satan will soon push in with his "wiles" to widen the breach. But praise God, there

is another who also "keeps alongside," for the meaning of *Paraclete* is "One called alongside to aid" (John xiv. 16, 26).

Then the Enemy will resort to any kind of trickery in order to get rid of a Watcher, or put him off the scent. Loneliness, weariness, jumpy nerves, or a false sense of security—anything to break down the observation. Sometimes the situation demands absolute silence and stillness; but the urgency of what we see throws us off our balance. We cannot wait for God to move, so we make a "sortie" against the foe without co-operation. Such indiscretion on the part of a Watcher simply brings down the enemy's fire upon him.

Experience is the only teacher in war, and we may learn valuable lessons from the mistakes of others. Samson turned aside to an old victory, and in so doing, broke his Nazarite vow by touching a dead body, and the rest of his defeat became easy. Do not stretch beyond your measure: one of the hard things is, *to stand*, when the present job is finished and we are waiting for the next one. Elijah received a message from Jezebel just when he was worn out with the day's work against Bael (1 Kings xix); and he took on *to-morrow's* burden *to-day*, and ran away—he did not stand!

We learn to *stand* through reading the Word of God, and allowing the Holy Spirit to cause it to become spirit and life to us (Jno. vi. 63). Many hold strong "views" of truth, but unless the truth of God is inwrought into our very being, it is only "borrowed knowledge" without life, glory without God, and can be dropped as easily as it was taken up, when faced with the cold facts of life. Borrowed light becomes a minister of death, not life; of defeat, not victory.

The Principle of Intercession.

Now we will look at the principle of intercession. The word itself means "a coming in between." It is not pleading with God to save souls: it is *co-working with God*—a kind of shooting at the enemy's position with the ammunition of God, in order to bring about the deliverance of those who are held captive in the sphere of darkness.

In war, wild firing is sheer waste of shot—it hurts nobody and only cheers the enemy. Fire directed calmly and intelligently is a terribly destructive factor. It has a given range, based on careful registration of distance; a sure aim, and correct focus—all of which make it irresistible and effective. Intercession, as practiced in heaven by our blessed Lord Himself (Heb. vii. 25), and by the Holy Spirit (Rom. viii. 27) is directed upon the enemy of souls with the ability and irresistibility of Omniscience. Each shot tells, each shot delivers captives, each shot weakens the defences and exposes the strategem of the foe. It is this work which God permits us to share with Him when He calls us to intercession.

We have noted certain indications of the presence of the enemy during the War. In such case, it would have been folly for the Watcher to sally forth, however confident of success. A better method was at

his disposal. A brief order was telephoned to waiting batteries. In a few seconds our shells were heard overhead, and as we watched them burst over the suspected points, we saw the enemy run out of each. Our suspicion was verified. Then we advanced and took the position, without the loss of a single man. *This is a picture of intercession at work.*

If we are "praying in the Spirit" we shall be correct, both in location of the foe and in aim. The Holy Spirit will teach us what mighty forces are at our disposal, and how to make use of them. He will show us their effectiveness—and we shall have plenty of shooting to do. Would God there were more effective prayer warriors in the Church of Christ—He would the sooner have it ready for translation.

What is the ammunition provided by God for His warfare? This is best answered by studying the work and methods of the Lord Jesus Himself. Watch Him in the secret place of prayer, in communion with His Father. Watch His knowledge of the Scriptures. Watch His superb "gunnery" as He focusses upon person, party, or situation, using the Word of God as His ammunition. At the very outset of His ministry He was found with the Word in His hand, "as His custom was," and this lifts the veil from those years of obscurity, revealing Him as a dependant Man—none the less God because of that—filling His heart with the Scriptures. So, as He came up to each need, His Spirit drew from that store, quickened it into life, sent it out through His lips, and caused it to accomplish that whereunto it was sent. This is the "Word" of Eph. vi. 16, called here a "sword." In the power of this Word He faced His enemies, led His friends, performed His miracles, uttered His teachings, voiced His prayers, and finished the work He came to earth to do.

"Praying in the Spirit" involves walking "after the Spirit" and speaking "in the Spirit"; and the believer who deliberately decides *not* to speak out from himself, but only as the Holy Spirit gives him utterance, will soon find that the Word of God is the all powerful "shot" against the foe, and how quickly and effectively God can, by it, deliver souls and put down a "barrage" against their re-capture by the enemy. All through the ages since Pentecost, God's trained intercessors have found it to be the word of deliverance to bound souls.

Sometimes a shot must be fired at a distance, against an enemy who is unseen, but known to be about. To us it is a test of faith, when perhaps years elapse before the answer to our prayers is manifested, and a lesson in standing firm though we cannot see any result (Eph. vi. 13). The Scriptures give concrete examples of this "long distance" praying. Timothy's life and ministry were undoubtedly the answer to the prayers of his mother and grandmother (2 Tim. i. 5). Our Lord's wonderful prayer in John 17 shows prayer enveloping the whole Body of Christ all down the years; and His prayer for Simon Peter, referred to in Luke xxii. 32, shows prayer covering and forestalling the testing of a disciple.

But God's "shots" are never wasted, even though they be not directed on the forces in the immediate front. It often happens that while the front lines are locked in combat, and show no signs of victory, heavy guns are engaged in destroying the enemy organizations in the rear, with the result of withering the resistance of the enemy's front lines. When, therefore, we are directed to focus prayer against basic causes and principles of activity, or forces we cannot touch at once, we must not faint or give up if we see no immediate sign of victory. The Adversary may intensify his fighting in order to cover fresh tactics, or to discourage us. In such case the warrior must stand his ground, in faith that the Spirit-given Word will accomplish that whereunto He has sent it.

It is in such times of waiting that a concentrated effort is levelled at the one who is standing in the Will of God. By physical, mental, or spiritual attacks, the enemy will seek to weaken the stand of faith, but he who can stand in the calm assurance of Christ will in the end be fully vindicated. Like Abraham, he must drive away the birds, Satan's "fowls of the air," as they attempt to settle on the prepared offering (Gen. xv. 11-17). The time will come when the "lamp of fire" will be seen to give God's own assurance of the fulfilment of His promises.

The Personal Life of the Watcher.

1. It is important that those who pray in the Spirit should link up with one another. This is not always possible in person, but there is a *co-operation in spirit*, even with those at a distance. A simple illustration may make clear the importance of this fellowship in watching and intercession. Suppose a line let down from the Throne of God, and at the earth end, a believer who will lay hold of it and obey every "pull" from the Throne. With a number of such "lines of communication," God weaves a net around the foe and sweeps him away, to his confusion and the release of his captives. Have we not observed, again and again, that when a number of Spirit-led intercessors have stood together in harmony with the will of God, the devil has been completely confounded by their stand against him, and through their co-operation in prayer and resistance to the foe, souls have been delivered, assemblies purged of unsound teachers, and the way made easy for the Gospel to be effectively preached? Led by that "pull" from the Throne, the Church may go to the very gates of hell to snatch at perishing souls, and prove the word of the Lord, "the gates of hell shall not prevail against it," i.e. the Church. Satan and his hosts cannot stand against the Word of God and the testimony of Jesus Christ. "I sought for a man to stand in the gap"—God wants men to stand thus with Him. Will you be one?

2. Intercessors who have learned their duty in the school of experience are guarded, both in their movements and in their conversation. This does not mean that they are rounded up and penned in

like sheep. No-one is so truly at the disposal of the whole Body of Christ as he who prays "in the Spirit." But "the secret of the Lord is with them that fear Him," and it is possible to be too *talkative*, and so seriously to hinder the work of God. We do believe that the thoughts that come from God are secret, and are not open to the scrutiny of the Enemy. Satan hears what we say, but he cannot read our thought except as we allow it. The full-grown believer has a new heart and a new spirit (Ezek. xxxvi. 26, 27); old things are passed away, for he is "crucified with Christ," and "buried with Him"—the devil's lodging place disposed of! He is raised, and seated with Christ in heavenly places, beyond the reach of the enemy. Surely this excludes Satan from spying on our thoughts! Yes, so long as we walk after the Spirit, and live in the Spirit, so long we are immune; but the moment we give place to the devil, or walk after the flesh, we begin to reveal the secrets of God. The terrible thing about the betrayal of Jesus was that one who knew His secret resort was the one chosen by Satan to betray Him. *Indiscreet conversation and action* are a source of much trouble in war—hence the need of a Censor. One has known many who love to be "in the know," and each has been a danger to the community, because the secret is not theirs, and is of no use to them, but it induces in them a feeling of superiority which gives the enemy full play to work through them to hinder the work of God in the hands of others.

A heavenly "intelligence system" is clearly revealed in the Scriptures, in such a passage as 2 Kings vi. 8-12, and in the innumerable instances when "an angel of the Lord" was sent to reveal God's plans to His servants. It is not difficult to believe that Satan also has his system well organized, seeing that he apes everything that God does. Let us therefore be very careful to get into "the secret place of the Most High" when we pray, or talk over matters concerning a spiritual plan of campaign: "and when thou hast shut the door, pray to thy Father *which is in secret*, and thy Father which seeth in secret shall reward thee openly." The precious Blood upon the lintel and the door-post of our lives will ensure this privacy, and the Holy Spirit is the Heavenly Sentinel, Who will guard every word and plan from miscarrying, if we but ask in faith, and trust Him to do so.

"Watch ye, stand fast in the faith, quit you like men, be strong."

NOTE: The late Capt. Cooper was employed during the War as an Intelligence Officer, whose work was the gathering of information as to the whereabouts and plans of the enemy. From his experiences in such work he drew many helpful illustrations of the spiritual warfare, and the believer's obedience to the Lord's command to "Watch and pray." May the Lord teach His people to become spiritual "intelligence officers," clad in the whole armour of God, and using "the weapons of our warfare" intelligently. Only those who "know their God," and have real access to Him in prayer, can "stand unshaken," calm and steady in such days as these. But the Lord God Omnipotent reigneth, "be the earth never so unquiet," and is working out His eternal purposes, even through the awful upheavals caused by the god of this age, and godless men under his control.
Ed.

Helps for Teachers.

From Mrs. Penn-Lewis' Bible.

"Rightly dividing the Word of Truth." 2 Tim. ii, 15, A.V.

"JESUS CHRIST AS LORD."

"LORD"—a word of authority, signifying a ruler or governor (*Cruden*).

I.—The Message of glad-tidings at His birth:

"To you this day . . . a Saviour . . . ANOINTED LORD"
Lk. ii. 11, m.

II.—The purpose of His death and resurrection:

"To this end Christ died and lived again, that He might be LORD . . ."
Rom. xiv. 9.

III.—The Penecostal message through Peter:

"God hath made Him both LORD and CHRIST, this Jesus Whom ye crucified . . ."
Acts ii. 36.

IV.—The result of the Spirit's work:

"No man can say Jesus is LORD but in the Holy Ghost."
1 Cor. xii. 3.

V.—The way of salvation:

"If thou shalt confess . . . Jesus as LORD, and . . . believe . . . God raised Him from the dead, thou shalt be saved."
Rom. x. 9.

Note that all who came to Christ for help on earth acknowledged Him as LORD. The cavillers called Him "Teacher," "Master." See Matt. xxii. 16, 24, 36, and the Lord's words following, in Matt. xxiii. 10.

VI.—The way of holiness (or continuous salvation):

"Sanctify in your hearts Christ as LORD."
1 Pet. iii. 15.

VII.—Heart-obedience, the evidence of His Lordship:

"Many will say . . . Lord, Lord."
Matt. vii. 22.
"Not everyone that saith . . . Lord, Lord, shall enter . . . but he that doeth the will of My Father."
Matt. vii. 21.

"Why call ye Me Lord, Lord, and do not the things which I say?"
Lk. vi. 46.

VIII.—What the Lordship of Christ involves:

1. *Sharing His path.*
"It is enough for the . . . servant [to be] as his Lord."
Matt. x. 24, 25.

2. *Taking Him as the Pattern.*
"If I then, your LORD . . . have washed your feet . . . ye also . . ."
John xiii. 13, 14.

3. *Rendering Him a final account.*
"The Lord . . . cometh, and maketh a reckoning."
Matt. xxv. 19.

4. *Accepting His right to act as He wills.*
"The Lord of the vineyard saith . . . Is it not lawful for Me to do what I will with Mine own?"
Matt. xx. 8, 15.

5. *Recognising His right to determine the work.*
"[The] servant, whom his Lord hath set over His household"
Matt. xxiv. 45.

Note 1 Pet. v. 3; 2 Cor. i. 24; and contrast Mk. x. 42.

IX.—The joy of a faithful servant:

"We preach not ourselves, but Christ Jesus as LORD."
2 Cor. iv. 5.

X.—God's eternal purpose toward His Son:

"That every tongue should confess that Jesus Christ IS LORD."
Phil. ii. 11.

"He is thy LORD, worship thou HIM." Ps. xiv. 11.

THE PROCLAMATION.

Several words in the Greek are translated in the English N.T. "preaching" or "preach." (1) to tell good news; (2) to tell thoroughly; (3) to cry, or proclaim as a herald; (4) to talk or discourse.

I.—Christ as a Public Herald (Matt xi. 1).

"Proclaim deliverance to the captives." Luke iv. 15.

"Proclaim the acceptable year of the Lord."
Luke iv. 19, R.V.

II.—The disciples sent forth as heralds (Mk. iii. 14).

"Proclaim the Gospel . . ."
Mk. xvi. 15.

The word "preach" is seldom used of the Lord Jesus except in the sense of a "public Herald."

III.—Paul the pattern Herald:

1. *The appointment*—"I was appointed a herald."
2 Tim. i. 11, R.V. m.

2. *The trust*—"The proclamation wherewith I was entrusted."
Titus i. 3, R.V. m.

3. *The herald at work*—
(a) Not with excellency of speech . . . proclaiming.
1 Cor. ii. 1-5, R.V.
(b) In weakness and trembling (ver. 3).
(c) Conviction and co-witness of the Holy Spirit
(4, 5).

4. *The herald's Co-worker*—
On earth: "All men forsook me"
In heaven: "The Lord stood by me"
2 Tim iv. 17, R.V.

5. *The herald's equipment*—
Strengthened, empowered, delivered. 2 Tim. iv. 17.

6. *The Divine objective*—
"That . . . the message might be fully proclaimed, and that all . . . might hear . . ."
2 Tim. iv. 17.

IV.—The Proclamation:

"We proclaim Christ crucified."
1 Cor. i. 23.

"Not ourselves, but Christ Jesus as Lord."
2 Cor. iv. 5.

"The Word of the Cross." 1 Cor. i. 18.

V.—The life of the Herald:

"Working night and day while I proclaimed to you the message." 1 Thes. ii. 9, R.V. & Conybeare.

"Christ Crucified."

1. Bearing the guilt of sin—John i. 29.
2. Delivering from the power of sin—1 Pet. ii. 24.
3. Triumphant over the power of darkness—
Col. ii. 15.

Adjusted to Pressure.

A GIFTED young college student was smitten blind, his prospects blighted, his usefulness removed—so it seemed. But young Moon accepted his limitation as God's gift and call, and laid himself, blinded, upon the altar of service. He prayed, "Father, I thank Thee for the talent of blindness. May I so invest that talent that at the coming of the Lord Jesus He may receive His own with usury." Now all the world knows of Dr. Moon of Brighton—inventor of the Moon system of lettering for the blind, which has been utilized in hundreds of languages and dialects, and has put the Scriptures within reach of millions of sightless people throughout the world.

"And all through life I see a Cross,
Where sons of God yield up their breath;
There is no gain except by loss,
There is no life except by death;
There is no vision but by faith;
No glory but by bearing shame,
No justice but by taking blame;
And that Eternal Passion saith—
Be emptied of glory and might and name."

1936-1937.

AT the beginning of another year I should like to commend to your meditation these words on our 1937 Motto Card. Only as an active faith makes such a promise our own shall we find the courage we so greatly need for the unknown days before us. By faith in the living Lord Who bought us, we may appropriate that promise and live day by day in the strength of it. Then, no matter what the threats of the enemy, whether in our circumstances, or against our person, we may boldly say, "The Lord is the strength of my life—of whom shall I be afraid?" When we consider our own weakness and our past failures and unfaithfulness: when we regard the cunning and ruthlessness of the adversary, and see him as the accuser of the brethren, the murderer from the beginning, raging against the children of God—we can only re-echo the words of the Psalmist—"if it had not been the Lord Who was on our side . . . then the waters had overwhelmed us, the stream had gone over our soul."

"Fear not . . . thou art Mine."

Then the ultimate end is sure! And that, despite our experience of qualified victory—if not unqualified defeat. It is a true saying that we may lose a battle, but God will not lose His war. "It is God which worketh in you both to will and to do of His good pleasure." That is why we should learn to become very little with our Lord, that He may be free to do great things in us.

Which are we going to identify our true selves with, in the life and service remaining to us: the life of our victorious Lord, dwelling by His Spirit within us, or the life of that natural self that in our deepest heart we truly "reckon dead?" It is quite possible that some of us don't even know what this "reckoning" feels like—still less all that it implies: but God knows that our hearts are set on such "reckoning"—and He has said—

"Fear not . . . thou art Mine!"

So may we, "Accounting that God is able," pass on in peace, starting from where we are—thinking of others, and being with God.

Don't let us be afraid because we recognise increasingly our own weakness. It marks a growth in grace to see that our obedience is miserably half-hearted, that our victories are far from decisive, that we are continually lacking in our willingness to do or to suffer all the will of our Lord.

It has been said, I think very wisely, that all progress in virtue is progress in humility—knowledge of our own wretchedness—let us thank God if He shows it to us. "The Christian life is one long act of love—not of my love to God but of His love to me." Therein lies the assurance of our being "more than conquerors through Him that loved us."

"Thou art Mine."

The affirmation, coming from the Godward side, is a "blessed assurance" indeed. The Father's grasp is firm, however weak the child's. Shall we not trust Him to bring us where He would have us? For the rest, let us trust Him also for our work in His

vineyard, for the flowing of the living waters from us to those we seek to serve in His Name: He will see to the fruit of our abiding, for is He not th Husbandman?

I often think that we are in danger of being spiritually, too introspective and self-conscious. Perhaps it would do us good to laugh at ourselves: a little sometimes! We are the Lord's, and that is why we need not fear. The overseas voyager must needs first catch his ship. That once done, she may be trusted to bear her company safely over the waters to the distant harbour. She carries them in the dark, when they cannot watch their progress, as well as in the sunshine when that progress is delightful and obvious. By day or by night, the traveller would be ill-advised to attempt swimming as a means of getting more quickly to his journey's end!

Forgive the simple illustration, but our duty is to see to the "abiding," as this moment passes into the next: our Lord will see to the progress. We may not be conscious of it—but *others will*.

"Fear not, thou art Mine"

is God's assurance of what He will do in His people: that by His Holy Spirit given us as our life, we shall surely be conformed to the image of His Son. How far are we willing to leave the process to Him, unimpeded, during this coming Year? *B. W. M.*

Notes from the Book Room.

Helps for Teachers: We know that many of our readers find the page of Bible studies we print from time to time a real help in preparing for Bible Class, and other work, and we have frequently been asked to re-print them as leaflets. The Bible Reading on page 61 of our October issue, entitled "Soldiers of the King" is already available in this form, printed on thin paper, suitable for insertion between the leaves of the Bible. The price is 1d. each.

The Memoir: As stated in October, we have had a small number of copies bound in stiff paper covers, and this cheaper form has been warmly welcomed by many. One of our readers in the States writes: "I have longed for this book ever since I received my first 'Overcomer,' but limited means prevented me sending for it." The issue of the book, unabridged, at a lower cost, places it within reach of a wider circle of readers. God has already made this story of a God-empowered life a rich blessing to many, and we ask the continued prayers of our readers for its circulation.

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TO READERS IN THE U.S.A.

Will correspondents kindly note that letters to Great Britain require a FIVE CENT stamp and post cards three cents.

A copy of our Booklist, with prices in American currency, will be sent on receipt of a post card, but if the account is sent in British money the Postmaster at any American or Canadian P.O. will state the amount to forward, or if a dollar bill is sent, books can be forwarded to the full value of exchange prevailing.

All remittances should be made payable to "The Overcomer" Literature Trust. Cheques on American Banks are not negotiable in England.

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for the years from 1926 to 1936, 2/- each year, post paid 2/2. All volumes previous to 1926 now out of print but single copies of some issues may still be obtained.

The Message of the Cross in other Lands.

The Overcomer Literature Extension Work.

FRANCE.

Our dear friend Madame Brunel has just written to say that she will be adding another eight pages to "Le Vainqueur" in the issue for January, 1937. She writes: "You will be pleased to know that, because of an agreement with my neighbour printer, I can do this, and also because of the help and prayers of our English friends." Madame is continually receiving thankful letters from those to whom the literature has been sent, and who find it a very real blessing. One writes as follows:—

"I do wish to thank you sincerely for the books ("The Cross of Calvary," "God's Plan of Redemption," etc.), and especially for your generous gift for my Students. They have read it, and it has given them new courage and faith . . ."

Madame goes on to say that she intends now to send these students the Life-story of Mrs. Penn-Lewis, and that of George Muller (which she has also published in French), and a number of copies of "Le Vainqueur" and the small booklets. The October issue of "Le Vainqueur" contained "The Cross and the Natural Man," by Mrs. Penn-Lewis, and the last instalment of "The Authority of the Believer," by Rev. J. A. McMillan (see *The Overcomer*, October, 1935). The latter has now been issued in pamphlet form, as Madame feels it is a message urgently needed at the present time.

A few readers of "Le Vainqueur" are asking that "Face to Face" (which has been printed in instalments) may be published in book form, and some have even sent contributions towards the cost of the work. This precious message on the "inner life of Moses the man of God" has been a blessing to many, as has the English edition for many years. But Madame will not go forward with this until the greater part of the money is in hand to pay for it.

We commit all this translation work to God, asking the earnest prayers of our readers for the spread of the Message of the Cross among French-speaking believers, and especially the Missionaries and converts in French colonies.

Mr. Hugh Alexander, of the Geneva Bible School, told us recently at Eccleston Hall, that the door of opportunity for the Gospel in Europe is fast closing. "Everything is hanging in the balance." One million, three hundred thousand copies of the Word of God have gone out into Europe through this agency alone, and the prayers of God's people should be focussed upon all this "seed," that none may fall into unproductive soil, but that it may prove to be "the Word of life" to thousands. France is one of the few great countries in S. Europe where it is still permissible to circulate the Bible and Christian literature unhindered, and God has many there who are truly His own. Mr. Alexander spoke of a Gospel meeting in Paris attended by over a thousand people. It seems as if God is doing a quick work, before the terrible times foretold in Amos 8. 11-12 close in, and it is not for nothing in the purposes of God that French is the *lingua franca* of Europe.

MEXICO.

We are sorry to say that our brother in Mexico, who for a number of years has issued a "wee paper" in Spanish on the Message of the Cross, using translations from our literature, has been obliged to cease the publication. We rejoice to know that the reason for this step is a fresh intensive campaign of personal work and Scripture distribution. Will those who have contributed toward the cost of this little Spanish "Overcomer" please note that the fund is closed for the present, but continue to uphold the work of God in Mexico, and in Spain—remembering those in bonds "as bound with them."

The Literature in German.

We have a small quantity of the following, in the German language:—

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Donations for this Literature Extension Work may be sent to the Overcomer Book Room, marked "France" or "Free Distribution," as the case may be. All remittances should be made payable to The Overcomer Literature Trust. (Money Orders ONLY, payable at Westbourne Post Office, Bournemouth).

Volume
xviii.

April
A.D. 1937

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(The Cross is the Touchstone of Faith)

The Overcomer

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

*Paul's Emphasis
on the Cross.*

page 19.

**"And the hostile princes and rulers He shook off from Himself, and
BOLDLY DISPLAYED THEM AS HIS CONQUESTS
when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).**

THE "OVERCOMER" BOOK ROOM,
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*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.

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Number 2

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TERMS OF ISSUE.

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

Centre Distributors

Are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

N.B.—*Change of Address.* No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

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

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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 3 p.m. and 6.45 p.m. Question Hour 5.30.

A Prayer Meeting is also held on the Friday following the Conference, and on the Third Wednesday of the month, in The Prayer Room, Eccleston Hall.

DATES OF MEETINGS.

N.B. NO MORNING MEETING this Quarter.

Apl. 1—Conference (Revs. B. G. Lovelace and J. W. Brown).

" 2—Prayer Meeting, 11 a.m. to 1 p.m.

" 21—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.

May 6-7—NO MEETINGS—See note below.

" 19—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.

June 3—Conference (Mr. H. L. Stevenson,
Editor of "The Life of Faith").

" 4—Prayer Meeting, 11 a.m. to 1 p.m.

" 16—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.

NOTE: As the first Thursday in May falls, this year, during the Swanwick Conference, and at a time when the "May Meetings" are in full swing in London, the Council have decided to cancel our London meetings on May 6-7. We hope that many will rally on our mid-monthly Day of Prayer, to hear about, and give thanks for, the Swanwick Conference.

The Swanick Conference

in connection with "The Overcomer"

will (D.V.) be held

at

THE HAYES, SWANWICK, DERBYSHIRE

from

MAY 3rd to 8th, 1937.

on

The Message of the Cross

in relation to a distracted world.

The Morning Bible Readings will be given by

REV. JOHN THOMAS, M.A.

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 Mr. H. E. Hoyton, Hafod, Merstham, Surrey.
Tel.: Merstham 285.

Other Conferences arranged by the Council.

CARDIFF.

April 22. In the Presbyterian Church, Windsor Place; 11 a.m. 3 and 7 p.m. Speakers: Revs. A. Harries and J. W. Brown.

LIVERPOOL.

April 6-7. Gordon Hall (off Hope St.), at 3.30 and 7.30 (Tea and Question Hour). Speakers: Revs. G. Harper and T. J. Hughes.

June 15-16. Speakers: Revs. J. W. Brown and A. R. Boughen

MANCHESTER.

May 10. No. 1 Committee Room, Houldsworth Hall, Deansgate 7-9 p.m. Speaker: Rev. H. W. Thomasson, D.D. Enquiries Mr. N. Repton, 38 Sagar's Road, Handforth.

SOUTHAMPTON.

April 21. In School Hall, Polygon Baptist Church; at 4.15 and 7.15 p.m. Tea and Question Hour (5.30). Speaker: Rev. W. C. Stalley (Bournemouth).

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick 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. 2 Room, Y.M.C.A. (by Taff Station).

Golders Green: Prayer Meeting every Tuesday, 32 Llanvanor Road, 3 p.m. Enquiries to Mrs. Suckling.

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 47 Carisbrooke Road, Newport.

THE OVERCOMER.

"Nailing it to His Cross."

Colossians ii. 14.

WHEN Luther nailed his theses to the door of the Cathedral he smote the Papacy as with a lightning stroke. The reverberations of the hammer which drove in the nails have not yet ceased. The world is listening to them still. It was a day of freedom for Europe, for the world, when the brave monk lifted that hammer.

But a more terrific power than the Papacy was smitten when the hand of God nailed "the hand-writing of ordinances that was against us," the broken, insulted, and claimant law of God, with nothing but judgment in its track, to the Cross. There and then, the "governments and authorities" of the kingdom of darkness were boldly spoiled, publicly degraded into a spectacle of shame and defeat before the universe, and the Cross set up as the one eternal foundation and symbol of the sinner's salvation and the saint's freedom.

But who believes this about the Cross?

When Paul reasoned before Felix of "righteousness, self-control, and judgment to come," he had the truth, the awful truth, about the future, on his side. The judgment to come was made so real and terrific to Felix that he trembled. But when Jesus said, "When the Comforter is come, He will reprove the world of sin, and of righteousness, and of judgment," there was not one word of judgment to come. He was speaking of a present judgment—"Judgment because the Prince of this world is judged." He meant His disciples to get the full and immediate comfort of knowing that the Prince of this world was a defeated potentate, a conquered foe, and that the Cross was the instrument of this victory.

Now follow the disciples who stood nearest to the Lord Jesus; Peter, James and John; and note how they dwell on this blessed fact. "Whom resist, steadfast in the faith," is Peter's injunction to the saints, as they face the lion who can only roar, but is impotent against those who are sheltered by the Cross. "Resist the devil, and he will flee from you," is the counsel of James, as he realizes that the Cross has vanquished the "accuser of the brethren," and made the weakest saint his victor. "Ye are of God, little children, and have overcome them (the spirits); because, greater is He that is in you, than he that is in the world," is the language of John; as he sees the saints filled with the discernment of the Holy Ghost, and able thereby to pass unscathed through the ranks of demons, and the lying hosts of Satan.

Again, turn to Paul in the passage before us, and also in his letter to the Ephesians:

"He raised Him from the dead, and set Him at his own right hand in the heavenly places far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all

things to the Church, which is His body, the fulness of Him that filleth all in all."

And yet with all these marvellous facts before them, asserted by Christ, by Peter, James, John, and Paul, inspired by the Holy Ghost, we can find Christians by thousands who think, and speak and live AS IF THE CROSS WERE A FAILURE, as if the disease was greater than the remedy, as if Satan were the conqueror of Christ, and as if the normal position and condition of the believer was one of hopeless and helpless slavery under the World, the Devil, and the Flesh.

Surely the time has more than come for this nightmare to take an end! What these unhappy Christians require is clear, definite, Scriptural teaching about the Cross. Apostolic teaching—not theories, but facts. Not speculations as to the HOW, but facts as to the WHAT. Let the men who feel called to preach the doctrine of sin make it black as hell, deep as the abyss; but let them teach as emphatically that the monstrosity of sin only heightens the glory and efficacy of the Cross, "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross." Let them give that message also, as the word of hope and inspiration for the saints who "all their lifetime have been subject to bondage."

Let the men who must needs preach the personality of the devil and depict the horrors of his sway in men's souls leave nothing of all this untold, but let them also show that the Cross has "destroyed the works of the devil," since our Lord has "spoiled principalities and powers, and made a show of them openly, triumphing over them in His Cross." This message, too, for the uplifting of the trembling saints. When will the ordinary professing Christians of our time learn that in Christ, and by virtue of His Cross, **THEY ARE FREE!**

Much may be said of the Cross as the dire instrument of our Lord's humiliation. All that ought to be said, must be said, but why? To send poor souls away to introspection? To imitation? To fasting? To a show of wisdom in will-worship, and humility, and neglecting of the body, "which is not of any value as against the indulgence of the flesh"? Nay, verily. But to open up to the astonished and grateful vision of these hungry, defeated, and almost despairing souls, the picture of A CROSS WHICH HAS ALREADY TRIUMPHED, which here and now brings deliverance from sin and sinfulness, which carries its victorious force into every detail of human life, great or small, and casts upon the face the radiance of an invincible hope, sets the feet marching to the strains of the victor's paeon, and fills the soul with that fearless faith which can trust Jesus Christ for everything, and claim in Him continual victory over all the power of the enemy.

W.D.M.

A Word to Our Readers.

He said not "thou shalt not be tempested";
 "thou shalt not be travailed"; "thou shalt
 not be distressed"; but He said, "thou shalt not
 be overcome."
Julian of Norwich.

Dear Friends,

May I express in this letter the warmest gratitude to those of our readers who learnt of my recent bereavement and stood by me in prayer, to the great comfort and strengthening of my soul. I shall never forget their loving fellowship.

It is in such experiences as these that the ministry of intercession is known to be a great reality, and the mystery of our union in our Risen Head takes on a fresh significance. How much more powerful than we realise, are the bonds that link us, not only with the Church militant here on earth, but also with the Church triumphant beyond the veil.

The Church, which is His Body, is one and indivisible and this is most surely manifested by mutual intercession at the Throne. In our Risen Head we may take our stand beside those most distant from us in terms of physical space, and strengthen unknown fellow believers thus joined to us in the Lord.

Surely this gives added significance to the words of our Saviour—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Have we been visiting in prayer the prisoners of the Lord in the concentration camps of Germany: have we stood beside His oppressed and bewildered ones in Spain and Russia, or those assaulted for the service of Christ in Japan? Has a Spirit given vision of their loneliness led us to identify ourselves in prayer with isolated members of His Body in the solitary outposts of the world? I fear our hearts may well condemn us in this matter, as well as in the more literal obedience to the Word of the Lord.

We stand as a Testimony for the solemnizing truth that there is a foe to be overcome by the Blood of the Lamb, and that the Church must take her stand with her victorious Lord against the powers of darkness in a warfare that cannot end until His enemies are made the footstool of His feet. There is grave danger that we become so conscious of the presence of the adversary in our immediate vicinity, so aware, I trust, of the need of unremitting personal watchfulness, that we become circumscribed by the call to guard that sub-section of the battle front immediately opposed to us.

Our Church, our Bible Class, our Minister—even our personal missionary affinities—do indeed claim constant faithful remembrance before the Throne: but should these responsibilities absorb our entire prayer activity?

The Word teaches us that "we being many, are one Body in Christ, and everyone members one of another": "Whether one member suffer, all the members suffer with it . . . now ye are the Body of Christ and members in particular." This surely involves us in responsibility for prayer for fellow members the world over. May God widen our vision, and give the needed grace of fidelity and perseverance.

These are days when the truth of the "oneness" of the real Church of God is emerging with increasing clarity in the face of growing apostacy in professing Christendom. Our Lord's prayer "that they all may be one" was not left unanswered. Alas, we too often fail to recognise a brother if he approaches in unwonted garb! Yet "on each He setteth His own secret sign." It is difficult to realise that the familiar words "all one in Christ Jesus" are not limited in their application to our favourite Convention. The words include those who are ignorant and out of the way; babes, as well as the wise—if they are true His.

"Whosoever believeth that Jesus is the Christ is born of God": "the Lord knoweth them that are His," and we need not be surprised to find brethren in strange surroundings—perhaps with 'compromising' connections! Let us watch and pray lest we fail our Lord in withholding the kiss of peace due from us to all whom He owns as His, even while contending earnestly for those truths revealed to us by His Spirit. Thus as simple soldiers of the Cross we shall realise our part in relation to the whole campaign, and have fellowship with every comrade engaged in the Holy War. May we be given plenty of courage: God is stronger than the devil. We shall yet see our desire upon our enemies. Meantime we live by Faith, "the Faith of the Son of God," "Who died for us that whether we wake or sleep we should live together with Him."

The Swanwick Conference.

We look forward with much joy to the fellowship of our own coming Conference at Swanwick on May 3rd to 8th, and covet the prayers of all our readers for those who gather there. Whether a speakers or hearers, may all be taught of God, and so built up in our most Holy Faith that in the coming days there shall be fruit in love, patience, and service to the glory of our Saviour's Name.

We have been greatly touched by gifts to our "Swanwick Guest Fund" from friends who see in prospect of being with us themselves. Some have very graciously joined in this ministry from distant parts of the world. May the Lord make them sharers of the blessing. I may add that the Fund remains open.

Yours in the comfort of the Faith,
 Parkstone, BERNARD W. MATTHEWS.

March, 1937.

"We rest on Thee"—our Shield and our Defender!
 We go not forth alone against the foe;
 Strong in Thy strength, safe in Thy keeping tender,
 "We rest on Thee, and in Thy Name we go."

Yea, "in Thy Name," O Captain of salvation!
 In Thy dear Name, all other names above!
 Jesus our Righteousness, our sure Foundation
 Our Prince of Glory and our King of love.

"We go" in faith, our own great weakness feeling,
 And needing more each day Thy grace to know;
 Yet from our hearts a song of triumph pealing;
 "We rest on Thee, and in Thy Name we go."

"We rest on Thee"—our Shield and our Defender;
 Thine is the battle, Thine shall be the praise
 When passing through the gates of pearly splendour
 Victors—we rest with Thee, through endless days.

Dr. J. Mountain.

Paul's Emphasis on the Cross.

By the late Rev. W. D. Moffat, M.A.†

"Before whose eyes Jesus Christ was PLACARDED among you . . . crucified."—Gal. iii. 1.

BOTH Professor Eadie and Bishop Lightfoot prefer the word "placarded" to the phrase "evidently set forth" of the A.V. of this verse. We think this rendering is better than Weymouth's "vividly portrayed," although he certainly improves on the A.V. Where one word can be used to convey the meaning of the writer a phrase is superfluous. The backsliding of his Galatian converts had filled the soul of the Apostle with astonishment and alarm. Hence this letter of remonstrance, entreaty and warning. The one thing on which his whole ministry was based—the Cross—was being set aside as worthless.

They were drifting back again at the bidding of false teachers to legalism and its bondage. He professes that such conduct is to him incomprehensible. They must have come under the spell of some witchery to have so soon and so easily lost their hold of the truth. "O senseless Galatians, who bewitched you?" he cries in mingled pain and wonder. "You," he seems to say, "You of all men, before whose eyes Jesus Christ was placarded among you . . . crucified!"

We do not dwell, however, on the circumstances which evoked this remonstrance. We turn rather to notice the emphasis placed upon the Cross in the Apostle's ministry.

The nature of the emphasis on the Cross.

To begin with, let us be clear about one thing, Paul's intellectual greatness. About that, both his friends and enemies are agreed. The fact that the Jews of his own day sent their best teachers, men of high intellectual calibre, to dog his steps and traverse his preaching, proves that they recognised his intellectual power to be of no ordinary kind. Wherever he came, men found themselves in the grip of an intellectual giant. He was a brilliant organizer. He was common sense embodied. He was a formidable debater. As a trained thinker he had no rival, while, about his learning, there has never been but the one opinion, that he was the outstanding scholar of his day.

We say these things simply because a man like this was not likely to lay a false emphasis upon the Cross.

If a man of his gigantic intellectual powers, and of his unique commonsense, made the Cross *the centre of all his teaching*, we may be absolutely sure that the Cross REQUIRED this place of pre-eminence. Nay, more, we may be sure that it will always require it, as long as there are sinners to be saved and saints to be kept.

Of course, if there are neither sinners nor saints in the world, then to preach the Cross is wasted time and strength, for it is *only in relation to sinners and saints*, that there has ever been a Cross at all.

† Notes of an address.

The Form of the Emphasis.

Let us notice precisely the form that Paul's emphasis on the Cross assumed. He calls it here "*placarding the Cross before their eyes.*"

Nobody in Paul's day—any more than in ours—needed to be told what PLACARDING meant.

The Ancients as well as the Moderns, knew how to advertise important things and events. In our own day placarding has come almost to be a fine art. And the philosophy of it all is, that it is meant to arrest attention; to impress the mind; to capture conviction; to secure action.

Of course, Paul uses the word placarding here not in its literal but figurative sense, but this makes no difference to the fact of the emphasis. He reminds his Galatian converts of what they very well knew, that his preaching of "Christ crucified" had been so vivid, so realistic, so arresting, so impressive, so convincing, so practical, so effective, that they had no difficulty in realizing the picture for themselves, and in seeing with the eye of the mind the whole Crucifixion scene. Nay, more, so effective had it been that it had won them over to Christ as their Saviour and their Lord, and made the Cross precious to them as the instrument of their eternal salvation.

The Reasons for this Emphasis.

Paul was always able to give a reason for the faith that was in him, and for all his actions. Indeed, he almost goes out of his way to adduce his reasons for these continual exaltations of the Cross. They may be summed up generally in four great statements.

1. The Cross is the Centre of the Universe.

You remember his words to the Colossians:—

"God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile through Him, I say, things on earth and things in heaven" (Col. i. 19, 20).*

And in this reason he takes his place side by side with the Apostle John, when he declared Christ to be "The Lamb slain from the foundation of the World." That is to say, "the Cross belongs to eternity rather than to time, and with awful significance stretches with easy and terrible reach, not only forward to the last moment which shall pass on earth, but back before the foundation of the world."

2. The Cross is the Centre of the World's history.

To the Romans he wrote:—

"No distinction is made; for all men alike have sinned, and all consciously come short of the glory of God, gaining acquittal from guilt by His free unpurchased grace through the deliverance which is found in Christ Jesus. He it is whom God has put

* We do not know what translation Mr. Moffat used in this and succeeding quotations. Probably he gave a free rendering of his own, as he was a skilled Greek scholar.

forward as a Mercy Seat, rendered efficacious through faith in His Blood."

3. *The Cross is the Centre of the Church's history.*

To the Phillippians he wrote:—

"He became obedient unto death—even to the death of the Cross . . . that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

4. *The Cross is the Centre of the Believer's life.*

To the Galatians in the same letter he said:—

"God forbid that I should glory save in the Cross of the Lord Jesus Christ, by whom the world hath been crucified unto me and I unto the world."

And to them also he said:—

"I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

These reasons hold good for us all to-day just as much as for Paul, and I want to call your attention to the lessons they have for us.

The Lessons of this Emphasis.

I. THE MORAL MAJESTY OF THE CROSS.

Look again at the two first reasons of Paul, viz.:

(a) The Cross the Centre of the Universe,

(b) The Cross the Centre of the World,

and reflect for a moment. Let me PLACARD Christ before your eyes once more. Who is He? GOD IN CHRIST. And now, *watch the stroke of death as it falls on Him*. What has happened? What could happen to God in Christ? In that moment—

(1) *The Cross reached up to God*. And what did it say to HIM? It said to Him—"Thou art the HOLY God." "Thou art of purer eyes than to behold evil, and canst not look on iniquity." It said this: "We, the world of sinners, accept JUDGMENT—as it has fallen on Christ—as *the only adequate acknowledgment of a holy God in a sinful world*." We shall never understand the full significance of the Cross until we see it as the outcome of the divine holiness. In this sense the Cross was God's act. The value of the Cross to God was that it disclosed and vindicated His unchangeable holiness.

But was that all? No, it changed God's action toward us. His heart needed no change. His love was always the same, and so was His grace. But now His treatment of us could be different. His love could operate to change us and bring us into His own perfect holiness. But

(2) *The Cross reached down to man*. Look again!

Who is on that Cross? CHRIST. Who is He? *The Son of Man*! So that *humanity* is on that Cross. Yes! in the person of Christ the Second Adam, the Head of the race, our race is there. And in Him our race is, on that Cross, redeemed, and the whole moral relation of our race to God is changed. But why lay stress on this? Our Christianity is a RELIGION OF REDEMPTION or it is nothing. If Christianity is only a religion of improvements, giving men only better food, wages, clothing, homes, and pure environments, then it is a sham and a failure, an imposition and a delusion.

No! No! it is a redemption or nothing. This alone meets the need of the world, for the world needs an ETERNAL CENTRE for its life, and an ETERNAL AUTHORITY for its assurance, and it finds these only in the Cross.

II. THE SAVING POWER OF THE CROSS.

Let me conjoin Paul's two last reasons.

(a) The Cross the Centre of the Church's history

(b) The Cross the Centre of the Believer's life.

Let me placard Christ again.

Look at this Church! Follow it through the ages and what do you see?—A CHURCH WITH A CROSS IN THE CENTRE. Why so? Because the Church is not a band of disciples, but a body of believers. Believers in what? Believers in whom? In a salvation which does not save? In a Christ who has not redeemed? Surely not. But a Cross which does not say weakly, "God is ready to forgive," but mightily, "God has already redeemed."

Look at the individual believer!

"I am crucified with Christ; nevertheless I live." What has the Cross done there? Set the soul free from the powers of sin, Satan, the world, the flesh, and filled it with Christ.

Brethren, men are trying to run the kingdom WITHOUT THE CROSS to-day. It cannot be done. The Cross alone gives moral freedom. The Cross alone gives eternal life.

NOT ashamed is God the Father
To be called their God,
Who on earth embraced His promise
Here as pilgrims trod.
Lo! for them He hath a city
In His love prepared,
Who in lonely path of sorrow,
His rejection shared.

Not ashamed to call them brethren,
Jesus Christ the Lord,
Leads to Glory those who trust Him,
Resting on His word.
For both He that sanctifieth,
And the Sanctified,
Are of one, their mighty Captain
Took their flesh and died.

Not ashamed of this Evangel
Shall His brethren be,
Power of God unto Salvation,
Power to set men free.
Ready ever to proclaim it,
Debtors unto all,
Lead the pathway to Rome's fetters,
And the judgment hall.

Not ashamed they'll be before Him,
Who have borne His Cross,
Suffered shame and persecution,
Counted all but loss.
Theirs to share His throne in triumph,
When He comes again;
This the prize of their high calling,
Their eternal gain.

J. B. Logan.

Heb. xi. 16: Heb. ii, 11: Rom. i. 16: 1 John ii. 28

"Your Body a Sanctuary."

By Mrs. Penn-Lewis.

"Know ye not that your body is a sanctuary of the Holy Spirit which is in you . . . glorify God, therefore, in your body [and in your spirit, which are God's—A.V.] . . ." 1 Cor. vi. 19, 20, R.V.m.

YOUR body, a sanctuary of the Holy Spirit," wrote the Apostle Paul to the Corinthians; and much depends upon a right "dividing of the Word of Truth" if we are to obtain a clear understanding of the meaning of this statement. Did he imply that the Spirit of God actively manifested His presence in the physical frame of those indwelt by Him? If not, what may the believer expect in the realm of the body when it becomes "a sanctuary" of the Holy Spirit? These are questions of the greatest moment to many children of God to-day, when undoubted evil spirit activities take place in the bodies of devoted believers through misconception of the meaning of the Apostle's words, and various other causes.

To arrive at an understanding of the Apostle's words, "your body is a sanctuary of the Holy Spirit," clear light is first needed upon the teaching of the Scriptures as to the place the indwelling Spirit occupies in the tripartite being of man.* The simplest explanation will be found in the picture lesson given to us in the antitype of the Tabernacle in the wilderness. This is not only "a pattern of things in the heavens" (Heb. ix. 23), showing our way of access to God, but also His method of communication with man, for it is a type of the threefold being of man and the place of the Divine indwelling—typified by the Shekinah.

The Holy of Holies, hidden behind a veil, figures the human spirit as a shrine wherein God Himself, by His Spirit, takes up His abode. "The SPIRIT of man is the CANDLE of the Lord" (Prov. xx. 27). The Holy Place, wherein the priests might freely enter under certain conditions, pre-figures the "soul"—the faculties and personality of man; and separated from this, the Outer Court represents the outer physical framework of the body, open to the outer world through the avenues of sense. The "spirit of man" in the unregenerate—and too often in the regenerate—is veiled so deeply to their consciousness, that multitudes are quite unaware of its existence or of its needs. This is seen in their response to such religious services as soothe the senses, and the ignorance of any spirit union and communion with God, which characterizes so many.

The body, therefore, according to this antitype picture, is the "sanctuary of the Holy Spirit" in the same manner as was the Outer Court of the Tabernacle, and only in the sense of being the outer framework of the whole man, "sanctified wholly" and "preserved blameless" in spirit, soul and body, because of the Shekinah glory of God resident in the holy of holies—the spirit.

This is borne out by much that is written in the Epistles of Paul. If the body is called "a sanctuary

of the Holy Spirit" it is still an "earthen vessel" (2 Cor. iv. 7); the "earthly house of this tabernacle" (2 Cor. v. 1); a "mortal body" (Rom. viii. 11); the "body of our humiliation" (Phil. iii. 21, R.V.), and is still awaiting redemption (Rom. viii. 23). Because of this we find that, even though the body be a sanctuary of the Holy Spirit, it needs very radical supervision, even in the case of an Apostle, and not once for all, but continuously. Paul knew in unmistakeable power the indwelling and anointing of the Holy Spirit, yet he says: "I keep under my body, and bring it into subjection, lest . . . I should be disapproved" (Gk. *adokimos*—not "castaway").

Again, writing to the Colossians, and speaking of the life of the believer "hid with Christ in God," the Apostle bids them "mortify," or "make dead" their "members which are on earth" (Col. iii. 5, R.V.m), not only once for all, but also in a continuous exercise of the Cross (Rom. vi. 6, 11). The body is "for the Lord," and "the Lord for the body," but it is clearly shown that this simply means that the bodies of indwelt believers are "members of Christ," that is, instruments carrying out the will of the Head, just as the hand carries out the volition of the person to whom it belongs.

The union with Christ is *in spirit*—"joined to the Lord, one spirit" (1 Cor. vi. 17). The Lord's use of the human body is as an instrument wielded through the volitional personality of the one who is a sanctuary of the Holy Spirit. For this purpose the body must be presented as a "living sacrifice" (Rom. xii. 1) and the "members" must be definitely "presented" in detail (Rom. vi. 13), the analogy being that "as ye presented (*an act of the will*) your members as servants to uncleanness . . . even so now present (*an act of the will*) your members as servants to righteousness . . .", as we are bidden in verse 19.

From all these Scriptures, and others, it is clear that, whilst the body is described as the "sanctuary" of the Holy Spirit, it remains a mortal body, needing the continual exercise of the Cross and a vigilant mastery to keep it in its place of *servitude*. It is a servant, and must never become a master. It is a "sanctuary" only because it is the outer court of the true shrine. On this account it must be sanctified and preserved blameless, in spite of all its potentialities, by the recognition of its sacred function as enshrining the spirit indwelt by the Spirit of God, and by the vigilant fulfilment of all the conditions necessary for its being kept a useable servant for God.

An understanding of the true place of the body in the life of a spiritual believer is of importance, because it is through lack of this knowledge that evil spirits are enabled to obtain access to the bodies of devoted believers by deception, coming, as they do, in the guise of the Holy Spirit. A missionary writes: "The best missionaries, who have been standing for God

* See also "The place of the Indwelling Spirit" by Dr. Andrew Murray in "The Spirit of Christ."

for many years, are now being swept into seeking *physical* manifestations. . . .^{*} Believers who do so fail to realise that they may "give place" to deceiving spirits through a misconception of the way in which God makes the body His temple. They therefore open their physical being to what they believe is the Holy Spirit: e.g. (1) they *feel* a "Divine presence" with their physical senses, and yield to it; (2) they have movements or sensations in the body which they think are manifestations of the Holy Spirit in His "sanctuary," and which grow stronger as the movings are responded to; (3) then follows the belief that the Holy Spirit communicates His mind and will through *the body*, with "signs," or "thrills," or currents of glowing ecstasy. This often leads to the thought that God will now "speak through them" without their co-operation, so they abandon their vocal powers to supernatural control, and the extent of the passive abandonment becomes the measure of their supernatural utterance; (4) A counterfeit of the believer's death with Christ aims at the whole being becoming utterly passive, and the crushing down or "surrender" of every independent personal thought or action, so that the supernatural power may act in and through them.

Step by step, by almost unconscious advance, the one who has thus opened the physical frame to supernatural control and possession, becomes (unknowningly) an automaton or medium. THE BODY becomes the seat of spiritual intelligence and guidance, in place of the mind and spirit. THE BODY, instead of the spirit, becomes the dominant factor of the life. THE BODY, instead of the spirit, becomes the "Marconi station" to receive "Divine messages"; guidance is received through the body in impulses, drawings, and leadings; and even conviction of sin may be given through the physical frame by "tumults," "constraints" or other feelings, which cease directly they are heeded, thus confirming the recipient in the belief that his body is, in reality, God's medium of communication.

But in actual fact, the man is unwittingly walking "after the flesh" and not "after the spirit"; the body has become the master instead of the servant. The desires of the flesh seem, for a time, to be dormant, or "crucified," but they are really being fed and nourished by the supernatural experiences thought to be of God. If the "flesh" is satiated by supernatural experiences, it is still "flesh"; and the "works of the flesh," in strife, jealousies, factions, divisions, "parties"—if not other sins of the flesh—*sooner or later* appear alongside of the "spiritual manifestations." There is little, if any, of that "wisdom from above" which marks the true Presence of the Holy God in the sanctuary—the pure wisdom, which is gentle, easy to be entreated, without partiality, and full of mercy, is not seen. Carefully noted, it may be discerned that the "natural man" is in full evidence, the manner may become brusque,

the voice harsh, the exterior hard and repellant, a unrecognized by the man himself, because he is the victim of deceiving spirits. In other cases, the body eventually breaks down under the strain of doing the work which belongs to the spirit, and the spirit alone; for the body was created to be the *instrument* of the mind and spirit, and not to be the channel of supernatural forces.

Why, it is asked, should the body become so prominent when the believer is seeking spiritual things? That the human body is the great objective of evil spirits is clearly seen in the Gospel record (see specially Matt. viii. 28-31; xii. 43-45, etc.); and many are the wiles of the enemy in connection with the physical frame. The healing of the body is one of the greatest baits of the powers of the air. If they can *cause* suffering in the body, they can also cease their working, and thus give what appears to be healing. How often, under cover of real healing doctrines having fatal consequences for eternity have been disseminated—the atoning work of Christ denied, and the denial said to be confirmed with signs from heaven. Or with workers too well grounded in the Word to be deceived with such blatant false doctrine, the objective may be to bring about a physical breakdown, and thus put an end to vital evangelistic work.

"Your body a sanctuary of the Holy Spirit" What then should a believer expect from God as true result of the Holy Spirit's indwelling? Briefly (1) the power of the Spirit to enable him to "mortify *the doings of the body*" (Rom. viii. 13); in other words, power to keep the body in servitude, as ready instrument for the service of God. (2) quickening—and where God's will for the individual is clearly made known, a healing—of the mortal body (via the human spirit, Rom. viii. 11), for the carrying out of the will of God for his life. (3) the body normal and free as an instrument for mind and spirit. As the conditions for walking "after the spirit" are fulfilled, every faculty is quickened for the service of God.

God does not deal *directly* with the body of His child, but *indirectly*, through the spirit. It is therefore important that believers should learn to recognize where their "feelings" are, and not be deceived into calling impressions in soul or body "spiritual." Let them take their questions on these themes to God, and patiently seek light from Him upon them. If the body of an Apostle needed to be "kept under," no believer to-day can guarantee that any movement in the body, resulting from a supernatural experience is purely "spiritual" and of God.

One word of warning to believers who are labouring in prayer for the deliverance of souls bound by the enemy, or deceived by his counterfeits. This warfare is not a physical one. Any intrusion of physical energy, either in prayer or in resistance against the foe, may check the spirit in its co-working with the Spirit of God. The mind also should be clear and calm, in watchful co-operation with the spirit. A demonstration of physical energy, which quenches the true functions of spirit in prayer and resistance (1 Peter v. 8-9) may be as much the work

^{*}Though this was written some years ago, recent letters from many parts of the world tell a similar story. It seems as though these dangers sweep over the Church of God in waves, just as true revival does. Satan is ever the "ape of God."
Ed.

of the adversary as any other supernatural manifestation in the sphere of the physical. It is by such means that the enemy seeks to break down the opposition to his working.

Whereby can we discern.

"Discerning of spirits" is one of the gifts, or workings, of the Holy Spirit promised to spiritual believers, and each one who is in contact with supernatural powers should definitely ask God for this gift. It is needed by two classes of believers: (1) those who are workers in charge of meetings, and (2) those who are seekers for the "Baptism of the Spirit."

In the first case it is necessary to remember that a pure work of the Holy Spirit is possible through a believer just in so far as he has been *baptized into the death of Christ*.

Deeper than the question of manifested gifts lies the question, "Who has a claim to the gifts, and what are the conditions of its bestowal?" Are they for babes in Christ—i.e., for those who need nursing and caring for by others? or only *for service*—i.e., for those who are mature and full-grown in Christ, charged by Him with "the perfecting of the saints," etc.? If "gifts" needed for effectual service are only for the full-grown believer, how does a believer become full-grown? Here we work back to the fundamental basis of the spiritual life. A "full grown man in Christ" is one who has deeply drunk of the death of Christ, so that the new creation has reached, in him, the manhood stage, where it is no longer a "babe," but of full age (see 1 Cor. xiv. 20, R.V.m.; 1 Cor. ii. 6, R.V.m.).

This brings us to the necessity for a real baptism

*Self Life
Deliverance*

The Menace of the Self-Life.

"For all seek their own, not the things which are Jesus Christ's" (Philippians 2: 21).

THIS indictment by Paul of the spiritual state of the believers of his day, points to one of the most prolific sources of evil within the Church, and is the cause, to a great extent, of her lack of power and progress. The self-life is one of the fruits of the fall, and, if allowed to remain, it will usurp the place of Jesus Christ, sitting as a goddess on the throne of the heart. It may be fittingly illustrated by the ancient Canaanites, who occupied the land of promise, and whose extermination was ordered by the Lord because they were a constant source of compromise, corruption, and warfare.

Self is manifested in innumerable ways. Chameleon-like, it changes its appearance as often as may be necessary to fit into any situation. Like the Gibeonites of old, it may put on a religious garb and assume a mock humility, in order that it may be permitted to live. In it is wrapped up, indeed, the deceitfulness of sin. It may even plead its cause on the ground of reasonableness and principle. The direct and visible act may be commendable, and even generous; but the hidden motive, entirely selfish.

into Christ's death as the fundamental condition for the bestowal of the gifts of the Spirit described in 1 Cor. xii. "Wisdom" presupposes a deep clarifying of the mind by the inworking of the death of Christ; "knowledge," a purging of the earthly knowledge to make way for the knowledge of God and His ways, which are so opposite to the ways of men. Faith, healings, miracles, prophecy—all need the deep fellowship with Christ in His death, to be safely used by the Spirit of God through the channel of an earthen vessel (see 2 Cor. iv. 10, 12, and xii. 6-10).

Again, the gift of "discernings of spirits" needs a *crystal purity of spirit* as the condition for its bestowal and manifestation, and this crystal purity means a deep "dividing of soul and spirit" (Heb. iv. 12) so that no film of the soulish life of nature may rise and becloud the spirit's delicacy of vision. This gift, therefore, can only be exercised in deep calm and stillness of the whole being. Emotion, agitation, restlessness, and even ecstasy when it affects the body, must hinder the action of the Holy Spirit in causing the believer accurately to discern the "spirits" which may be at work.

In the case of seekers for personal blessing, the answer to the question "Whereby can we discern" is different. There should be a direct dependence upon God for protection from the powers of darkness, and a steady refusal to give any ground to them, on the basis of Rom. vi. 6 and 11. There should also be a definite attitude of will in refusing to yield to any supernatural influence (1) at the pressure of another, (2) in surroundings which dull the mind and hinder its clear action; (3) in opposition to any inward doubt or repugnance, remembering Romans xiv. 23.

Phil 2:21

Who can effectively deal with this hydra-headed monster! What havoc and desolation have been wrought in the individual life, in the home, and in the work of God through this evil power! What misrepresentation of the character of Christ! The object may be money, ease, prominence, or the attention and praise of others. Self is delighted when the centre of attention, but crestfallen when unnoticed. It would fain make its possessor the hero of every situation.

There is deliverance from this deadly foe through the absolute enthronement of Jesus Christ in every department of the life. This involves a complete renunciation of self in all its forms—self-will, self-love, self-seeking, self-pity, and self-praise, even all that does not glorify God and reflect the spirit of Jesus Christ.

When Christ indwells the believer and is in actual control of the life, then, like the apostle, we are enabled to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God . . ."; and then, only, shall we be lifted to a spiritual plane where we shall not seek our own, but the things which are Jesus Christ's. (From *The Alliance Weekly*).

Important Distinctions.

For Seekers after Fulness of Blessing.

By Rev. Evan H. Hopkins.

IT is of the first importance that we should see the distinction between the four following points of doctrine which have so vital a bearing on the spiritual life. These are:—"THE OLD MAN"; "EVIL HABITS"; "THE FLESH"; SINS OF IGNORANCE AND SINS THAT ARISE THROUGH EXCESS OF THINGS THAT ARE LAWFUL.

I. The Old Man.

The phrase occurs in the New Testament in only three places: Rom. vi. 6, "Knowing this, that our old man was crucified with Christ"; Eph. iv. 22, "That ye put off the old man"; Col. iii. 9, "Seeing that ye have put off the old man." The first point to be determined is, *What is meant by the old man?* One very common mistake is to regard the "old man," and the old or fallen nature, otherwise called the "flesh" as identical. This is clearly a serious mistake. None of the ablest commentators take that view. It will be interesting and instructive to remember how the "old man" is defined by the following well-known scholars and divines.

Dean Alford: The old man is "our former self, personality, before our new birth," "not merely the guilt of sin, nor the power of sin, but the man."

Bishop Ellicott: The old man is the "personification of our whole sinful condition before regeneration."

Dean Vaughan: "Our old self."

Dr. H. A. W. Meyer: "Our old ego."

Dr. Lange: "The fallen sinful nature before regeneration, in opposition to the new man, or the new creation and the renewed regenerated man."

Dr. David Brown: "Our old selves (morally and spiritually), that is to say all that we were in our old unregenerate condition before union with Christ."

Bishop Moule: "All that I was as an unregenerate son of Adam."

Prof. Eadie: "Self, as existing prior to our converted state."

That which is to be especially noted is that all these authorities agree in regarding the old man as the unregenerate man. Pasteur Theodore Monod puts it with characteristic terseness: "The old man is the man of old."

Now, the believer cannot be both regenerate and unregenerate at one and the same time. Nor can he become unregenerate when once he has become regenerate, though he may degenerate.

In the case, therefore, of every converted person, the "old man" has ceased to exist: it is that which he once was. The moment he becomes regenerate that moment, of course, he ceases to be unregenerate. It was then that the "old man" was "put off." The believer is never exhorted in Scripture to put off the old man. This would be equivalent to exhorting him to become regenerate. This passage in Eph. iv. 22 (see above) may at first sight give that impression. The Greek verb is the infinitive

aorist. The tense points to a definite crisis, a single act. The question is, does that crisis appear here: a past or a future one? To determine this point we must refer to Col. iii. 9 (see above). There the fact that they had put off the old man forms the basis of the Apostle's command not to lie one to another: "So that we may paraphrase (Eph. iv. 22) 'Ye were taught in Christ with regard to the fact that your old man was laid aside'" (Bishop Moule on the Epistle to the Ephesians). That is to say, if so be that they had heard Christ, and had been taught by Him, this is what had actually taken place in regard to them, they did then put off the old man; they became new creatures, they put on the new man. It is on that ground that the Apostle now exhorts them to put off the old man's clothes, namely the evil habits.

" 'THE OLD MAN' is thus not identical with 'the flesh' " (Bishop Moule).

Nothing is more common with many writers than to confound these two things. But until we recognise the distinction there cannot but be endless confusion of thought.

II. Evil Habits.

These may be defined as the clothes of the "old man." Habits are the things that we wear. When a Christian—that is the regenerate or new man—gives way to lying, stealing, evil-speaking, bitterness, wrath, anger, and clamour, he is simply wearing the clothes of the old man. He does not become the old man again. When a Christian gives way to evil habits the inconsistency is seen in the fact that there is no harmony between the man and the clothes he is wearing. It is because he has ceased to be his old former self that he is exhorted in Eph. iv. 25, to put off his habits. And so the Apostle uses the word "Wherefore." Because you did put off the old man—now see to it, that you are "putting away" his clothing.

Again, evil habits, must not be identified with the "flesh." We are not born into the world with evil habits, but we all inherit a fallen nature. A habit is something formed by successive acts, and may acquire a power over us equivalent to a second nature, but it is something in addition to our fallen nature. Evil habits are to be absolutely "put off" *not repressed, or kept under*, but laid aside altogether. Those strong expressions which our Lord uses in reference to "cutting off" the right hand, and "plucking out" the right eye, point, not to a gradual process, but to a decisive act and to a complete separation from the habits of evil. Whilst, therefore the BELIEVER is never exhorted to put off his unconverted self, he is exhorted to put off the clothing which belongs to our unregenerate condition.

In the Speakers' Commentary, on the Epistle to the Ephesians, the following striking remarks occur on verses 22-24. These verses do not contain an exhortation to put off the old man, but a repetition and reminder of the teaching that they had received, the subject of that teaching having been that on the occasion of the conversion, when they were adopted in Christ and so first came to be "in Jesus," they

had put off the old man and put on the new man; the conclusion to be drawn from such teaching being that "they should walk in newness of life" (Rom. vi. 4) and not "as the Gentiles walked."

"The old man is the old self which belonged to them in their heathen days, and which they PUT OFF once for all when admitted into covenant with God and sealed with the Spirit. In the parallel passage of the Epistle to the Colossians (iii. 10) the putting off the old man and putting on the new man are, as here, represented as THINGS PAST, and the renewing as a thing still going on."—Bishop of Derry in The Speakers' Commentary.

III. The Flesh.

This has been defined as that mysterious condition of our being, since the Fall, which is, in itself, "not subject to the law of God." This tendency to evil may be divinely COUNTERACTED by the indwelling Spirit, but it is not removed. The whole of the passage in Gal. v. 16, 17, takes for granted that the flesh remains in the believer to the last, in those, too, who are walking in the fulness of the Holy Spirit.

The term "flesh" is used in various connections in the Scriptures. It is used sometimes as referring to (1) mankind generally; (2) our physical being; (3) our sensuous nature; (4) our sinful nature. It is the context alone that can determine in which of these senses the term is to be understood. In Gal. v. 16, 17, we see that the "flesh" is that to which the Holy Ghost stands in direct antagonism; it is that principle of evil which ever remains in us, but which may be so completely counteracted that we are free to serve God with a quiet mind and an unhindered spirit.

IV. Sins (1) of Ignorance.

It is the privilege of the believer to walk with "a conscience void of offence"; to "walk in the light," in full and unbroken communion with God. But this does not mean that either his condition or his walk are sinless. He may "know nothing against himself," and yet God may see much in him that is unholy and impure. All these sins of which the soul, thus walking in the light, is unconscious, need the atoning efficacy of the death of Christ. And it is to such a one that this blessed assurance really belongs—"if we walk in the light" (1 John. 7). It is there, in that holy and blessed condition of fellowship with God, that the comfort of the Divine declaration comes: "The Blood of Jesus Christ His Son is cleansing us from every sin." Every sin as it comes is instantly met by the efficacy of the Blood and cleansed away.

(2) Of Excess.

Intimately connected with our natural or human nature there are forces and activities, both of soul and body, which in themselves are neither good or evil. There are natural appetites which in themselves are not sinful; but they may be the means of bringing us into darkness and condemnation. This happens whenever they step beyond their legitimate bounds. They are too subtle and too manifold for our limited wisdom or finite power to control. But

we may commit them all into God's keeping. We do not seek that these instruments or weapons—as we may regard all these forces of our nature—should be destroyed or eradicated. As we once yielded them to sin so now we are to yield them to God (Rom. vi. 13). They are to be separated from the evil, cleansed, and then consecrated to God. Thus presented to Him God accepts them, takes them into His keeping, regulates, disciplines, and controls them, so that we are preserved blameless in their use.

To sum up, then, what has been here stated, we have,

I. THE OLD MAN—this is the *unregenerate man*, put off at the new birth.

II. EVIL HABITS—the *clothes* of the unregenerate man, often worn, alas! by the "new man," to be "put off," i.e. absolutely laid aside, not repressed.

III. THE FLESH.—The *evil principle* within us not put off, not eradicated, but effectually counteracted, and, as we abide, continuously counteracted, so that its evil tendency need not be felt.

IV. (a) SINS OF IGNORANCE. These are moment by moment cleansed away by the Blood of Christ.

(b) SINS OF EXCESS. From these we are kept as the members of our being are subdued, controlled, and regulated by the power of God.

Cross

Two Aspects of the Cross.

IT is because the children of God do not apprehend the two aspects of crucifixion with Christ, that they fail to realize abundant life in practical experience. The objective, or the finished work of Christ in His death and resurrection is the basis of the subjective work of the Holy Spirit in us.

Objectively the death of Christ was not only a propitiation for sin, but was, in the purpose of God, the death of all for whom He died. In our position before God we, who are believers, are in Him, the Cleft Rock—planted into His death. The Holy One became a curse for the accursed ones, that the accursed Adam-life might be nailed to the Cross with the Substitute, the Lamb of God.

Subjectively it is the work of the Spirit of God to apply to us the power of Christ's death and resurrection; to bring us inwardly into correspondence with our "position" in Christ—crucified, buried, risen, and ascended in the Redeemer.

The "objective" and "subjective" aspects must both be made real to the soul by the power of the Holy Ghost, if "life out of death" is to be known in practical reality.

On our part, if we have been brought by the mercy of God to truly hate ourselves—our "own life" (Luke xiv. 26) as well as our sins—and to recognise that all is accursed, being heartily willing to renounce all that we ourselves have, we may turn to Calvary, and see that in Christ we are delivered, being dead to that wherein we were held. (Rom. vii. 6, A.V. m.)

In dependence upon the Divine Spirit, we may appropriate the death of Christ as our death, and count upon the immediate inflow of the life of the Risen Lord, to possess us to the fullest capacity of the earthen vessel.

The Eternal Spirit—charged with the work of applying to us the death, and of communicating the resurrection life of Christ—will cause us always to bear about the dying of Jesus. Thus shall be manifested in our mortal flesh the life also of Jesus, and in the power of that endless life we shall be energised to labour according to His working, working in us mightily.

J. Penn-Lewis.

The Great Divide.

By Allen Cooper, D.C.M.

"I will put a division between My people and thy people." *Exodus viii. 23.*

MOST of the great religions of the world have in them elements similar to those of Christianity. Creatorship; fatherhood—either direct or by ultimate identity; incarnation—by which the otherwise unknowable is revealed; spirits, good and bad, acting directly upon human life: all these have been embodied in heathen religions down the ages. What then is the vital division between God's people and the rest of humanity? It is summed up in the Hebrew of our text, for the word translated "division" comes from the root meaning "to redeem." **THE DIFFERENCE IS REDEMPTION.**

The Christian faith has commands more severe; standards more lofty; requirements more exacting, than any other faith in the world. But it has also a definite offer, and one which has stood the test of ages. It is the great scheme of redemption through our Lord Jesus Christ, by which God redeems a sinner from the grip of sin and death, and causes him to enjoy in this life the blessings of forgiveness of sins, nullification of sin's power, reversal of sin's habit, and life in personal and intimate contact with, and willing service for, God and His Son Jesus Christ.

The writer was led recently to present this fundamental difference in the terms of Psalm cxvi. 18: "I will take the CUP of salvation." The ingredients of the cup are suggested by the acrostic—

Cross.
 Union.
 Power.

No other faith but the Christian faith has in it these fundamental and redemptive factors.

I. The Cross.

At the Cross is seen God's estimate of sin. His sentence was "The soul that sinneth, it shall die." Neither beast nor angel could meet this demand. Sin is such a loathsome thing that it can receive no other fate than death.

At the Cross is seen God's estimate of sinful human nature, for even He Whose life was at every point a manifestation of God, could not remove the inherent sin-barrier in the flesh by other means. The "life of the flesh is in the blood," and it is sinful. To attempt to rid myself of sin would cost me my life, and I should have nothing left. My aims and ambitions are, after all, but part of my life, and all are tainted with sin; I cannot, therefore, by my own unaided efforts, attain to a standard which satisfies God.

At the Cross is seen the basis of God's offer of forgiveness of sins. There was no sin in the Lord Jesus Christ; He could therefore take upon Himself this guilt of mine, bear it into death, and *have His own unsullied life left*. Death is the wages of sin, and can only fasten itself where SIN has made the way open for its operation. This was not possible

in Him, and, as proof, He was raised from the dead. My guilt has been borne, because Christ has died. My obligations to God have been met, because God has raised Him from the dead. "The Son of God loved me, and gave Himself for me"; all that Calvary made possible becomes actual to and in me as I accept His death as mine, and rely upon the Word of God that He, upon my acceptance, will carry the work into effect.

At the Cross is seen the further fact that He died *as me*. "Our old man was crucified with Him." His name is "the last Adam"—a race name. Representatively He took the whole human race into death. Each individual may therefore reckon upon this according to Romans vi. 11, and say, "I am crucified with Christ." As I accept this fact, so I find the Cross a gateway into a living freedom from sin's grip, for the man who could and would respond died with Him, and being dead does not respond. My reckoning brings me into an attitude of firm decision against sin, and enables the Holy Spirit to make it a real transaction as to the temptation I am at the moment facing. Sin, finding no response, is powerless to operate.

THIS REAL DELIVERANCE FROM SIN IS FOREIGN TO ALL FAITHS BUT THE CHRISTIAN FAITH.

II. Union.

God's Holy Spirit, Who showed me the fact of the Cross, brings me by faith into living and conscious union with the Risen Christ, by causing me to share His life. He brings this life out of God into me as the gift of God. It is called "eternal life."

The reason for the gift is, that I am naturally unadapted for fellowship with God, as a fish is not adapted for life out of water. God's life, thoughts, home, environment, fellowships, are higher than mine, as the heavens are higher than the earth, and to this "no man hath ascended," that is, as a natural man. Sin is the principle that holds me down. The gift of Life, brought down into my life, is my link with that realm where God dwells, and gives me a citizenship there. In sharing His life He adapts me for heavenly residence.

The expression "eternal" is not merely everlasting. Dr. Mabie says it is an ultimate, that is, beyond this God has nothing. It expresses God at His limit. It is the very Life by which He Himself lives.

All life has in itself the power of reproduction. He Who was conceived by the Holy Ghost naturally reproduced the Father's image. Similarly, His life, spoken into me by the same Spirit, begets all those traits which are His, and *in union with Him* I reproduce all the image of His Son in daily life upon earth.

Natural life is maintained only by contribution from other natural life. Eternal life is capable of eternal continuance, in fulness, the Eternal God being its source and supply. God is the one independent

Person in the universe. Having in Himself resources eternally adequate, His life is, in consequence, perfect peace. *In union with Him* through Jesus Christ our Lord, I taste that eternal peace that comes from the possession of adequate resources in Him.

The chief function of union in His life is, that we should be one with Himself (John xvii. 22, 23). In union with Him, with no sin-cloud between, I think His thoughts, speak His words, copy His actions, pray His prayers, become obedient as He was, suffer for others as He did, and know but the one voice that, before the world was, "spake and it was done." Because no one else was present to obey, it was done by Himself.

This foreign to all other faiths.

III. Power.

The faiths of this world are full of precept, but none bring the power to keep them. With the sin question settled, the barrier removed, the way opened into effective and obedient service for God, we are brought into touch with a Divine, indwelling power to keep those commands which are otherwise impossible to obey.

The gift of life brings with it power to discern what is pleasing or otherwise to God (John viii. 12). As in the Tabernacle the High Priest could obtain infallible guidance by looking into the Urim or Thummin, so we, in the new life and its Giver, have

a channel for the conveyance of the will of God, our new Environment, to us.

The power of Divine Life is illustrated by Rev. xi. 11. Apart from the prophetic significance of this passage, the facts are—two men are defeated by the world powers, as are many to-day. Their defeat is the topic of world conversation and rejoicing, as is that of the professing Church to-day. But when the Spirit of Life from God enters into them, they stand up where they had fallen, and there is the effectiveness and vindication of their testimony.

There is still a further difference. Whereas all other faiths have as their basis the element of "do," or a life of struggle to attain a sufficiently meritorious standard, the Christian faith presents all the blessing of God upon the simple basis of "I will take"—as a perfectly free, though unmerited, gift (Romans vi. 23). Millions now living can testify to the reality of this gift, and the writer adds his own testimony to theirs.

"*I will take* the CUP of salvation, and call upon the Name of the Lord." Not to call His attention to any so-called merit of mine, but to call upon Him to save me from my sins and sinfulness, and unite me to Himself in newness of life. May the Lord humble us by conviction of sin, until we are willing, as the Psalmist, just to take it.

"If thou wilt take no less, His best shall be thy portion, now and through eternity" (F.H.A.).

Life, Spiritual

The Highest Life.

By Rev. J. Ellison. *

IT is not a "higher life" that is set before us in the Word of God, but the Highest Life. The Bible is good as a devotional book, and we must needs use it so. Worship is primary, and fundamental, and central. We must worship God in simplicity, in spirit and in truth, and therefore the Bible must be the feeder of our worship and devotion. But the Bible is much more than a book of devotion. It contains the self-revelation of God, from beginning to end; His final revelation of Himself. Not only is His Name present in the Book, but His Presence is there, revealing Himself to us, and revealing the best and highest life for us. We are not dealing with the comparative, but with the superlative.

So the emphasis, for the Christian, is on the highest rather than on the "higher" life.

It could not be either less or lower than that, since it is a "life hid with Christ in God"—a life derived from and "complete in Him." He personifies, embodies, and totalises that perfect life which God has made available to fallen man, through the work of His Cross, the appeasement of His blood, and the mediatorship of His presence at God's right hand, where "He ever lives to make intercession for us." Less than the highest He could never be, less than the highest He can never bestow, less than the highest we should never receive from Him, and less than the

highest we should never live before Him. It is His LIFE we receive into our hearts when we receive Him, and become "partakers of the divine nature," and that life is qualified with the divine attributes of righteousness, holiness, love and power. Thus qualified, it is called by its Giver "Eternal Life"—"I give unto them eternal life"—"God hath given unto us eternal life, and this life is in His Son."

Our immediate concernment is with the highest life, as interpreted in the Spirit-filled writings of Paul. Their moral and spiritual heights are such, that we may compare them to the Himalayan group of mountains, that lift the earth's surface the nearest to heaven. In them there are the lower foot-hills, the higher shoulders, and the loftier and highest peak. So also in such Epistles as Ephesians and Colossians, where the lower elevations of our union with Christ are described, such as "by grace are ye SAVED, through faith"; followed by the loftier positions, expressed in such terms as "WALK in the Spirit and ye shall not fulfil the lusts of the flesh," and "RECKON yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." Finally, the highest peaks of our heavenly positions—"He hath chosen us in Him before the foundation of the world, that we should be HOLY, and WITHOUT BLAME before Him in love," and "that we may know . . . the exceeding greatness of His power into us who believe."

As in the natural life around us there is the common attribute of life in every unit of a given species; the

* Brief notes of a message given at our London Conference, 4th February, 1937.

comparative also, where one unit is of a better quality than another; and a *superlative*, where the rarest specimens are grouped together as the highest development of the species—so also in the fellowship of Christ. There is life eternal given to all who receive the Life-giver, Who said, "I am come that *they might have life*." That is common to all souls who are in Him. Then there is the comparative, as expressed by Him in the words: "that *they may have it more abundantly*." One soul may have a greater fulness of His life than another, and one person can be a better Christian than another. Finally there is the superlative life available to those who "love Me and keep My words," so beautifully explained by our Lord—"We will come unto Him and make our abode with him."

The highest peaks of Christian experience, as given by the Spirit of God, are twin peaks that stand in their lofty grandeur against the sky of our heavenly life. The one on the right is described in Eph. 3: 16-19, with the sunlit peak in v. 19—"That ye might be filled with ALL THE FULLNESS OF GOD." The other on the left is in Col. 2: 9-10, "In Him dwelleth all the fulness of the Godhead, and ye are COMPLETE IN HIM." Christian experience can never be lifted nearer to heaven than that. It is the highest life, and blessed are they who have caught the distant vision through the broken clouds of earthly things, who see, and long, and pray for the joy of standing there. How encouraging to the weakest that cannot climb the rugged places, to know that by waiting on the Lord they "shall renew their strength, they shall mount up with wings as eagles"; and that He says, "I bare you on eagle's wings and brought you unto Myself." That is an easier way than any device of self-effort, and it certainly disqualifies despair.

As an old mountaineer, grant me the joy of pointing out to you seven lofty peaks in these mountains of Christian experience. The first and the loftiest has already been described as a twin peak. It is supported and surrounded by six others. In each case the description is given in the superlative, in this way:

- (1) The HIGHEST PEAKS of Christian experience (Eph. 3: 19, Col. 2: 9-10).
- (2) The LARGEST PROVISIONS of divine grace (Eph. 1: 5-8).
- (3) The GREATEST PRAYER of the human heart (Eph. 1: 17-19; 3: 14-19).
- (4) The CHOICEST PRIVILEGE of divine fellowship (Eph. 1: 23; 2: 22).
- (5) The HOLIEST CLOISTER of a purified soul (Col. 1: 27; 3: 3).
- (6) The RAREST ATTRIBUTES of Christian character (Col. 3: 10-17).
- (7) The STRONGEST ENDOWMENT for warfare and victory (Eph. 6: 10-18).

To these high peaks of privilege and blessing may be added many others, such as the furthestmost goal of our endeavour; and its three gradients: (a) "I have fought a good fight, (b) I have finished my

course, (c) I have kept the faith. Henceforth there is laid up for me a crown of life, which the Lord the Righteous Judge shall give me at that day" (2 Tim. 4: 7-8). These, however, are sufficient to encourage all the saints to press on toward the mark "for the prize of our high calling," and to "walk worthy of the calling wherewith we are called." Of His unsearchable riches our Lord is willing to give us of His best, His richest, His holiest; His strongest and most far reaching sufficiencies and efficiencies so that we can take our place with the choicest saint of His redeeming and sanctifying grace.

Let us accept no less, let us aim at no less, let us live out no less, than the highest life we are and wish to have in Christ Jesus our Lord.

What If . . . ? The Answer.

"Because He ever liveth . . ."

WHAT if the hour of test should break
In tempest wild around us:
O'erwhelming floods our spirit shake?
Nay, these need not confound us,
Since Christ the Conqueror lives,
And to His own he gives
His risen life and power,
To share with Him each hour,
Though this might well astound us.

What if anew should come Christ's call
In whisper low and tender,
"My child to Me yield up thine all
In unreserved surrender"
Shall we not gladly say
"Come Lord and have Thy way;
Thou Monarch of my heart,
Possess my every part;
My King and my Defender.

What if our union with our Lord,
Means deeper crucifixion,
Till our old self with all its hoard
Sinks into desolation?
Then shall our praise abound
And fuller joy be found:
On eagle's wings we soar,
And reign in life yet more—
In glorious expectation.

What if the next event should be,
The heavenly Revelation:
The Coming of our Lord, that we
May share His consummation?
Then shall our eyes behold,
His loveliness untold.
Ah, may we hear Him say
"Well done" on that Great Day:
His day of Coronation.

What if His foes shall lick the dust,
And in their shame implore Him?
His saints around Him throng; they must
Praise, worship and adore Him.
Till then may we be found,
E'en though on hostile ground,
In faithfulness to stand,
Should this our life demand:
In rapture then before Him.

George Harper.

THEY which receive abundance of grace, and of the gift of righteousness, shall REIGN IN LIFE by One, Christ Jesus."

The Outlook for Prayer.

"For the adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, the sovereigns of this present darkness, the spirits of evil in the heavens." Eph. vi. 12 (C.H.)

IN Exodus xvii. 8 we have a veritable picture of the spiritual warfare of God's people. The battle was in the valley, and Moses took his position on the top of the hill, with the "rod of God" (which was the rod of power) in his hand. His uplifted hands were significant of prayer and supplication, but the battle was prolonged, and the hands of Moses became heavy, yet when he relaxed, the enemy gained advantage. He needed co-operation and support, and when this was given his hands were steady, "until the going down of the sun," and the battle was won for Israel.

Moses viewpoint was from the top of the mount, from whence he could watch the whole battle down in the plain. How often are we circumscribed in our vision for prayer, because we fail to apprehend the plan of the battle-field as God sees it. We need not only to pray, but to watch the trend of events, and the development of God's purposes for the Church and the world. This watching for prayer is illustrated in a paragraph in the "Life of Praying Hyde":

"On the day of prayer God gave me a new experience. I seemed to be away above our conflict here in the Punjab, and I saw God's great battlefield in all India, and then out beyond in China, Japan, and Africa. I saw how I had been thinking in narrow circles, of our own countries, and in our own denominations, and how God was rapidly joining force to force, and line to line, and all was beginning to be one great struggle. That, to me, means the great Triumph of Christ. We do not dare any longer to fight without the consciousness of this great world battle in which we are engaged. We must exercise the greatest care to be utterly obedient to Him Who sees all the battlefield all the time. It is only He Who can put each in the place where his life will count for the most."

As we search the Word of God, and compare prophecy with the happenings of to-day, we find many things that once were obscure and difficult to understand are now clear, in fulfilment of God's promise for these latter days (see John viii. 12; Eph. v. 14). Ever since God's declaration in Eden, that "the Seed of the woman" should bruise the serpent's head," this world has been a battleground between God and Satan (note Exodus xv. 3, and the final conflict in Rev. xix. 11-15). All down the dispensations, Satan has been endeavouring to thwart God's purposes, but God has always had a chosen and prepared instrument on the earth, through whom He could work to frustrate Satan's designs and to bring about His Divine purposes. Moses was such an instrument, for the preservation of the nation through which Christ should be born.

In the days of Moses, the battle was confined to a small portion of the earth and to the nation of Israel, but in these days the sphere of the warfare

is world-wide. By every means in his power, Satan is trying to obtain world-wide dominion. His carefully laid plans for this end are only too manifest, and God is permitting the development of these schemes, in some degree, but only in order to bring about His own great and eternal Purpose. We remember how God intervened at the building of the Tower of Babel, and His words in Gen. xi. 6—"This they begin to do, and now nothing will be restrained from them they have imagined to do." God, Who had created man, knew of his hidden capacity to accomplish mighty things. He knew that when man fell, and came under the dominion of the Evil One, these inherent powers would be employed in the service of Satan. Therefore God came down and confounded their language, and scattered them abroad over the face of the earth.

But now we have come to a time when that restraint put upon man at Babel is being removed. The marvellous discoveries of recent years enable mankind to overcome the disabilities of distance, and gradually but surely the nations are merging into a combined force which, if subject to Satanic power, will be deadly in its outworking. Scientists themselves are staggered at the rapidity and wonder of recently discovered powers. The Radio system is bringing the world together in a wonderful way, but Television will produce still greater and more marvellous results. "Regarding Television," says *The Radio Times*, "those following its growth are seeing the development of an amazing extension of human powers, the end of which one can hardly foresee."

Though we would not underestimate the value of these important discoveries, we cannot but see that Satan is capturing them for his own ends, as the "god of this world," and the "prince of the power of the air, the spirit that now worketh in the children of disobedience." There is rapidly coming about a much finer line of demarkation between "the righteous and the wicked; between him that serveth God and him that serveth Him not" (Mal. iii. 18); and only those who are deeply rooted into Christ, united to Him in His death and resurrection, will be able to "stand unshaken" in this evil day. The faith of many who enter Theological Colleges is being undermined. The whole structure of the Word of God is being torn and mutilated, and the result is confusion in the minds of those who go there to prepare for ministry in the churches of our land. Germany has gone further, and there God's Word is being entirely metamorphosed to suit the requirements of dictatorship, with the object of bringing the entire nation under the domination of one man. The following extracts from "Dawn" are of interest in this connection:—

"An immense body of opinion in America, according to *The Times*, July 8, is profoundly interested in co-operating to bring into existence a true and organized family of nations. The Covenant of the League of Nations is the first step towards the close and permanent organization of this family of civilized nations in a federated union."

And again, "We are confronted with a startling revolution in the great powers of the world. A

world revolution which has produced autocrats who correspond, in a manner never yet known in history, with the autocrats revealed in the Apocalypse immediately before Antichrist. 'Ten kings which have received no kingdom as yet, but who receive authority as kings' (Rev. 17. 1). The Dictators who have suddenly sprung upon the horizon exactly fit the description. No monarchs could have greater power. . . . The Apocalyptic dictatorships are mentally one—so also are the modern totalitarian states. They have one mind, one philosophy, one mentality, one outlook . . ." (*"Dawn,"* Dec. 1936).

Regarding the reign of the Beast, we read in the Word of God that the Dragon gave him his seat and great authority (Rev. xiii. 2); and of the "ten kings"—"these have one mind, and shall give their power and strength unto the Beast" (Ch. xvii. 13). All these shall "make war with the Lamb," but "the Lamb shall overcome them."

One hears from many sources how children of God who are standing true and loyal to the unadulterated Gospel of Christ, and the Word of God, are being driven out of their churches and communities, where, in many cases, they have been rendering invaluable service to the cause of Christ. They are no longer wanted because they are "out of date," and too spiritual for present day needs. Many others are passing through seasons of acute suffering through unjust criticism and cruel censure, or lying allegations, bringing them into loneliness and isolation. Why does God permit all these things? Because through them He is purging His own, and preparing them for the Glory so soon to be revealed to all His faithful ones. Let us remember that "if we suffer, we shall also reign with Him"; and again, "If so be we suffer with Him that we may be also glorified together."

How shall we pray, with such an outlook before us? First, we need the vision and consciousness of the great world-battle. We must "look from the top" and see the whole situation from the viewpoint of God's purposes and their outworking. We must cease to think in the narrow circles of our own country, our own denominations. We must be set free from all purely personal motives, our objective in prayer being the ultimate triumph of Christ and the fulfilment of God's great eternal purpose, to "gather together all things in Christ" (Eph. i. 10). Daniel's prayer affords us an example. When Daniel understood by the books that the 70 years for the judgments of God upon Jerusalem had expired, he set himself to pray for the deliverance of his nation, and cried, "Do not delay, for Thine Own sake, Oh my God" (Dan. ix. 19, Rotherham). Compare the words of Peter, following a warning concerning the "end time"—"What manner of persons ought ye . . . to be, in holy ways of behaviour and acts of godliness, *expecting and hastening the arrival of God's Day.*" (1 Pet. iii. 11-12 R.).

"Satan, knowing that his time is short and that his doom is certain, is seeking to prolong his time on the earth, and to delay the Coming of Christ." While the Church is left on the earth, we are here

to restrain, by our Spirit-taught prayers, the power of evil that are working so insidiously and unceasingly towards the enthronement of Antichrist, as foretold in 2 Thess. ii. 3-10. Surely Great Britain has been one of the obstructions in Satan's path and still in this country God has an army of praying ones who are crying to Him "day and night." From Britain too, the Scriptures are being circulated to the ends of the earth, and Missionaries continually go forth with the Word of Life. Doubtless during the Great War, an attempt was made by the power of darkness to strangle Britain, but God intervened turning the devil's strategy against himself, and permitted this country to be the deliverer of Palestine. At the end of last year another sinister plot was revealed to undermine and corrupt the moral principles of our nation, which, had not God delivered us in answer to the prayers of His children, would have led to terrible disaster. We need to pray continually for our King, and for all statesmen, especially those who are Christian men, that they may have courage and wisdom given to them, both to establish righteousness and to deal with the difficult problems with which they are confronted.

Pray for Palestine. Behind the restlessness and rebellion of the Arabs, the forces of darkness are working to hinder the rapid development of that land and its preparation for the final fulfilment of God's promises. Pray that those in authority may know how to deal with this situation, and may we not, by prayer, "bind the Strong Man" that he may be rendered impotent in his endeavours?

Pray for Spain. The Spanish Gospel Mission ask for prayer "that the strife may soon be over, and that wise counsels may prevail and the country be pacified. . . . That true religious liberty may be granted, and that the various Missions interested in Spain may be ready for a forward movement when the time is ripe."

Pray for God's suffering saints throughout the world. I think we need to understand better the spiritual struggle that the Apostle Paul was waging for the believers of his day. Dr. Lightfoot's translation of Col. ii. 1-3 is very enlightening:

"I spoke of an arena and a conflict in describing my Apostolic labours . . . I wish you to understand the magnitude of the struggle which my anxiety for you costs me. . . . I am constantly wrestling in spirit, that the hearts of all such may be confirmed and strengthened in the faith, that they may be united in love. That they may attain to all the unspeakable wealth that comes from a firm conviction of an understanding mind, and may be brought to the perfect knowledge of God's Mystery, which is nothing else than Christ; Christ containing in Himself all the Treasures of Wisdom and Knowledge hidden away. . . ."

Nothing less than this will equip us for the prayer battle, and enable us to stand unshaken in this evil day, strong in His strength to overcome even as He overcame, and to "remain victors on the field." But "THANKS BE TO GOD, WHO GIVETH US THE VICTORY, THROUGH OUR LORD JESUS CHRIST."

E. M. Leathes.

"The Message of the Cross... is the Power of God..."

1 Cor. 1. 18, (Weymouth).

THE Cross of Calvary is the central pivot of the dealing of God with the universe. Mrs. Penn-Lewis makes this statement in the opening chapter of *"The Centrality of the Cross,"* and adds: "It is because we Christians get away from the 'fixed point' of the Cross that we wander into all kinds of cul-de-sac places, where we lose the balance, and right perspective, of Truth."

Because this is so true, we want to call special attention to the message by the late Rev. W. D. Moffat on page 19 of this issue. Mr. Moffat first met Mrs. Penn-Lewis at the Bridge of Allan Convention, in the early days of her ministry, and at the time of his death, she gave the following interesting glimpse into the way in which God made clear her "commission," to proclaim the Message of the Cross. She wrote:

To Mr. Moffat, I owe, under God, the first understanding of the trust committed to me in the Message of the Cross in its deeper aspect to the Christian, for it was he who pointed out to me that the message was the great need of the Church, and from that time never failed in urging me forward in obedience to the heavenly vision. With only glimmering light I once said to him, "How can I always 'preach the Cross,' for there are only so many verses about it and I cannot use them again and again," but he kept me up that night till the early hours of the morning, explaining, urging, pleading, that I would not be diverted from the message God had illuminated to me.

I went away from that Edinburgh visit to some meetings for Christians at Gordon Hall, Liverpool, asking God to show me the way never to give an address on any theme without "preaching the Cross," and to my astonishment, those days, as I was speaking on many themes concerning the Christian life, I found myself, in the heart of the message, showing the Cross as the centre of every theme.

Then I saw that all aspects of the spiritual life could be shown to have as their basis—Calvary; and that all spiritual truth radiated from the Cross. May God give to the Church to-day "gifts" of men like him, having the Pauline insight into Calvary.

Our "Commission."

This is the "commission" we still seek to fulfil in "The Overcomer," and we pray that we may never be diverted from the "fixed point"—the central Fact of our faith, from which all other aspects of truth radiate—The Cross, in its power to deliver from bondage to sin, the world, and the powers of darkness. In line with this objective, our purpose is not so much to produce 16 pages of interesting articles, or even helpful exegesis, but to reach out to, and in some measure to touch, the need of God's children who are in the firing-line of His armies. Through correspondence with Missionaries and Christian workers in all parts of the world, we are often drawn into fellowship with deep spiritual needs, and perplexities of many kinds, and our constant prayer is, that the Holy Spirit shall have such freedom in and through us that He can meet real need without hindrance, through these pages. We praise Him, in true humility, for oft received evidence that He is doing so, and for the faithful prayer-help of so many of our readers—which surely accounts for much.

Some months ago we received a letter from America, asking if "The Overcomer" was still in existence, as the writer had seen an old copy (July, 1926) which had thrown the very light of heaven upon deceptions in which he had been involved for years. He said—"I never was so anxious to get any reading about the Lord as I am this. I never saw anything like it, and have only a small idea of it at present, as I only had the paper a short time, and had to give it back." The issues of both 1926 and 1936 were sent, and other literature, and we rejoice to hear that the recipient is now free, and earnestly seeking the deliverance of other souls in bondage to Satan's counterfeits. A recent letter says:

"My thanks to you would only sound cheap. I pray God will thank you with blessings. My eyes and those of my family are beginning to see, SEE, and to understand, after twelve long years in the dark... I am very, very anxious to have more light... I do not know why I have never seen your publications in my twelve years of trying to win souls by talking to them in tongues unknown. I am hungry still, and I find many hungry souls, since I have seen that a barbarian babble will only drive most people away. I am outspoken—I want what God has for me, but I see that in the past I have been tricked..."

Wondering what it was in the July number of 1926 that had wrought such blessing, we turned to it, and found that it consisted almost entirely of messages given by Mrs. Penn-Lewis at the Swanwick Conference that year, on "*Union with Christ in Death and Resurrection*"*; without special reference to counterfeits and misconceptions of truth such as our correspondent speaks of. A wonderful testimony to the fact that the message of the Cross of Christ, in its application to the "flesh" and the old life of nature, takes from Satan the ground upon which he works, and all manifestations which are not of God automatically cease.

"Hid with Christ in God."

Not only so, but the Cross is the place of absolute safety to those who take their place in union with Christ in His death. Another reader—this time in Europe—has written to us of "revival meetings" held in her district, where there was much reference to physical manifestations as the initial sign of the "baptism of the Spirit." Longing for spiritual fellowship, and for the highest experience of God's life and power possible, she attended the meetings. Taking a definite attitude before God that she "wanted all that He had for her, and refused all that was not from Him," by faith she set the death of Christ between herself and all the power of the enemy. Then she submitted to the laying-on of hands for the "baptism"—and nothing happened! On a card telling of this blessed protection, she closes with the words: "THEY DO NOT KNOW ROMANS VI. 11."

*Now obtainable in booklet form (see booklist inside cover)

A dual stream.

Another letter gives us an insight into the opposition of the Adversary to the delivering message of the Cross, and shows how he seeks to side-track by slipping in a counterfeit stream alongside the truth of God. A Missionary who had lately turned from "modern" views of the Bible, and was feeling her way into a deeper experience of the finished work of Christ, writes:

"While on furlough, I was staying in a Guest House where a short service was held morning and evening. All that summer, the leader dwelt continually on Romans vi. and Gal. ii. 20, and almost every message had some bearing upon the application of Christ's death to the self-life and the flesh. I listened, and listened, and got more and more confused as to what it all meant, for I knew little about 'positional truth,' or the difference between objective and subjective truth. Early one morning, the thought came to me—'Why do I stay on here? I am no better than I was when I came.' Then a still small voice seemed to ask me, 'Will you ever be any better?' Instantly the light broke upon me, and all that God's servant had been teaching so faithfully was illuminated to my spirit by the Holy Ghost. No! I should never be any better, if I stayed there a hundred years! The only place for that old 'I' of mine was on the Cross, where Christ had taken my 'old man,' and where, in Him, I died. The work of my salvation was finished! 'In Him' I was a new creation, a new creature.

That morning I had a curious experience of the wiles of the devil in the hour of victory. I went to the little service, full of the joy of the Lord. Suddenly I felt my body begin to shake with laughter. I knew that it was not of God to disturb the meeting, and used all my will power to stifle it, but it seemed as if I had no control over myself, and I got up and went to my room, where I lay on the bed and gave way to a paroxysm of laughter. There were those who said that I had quenched the Holy Spirit, but I realized that this 'compulsion' was another stream, and not the pure stream of God-given truth which had become so much to me. I had seen a good deal of demon power in China, though I knew very little about it then, but now I recognized the source of this second stream, which came just as God was illuminating His emancipating truth to my spirit. The enemy had pushed in a 'wile,' hoping I should think it was from God and accept it. As I learned more of the ways of God through the Calvary victory of His Son, all ground ignorantly given to the enemy was taken from him, and my whole being, with all its 'members,' was presented to God for His use only. Thus 'the armour wherein he trusted' was taken away from Satan, and that physical manifestation of supernatural power never occurred again. But the quiet inward joy in the truth of my emancipation from all the power and bondage of the enemy is still mine."

These letters are only a small part of the knowledge that has come to us during the last few months, but they form a practical illustration of the need for such teaching as is given in this number of "The

Overcomer," especially the words of Mrs. Penn Lewis regarding the human body as "a sanctuary of the Holy Spirit." We believe they will give light on present need to many who are honestly desirous of "testing the spirits," and exercising true spiritual discernment in the light of God's Word of Truth.

Paul's Terminology.

An Armenian Pastor asks, among other questions, "are the 'old man,' the 'flesh,' and 'sin,' the same thing, in Rom. vi. and vii? Some teach that they are, some that they are not. It seems to me the latter are right, as we read the old man is to be 'put off' (or away), and that means that it is outside of us, while sin and the flesh are in us. . . . While it is true that 'our old man was crucified with Christ,' how can it be commanded that we are to put it off again? . . ."

The correct definition of terms used by Paul in his Epistles is of deep importance to a right dividing of the Word of Truth. For the sake of this correspondent, and others who may be confused as to the meaning of the expressions Paul uses to indicate various aspects of our human make-up, we print the "Important Distinctions" made by the late Rev. Evan H. Hopkins—known years ago as "the theologian of the Keswick Movement." We need, however, to remember that Paul is constantly *coining phrases* in an endeavour to express in human language heavenly truths revealed to him by the Risen Lord, which hitherto had not been so expressed. A difficult problem to any student of languages—but quite easy to the Holy Spirit, when our "own" wisdom is laid aside, and He is invited and trusted to interpret the words He Himself inspired.

It is also vital to remember that every phrase in the Word of God fits into, and is elucidated by, its own context. "If 'our old man' was crucified with Christ, why are we commanded to 'put off the old man'?" we are asked. The answer is in the context, where it is seen that Col. iii. 9. is not a command, but a reference to the fact that those who are "in Christ" have already "put off the old man" (i.e., the old unregenerate man) and should be living according to that fact.

* * *

Writing to the Galatian Christians, Paul twice asks them who "bewitched" them, or who "hindered" them that they did not "obey the truth." The Word of God is the target of all Satan's wiles and schemes, for he knows that it is the message of deliverance to his captives, and a "two-edged sword" which will one day destroy him. The best way to understand God's Word of Truth, and the surest way to "keep it," is to obey it. Truth obeyed becomes our own possession, which none can ever take away from us.

M. N. Garrard.

Stand fast, stand firm, stand ever true,
Upon Jehovah's Name:
A sure and solid Rock is He,
Through changing years the same.
Unshaken by the storms of time,
And boisterous blasts that blow,
He is a strong and tested shield;
From every subtle foe.

W.A.D.

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HOW great is the responsibility of all who have been taught of God in the far-reaching and emancipating values of the Calvary victory of our Lord Jesus Christ! The churches are full of "babes" in Christ, many under the domination of sin, and the world, or oppressed by the enemy in many ways, and for the most part, ignorant of the glorious freedom from it all which was won for them at Calvary. It is hardly possible for a child of God to be a member of a church, or linked with any group of Christian people, without making contact with some such needy souls. Here is scope for the "watching intercessor"—to pray and trust the Holy Spirit to put him in touch with real need, and then to give such grace and tenderness, such tact and wisdom, that the message of the Cross may go home to hungry hearts in liberating power.

If the Lord is laying the burden of this responsibility upon any of our readers, will they please write to us? We shall be ready and glad to help them with suitable booklets, leaflets, or copies of "The Overcomer" for a definite "forward move" with the "message of the Cross" which is "the power of God." When we hear (as we so often do) of cases where *one copy of the magazine*, lent or given, and backed by prayer, has been used of God to set at liberty a soul for whom Christ died, we long to reach every defeated believer in every land with the material God has committed to our trust.

We are sometimes asked for "parcels of tracts," and have to explain that our literature is not suitable for scattering broadcast among those who really need to learn the "first principles" of the message of salvation (Heb. vi. 1). But it does meet a deep need in the case of believers who long to "go on unto full growth," and be built up in their most holy faith.

With a view to meeting the need for short messages in a form easy to handle and to pass on, a number of articles which God has sealed with His blessing as they appeared in the "Overcomer" have been re-printed as leaflets. A leaflet will often be read and treasured where a magazine may seem too big, or "too deep."

In response to requests from readers, two of the messages in the January number have been thus reproduced, and as some of these leaflets do not appear on the permanent "Book-list," we give a list of them here, with the price per dozen. We are glad to arrange for special terms for friends who can use a larger quantity.

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The Watching Intercessor (Capt. A. Cooper).

The Judgments of God and Revival (Capt. J. C. Metcalfe).

Other leaflets suitable for the same purpose will be found on our booklist overleaf, under the headings "VIA CRUCIS SERIES," and "OVERCOMER REPRINTS" of which we might specially mention "It is Finished," "The Cross and Revival," "The Word of their Testimony," "One Died for All," "Stand Unshaken" (Eph. vi.), etc.

Back numbers of "The Overcomer" will be sent, for prayerful giving, for postage only. Please give us some idea as to how many can be used effectively.

SPECIAL CONFERENCE NUMBER

**Volume
xviii.**

**July
A.D. 1937**

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 Timeless Cross

page 33.

**"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.

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PLEASE NOTE.

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.**

N.B.—Letters to the Editor to the same address with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted*).

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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.

Centre Distributors

Are at liberty to accept contributions from those who receive the paper, and forward to the office quarterly.

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.

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 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 1.—Monthly Conference (Rev. A. R. Boughen).

July 2.—Prayer Meeting, 11 a.m. to 1 p.m.

No mid-monthly Prayer Meeting.

AUGUST and SEPTEMBER—No meetings.

Oct. 7.—Monthly Conference (Capt. J. C. Metcalfe).

Note: With the October Conference we re-commence the morning meeting, which was dropped (as an experiment) last Quarter. It is found that this informal session for conference and prayer has been greatly missed by those who are able to attend it.

Conferences.

Arranged by the Council of the Overcomer Testimony.

BOLTON.

Nov. 9. Full particulars in October issue.
Speaker: Rev. Arthur Harries.

CARDIFF.

October: date not yet fixed.

Enquiries: Rev. A. Ll. Edwards, 21 Plastrun Gardens, Cardiff.

KIRKBY LONSDALE.

Nov. 5. Speaker: Miss E. M. Leathes. Enquiries to Mr. Townley, Birchroyd, Ireby.

LIVERPOOL.

Nov. 9-10. Gordon Hall, 3.30 and 7.30. Tea and Question Hour. Speakers: Miss Leathes, Rev. A. Harries (10th); Rev. G. E. Mason.

MANCHESTER.

Nov. 8. No. 1 Committee Room, Houldsworth Hall, Deansgate.
Speaker: Rev. Arthur Harries.

SOUTHAMPTON.

July 7. School Hall, Polygon Baptist Church, at 4.15 and 7.15 p.m. Tea and Question Hour 5.30. Speaker: Rev. A. Boughen.

Sept. 29. Meetings as above. Speaker: Miss E. M. Leathes.

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick Road, Wylde Green. First 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., in Lounge, Y.M.C.A. (by Taff Station). In charge of Mr. Ellison.

Golders Green: Prayer meeting every Tuesday, 32 Llan Road, 3 p.m. Enquiries to Mrs. Suckling.

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 Be Holmdene, Bridle Road, Eastcote, Pinner.

Isleworth: Informal Conferences as follows: Second Monday 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., 47 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.

"Le Vainqueur" (The "Overcomer.")

A magazine issued quarterly, consisting of articles from "The Overcomer," translated into French. Edited and issued free by Madame Brunel, "La Source," Boisset and Anzué, (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.

THE OVERCOMER.

The Timeless Cross.

THE Cross, like the Christ, is timeless. We have not to think ourselves back two thousand years to obtain remission of our sins, or in order to apprehend our death with Him Who died. We are told that the Lamb was "slain from the foundation of the world" (Rev. xiii. 8)—the Cross stretched back, in its spiritual reality, into the far back ages of eternity. Since this is true of the ages preceding the death on Calvary's hill, we may well understand that the Cross stretches forward in its timeless power even until now. The Holy Spirit makes the timeless Christ and His timeless Cross an ever present NOW, to deliver both from the guilt, and the power of sin.

The Lord's call to His disciples was to "take up the cross" daily, and the Apostle Paul says that he was "always bearing about in the body the dying of Jesus," and was "always delivered unto death for Jesus sake, that the life also of Jesus" might be made manifest in his "mortal flesh" (2 Cor. iv. 10-11, R.V.). This corresponds with Paul's words in Rom. vi. 5, where he writes:

"If we have been grafted into the likeness of His death, so shall we also share His resurrection." (Conybeare's translation).

The "uniting" of the believer with the death of Christ must mean time for the working of the Holy Spirit, as it takes time for the graft to become one with the tree, so that the life-sap can flow unhindered.

This is why the "Word of the Cross"—it does not say words about the Cross, but the word conveying the power of the crucified Son of God—is the "power of God" to us who are saved, and are daily "being saved" by the power of the Cross working in us. This is why the "Word of the Cross" meets the various needs of the Christian along the whole course of his spiritual life. Along the whole course of life, the believer is found at various stages of "conformity" to the death of Christ, and the Word of the Cross meets him at his stage of need; bringing to him deliverance in ever deeper and deeper measure, so that the life of the Risen Lord may have deeper and deeper hold of His redeemed one, and be manifested in ever richer and fuller outgoings of rivers of life to others.

But all this can only be truly apprehended by the revelation of the Holy Spirit, and wrought into the believer by the working of that same Spirit. It may sound "unpractical" and "mystical" to the natural mind, but none can deny the practical fruit when those who put to the proof the Word of the Cross as the power of God bear testimony to victory and deliverance in daily life. How quickly the Church of God would reach to victory, and a world-wide awakening come about, if every child of God would go to the Throne of Grace, and ask for the light of the Divine Spirit upon the death of the God-Man

in its relation to the believer, and yield fully to the same Spirit for the fullest power of that death to be wrought in him. May God save all His children from stumbling over words, and thus missing the eternal facts lying behind them, delaying the fulfilment of the purposes of God in lifting the members of the Body of Christ into their place with Him on the Throne.

It is the work of the Divine Spirit to apply to every believer the finished work of Christ on the Cross of Calvary! And when we speak of the "Cross," we mean the finished work of the Christ when He died upon the Cross. The Cross, as a cross apart from Christ, is nothing, as the "Blood" apart from the Man whose Blood was shed is nothing. It was the "death of the Cross" that the self-emptying Servant of God became obedient unto, not merely death alone. It was for the joy set before Him that He "endured the Cross, despising the shame." He made peace "through the Blood of His Cross," and reconciled men at enmity with one another "through the Cross, having slain the enmity thereby." "The Cross of Christ is the instrument of my crucifixion, as of His, for I am crucified with Him" (Lightfoot), cried Paul.

The Cross was the offence in St. Paul's day, and the Cross is the offence now, for it speaks of a death which means sharing in the shame and ignominy of Christ; the rejection, mocking, and scoffing of the world—yea, even the religious world. Christ's death in the Garden would have been in privacy, but the death of the Cross meant publicity. "Oh, God! we are fit for neither earth nor heaven, but only to be hung up between on a cross," said Bishop Taylor-Smith once in prayer, and this is just what God means by condemning us—in the Person of His Son—to a death on a cross. Behold the sinner hanging, in the person of his Substitute, upon a stake, in public condemnation of his sin. God holds Him up from the earth, cursed for man's sake, in view of earth and heaven. See what God thinks of sin! Yea, Lord, we acknowledge Thy just condemnation, and gladly accept our place in the Substitute. We flee there into the wounded side of Him who died, and testify that we have died in Him to earth and all of earth; to sin and all of sin. We have left the sphere of the evil one, and cry unto Thee, Thou Holy Divine Spirit, so to bury us in the death of Him who hung upon the Cross, that day by day the life of the Living Lord may be manifested in our mortal bodies, and the river of life from the Throne of God find outlet through us into the dark world.

O wondrous, timeless Cross of the crowned Victor of Calvary! God forbid that we should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to us, and we unto the world.

Mrs. Penn-Lewis.

To Our Readers.

Dear Friends,

The work of the Holy Spirit was manifested in such a deep and quiet tide of life throughout our recent Swanwick Conference that we confidently trust none were sent empty away. Yet it was not without a strong sense of conflict that we were brought through safely to that final triumphant assertion of victory in Christ, as we sang together before we parted:

*Jesus shall reign where'er the sun
Doth his successive journeys run.*

Truly it is His victory we acclaim, His triumph we stand in, His overcoming life, imparted to us through the Holy Spirit, by which we live. By this too, we shall overcome in the "things present" of our daily life, as well as in the "things to come."

After the high mountain—the plain. I wonder how many of us, after such blessed times of vision, have gone down to meet early disappointment—with *ourselves*. It is not, as Bishop Moule has said, "that God is not sufficient. He is so, always, now and for ever. But the man does not always adequately use God; as he ought to do, as he might do, and as he will ever rise up afresh to do."

The first thing the enemy does is to try to discourage us by our own weakness. Where is this overcoming life you were promised? Our only answer is to point to the Lord Jesus Christ; "Who of God is made unto us wisdom and righteousness and sanctification and redemption." That answer deals with all such discouragements. "It is God that justifieth. Who is he that condemneth?" God sees the end from the beginning while we see only the beginning: yet we may see—by faith—the end also.

How strange it seems that, after our Lord had prayed for Peter that his faith fail not, that incident should so soon have followed which ended in the Apostle's tears of bitter remorse. Yet the prayer was abundantly answered when Peter stretched forth his hands, and was girded by another, and carried to a death which sealed a life's devotion to his Lord.

So I would say to those who, it may be, have seen a new vision, and trust in God to vindicate His truth to them in a life of victory; don't be surprised if you find yourselves immediately challenged and tested to the utmost, on the very ground you have taken up in faith. Should our experience be one of shame and grief at our own failure, we can at least say with Peter "Lord Thou knowest all things, Thou knowest that I love Thee." God will have taught us much when we have learned the daily application of the words "I know that in me (that is in my flesh) dwelleth no good thing." Shall not He who ever liveth to make intercession for us, pray for us that our faith fail not: and have that prayer abundantly answered?

Our Divine Overcomer is waiting to make us more than conquerors; able to keep us from falling, and to present us faultless before the presence of His glory, with exceeding joy.

Oh may we, whom God has most graciously blessed with light so greatly needed by His people to-day be used to strengthen our brethren: that we may minister to others that "comfort wherewith we ourselves are comforted of God." A distressed Church as well as a distraught world, calls to-day to those who know the liberty wherewith Christ hath made us free—and *stand in it*.

A Personal Word.

I purpose, if the Lord will, to be abroad for some time in the near future. When this is in your hand my movements, as at present planned, will find me out of this country, and I have dreams of meeting our brethren of this Testimony in very distant places. South Africa and India are early objectives; to be followed by others, as the Lord may lead.

Having known so well your exceeding kindness and love in His service, I rely confidently on your prayers that I may not wander out of God's will and that He will open up such opportunities of fellowship and ministry as are in His plan for me. I trust to be in England from time to time in the course of these sojournings, and look forward, I spare, to further happy fellowship with my beloved brethren at Eccleston Hall, and elsewhere, before very long.

I shall rely on this journal to keep me in touch with our readers at home and abroad; and pray that my journeyings may be blessed to the strengthening of the ties that bind us to each other in our victorious Lord.

Personal letters will be forwarded from Headquarters from time to time, but delay is almost inevitable, and miscarriage possible. I therefore beg your indulgence should my replies be tardy—or even lacking.

Affectionately commending you to the Grace Mercy and Peace of our Lord Jesus Christ,

Yours in the confidence of His overshadowing love
BERNARD W. MATTHEWS

Worthy the Lamb!

When the Atonement story first began
A lamb was sacrificed for every MAN.

And then when Israel was in Pharaoh's land,
This sacrifice could for a HOUSEHOLD stand.

Later, a Lamb at the Atonement feast
Was offered for the NATION by the priest.

But last, on Calvary's Hill, the Lamb of God
Shed for a sinning world His precious Blood.

A Lamb before the world's foundation slain,
And in the farthest future just the same!

For in the Revelation we are shown
A Lamb, "that had been slain," amidst the Throne.

"A Lamb," the pivot of earth's history—
God's great, impenetrable mystery.

"Thou has redeemed us by Thy precious Blood,
"And made us kings and priests unto our God."

"Worthy the Lamb that once was slain" will be
Our theme of praise throughout eternity.

R. M. Hinder

The Redeemed Church in the Unregenerate World.

Notes of Bible Readings on the Philippian Epistle.

By Rev. John Thomas, M.A. *

SPEAKING first of his choice of the Epistle to the Philippians for the four morning Bible Readings, Mr. Thomas said that he did not like to mark out any portion of the Word of God as having any pre-eminence, but God has an infinite variety, and there are special features in this Letter. It has a special flavour of fellowship and affection, and a spirit of rejoicing, for there was in this community something that satisfied the Apostle's ideal of what a Christian Church should be. The four sections for our study would be (1) Phil. i. 1-17, the victory of the redeemed church in the midst of persecution; (2) Ch. ii. 1-18, through lowliness of spirit

and service; (3) Ch. iii. 1-16, through its spiritual ideals; (4) Ch. iii. 1-16, the heavenly citizenship of the victorious church.

This Letter is addressed to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Instead of one bishop for many churches, there were, in Paul's time, many bishops in each church. From the character of the epistle before us, I should judge we might well pray, "Lord, turn all our members into bishops!" Then comes the apostolic blessing, "Grace and peace to you." Not the peace so much talked of to-day, but "*irene*," the peace of God, the peace our Lord made through the shedding of His Blood.

Phil. i. 1-17

Victory Under Persecution.

Phil. i. 1-17.

I AM thanking God all the time for every remembrance of you." Paul had no memory of these Christians but that which gave him cause for thanksgiving. That disposes at once of the idea found in so many commentaries, where it is insisted that the Philippians were proud and liable to dissension and strife. "Always, in every supplication, making supplication for you with joy." There are two kinds of prayer—heartbreaking prayer, because of tragedies, wrongs, and false ideals of life; and the prayer of joy, prayer which starts on the mountain top, lifting the high higher, the noble into nobler altitudes. It is exultant prayer here, and the next sentence explains the joy—"because of your fellowship in the gospel from the first day until now; because I am confident of this, that He Who has begun a good work in you will bring it to completion, right up to the day of Jesus Christ." While he sings Hallelujah for the past, he is perfectly confident for the future. Such a beginning as he has seen cannot but move upward. That is the tone of the epistle. Paul is pointing them to an ideal: "you have got thus far, do not stop there. Go higher—the higher you go the higher you *can* go! The great ideals of the Christian life are like one starting on a journey; setting out over the hills, but looking up to the mountains; starting with victories, but going on to greater victories. The nearer to heaven you are, the nearer you must get; and God will bring the good work in you to completion, in the day you stand before Him. He will bring you to completion, and you shall not be ashamed in the presence of His glory.

"Even as it is right for me to think this of you, because I have you in my heart; because in my bonds, and the defence and establishing of the gospel, you are partners of my grace." I have been granted a great grace, a privilege, an endowment, as the apostle of the Gentiles, and you have been God's

instrument in making my mission more powerful and effective. You have been hands, eyes, hearts and prayers for Paul, and on the great reckoning day, of whatever grace I shall be accounted worthy, you will be reckoned with me. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." The church that has gathered the Apostle Paul into their hearts will have a Pauline reward.

"For God is my witness, how I yearn over you in the affections of Jesus Christ." The Greek word for affections is literally "bowels"—a synonym for compassion and the tender heart—"such tenderness as He has for you, I have received from Him, and I am yearning over you, as a mother over her child." And "this is my prayer, that your spiritual life may overflow more and more in knowledge and in all discernment." Life without discernment is lame. There is great lack of spiritual discernment among Christian people: they come from hearing a sermon in which the Cross of Christ is not known, and then say "what a fine sermon that was"! Spiritual knowledge includes spiritual experience in every kind of discernment, "in order that you may judge the things that differ." That you may recognise the jewels of Jesus Christ, and not be deceived by the speculations of men. "Prove the things that are excellent, in order that you may be sincere and without offence in Christ." Sincerity comes first, but you must add to it "without offence," and further, "being filled with the fruits of righteousness" the righteousness that comes through Jesus Christ. His righteousness is vast enough to fill a million worlds, pouring out the infinitudes of Calvary, "unto the praise of God."

"I want you to know, brethren, that the things that happened unto me have rather turned out to the advance, the development, of the gospel, so that my bonds have become manifest in Christ in the whole praetorium, and the other places around Cæsar's palace"—this is victory through bonds! They put

* Not revised by the Speaker.

Paul there, and in doing so they put Christ there, and the gospel began to shake the palace. Paul's imprisonment was not a mark of heaven's displeasure. See how it turned to victory everywhere. Not only in the palace but outside (ver. 14). The prisoner might say: "I am not allowed to talk much, but for every moment I am silenced, there is a crowd of brethren without who are talking instead of me; and because they see I am in bonds for Christ, and a victor in bonds, they are not afraid any more, but become more exceeding daring to speak the Word of God without fear. Some are doing this through spiritual love, because I am set for the defence of the gospel, but some are proclaiming Christ, not sincerely, but thinking to add pain to my bonds." They think to vex me! They are Christians of a kind, but a very poor sort. What then? As far as I, Paul, am concerned, Christ is preached—and so long as He is preached, in any form, with sincerity or without it, why, they are preaching Christ, and I can rejoice. The gospel has saved many a man, even when given by insincere lips, for men are not saved by their words but by the gospel. Of course, there is a greater harvest for the true man, the Holy Spirit can use him more abundantly. But even men of this type, who are in the shadows, if they give the real Word of Christ, preaching in His Name, His Name is potent. I wish everyone did preach Christ to-day, I should rejoice with Paul.

Did they add affliction to his bonds? No, they added music: "For I know that this shall turn out for my salvation, through your supplications, and the supply of the Spirit of Jesus Christ." That does not mean that Paul was doubtful of being saved. Take care of that word salvation in the N.T.—it is rarely used in the sense in which it is used now, when one asks another "are you saved?" Paul would answer, "No, but I am going to be—my salvation is nearer than when I believed." Salvation is the final glory, the redemption of the body, the glorification. At present we have an instalment of it, and judging from the glorious instalment, it must be wonderful when it is complete. He says "this persecution is going to turn out for my salvation, through your prayer"—you are to add to my ministry, to extend it, through your prayers and the supply of the Spirit of Jesus that will come in answer to them. The result will be that with all boldness, as always, so even here in jail, Christ shall be magnified in my body, either through life or death. What does it matter? If I am alive it will make me a greater soul, if I die it will give me greater glory. That is all the enemies could do, and that is victory under persecution.

So we come to this great epigram: "To me to live is Christ, to die is gain." There is a sort of rhyming in the original, which turns it to music and poetry. In Greek "is" is omitted and the two things identified, thus: "To me to live—Christ; and to die—gain"! To die is gain, for it means being nearer Christ! Victory through bonds! To Him be glory for ever and ever.

Paul is uncertain as to whether he is to be released

from prison, or whether this letter to them will be his last communication, but he leans to the confident that he will see them again face to face, so he writes

"If I am to live on, then I shall be working on, and shall have the fruit of continued labours in this life. If I rest from my labours at once, then I shall lose some of this fruit." (Ver. 22).

It is curious that the Revisers, with all the wisdom, have not improved this verse. "If to live in the flesh is my portion, that will bring me the fruit of my labour . . . I am under pressure from two alternatives, having the natural desire to be released from my labour and to be with Christ, which is far better from one point of view—that is one side of the balance. But God gave me a charge, and for me to stay a little longer will be a good thing for you, and I must forget myself. This being so I have confidence that I shall remain, and continue to remain (another and stronger verb) with you." The commentators say that these Philippian prisoners were proud and contentious. If so, why did not Paul say "I shall remain in order to abate some of your pride and heal your dissensions?" But the whole spirit of the letter is different. He says "I shall continue to abide for your advancement, your development, and your joy of faith. You are on the right track, but there is always a higher place, and I believe the Lord will spare me to help you in your upward climb. Verse 26 has puzzled the translators—I give literally:

"In order that your exaltation may overflow in Christ Jesus, in Him, through my sojourn with you again." What it means is, that Paul was to be a channel through which their joy in Christ should be increased. He will be a channel of new triumphs and joys for his Philippians. Is not that the way God pours Himself into our lives, out of some chosen channel to us? The ideal of every believer should be that, by means of him, and God's use of him, the joy of the Lord may abound in someone else.

Your Citizenship.

"Only arrange your life worthily of the gospel of Christ." A very unusual word is used here, it is the statesmanship of your life. "Arrange your life in order that, whether I come to see you or am absent, I shall hear about you, that you stand fast in one spirit, with one soul, labouring together in the faith of the gospel; in no wise frightened by your adversaries." That is a very good motto for this week—and next! As to standing fast in one spirit, remember the spirit is that in man which comes nearest into touch with God. The spiritual vision, insight and energy, must all spring from one fountain, and bear one heavenly mark—that is Paul's ideal for a church.

"Labouring together with one soul"—no only the spirit, but the soul-life, regulating mind, thought, body, action; the whole output and energy of the living framework to be as one, with no sound of dissension. "One spirit, one soul"! Those who are His are to get this holy enthusiasm, or the work will put us to shame. God's people are comparatively few—they have ever been so—but if they are

like that—one mighty spirit, inspired by the Holy Spirit; one great energy of life, with all its soul powers gathered together, link in link, forming one unbroken chain—then the world and the devil will begin to be afraid. “Resist the devil and he will run away!” The more you stand fearlessly in your Lord, the more they are afraid. They know they are on the losing side, and to you it is “a sign of salvation, and that of God.” It is only from God that salvation can come.

Now comes the summing up of the idea that, not through times of ease, but through suffering and patience and unity, and faith and fearlessness, God’s people are to find their highest victory. God’s church has never prospered in times of ease. It was when they had to suffer for the faith that they were strong and mighty:

Victory through Lowliness of Spirit and Service.

Phil. ii. 1-18.

NOW we come to a definite victory in the Christian life through *lowliness*. We do not fight as the world does, by retaliation, but by lowliness, by submission—not to the Devil but to our Saviour.

“If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affections and compassions, fill up my joy, that ye may be thinking the same thing, having the same love, having one soul (the whole of life’s energy, mental, physical, moral, united in one great bond). Doing nothing at all out of strife or vain glory, but in humility, each esteeming the other superior to himself.”

That is a height to climb! It is not the alphabet of the gospel, nor is it spoken to babes. It is the classic literature of Calvary. It becomes easier and easier on the way, but it almost takes the heart out of you when you are young! The highest things are at the top, and the only way to possess is to climb. It is assumed by some that we can possess everything by one little prayer. You cannot. Something must be added—prayer is as wings of power for something else: i.e. it is no use praying for the evangelization of the world if you do not preach to the people. Prayer will bring power. Climb then for the great things in Christ. You cannot get them all at once—you would be overwhelmed if you did. You have to be prepared for them; and you must use them when you get them, if not you will lose them.

“Fill up my joy, that ye be like-minded”—stand together. The Church of Jesus Christ should not be made up of so many individuals, standing apart. With the first descent of the Holy Spirit “they were all with one accord in one place”; that is what Paul wants—that they should be minding the one thing, possessing the same spiritual love, of one soul, linked together as one man, setting their minds on the one thing. There is a “one thing” for every Christian, one great centre, and that is Calvary, God’s great central agony and power in His beloved Son. If you are like this, you will “do nothing through strife or empty vanity” (ver. 3). “Vain” was the old word for empty, so vainglory is glory with nothing in it. Do not do anything through

“Because it is given to you as a favour (that is the meaning of the Greek) on behalf of Christ, not only to believe on Him, but also to suffer on His account.”

You are not terrified when you realise that God is putting a favour upon you. The world’s idea is that we are here to be comfortable, but Paul says, “It has been given you as a favour, to suffer on His account.” And there you come into fellowship with the Apostle: “having the same conflict which ye saw in me.” The word is “*agona*,” a word used for the terrific conflicts of the amphitheatre, where every nerve was strained to the uttermost, and the life almost pressed out. It is these big, intense things, the agony of my life, that is counted. But the “*agona*” has been granted as a favour, even to suffer for His dear sake, so do not be afraid. The promise is to “him that overcometh.”

Phil. ii. 1-18

strife and empty glory, in order to be noticed—those who do so do not come within a million miles of Calvary—but in humility, each esteeming others superior to themselves.

Some would call that nonsense. How can you deem superior a man who is obviously inferior? The Bible is a common-sense Book, and what it does mean is, that as far as you are the servant of all, you will think and do just as Christ did. When He washed His disciples’ feet He was setting them, at the moment, far higher than Himself; but in doing that service He was standing far above them all, for the Servant of all is the Lord of all. Are you willing, if necessary, to wash the feet of him you do not think of much account? Willing, at any time, to be inferior to him? If, not, you have not reached this peak.

Now we come to the riches of the wisdom, knowledge, love and sacrifice of God. This is the summit of this Calvary range, with its eternal sunlight of the heart of God:

“Let this mind be in you which was also in Christ Jesus, Who being essentially in the form of God, did not deem it a reason for self-seeking to be equal with God, but emptied Himself, and took upon Him the essential form of a bond servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient as far as death, even the death of the cross . . .” (Ch. ii. 5-11).

Look at this passage phrase by phrase. This is God’s model of lowliness and service. It was through lowliness, service and sacrifice the Son of God won the supreme victory and the supreme crown. That is our way up too, says Paul: “let this mind be in you.” The description of our Lord here is something to feast upon. The Greek has different words for “form,” so we have to supply the specific meaning here as “essentially in the form of God.” So also, the word “being” needs strengthening—the real word means “essential being” and you may read it, “Who being essentially in the essential form of God.” That means that He was complete and essential Deity. You cannot give it any other meaning, either from the English translation or, above all, from the meaning of the Greek verb. “Form”

there means the essential thing, not the outer shape but the inner reality.

So then, this Jesus of ours is God from all eternity, essentially God, having no beginning, God from eternity to eternity. "He did not deem equality with God a thing to be seized" or grasped, or taken. The Greek word means something that you take through your superior power from somebody else—self-aggrandisement. The real meaning undoubtedly is, that the eternal Godhead had no need of any surrender or self-renunciation, but had absolute power to seize and keep all dominion in heaven and on earth, and all glory possible to the Godhead: but instead of that, He sacrificed. Frequently in the Greek a thing is mentioned when the cause of the thing is meant. For example, "If there be any praise . . . think on these things": it does not mean that you are to find praise, but if there is anything which is a cause of praise. So here—He did not deem equality with God a reason for taking anything, or adding anything to His might and power; instead, He emptied Himself. He might have held His sceptre over the world, but instead, He stripped Himself of His glory in order that He might save. We often praise men who have gathered around themselves material wealth, we call them kings of commerce. Well, Jesus had the power to scoop everything in, but instead of that He gave everything away.

The proof of the translation lies in the naturalness of the connection—instead of grasping, He gave; instead of taking, He sacrificed. He was in the essential form of God, yet He did not reckon His equality with God a ground for taking His glories and adding to them, but He "emptied Himself"—not of His Godhead, He could not do that. I cannot understand why anyone should be such a simpleton as to imagine that the essential Godhead could be anything else than essential Godhead. The world would tumble to pieces if that could happen! He emptied Himself of the glories that were His, and the glories He might have gathered around Him by His manifest power; and He Who was essentially in the form of God came down, stripped of these mighty glories of the heavens, and "took upon Himself the essential form of a bond-servant." It was not make-believe. It is the same word for "form," the essential form. He did not pretend that He was a servant. He was a real servant—hands, feet, heart and soul, everything in bond service to God and man, and to the whole creation. That is our Saviour.

"Being found in the likeness of men" is where He chose to be a bond-servant. He had to take some likeness, and He chose the lowliest of all. "He laid not hold of angels"—He might have come in their likeness. I do not know that that would have redeemed men, but it would not have been right down at the bottom of the ladder of service, where He wanted to come. The Highest could not stop till He came to the bottom, He was too great to stop half-way.

Then comes the question of redemption, and that

leads us further. He has reached the lowest of the rational spirits of creation—why go any lower? Because they need redemption; because all the Satanic forces of the universe are directed against that little world of men, to bring about the dry rot of sin. Then how low must He go to reach the bottom of sin, the bottom of hell? How sad that any man should deny the cross!

"Being found in fashion as a man, He humbled Himself, and became obedient all the way to death," not merely obedient "unto death." It is not the usual preposition here which means "into" or unto—it is "as far as." He went down, and down, until He came to the region of death, where sin and Satan had to be strangled. He had to be deliberately obedient, or death would have flown away out of His sight. He had to woo death, be obedient as far as death. Any further? Yes—"even the death of the cross," the death of the malefactor; the guilty, the execrated; the excommunicated; the death that killed sin. Then what happened?

"Wherefore God has also supremely exalted Him—favoured Him with a Name which is above every name." We have had that word favoured before, "favoured you to suffer for Him." Here we have God's favoured One; He went lower than all, and then by the natural law of moral and spiritual life, He went higher than all. If you want to rise high, you must go low: the law of force will take you down, and then up! The mighty force that sent the Son of God right away down from eternal glory to the bottom of all, then sent Him high above all. God was greater from that time than ever before. It could not add to the majesty of His glory in might and dominion and power, but His moral glory reached a climax never known before. So He favoured Christ with a Name that is above every name, and the Name of Jesus does not mean J-E-S-U-S, as letters, but it means His power, His authority, His glory, His splendour, His redeeming grace, everything that belongs to Him—that is His Name.

"In the Name of Jesus every knee shall bow"—not "at", as something to which you should bow your head, but IN the Name of Jesus, in the splendour and power and glory of it, the acknowledgment and triumph of it. What about dictators, tyrants, agitators, conspirators? "All things on earth" (they are partly there), "all things under the earth" (they are partly there), they all shall bow the knee. What pigmy names theirs are compared with His! "And every tongue shall confess that Jesus is Lord, to the glory of God the Father."

"So, my beloved"—no wonder Paul puts "beloved" here. He has lifted the Philippians to a great height, and perhaps lifted us with them—"I want you to be obedient, even as you have always been, not only in my sojourn with you, but now much more in my absence, work out your own salvation with fear and trembling." Not in fright! Turn this orientalism round this way—"work out your own salvation with a most intense reverence." Why?

Because "it is God who is working in you, both to will and to do His good pleasure." The work of the Holy Spirit in us must be treated reverently, because we are working out what God is working in. Then, "do all things without murmuring or disputing"—you are in the midst of a crooked generation, among whom you are to "shine as lamps, giving light." What is the light you are giving? "Stretching forth the Word of Life." Every Christian ought to be the teller of the Word of Life. In the early Church every Christian told someone else. "So that I may have rejoicing unto the day of Christ, that I have

not run in vain, nor struggled in vain" (ver. 16). Paul used the terms of the arena: I have not run in vain, I have wrestled in the arena of life, and I want to be sure that I have come out conqueror, with laurels. You Philippians, I want to wear you as a diadem; "and if I am offered as a victim on the altar, and the religious service (not service in the sense of servant-ship here) of the world for you, I rejoice, and I join my joy to yours, and do you join your joy to mine." Hallelujah! Amen.

NOTE.—Sections III. and IV. will be given in our October number.

The Message of the Cross for a Distracted World.

The Swanwick Conference, 1937.

"SWANWICK" has once more come and gone, and in this issue of our magazine we seek to share with the thousands of readers who have no opportunity to gather with us, some of the messages of those five sacred days. But we wonder whether those who only know the Conference through the brief reports in our pages can ever sense its real atmosphere, for "Swanwick" means so much more than Bible Readings and Addresses. A Christian Worker once said to the writer, regarding letter-writing: "It is not so much *what you say*, as *the use God can make of it*"—so, to echo one of your speakers this year, "There is much more solid work done by our bedsides afterwards, alone with God, than can be done in a meeting." When the Holy Spirit came at Pentecost to reside in and with the Church, He "filled all the house where they were," and for months before we gather at "The Hayes," prayer is made for a cleansed atmosphere, filled with the presence of God. Surely it is the brooding of His Spirit over us that accounts for the light and blessing and deliverance that comes to one and another, for which no human word or effort seems responsible.

Then it is impossible to give in print even a glimpse of the prayer work that is done. "Family Prayers" before breakfast, when quite three-fourths of those attending the Conference gather, is said to be one of the most blessed meetings of the day, when worship and prayer flow spontaneously and freely, in the liberty of the Spirit. At 9.30, a smaller group gather in the Walnut Room for intensive warfare prayer, led by Miss Cope. Here individual needs are dealt with; prayer is made for souls in bondage under the power of the enemy; a definite stand is taken against all his workings, and the great affirmations of God's Word concerning our position in Christ, "far above all" the power of the defeated foe, are quietly and unitedly made. Much real "spade work" is done in this vital hour; and also in personal conversation and prayer with one and another; and through the prayer-work of little groups upon whom the Lord specially lays the burden of the Conference.

New-comers to an "Overcomer Conference" are often struck by the objective of the meetings, which is not a turning-in upon ourselves, but a full-face turning upward to the Crucified and Risen Lord,

and then out toward the world for which He died. Personal dealing there must be of course, for personal renewal and blessing are essential to the objective which is kept before us, i.e., that the Body of Christ is for His use and service; that the filling of the Holy Spirit is for all—not for personal enjoyment but for the accomplishment of the world-purposes of God in the giving of His beloved Son for a world undone by sin.

The Opening Meeting.

After the evening meal on the day of arrival, we gather in the Hall for a "Welcome" meeting, in charge of our Chairman, Mr. Bernard Matthews, or—as he loves to call it—a "family gathering," where we get into the stream of that friendly fellowship which makes stiffness or loneliness impossible. In an opening prayer, Rev. Joseph Cornish made tender reference to the loss which has come, since the last Conference, both to the Chairman and to the Conference Secretary. Mrs. Hoyton was a real co-worker with her husband in the secretarial work, while Mrs. Matthews had a very special ministry in the Conference, as she set herself to watch for any who seemed lonely or in need of encouragement, and to take them under her wing. Her loving, understanding sympathy has meant much, not only at Swanwick, but to those at Headquarters in Bournemouth.

The REV. GEORGE HARPER gave a brief introductory message, first reading Luke xxi. 25-28:

"Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

This Scripture, he said, has a future fulfilment, but it seems to be having a preliminary one before our eyes at the present time. The condition of the world is not merely abnormal, it is alarming. H. G. Wells has written thus: "Destruction is not threatening civilization, it is happening to civilization. The ship of civilization is not going to sink in five years time, nor in fifty years time, it is sinking now." This from one who is not of our Christian faith. I now turn to one whose faith in Christ is manifest in all his writings—D. M. Panton. Referring to the ten kings of Rev. xvii. 12, who have "received no kingdom as yet," he says: "The Dictators who

have suddenly sprung on our horizon exactly fit the description. Not one of them is yet crowned. No man is yet authorised by God to say that these two groups of dictators (those of the Apocalypse and the modern) are one and the same, but circumstances may prove it at any moment. Taken in conjunction with other portents of a rapidly dying age, it is difficult to refuse the conclusion that they are."

It is common knowledge that Statesmen of every political school to-day, and of every nation, are baffled beyond words; and not only these, but men of commerce also. In one of our leading London papers there appeared recently a statement that Mr. Jay Morgan of America was, two years ago, entrusted with the sum of £800,000 to raise something like a memorial for a friend. He has not been able to use this great sum of money because, he says, there is nothing stable or reliable that can be built in these days.

The question, then, for us to consider in the light of a fast ending dispensation, is surely this: Has the Cross a message for the world to-day? That is—has Christ, through His Cross, that message? If so, what is it? It is (1) a message of Redemption: (2) of Intercession: (3) of triumphant conflict, and finally, it is a message of heavenly rulership.

1. The claim of redemption is essentially two-fold—that of purity, and of peace. The redemptive work of the Cross is the holiest thing in God's universe. It must be so, because it alone fits man to appear before a holy God. "Nothing unclean can enter in, where God in glory reigns." Purity, personal or cosmic, can only be realized when the redemption of the Cross is fully experienced. Impurity is the curse of the world to-day. But purity is followed by peace: "The wisdom that is from above is first pure, then peaceable." Peace is the direct outcome of this purity. The reign of Christ in the future will be characterised by purity and peace. (Col. i. 20-22).

II. When we consider the intercession of Christ upon the Cross, and through the Cross, for a distracted world like ours, we have at once revealed to us His great compassion. He wept over Jerusalem, and why? What did He see? A people blind and lost to their God-sent opportunity, and hastening

towards destruction. Does He weep over London in its forgetfulness of God to-day? Do we share this compassion with our Lord? If not, then Romans has not found its fullest expression in and through us. Christ is calling us into this fellowship of compassion with Himself. It is His great commission to us. It is sacrificial, it is costly. How shall the world know of Christ's intercession and compassion otherwise than through His own redeemed people in union with Himself?

III. What message has Christ's conflict on the Cross for a world like ours? It at once exposes the world's way, and expresses God's way. It thus constitutes a Divine challenge. The world's way is to conquer your enemy by putting your foot on his neck; slay him, rob him, use any hellish device to overwhelm him. The Cross of our Lord exposes this folly, as it expresses God's way. There is the recognition of a great and hidden foe—principalities and powers of darkness, with world rulers, assembled around the Cross to destroy the Son of God, and His redemption of a lost world. Christ triumphed over these—there "He hell in hell laid low." But towards His enemies the Cross was a revelation of unbounded love. God has no place for carnal weapons. The great challenge of the Cross to us is love your enemies, forgive them, die for them if needs be, if only they may be won for Christ.

IV. In conclusion, this Message of Christ's Cross for a world like ours points towards the day of Divine Consummation, when heavenly Rulership in our Lord shall be set up and established. The claimant need of this poor rocking world of ours is for this Divine Ruler. The day is fast approaching when the Kingdoms of this world will have become the Kingdom of our Lord and of His Christ. (Rev. xi. 15). But something will happen first, namely "the manifestation of the Sons of God." Creation is groaning, its earnest expectation waiteth for this (Rom. viii. 19). In order to this, Calvary in us must precede. Such is the Holy Spirit's order, Rom. vi then Rom. viii. Thus are we led, not merely to an acceptance of this great doctrine of our identification with our Lord, but into its wonderful experience.

The Unshaken Christian in a Shaken World.

The Noon Hour.

THE 11.45 gathering for conference and prayer was conducted each morning by the REV. B. G. LOVELACE, whose burden throughout was that God had gathered us together to strengthen us anew in Himself, to "stand unshaken" in days when God is shaking all that can be shaken in the world around us. "Never take any meeting for granted," he said, but come with hearts prepared to receive what God has for you—we never know which meeting of a Conference will be the historic moment when God will meet with us individually. The nations of the earth are being shaken, the spirit of fear is

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abroad, there is perplexity, fearfulness of what is coming. Let us be concerned, then, about the issues of this Conference in our own lives. We must have a vital, clean cut, decisive issue, that we may go forth with a new consciousness of our peace and joy in Christ, a new energy in His service. The word for the Christian in a shaken world is—"BE STRONG, AND WORK." After these days with God, may we all go back to give a contribution that will answer the challenge of the desperate need of the world in the shadows.

THE REV. J. W. BROWN followed, turning the

searchlight upon the causes of world unrest. Reading Matt. xxiv. 5-12, he applied it first to God's ancient Israel, but, he said, to-day hundreds and thousands of our fellow-Christians are suffering among the nations, especially in Europe. "Many false prophets shall arise and deceive many, and because iniquity shall abound, the love of many shall wax cold." What is the root cause of national distress to-day? It is to be found in a certain programme, sent forth from a particular quarter, which is spreading its pernicious teaching everywhere. There are millions of agents who are carrying this propaganda throughout the world, and wherever it spreads it brings the nations into awful suffering. "Many false prophets" are deceiving the nations. We need to watch "the man in the street"—who lives everywhere! He is supposedly out to make life worth living, first for himself, and then for others after he has finished with it. In my early days, the Labour programme was launched with the slogan, "Live and let live"—but this is what is in the heart of mankind to-day, "I am going to live, whether anybody else lives or not." That is where the trouble lies.

There are those who would bring us into a "Totalitarian State," such as is already set up in Russia, Italy and Germany, and the trouble in Spain will move in the same direction, whichever side is victorious. The Totalitarian State has been defined thus: "A State which lays claim to man in the totality of his being: which declares its own authority to be the source of all authority, which refuses to recognise the independence in their own sphere of Religion, culture, education, and the family: which seeks to impose upon all its citizens a particular philosophy of life: and which sets out to create, by means of all the agencies of public information and education, a particular type of man in accordance with its own understanding of the meaning and end of man's existence."

This is clearly contrary to the law of God, but the ordinary working man knows nothing about this thing that is being foisted upon him with promises of a wonderful liberty. He does not know it is the very thing that will bring him into the most abject bondage the world has ever seen. "Nothing outside the state, everything for the state," and religion must finally bow to the state. The programme of all these false leaders of men, under whatever name, is this: "by philosophy, by development of various cults, we must discredit the Christian creed in every possible way." These enthusiasts are the last word in devotion to their cause, and often make me ashamed of my own witness for Christ. I know young men who stand on a box at a street corner from 7 to 11 o'clock at night, pouring out these awful things—and alas, it is the young people who are accepting them. So filled are they with such ideas that there is no room for the Gospel, and they are ready to sacrifice their lives for what they believe.

The conditions prevailing at this time among the nations are to give place, presently, to an even greater tyranny, according to the Word of God. Rev. xiii. 11-18 tells of a "coming one" who will do great wonders, and deceive those that dwell on the earth. The Totalitarian State is preparing the way

for *this one*—but the tyranny now found in the totalitarian state will be the order of the day everywhere, when Antichrist reigns on the earth.

But there is another "Coming One"—the Lord Jesus Christ—and it is for Him we wait; first, to gather up His saints, and afterwards to take to Himself His great power and reign in righteousness. Until He comes we are to stand here as a restraining force, by prayer in the Holy Spirit, against the power of the enemy at the back of the world's desperate condition.

* * *

At the close of this message, the entire Conference were upon their faces before God for the nations, especially asking that all believers should be strengthened to stand triumphantly for Christ in times of difficulty and persecution, and for the thousands of women and children in Spain, fleeing before the horrors of civil war. The afternoon was occupied with various sectional meetings—for Ministers, for young people and new-comers, and in the Conference Hall Miss Leathes led a meeting for the Prayer Groups connected with our Conferences in various centres.

The 5.15 meeting, usually given to questions on spiritual difficulties, followed the lines the Workers' Conference of the morning, for all hearts were burdened over national difficulties, especially in view of the Coronation of our King in the following week. Led by Mr. Matthews, there was much prayer for God's guidance of our statesmen; for His protection of the King during the coming week; for the restraint of all the evil powers at work to stir up strife and to hinder the settlement of the "unofficial" strike among transport workers before Coronation Day. The latter petition was a wonderful instance of our Father answering with a "No," and then intervening with a blessed display of His grace, wisdom and power, for the strike continued over the Coronation dates, but there was no disturbance among the thronging millions in London, the absence from the streets of thousands of omnibuses actually contributing to the dignity and smoothness with which the huge crowds were managed. So once more the spirits of revolution were driven back and frustrated in our beloved land, to the praise of God. May He make us more worthy, as a nation, of His great goodness and mercy to us.

The Evening Meeting.

REV. ARTHUR HARRIES was the messenger at the evening gathering, and after the reading of Heb. ii., he linked his message with the fourfold outline given by Mr. Harper on the previous night; and dealt with the first phase of it, viz.: "The Message of the Cross in relation to redemptive suffering." He led to the subject of the suffering Redeemer by referring to Heb. ii. 6, "What is man, that Thou art mindful of him?" Originally, God gave man supremacy, authority, over all living creation on earth, and He has never gone back from that plan; "but now we see not all things put under him"—why not? Because man's regal splendour has been rolled in the dust, the sceptre has been taken out of his hands through sin. "BUT, we see Jesus . . . crowned

with glory and honour, that He, by the grace of God, should taste death for every man." How did He reach His coronation glory? We are told in ver. 10:

"For it became Him . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

He did not escape suffering—He never sought an easy path. He is King in the realm of sorrow, peerless in the realm of pain. Only thus can He bring "many sons to glory." Doubtless there will be many "babes" there too, but here the word is "sons." The babes have the gift of life, the witness of the Spirit, they are born again into the family of God: but of such Paul says, "I could not write unto you as spiritual—ye are yet carnal," spiritually babes. But the Captain of our salvation has pledged Himself to bring "sons" to His Father. Such were the young men of 1 John ii. 14, "I write unto you young men because ye are strong, and have the Word of God abiding in you, and ye have overcome the wicked one"—that is the result of having the Word in your life, in the inner essence of your being, feeding on it as the manna of your spirit and life.

Note the relationship, in ver. 11:

"For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren."

Brotherhood with Christ! None would dare to take the title unless the Lord had given it. In teaching His disciples how to pray He began with "Our Father," and again, "Your Father knoweth what things ye have need of"; and "whosoever shall do the will of My Father . . . the same is My brother, and sister, and mother": relationship with Him, through doing the will of the Father. To Mary, the Risen Lord said, "Go unto *My brethren* and say . . . I ascend unto My Father and your Father."

"It behoved Him" to be made like unto His brethren, in physical nature, in the incarnation; like us in all that is distinctive of human life, common in the experience of mankind. "In all things" Jesus, the Incarnate Son, was made like unto us, with

Satan always on His trail, and the world's darkening shadows falling on His path. And before He die he must triumph over these things, for there would be no value in Calvary apart from complete victory in all the way that led to it. The innermost truth of identification is here. It is a truth we need to learn, that in the experiences of life, when the way we tread is rough, the cup is bitter, the treatment we receive at the hands of others is cruel, we are not called to suffer in anything that our Lord, our Brother, did not suffer before us, and that on the same level of discipline from the Father. If anyone ever deserved special treatment of God the Father surely Jesus did. He was the Firstborn of man brethren, and the firstborn, in all lands, has special privileges. Jesus, in His personal dignity, was far above the children of men, and might certainly be entitled to special treatment—but it was not so. "It behoved Him" to be like His brethren, it was necessary to God's plan, for how otherwise could He become their merciful and faithful Highpriest in things pertaining to God? Priests are made in the Calvary mould. Intercessory work grows out of conformity to Christ. There must be inward identification with Him if we are to do priestly work, and know the value and power of prevailing prayer.

It was because He was made like unto His brethren that He could deliver them from death, and from him that had the power of death, the devil (ver. 14, 15). *Because* He is made like his brethren in all things, He can make reconciliation for sins because He suffered, He is able to succour, to help to minister, to empower, to strengthen—and for the priestly work of prayer we must be made like Him. Millions of prayers go unanswered because we are so un-like Him. "If ye abide in Me, and My word abide in you, ye shall ask what ye will." He is the Lord of the harvest: learn to abide in Him, to labour with Him, then scatter the seed everywhere, knowing that we have a faithful Highpriest Whose compassion and understanding, Whose love and power are perfect, and He is at the Father's right hand, pleading the merits of His atoning death for those for whom He died.

The Need of Sacrificial Intercession.

The Noon Hour.

MISS LEATHES was the special messenger of the second session on Wednesday, and turned her hearers to Rev. iii. 21:

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

A worker from another country said the other day, "What strikes me most in England is, the apathy of the English people. On the Continent we know what we are up against, and that *any day things may close down.*" When the Misses French and Cable returned from Central Asia recently they said, "We are glad we went back when we did, for we could not go there now." Gospel doors are closing, but what a privilege to live in such days as these! The words of Mordecai to Esther apply to us, "Who knoweth but thou art come to the king-

Second Day

dom for such a time as this." It is not by accident that we are living in 1937; God has ordained it, and He is ready to equip us for whatever He has for us to do. We do not know what we shall meet in the near future—but we know that He is sufficient for all, and that blessed knowledge fills us with peace that passeth understanding.

We have read the promise to those who overcome "as I also overcame." The conflict can never be to us what it was to Christ, but each in our measure must be conquerors in His Name, remembering that the powers at the back of all the evil upon the earth are "not flesh and blood," but the principalities and powers, the rulers of this world's darkness. Our Lord overcame them perfectly, and we are to overcome "as He overcame." How did He overcome? "He made Himself of no reputation," He humbled

Himself, and "became obedient unto death, even the death of the Cross." It was "through death" that He destroyed "him that had the power of death, that is, the devil," when at Calvary He trampled under foot the powers that were arrayed against Him, and "made a show of them openly." He has already conquered them for us, and as we are joined to Him in His death, we are joined to Him in His victory. As prayer warriors, it is for us to bring that victory to bear upon the battle in the plains.

If we are to enter into what it means to be prayer warriors, standing against all the work of Satan as we see it in the world around us in these days, we must first know victory within. It is easy to tell others the story of His sufferings, but much more difficult to be "like Him," in the home, the business, the church. This needs a deep experimental knowledge of Romans 6—crucifixion with Christ—and Gal. ii. 20, the "I" crucified with Him. The "corn of wheat" must "fall into the ground and die," yea, "he that saveth his life shall lose it, but he that loseth his life for My sake, shall find it unto life eternal." The battle will get fiercer as the days go on, and only those who have gone deep into the death of Christ will prevail to overcome. When Elisha tore his clothes off, he put on the garment of Elijah. So we are to "put on the Lord Jesus Christ," as a "garment unspotted by the flesh." The "flesh" can appear very spiritual sometimes, but it is still the self-life. May the Lord make us willing to go down into His death.

But if we are to have God's vision for prayer, we must know our victorious position in Christ—not only joined to Him in His death, but seated with Him in the heavenly places (Eph. ii. 6), far above all the principalities and powers of evil. Seated there, our prayer activities are vital in the unseen realm, as we "stand against" all that He is against, and claim His will to be done, and His victory made manifest in every situation, as He gives us light upon it.

The Problem of a Defeated Church.

All sectional meetings for Wednesday afternoon were merged in the General Conference, presided over by the Rev. A. MacFadyen of Edinburgh. After the reading of Romans vi., CAPTAIN J. C. METCALFE gave the message from Exodus 17.

We are apt, he said, to depend upon the wars which a previous generation has fought. When the Church of God spends her time looking back into the past, there is danger of not entering into the battles of the present. What message have we to-day, for the distracted world around us? I am not so much concerned about national, or international affairs, as about the state of the Christian Church, for I believe that the Church holds the key to the rest, in the hollow of her hand. We have to face the problem of a defeated Church, and unless we can find a solution to it, we shall have failed. May God send each one of us home, not only to meet, but to overcome the things we are up against in our witness for Christ.

Let us look upon the incidents in Exodus 17 as a sort of picture gallery of things to-day. The journeyings of Israel were "according to the command of

the Lord." We must never forget that God reigns in His heavens, and that He is working out His plan. At the right moment the King will come, Satan will be bound, and the reign of righteousness will begin. The Lord Jesus Christ is triumphant, there at the right hand of the Majesty on High, with all things under His feet. If we get this inside us, it will take the strain out of life! While we are looking at Church, or family, or public affairs as overwhelming, and just sitting down under them, we are of no use. But if we reckon ourselves "dead indeed unto sin, and alive unto God through our Lord Jesus Christ," we shall find that He has seated us in the heavenly places, far above all the principalities and powers of darkness. Individually or in Church life, the same thing holds good, we are in a reigning position in Christ. Many get to the point of a nervous breakdown, through carrying the burden themselves—fighting for a victory that is already won. Our journeyings are "according to the command of the Lord"—let us believe that.

This journeying led Israel into a land without water—and I am sure God is leading His Church to a similar place, of His own deliberate purpose. Why? In order to make us desperate. The defeated church is a sinful church. It is not for us to look at world conditions and deplore them: we have to admit that God, in His Word, has made the fullest possible provision for victory for His Church, and if we are not well equipped with power, we are sinning against the Almighty. That is not an unfair thing to say. The command is, "Be not drunk with wine, but *be filled with the Spirit.*" No one would quarrel with me for proclaiming part one of that verse from this platform, but in the same breath of the command comes part two—"be filled with the Spirit." The majority of us Christians are NOT FILLED with the Spirit of God, and what is the result? Chaos in Church affairs, and sin against God in the things that lie hidden under the surface of Church life. The command He has laid down for us is, "be filled with the Spirit." From this platform Mrs. Penn-Lewis proclaimed this truth again and again. She preached the endowment of power for service, for the warfare that is before us. That is the great need of the Church still. We have sinned, because we have the Word, and the power, the grace, the Holy Spirit of God—and the work is not done. We are in a barren place. I cry—Lord take us into the wilderness until we are absolutely desperate; until we have this thing; until we see the fruit of victory or perish. God is seeking to bring the Church there.

"The people thirsted, and there was no water." Have you never preached on a Sunday night until you were almost exhausted—and then seen the people laughing and chatting as they went out? Away they go, and nothing has happened! Why are the people untouched? Why do they get into error? Because "there is no water." Because the message, though fundamental and correct, has no power. The hand of God is not really upon it. Oh! for the filling of the Holy Ghost for those who minister to-day—a real pouring out of the water of God upon the thirsty land. If we are faced with a distracted world, and know that we have the key in our own hands, and have

a message that can do something—then we need to band together to meet this thing, and get down before the Lord as never before, crying with Moses, "What shall I do for this people." And what did God say? "Moses, go ahead. I will stand on the rock before thee, and thou shalt strike the rock, and there shall come out rivers of living water." "Thou shalt"—"thou shalt"! There stands the promise for to-day, "THOU SHALT"! The people will not need it in the Millenium, for they will have the presence of Christ Himself. It is now that the world needs the rivers of living water. If one result of this Conference is, that we are going to give God no rest until we see these rivers break out, until we see the Message of the Cross getting into the churches, and being proclaimed up and down the land—then it will be blessed indeed.

After the flowing out of the waters, Israel came to Rephidim, where the enemy met them. Just so, you have the whole power of the Devil set against the Church of God to-day. He is not out solely for the downfall of Britain, or to make international strife, but to bring down the honour and glory purchased at Calvary; for the breaking down of the triumphant power of the Church of Christ, and the bringing of the Name of Jesus to the dust. He challenges the enduement of Holy Spirit power, saying, "you are not on safe ground." He says, "Don't go out for power, it savours of error!" The Devil came out against Israel like that, through Amalek. What happened? Joshua was sent out to fight—and we have a commission to fight. The great mission of the Lord Jesus, before Calvary, was to triumph over the power of the Devil. He was filled with the Holy Ghost, and "went about doing good, and healing all that were oppressed of the devil" (Acts x. 38). "As the Father hath sent Me, even so send I you."

So Joshua went down to the valley and fought against Amalek, but Moses went into the mount to pray. To-day we have this greatest of all facts, that Jesus Christ is interceding for us at the right hand of God. That great High Priest is at the right hand of the Majesty on High *for me!* *For me* He spreads His hands! His intercession is mighty; the greatest, most potent force in the universe. The Church of God is borne up upon the heart of our High Priest now before the Throne. That is not just doctrine, it is blessed experience and realization.

Aaron and Hur went into the mountain with Moses, while Joshua fought in the plain. We too have to return to the battle in the plain, but "Ye are dead, and your life is hid with Christ in God." The fact that you are joined to the Risen Lord, through death and resurrection, and seated with Him in the heavens—"far above all," is the key to the position. There are two distinct parts in us—the inner life with its "I am crucified with Christ"; and the outer—"the life that I now live in the flesh; I live by faith in the Son of God." The inner—a life hid with Christ in God; the outer—a life of triumphant witness and victory. That was the life the Apostle Paul lived, and it is the life we are to live—and it is that experience upon which our whole commission hinges.

The Centrality of the Cross.

The REV. B. S. FIDLER, of the Barry School of Evangelism, in the evening meeting, based his message on incidents in 2 Chron. xxx. He spoke of the vital need of sacrificial intercessors for our land, and for other lands, in relation to the present apostasy from the Gospel of Calvary. The Israelites were passing through one of their many times of apostasy, and Hezekiah called them to "turn again unto the Lord." Some of them did turn, and sacrificed the Passover, though not according to the law of God. But Hezekiah prayed for them, "and the Lord hearkened," and gave them a pure revival, wherein all their idols were destroyed amid great rejoicings.

God can only reach the world through the Church, the Body of Christ. He needs instruments through which He can mend the world, and if we fail, then there is no remedy. The Passover is a wonderful figure of Calvary. No wonder Satan tried to keep the Passover out of its rightful place, for it pointed forward to the Cross, just as the Lord's Supper points back to the Cross. How often the Children of Israel observed it I do not know—there are six records of its observance in the Scriptures—but whenever there was a revival, there was a revival of the Passover. Revival only comes when God's people put the Cross in its rightful place, as the central fact of God's revelation and purpose.

Look at the intercession of Hezekiah in ver. 18, 19. He sensed the true need of the people. To-day we need to be driven to a real sense of the tragic need of the world and the professing church. Just as God timed the birth of Hezekiah for such a time as his, He has timed our birth for these times. Wesley is not here, Spurgeon is not here—but we are here. God has called the weak things, and the "things that are not" to fulfil His purposes, because the thing that hinders God most is the "I," the self-life in us His children. Those who are willing to say "I am not"—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me"—these are they whom God calls to sacrificial service and intercession in days of awful departure from God. Intercessors are not dreamers, they are men of action, and if these days on the Mount are going to mean anything for the distracted world outside, it is going to cost something in agony on our knees before God.

The Cross and "I myself."

"No longer I" is the very central point of deliverance. "I"—the man himself—retiring, so to speak, to the Cross, to make room for the Risen Christ to dwell in him and live his life for him.

"I"—not only the sins; not only the works of the flesh; not only the present evil world; but "myself." "Let him take his cross, and deny himself," said the Lord Jesus to His disciples. "I myself" on the Cross, henceforth not to be taken into account, acknowledged, or given any place, but reckoned out of consideration at all. When the soul apprehends this meaning of Calvary, the Holy Spirit has reached the core of the life, and the main-spring of action . . . The heart may be cleansed in its desires and motives, and yet "I" be plainly seen. The "works of the flesh" may be crucified in a great degree, and yet "I" hold the throne! *Mrs. Penn-Lewis.*

The Holy Spirit's Application of the Cross.

THE noonday Workers' Conference on Thursday was addressed by Rev. Joseph Ellison, whose message concerning the Son of Man as the last Adam, federal Head of a new race, must be held over until the October issue.

Thursday was a day when the leadership of the Holy Spirit overturned our usual programme, and a large afternoon gathering in the Conference Hall took the place of various sectional meetings. It was a meeting of the kind almost impossible to "report," and we can only give a brief outline of the appeal for an individual acceptance and appropriation of the Message of the Cross made by Captain Metcalfe. This was followed by a personal testimony from Mr. Lovelace, of the way the Lord led him into the inner meaning of the Cross, and its out-working in his life and ministry; which made a deep impression upon his hearers.

CAPTAIN METCALFE read Romans viii. 1-17, and emphasized the need of personal application of the statements of the Word concerning the believer. It is possible to see a truth clearly with the mind, and yet not possess in our lives the out-working of that truth. The Church cannot rise above the level of its members, and we are here, not to find some doctrine that we can argue about with others, but to get our own feet firmly planted on the sweetness of the sanctifying grace of God. How much of Rom. viii are we *really living*? Take this verse:—

"There is therefore now no condemnation to them that are in Christ Jesus"—yet how many of God's children live under a cloud of condemnation! They live in fear, wondering whether they are right or wrong; always looking into themselves, always "down under" things. But that is no place for a person who is "in Christ": "there is no condemnation," for "we have an Advocate with the Father." There is a great difference between introspection and an honest examination of our own lives. Here is another statement:

"The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

The truth that is effective in our lives is that which is revealed to us personally by the Holy Spirit, and then it speaks for itself. When the truth of sanctification really operates in your life, the person you live with, the members of your congregation, begin to say "he has got something that is bringing the Word of God home to my heart." The outward principle of Romans 6, or any other truth, will do no good apart from the real in-working into the life. Many try to "reckon" themselves dead, and it does not work. Then, when they are betrayed into the flesh again, they try to defend their system of doctrine by putting it down to something else. ROMANS SIX DOES WORK—but it is the work of the Holy Spirit, through the Cross—and that is where your contact with God comes in. There is much more real solid work done by our bedside afterwards, than can be done in a meeting. We have to fight against the influence of the "mass mind." People must deal with things as individuals, not be swept along with

the crowd. The real choice of the issue will be, "WILL I HAVE THE CROSS AS THE BASIS OF MY LIFE OR NOT?" and that can only be fought out in the quiet of our own hearts. It is not so much from something actually said in the meeting that you will get your liberty, but by your threshing out some gleam of light you have caught in the meeting, alone with God.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (4).

We are not compelled to be righteous; it is the Holy Spirit dwelling in us, working out the righteous requirements of the law in our hearts. We shall only be holy as the Spirit of God is in possession of us. "They that are after the flesh do mind the things of the flesh"—they not only think about them, but they are their objective. In Gal. v. 19, we are told that the "works of the flesh are manifest," i.e., they can be seen, they are obvious; and however we may try to wear a sandwich-board to say that we are holy, they will be much more obvious than the board!

And the works of the flesh are these . . . —what a list! Lawlessness—being a law unto yourself, refusal of authority. Idolatry—I know churches that make an idol of their buildings, Ministers who make an idol of their ritual; there are congregations who make an idol of their Minister; Bible classes that make an idol of their leader; women who make an idol of their home; men who make an idol of their business. These things are a sin in the sight of God; manifest works of the flesh. "Variance"—how many of you are on committees, and how many times do you have to run for shelter, and leave a thing undiscussed for fear of a scrap over it? We dare not be plain with each other in case we should differ. "Variance," a manifest work of the flesh. Yet you say you are living in Romans 8, and have the fulness of the Spirit. The flesh is in activity, and the carnal mind "is enmity against God." God cannot work because He is hindered by the carnal nature: "They that are after the flesh CANNOT please God."

I have often thought the "flesh" is like a bankrupt firm—it has nothing, and no credit with anybody. The only thing to be done is, to "wind up" and finish with it absolutely. Just so, when we really appropriate our place, joined to Christ in His death, the flesh is "wound up" there, and as we step out on that basis, a new firm sets up business—a *new man*, in co-operation with the Holy Spirit, and the constructive work begins. The "new man" has unlimited capital—the Holy Spirit witnesses with his spirit that he is a child of God, an heir of God, a "joint heir with Christ" (16, 17). But first of all it is necessary to deal with the old bankrupt firm. If God has been showing you the bankruptcy of it, there is a way of deliverance. Are you willing to have it "wound up"? In the purposes of God "they that are Christ's have crucified the flesh, with its affections and lusts." Will you consent to that drastic dealing with the flesh, and say "Amen" to that as the basis of your life?

The Christian's Warfare.

THE Cross in relation to warfare, was the subject of Rev. A. R. Boughen's message on Thursday evening. There are some Christians, he said, who do not enter into prayer warfare because it suggests the thought of Satan. If, however, you fear this warfare in the spiritual realm, you are in danger of defeat by that very fear. Others never try to find out what God says about it, and so are continually in defeat themselves, and are unable to lead others to victory. Others fail to get down to it because they are fearful of consequences. We shall gather our thoughts this evening around three words: Affirmation, Appropriation, and Assimilation.

I. Affirmation. In this warfare it is vital that we stand on the affirmations of God's Holy Word. The Bible affirms that there is continual enmity between the "seed of the woman" and "the seed of the serpent." Wherever the seed of the woman is, the seed of the serpent is against it: he is against every soul who is indwelt by the Spirit of Christ. When Christians do not take their place in this warfare, they become ineffective—harmless to the kingdom of Satan. The first blow of the enemy knocks them out. You get an illustration of what prayer warfare means in Dan. x. 10-14, and an affirmation about it in Eph. vi. 12. You find much about it in our Lord's life, and in the experience of men in both Testaments. Get your feet down on the affirmations of God's Word, and then you will not think warfare is strange. But remember, it must be according to the standards laid down in the Bible, so let us look at a few of its affirmations. Warfare is not only with Satan, but also with sin and with the world—and Satan, of course, is behind both.

(1). "Thou shalt call His Name Jesus, for He shall save His people *from their sins*." Our Lord dealt with sin and with sins. He blotted out the hand-writing of ordinances that was against us, nailing it to His Cross. It may be that the warfare with sin has not been definitely settled by some of you, but it ought to be. Where does the sin of your life come from? Out of the old nature. That is the root from which sins spring. The affirmation of Scripture concerning this is, "Our old nature was crucified with Christ." At the Cross He rendered ineffective the body of sin which is in us all. We may be guilty of sins of the grosser kind, repugnant in every way, or those finer sins in which many glory; jealousy, envy and pride, which bring wreckage to so many lives and Churches, as in the case of King Saul. On his jealousy of David an evil spirit fastened, and made him ineffective to fight the Lord's battles. How often that is true in Christian life and service. Only as the Holy Spirit convicts of sin, can you lay hold of the affirmation, that the Lord has dealt with every part of our nature and He has dealt with it once for all at Calvary.

(2). Others may be experiencing warfare with the world. Through the habits and pleasures of the world Satan wants to waste our time, our money and our influence, but we are not ignorant of his devices.

Of course, he does not come openly, but under cover, and through the simple things of ordinary life. God's affirmation concerning this is: "In the world ye shall have tribulation, but be of good cheer I have overcome the world." The resurrection is a proof of that triumph over the world and all its power.

In Gal. xi. 14, you have another affirmation:—"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." There is victorious warfare over the world, through identification with the Cross of Jesus Christ. The world which many Christians allow to waste their time, their talents, their energy and their money, has been crucified by Jesus Christ. Get down to that, and you have something to lay hold of! Here is the means of rising above it, with all its obsessions and depressions, by delving into the gold mine of God's truth, and getting the affirmations of triumphant warfare. The Lord Jesus has made us "more than conquerors," and if we fail to enter into this victory we miss the glories of the Bible. "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ."

(3). Behind this old nature and behind the world, is Satan and the powers of darkness. Scripture leaves us in no doubt here. Ephesians vi. 12 is emphatic. We do not understand the conflict if we leave this word out. The warfare is with Satan and his hosts. Here again it behoves the Christian to get hold of the affirmations of God's Word: "And having spoiled principalities and power, He made a show of them openly, triumphing over them in it." (Col. ii. 15). See also Hebrews ii. 14-15, while the principle of victory is clearly stated in Rev. xii. 11.

II. Appropriation. There must be appropriation—a making of these affirmations our very own. Truth is sometimes in the head and not in the heart. We consent to the truth of God's Word as written, but we get no further. We look in the shop window and admire, and believe all that is said about the goods, but such admiration will never make them ours. There must be the definite act of appropriation for ourselves. The wonderful victory of our Lord at the Cross was "for us." Let us by faith make it our own and the Holy Spirit will by His energy and power translate the affirmations into appropriations. Let us reckon on the victory of our Lord at the Cross over the old nature, over the world, and over the hosts of darkness—turning the affirmations of Scripture into promises and making them our very own. It is good to appropriate truth with the mind, for from thence we can by prayer go a step further and assimilate it.

III. Assimilation. The difference between appropriation and assimilation is the difference between eating food and digesting it—between buying goods we have admired and using them in our daily walk and service. There must be the daily assimilation of the affirmations of God's Word, turning them into experience as we apply the truth in the conflicts of daily life. When you get into conflict with your own carnal nature, with the world, or with Satan,

then the affirmations of truth known by the mind, are appropriated in prayer in the emergency—in the “now” which is the day of Salvation, for now is always. We ought to be as definite with God’s of truth in the warfare, as we are with the remedy the doctor puts into the little box or bottle, and TAKE it. It is of no value to know the truth in the mind unless it is applied in the critical moment on the battle field. It is only as the knowledge given in the affirmations of Scripture is used that it becomes a vital, strong power in your life and service for Jesus Christ. Such knowledge of the Scripture can only become truth “in the inward parts” as we are allowed to go into conflict—hence the warfare.

Let me finish with three words of application:

(1) THERE MUST BE A WILLING MIND. Do you really want to overcome that sin? Do you want to be dead to the world? Do you love either or both of them? Do you want victory in the warfare, and thus to bring glory to the Lord? If you are not willing, ask Him to make you so. (2) RECKON ON THE VICTOR, for the victory set forth in the N.T. is the personal victory of Jesus Christ, applied to us by the Holy Ghost. Reckon, reckon, reckon on the victory of Calvary—on the Victor: not on what you have heard here, or on the victory of the past, but on Christ Himself. Just as you may place yourself unreservedly in the hands of your doctor or the specialist, so hand yourself over wholly to Him Who undertakes for you. (3) The third word is OBEDIENCE. Be willing for all that the Word of God reveals and obey it fully: “Obey from the heart that form of teaching which was delivered unto you” (Rom. vi. 17). If you fail to obey the truth, there can be no triumphant warfare in your life. Disobedience is like a curtain that drops down, and the light disappears. How many have heard the voice of the Lord saying “put this right in your life,” and have not done it, and there has come a cessation of that communion with the Lord, by which alone His victory can be assimilated.

A willing mind, the continual reckoning of faith, and a life obedient to all God’s wonderful records and revelations in His Word, and the victory of the Cross and the triumphs of the Risen life will be yours. Get to know by diligent reading of the Word all its wonderful affirmations, believe they are for you, every one, and then ask the Lord continually to make them true in your life and you will be more than conqueror through Him that loved us and gave Himself for us.

The World Outlook for Prayer.

The Rev. W. S. Spencer took charge of the afternoon meeting, and Mr. Matthews introduced him by referring to their having met in India. It has been my privilege, he said, to travel widely in the world, and wherever I have gone I have found those who know and love this testimony, readers of “The Overcomer” who welcome me as a brother, and therefore it is a special joy to me to welcome here those who come from beyond the seas.

Some missionaries had already left the Conference on account of other engagements, but among those still with us were Mr. and Mrs. Fuss, of the Geneva Bible School,

who gave a rapid survey of the great call to prayer presented by the present troubles in Europe. Referring to Spain, Mr. Fuss reminded his hearers that behind the present difficulties lay hundreds of years of persecution of the Jew, and also the Roman Catholic Inquisition. That, he said, is the key to the actual situation. Since Rome has lost her political power in Spain, an effort is being made to regain it. Behind Gen. Franco is the Church of Rome, seeking to regain power in Western Europe. On the other hand, the government of Spain is not opposed to Gospel work. Regarding Portugal, religion is free, the distribution of the Bible is permitted, but recently, on account of the happenings in Spain, the Church of Rome is taking advantage of the situation and putting hindrances in the way of Gospel work. Prayer is needed that the door be kept open, and that the ruling House of Portugal be kept free from R.C. influence.

Mrs. Fuss said that though France was often looked upon as atheistic, no country in Europe is more open to the Gospel at the present time. The French authorities have always been favourable to the distribution of God’s Word, and the word “Bible” is now used with reverence. Many in France are against “religion”—they have reason to be disgusted with the State churches, and they do not, as a rule, go to church, but 9,500 complete Bibles have been sold on the Boulevards of Paris during the past five years.

Miss Ballard (China) said the greatest need of China was the message of the Cross. In addition to the millions who have never heard the Gospel, there are large numbers of second and third generation Christians who have no personal experience of salvation. Pray that God will raise up Spirit-filled messengers, who will give to China the full message of Calvary in all its power.

Mrs. Evertsberg of the S.A.G.M. told of the power of witchcraft and sorcery as she had come up against it in Africa, and asked special prayer that she and other missionaries might learn more and more how to stand firm in the victory won at Calvary, and wrestle against the principalities and powers of evil, who are stirred into great activity wherever the Gospel is proclaimed.

Mr. Spencer closed with an appeal for prayer for India on four special points: (1) The new Constitution would bring a new problem for native Christians, who had enjoyed certain privileges, such as work in government departments. Henceforth they would have to stand on their own feet in economic matters. (2) As in China, there is the problem of second and third generation, nominal Christians. (3) The mass movements. In S. India where large numbers of outcaste people have come to Christ, their lives have been transformed, and they have stood the test of persecution in such a way that it has greatly impressed their caste neighbours; and the movement is spreading. (4) Our own position as intercessors. I once heard one of our leading missionaries say that he laboured in India ten years before he really got a “missionary heart.” He had been so concerned with his own work that he had not opened his heart to the whole world. The missionary call is not to a few people, even in other lands, it is to the whole Church of God the word is given, “Go ye into all the world.” That does not necessarily involve a physical going to a distant land, for the one who goes, and returns home, does not cease to be a missionary—neither are we let off from the missionary call because a doctor will not pass us for the foreign field. It is a call to Intercession.

*The Closing Message.**By Rev. A. R. Boughen.*

THERE are two special words I want to leave with you. The first word is "Union"—which resolves itself in personal union with our crucified, risen, ascended, and enthroned Lord. Our Lord is completely one with us. He was that in some measure before His cross, but absolutely so when He reached it. There He was one with us as sinners—and now every child of God is eternally linked by a living union to the ascended and enthroned Lord. Here is one of the secrets of victory. By the power of the Holy Spirit, our Lord went through His earthly life *one with us*. On the Cross He died—gathered up all the experiences which had been His in His humanity, presented Himself as an offering to God, and took that humanity to the Throne. Then at Pentecost, He sent down the Holy Spirit to make our union with Him real and true—to gather us up into His enthronement, to make us *one with Himself* there.

For an affirmation of Scripture turn to 1 Cor. vi. 17: "He that is joined to the Lord is one spirit." That is closest union—the Spirit of the enthroned Lord, His Spirit and my spirit, one for ever! Also in Col. i. 27: "This mystery . . . which is Christ in you." There we are at the heart of union and victory. Our union is with the enthroned Lord, Who met all our foes, entered into all our circumstances, overcame all our enemies, and then humbled Himself to the death of the cross. In that death He was completely victorious over the world, the flesh, the devil and all the power of darkness. With that victorious spirit He rose from the dead, ascended, and sat down on the right hand of the Majesty on high. Then—Oh wonder of wonders! He poured out that victorious and triumphant Spirit; and now He joins Himself continually to such as believe the Word of the Gospel. "All the fulness of the Godhead bodily" dwelleth in Him; we are by this glorious and blessed union, **ONE WITH HIM**, and if we will we may receive of this fulness grace for grace.

Our conception of the Lord Jesus Christ will be the measure of the blessing we get from this union with Him. Here is the need of getting the affirmations of Scripture concerning the Christ of God—who He is, what He is, and what His victory was for. How He triumphed over all things, where He is, what He is doing in His High Priestly work, and what He is going to do when He comes back to reign on the earth. We can only get such affirmations by diligent study of His precious Word. Here I find the subtlest opposition of the enemy. He will do anything to stop God's children getting down definitely to God's Word.

I repeat: The measure of your knowledge of what the Lord Jesus is, what He has done for and with you in His death, resurrection and ascension, and what He desires to do in you, as the great High Priest, by the Holy Spirit, will be the measure of the blessing which you will receive in union with Him. Ever remember you are united to this glorious and triumphant Lord. You and He are One Spirit.

This brings me to the second word which is
Communion.

You may have union and not communion. I have seen a dead limb on a living person, paralysed, with no power to function, joined to a living body but dead. Is not that where many Christians are? They are able to witness to the place, and to the fact of union with the Lord, but there is no functioning in His life, in His grace, in His power or in His purposes. The practical thing is to have communion with Him. We must see to it that we find the Lord Jesus in His Word. Then on our knees we must pray that the Word of God in us may be quickened. Communion can take place anywhere, at any time; in a railway train, a tramcar—the Holy Spirit can give such detachment as to make communion possible with Him. This communion is drawing continually upon His great resources—what He is, and what His death, resurrection and ascension have made possible for each one of us. Do we seek so to practice His Presence in special seasons when we definitely draw aside from all other persons and things, that momentary detachment becomes easy in the thronging duties of life? Communion in its highest sense is an attitude of continually receiving from the enthroned Lord all that He desires for us in any given circumstance and service. Glorious position of the child of God! One with the crucified, risen, ascended and enthroned Lord, and moment by moment receiving spiritual blessing for all life's demands.

For the results in practical life let me leave with you two other words.

Life. The victorious life of our Lord Jesus Christ will be ours in increasing volume. There is no limit on His side. As in union and communion you receive of His life, it will become abundant life. Like the prophet of old who had the vision of the river coming from beneath the Altar, we shall find "waters to swim in." Self will become less and less, and Christ all in all. The continual and abundant flow of this life from the Throne will make Him who is worthy, the pre-eminent One.

Power. Power for service. This life which the believer receives as the result of Union and Communion with the Victorious Lord on the Throne is first of all **LIFE TO LIVE WITH**—He is our Life. But also it is **POWER FOR SERVICE**. Only as His life ministers through His servants is any service worth while and lasting. The climax of all the humiliation and passion of our blessed Lord is His High Priestly ministry in the power of an heavenly life. This life He ministers from the Throne to those who are united to Him, and as we commune with Him this heavenly life becomes ours for ministry to others. As this life flows through us our contacts with men become impacts for God. Even in our daily conversation, as well as in our more public ministrations, people perceive another power which is heavenly—they perceive **HIM** "whom to know is life eternal."

As we remember the wonderful revelations of our glorious Lord, remember also you are One with Him in glorious spiritual union. Then commune with Him continually, and thus receive increasing life and power for all holiness and the service that He asks of His people.

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J.P.L.

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IN every age God has His servants Whom He calls to special service—sometimes of a nature not understood by their "brethren," and to such He usually gives a special preparation and equipment. Others again seem to be given to the Church as "exemplars" of some spiritual truth which is in danger of being forgotten or minimised, as was the case with George Muller of Bristol, and later, John Hyde in India, known as "Praying Hyde." Whether or not, therefore, we as individuals are led into the specific line of spiritual service or testimony exemplified, it yet behoves us all, as members of the one body, to observe and learn all that God would teach us through His dealings with and leading of those servants of His, whose service and testimony have been markedly owned of Him.

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October
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THE OVERCOMER.

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Issued by the Council of the Overcomer Literature Trust.

EDITOR: M. N. GARRARD.

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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 a.m., 3 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.

- Oct. 7.—Monthly Conference (Capt. J. C. Metcalfe).
- " 8.—Prayer Meeting, 11 a.m. to 1 p.m.
- " 20.—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.
- Nov. 4.—Monthly Conference (Rev. C. E. Fisher).
- " 5.—Prayer Meeting, 11 a.m. to 1 p.m.
- " 17.—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.
- Dec. 2.—Monthly Conference (Rev. A. Harries).
- " 3.—Prayer Meeting, 11 a.m. to 1 p.m.
- " 15.—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.

Note: With the October Conference we re-commence the morning meeting, which was dropped (as an experiment) last Quarter. It is found that this informal session for conference and prayer has been greatly missed.

Conferences.

Arranged by the Council of the Overcomer Testimony.

BOLTON.

Nov. 9. St. Paul's Schoolroom, Deansgate. Meetings: 3 and 7.30 p.m. Speaker: Rev. Arthur Harries.
Enquiries: Mr. S. Moss, 44 Rydal Road.

CARDIFF.

October 21: In Presbyterian Church, Windsor Place. Meetings: 11 a.m., 3 and 7 p.m. Speakers: Rev. J. W. Brown and Cap J. C. Metcalfe.
Enquiries: Rev. A. L. Edwards, 21 Plasturton Gardens, Cardiff.

KIRKBY LONSDALE.

Nov. 5. Speaker: Miss E. M. Leathes. Enquiries to M Townley, Birchroyd, Ireby.

LAPWORTH (Warwicks.)

Oct. 16. Lees Memorial Hall. Meetings: 3.30 and 7 p.m. Speaker: Rev. A. R. Boughen.

LIVERPOOL.

Nov. 9-10. Gordon Hall, 3.30 and 7.30 p.m. (Tea and Clin. Hour). Speakers: (9th) Miss Leathes and Rev. H. W. Thomasson (10th) Rev. A. Harries.

MANCHESTER.

Nov. 8. No. 1 Committee Room, Houldsworth Hall, Deansgate, 7 to 9 p.m. Speaker: Rev. Arthur Harries. Enquiries Mr. N. Repton, 38 Sagar's Road, Handforth, M/c.

SOUTHAMPTON.

Feb. 2, 1938. At Polygon Baptist Church. Details to be arranged later.

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyld Green. First 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., The Lounge, Y.M.C.A. (by Taff Station).

Golders Green: Prayer meeting every Tuesday, 32 Llando Road, 3 p.m. Enquiries to Mrs. Suckling.

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, Oct. and Dec. 7 p.m., in No. 2 Committee Room, Houldsworth Hall, Deansgate (Nov.: No. 1 Room).

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

"Le Vainqueur" (The "Overcomer.")

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THE OVERCOMER

The Secret of Sanctification.

PAUL has not left us in doubt about the principles and processes that lay back of his experience of sanctification. The first of these is the great fundamental principle of death and resurrection. He finds the germ of his experience in that which is the centre of all Christianity and all theology, the Cross of Jesus Christ: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Sanctification, with Paul, is not the improvement of the old nature, nor a surgical operation removing a part of it, but it is the absolute and entire death of self, of the natural man, of the whole man, with the Lord Jesus Christ. It is not only the death of his badness, but the death of his natural goodness. It is not only the putting aside of his weakness, but yet more the putting off of his natural strength, and then his emerging from the grave of the Lord Jesus Christ with a life so new, and so divine, that it is the same as if he had been born out of heaven, and a new person had appeared in his place.

Sanctification, therefore, is not the improvement of self, but *the displacement of self*, and its replacement with the new supernatural divine life of the Lord Jesus Christ. Henceforth the old man is fully set aside. He expects no good from him, and he fears no evil from him, for he is "dead" and his "life is hid with Christ in God."

The next principle in Paul's experience and doctrine of sanctification is the Christ life. And now we come to the very kernel of the subject in this beautiful text: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Paul's conception of sanctification is entirely supernatural and personal. It is not with him a thing, but it is a Person. It is not something he has attained, but it is some One whom he has met. It is not an experience through which he has come, but a living and Almighty Friend with whom he has become forever united. It is not that Paul has become a better man, but Paul has received into his inmost being the Son of man, the One Man, the Divine Man, the Pattern Man, the only Man who ever pleased God or ever can please Him again.

Paul has seen the Lord Jesus Christ as His living Head and as his living Substitute; he has taken Him into his entire being to live within, to be what he cannot be, to do what he cannot do, and to be made unto him "wisdom, and righteousness, and sanctification, and redemption." Henceforth his glad triumphant shout is, "Not I, but Christ liveth in me." "I can do all things through Christ which

strengtheneth me."

This is the transcendent, the supernatural conception of divine holiness. This is what the majority of Christians are coming short of. This is the sublime teaching of the Master Himself, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." This is the secret "which hath been hid from ages and from generations, . . . which is Christ in you, the hope of glory." This is the marvellous truth which makes nothing of us, and yet everything of us; that forever lays our glorying in the dust, and yet forever lifts us above Adamic perfection, above sinless perfection, above self-sufficiency, even to the all-sufficiency of the Lord Jesus Christ Himself. . . .

"RECKON!"

And so Paul learned the secret of sanctification "by faith," and well he taught it to his disciples. In the first description of this blessed experience in the sixth chapter of Romans, he uses a little word which is the keynote of this whole subject. There is no sentiment in it; there is no poetry in it; there is no feeling in it; there is no metaphysics in it. It is as plain and practical and absolutely unerring as arithmetic itself. It is the little word *reckon*. It is just as easy to perform this mental act as it is to say that two and two are four; and it is just as certain as the simplest rule of mathematics. This is the step by which Paul entered into sanctification, and this is the decisive step that each of us must take in order to follow Him. "RECKON YE ALSO YOURSELVES TO BE DEAD INDEED UNTO SIN, BUT ALIVE UNTO GOD THROUGH JESUS CHRIST OUR LORD."

You do not have to grow yourself into it; you do not have to pray yourself into it; you do not have to work yourself into it. It is all there for you; you simply accept it, believe it, count upon it, and go forward and act as if it were so. Just as the sinner takes Jesus as his Saviour, at a definite moment in his life, and from that moment he counts his past sins all forever gone, and Christ's promises forever true, and he takes the position of a child of God, and God places him where his faith places himself; so in sanctification we come to the moment where, by our full surrender and decision, we yield up our own life, our own strength, and all that belongs to self and sin. We count it forever out, and reckon, not something dead, but ourselves dead. Then we take Christ the Risen One to be our life, and we reckon that He is our life, and henceforth we count upon Him for everything. We expect nothing from ourselves, but everything from Him. We put Him forth against every failure on our part, and every assault upon the part of the adversary, and henceforth our one testimony is "Not I, but Christ liveth in me."

A. B. Simpson.

From "The Alliance Weekly," U.S.A.

To Our Readers.

MY DEAR FRIENDS,

To be out of the usual surroundings of our life and service may lead, in the providence of God, to unusual opportunities for witness to the Person and work of our Lord. An Indian mail boat crowded with British and Indians, many of whom are distinguished servants of that land, may not offer much obvious encouragement to the Evangelist. Such a company, headed by the wife of the Viceroy, can be extraordinarily "unapproachable"! On the one hand they may be most gracious, whilst on the other they display a pathetic ignorance of many vital things, by God's mercy, familiar to us.

You will understand my longing and need for special wisdom and grace where opportunity was given of confession to the Deity and saving work of Christ. Indeed I am sure that such opportunities are given by the Shepherd of souls Himself, Who is always seeking and finding: ready to use us as we are usable. The condition of acceptance for all priestly service is the same, whatever our surroundings: a transaction by way of the altar and the laver. "Lo this hath touched thy lips" is still our need. Pleading His cleansing and sanctifying grace, opportunities are given—often so unexpectedly—and the issue remains with Him Who sees the end from the beginning.

A Brahman half laughingly asks why our Christ should be the only Saviour: is there not a way to God by the teaching of other religions? A young Subaltern—surely not far from the Kingdom—borrowed my Bible to re-read the earlier chapters of St. John's Gospel, including those words—"Before Abraham was, I AM." As always, the battle turns on the Person of the Lord Jesus Christ: do we say "good Master," or can we say "My Lord and my God?" Men of the East, as well as the West, are ready to concede much to Christ—if only He would share His honour with another.

Few attend the short and somewhat perfunctory Sunday services, yet I doubt if this is very significant: prejudice against "church" activities, in any form, seems to run high amongst many. Yet I feel convinced there is a profound reverence for Christ, and a wistful look towards Him in the hearts of many of these dear people. "If He is not Lord of all, He is not Lord at all" has come to my mind repeatedly; but it has been met by the reply—"A bruised reed shall He not break, and smoking flax shall He not quench." May the Lord bless these men and women "out of the way" in more senses than one. Many of them are soldiers, facing the intense hardships and dangers of life on the North West Frontier, and facing them as men trained to obey. How one covets their unquestioning obedience in duty to their country, for Another also, Who was obedient even to the death of the Cross.

Forgive so much that is personal in this letter. I do not forget that we could each write of our immediate battle front in much the same way. May the Lord grant you all souls for your hire, and continue to bind us together in love and sympathy as we seek to uphold His Name.

Some of us are asking whether the Spirit of God is leading us, as a Testimony, to lengthen our cords and, if so, by what means we might reach out to wider service. The need is so great, in us and all the whole Church of God, that His purposes of Grace should be first worked out *in* us, and then *through* us: that we should all be to the glory of His Name.

Shall we join together in prayer for this?

Yours in the joy of His Victory,

BERNARD W. MATTHEWS.

Approaching Bombay,
24th September, 1937.

From the Council.

WE are burdened with the growing challenge of the present situation in the Church and the world. Nations are being shaken, and it is painfully evident that human wisdom is being found wanting in dealing with the evil forces which are distracting human affairs.

As the desperate spiritual need at the heart of the world situation unfolds itself, we are deeply humbled in spirit with the consciousness that the Church is contributing no vital answer to it. There is a paralysing spirit of defeatism abroad which is forcing us back upon an undignified defensive, when a vigorous offensive alone will save the situation. Yet there seem to be emerging signs that we are nearing a visitation of God. There is a growing heart hunger amongst the people of God for life, and power, and victory, and authoritative voices are being raised "that only a true spiritual revival will save the situation." There has been a stirring of God in the midst of Churches and Conventions, of late, which we would fain interpret as an earnest of the larger blessing.

We feel that in such an hour, and for such a need, revival will come, not through movements, but through men; men of God, men with a vision and a burden, gained maybe in the crucible; men who lead. They make themselves one with the people in confession and humiliation before God, and emerge as His channel of blessing in "the day of His power." To them the claimant need is not to organise but to agonise.

IS REVIVAL ON THE WAY? Has the hour come when God will break through in our midst, in His sovereign way and purpose, in a deep work of His spirit which will sweep through the Church in a new tide of divine life? Our conviction is that, when the Lord does this new thing, it will be revealed, not in anything of a sensational or spectacular kind, but in quietness and stillness. Men and women will have such an awesome sense of the presence of God that they will want, maybe, to separate themselves to face reality alone with Him in the light of His holiness, and to get right with Him, in His deepest way, in their moral, ethical, and spiritual life. Out of this may come a spiritual quickening to the whole Church of God, and a consequent awakening to the world.

God is moving in our midst, and we must move with Him. We feel the burden of privilege and responsibility to give a lead in seeking the face of God for spiritual revival, in such a critical hour as the present, and this is being done. We already know of Ministers who have challenged their Churches upon this issue, with vital results in prayer fellowships.

On behalf of the Council,
B. G. LOVELAKE.

The Church Militant.

By Mrs. Penn-Lewis.

"The adversaries with whom we wrestle . . . are the Principalities, the Powers, and the Sovereigns of this present darkness, the spirits of evil in the heavens. Wherefore, take up with you to the battle the whole armour of God. . . ." Eph. vi. 12-13 (Conybeare).

THE Church of God is called to be a militant Church, not a Church passive, nor a Church awake with the energy of the flesh; but a Church militant in the power and energy of the Holy Spirit. Yet numbers of believers have never grasped the aggressive note of Ephes. vi., and other Scriptures which show that we are to wage war on the powers of darkness—to "stand against" them, and to dislodge them. What is set before us is more than victory in the personal life; it is taking the war into the enemy's camp, taking the prey from the mighty, and delivering the captives. There are three aspects of this spiritual warfare:

(1) *The individual*: There is a warfare by prayer for the deliverance of souls in bondage; "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Numbers of God's children are in terrible bondage—bondage in their minds, victims of imaginations they cannot control, victims of fears they cannot conquer, paralysed and helpless. People pity them, and pray for them in a general way, but there is a great work for those who will learn to make war upon the powers of darkness by prayer, for the personal deliverance for the souls they know to be in the enemy's grip. When you have seen these people in bondage, how much have you understood your right to take a stand and say, "In the Name of Jesus Christ I stand against the power of the enemy holding that soul, and I ask that that soul shall be delivered?" How much have you been able to distinguish between the power of the enemy, and persons themselves in the natural working of the carnal life? The work before the Church is two-fold: not only should children of God be able to lead souls to Christ, but to liberate them, to break their bonds and loose their grave-clothes, and snap their chains, by prayer and watching. But only those can enter into this work to whom CHRIST IS A LIVING POWER; who have such a hold upon Him that no depths of Satan can ever disturb them.

(2) *Prayer for the whole Church*: This is also seen in Ephes. vi., "praying always . . . and watching thereunto with all perseverance and supplication for all saints" (ver. 18). Ephesians vi. will wonderfully light up to you, if you look upon it as descriptive of the Church, and not purely personal. The whole Church is to "stand" and "withstand," to wear the armour, and wield the Sword of the Spirit. We need to make war against the enemy for the whole Church of Jesus Christ that she may be delivered from his power and brought into triumphant victory.

(3) In 1 Tim. ii. 1-4, we are exhorted to pray "for

all men," for rulers, etc., and in Rev. viii. 5, we are given a glimpse of the effect on the earth of the prayers of the saints.

The Scriptural Basis of Prayer Warfare.

Let us look at the Scriptural basis of this prayer warfare. First of all, we have the fact that *Satan is already a conquered foe*: "Now is the judgment of this world, now shall the prince of this world be cast out" said our Lord (John xii. 31), "and I, if I be lifted up, will draw all men unto myself." At Calvary, the prince of this world was expelled. He is no longer the prince, he is a traitor, a usurper. He has been conquered by Christ, the true Prince, when He was lifted up on the Cross, and as that death is proclaimed He will draw all men unto Himself. That is the first great basic fact of the "war."

The second basic fact is this, that this Victor Prince "spoiled principalities and powers, and made a show of them openly" (Col. ii. 15). Not only Satan, but the entire hierarchy of evil powers under him were put to open shame at Calvary. That is the ground of your right, *in Christ*, to take the aggressive against the powers of darkness, to "withstand them," and "having overthrown them all, to stand unshaken" (Eph. vi. 13, Conybeare). It is as much your right as it is to have your sins forgiven. Equally with that, it is your right to know that, when on the Cross Satan was conquered, you were translated out of the power of darkness, into the kingdom of God, so that the evil powers have now no rights whatever over you. So many Christians talk as if Satan was almighty. He is NOT, and if the Church of Christ really grasped the full import of the Finished Work of Christ, she would turn on the enemy, prove for herself that Satan is under her feet—and be a power in the earth, instead of a weak, defeated church.

The third basic fact is, that Christ gave to His own *authority over all the power of the enemy*. "I have given unto you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke x. 19).

Christ is reigning—and because we are "joined to Him," the spirits are "subject unto us" in His Name (ver. 18). His reign has already begun in those who are to reign with Him through the Millennium. When the Lord returns—when he is publicly revealed and the world sees Him—it will be seen that He has already brought about His kingdom in the hearts of His children. The present dispensation is fading away, just as the Jewish dispensation faded away, and there is always a collision between the old and the new. The scribes and pharisees belonged to the old, and they crucified Christ. Now, apparently, the Christian dispensation is becoming feebler and weaker, and breaking up. Nominal Christianity is losing its hold upon the nations: Governments are unable to govern the forces that are rising up: and only those have the

key to the situation who are joined to the Coming Christ, and reigning with Him now in spirit. *They* have the joy and triumph of the conquering Saviour, and it is that spirit that will enable you to use the spiritual weapon of triumphant prayer in the Name of Jesus, against the adversary, whose power was broken at Calvary. Beloved friends, ask God to put within you *the knowledge* that all these evil powers are subject to the believer who will wield with real faith the NAME OF JESUS CHRIST.

An un-prepared Church.

"The Lord reigneth," His throne is above all, but Satan is still "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Alongside the rejection of the true supernatural "from above," there is a flooding of the world with the supernatural "from beneath," often under a camouflage of Christianity, and the Church of God is unprepared to meet it. The place and service of the Church, in regard to these evil powers, is to recognize them and testify against them. But you cannot testify against something you have a doubt about, neither can a Church living on the earthly plane, working in the energy of the flesh, take any part in this warfare.

Many of God's people throughout the world are praying for a quickening of the spiritual life of the Church in revival power, but wherever there is a mighty working of God, you may settle it that there will be a mighty working of the powers of darkness in opposition to it, and unless believers are awake to this, and become in truth *a militant Church*, any such awakening will be accompanied by supernatural workings which are not of God, causing it gradually to be discredited and to die away. Too often, in the past, God's people have been so ignorant of Satan's "devices" that he has succeeded in stopping revival before they were aware what he was doing. The armour of God is designed that we may "stand against the wiles of the devil" (Eph. vi. 11), and in order to do this, we must be alert and able to recognize them.

It is startling to see the power Satan has to build a big house of lies upon a foundation of truth. Alongside every truth of God, he has a counterfeit to fit it, even the truth of conformity to the death of Christ. If you are seeking the rest of faith, there is the true—but there is the counterfeit, PASSIVITY. If you want to know the aggressive power of the Holy Spirit, there is the true—but there is a counterfeit, the ZEAL AND ENERGY OF THE FLESH. If you want to enter into the deep meaning of Calvary, there is the true—but there is also a counterfeit. So, concerning every truth of God, the enemy comes along with his "wiles" and seeks to nullify it, counterfeit it, give wrong conceptions of it, in order to mislead, divert, and side-track.

But, you say, your spirit is the sanctuary of the Holy Spirit: where then does the counterfeit come? To the mind and body. For instance, what is the counterfeit of conformity to the death of Christ? It is the mental conception that your own personality is to be absolutely annihilated, your individuality done away with, and that you are not to have a wish

or desire. But the Lord Jesus redeemed man, to be a man and not a machine. He gives him a "new spirit," takes the "old man" to the Cross that it may be every moment crucified, and in the redeemed personality of the man He desires to express the Spirit of Christ, with the body purely as an instrument. God says, "My child, I want your mind liberated from bondage, and all your faculties at their best, through which to express My Spirit." The devil says, "I want a slave, with no will and no mind, so that he will not reason about anything I tell him." Everything God does in you ennobles you and quickens your faculties, energises your will, strengthens your desire God-ward, making you a better man in your business; more human, gentle and affectionate in your home. Whatever hinders your reasoning faculty, or destroys your power of choice and makes you irresponsible, comes from the pit, because it is contrary to the redemption of Christ.

These are only some of his "devices." He works as a hinderer, blocking your path of service; as a roaring lion, seeking to devour; as an angel of light seeking to deceive; as a tormentor—Paul describes his trouble on one occasion as "a messenger of Satan, to buffet me." Against these we need to watch and pray.

The Armour and the Weapon.

God has provided a complete armour for the Christian warrior, the parts of which are described in Eph. vi. Notice that there are three items to be taken up in order to *be ready for the fight*—the loins gird with truth (the mind); the breastplate of righteousness (a clear conscience); feet shod as with the sandals of a Roman soldier, which were spiked to grip the ground, to stand unshaken. Then three items for *active warfare*—the shield of faith, to throw off the enemy's arrows; the helmet to protect the mind from his suggestions; and "the sword of the Spirit, which is the Word of God," to cut and thrust. The latter is the only actual weapon provided, for in this warfare, prayer (ver. 18) becomes more and more a using of the Sword.

In what way can the Word of God be used as a sword? Do you know what it means to "take" a word of Scripture, and cut a way through with it? A sword is a weapon of destruction, and the "Sword of the Spirit" is for use against the enemy. Here is a "sword":—"Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. iv. 7). First, an attitude of humble submission to all that is the will of God (that is the condition); then, resist in spirit all that Satan may be working against you (that is obedience to the command); then, *claim the promise of God, that he will flee from you*. This is a simple illustration of using the Word as a sword. Remember the Lord Jesus in the wilderness, and His calm, steady resistance of Satan, using the Word of God against him. The Holy Spirit can do for us what He did for the Lord then—give the right word for the moment, so that we too can say, "It is written. . . ."

I have a dog, a big yellow chow. The cats run when they see him, and he chases them until they tear up a tree. One day he was racing after a tiny kitten, which could not get out of his way; when

suddenly, the kitten turned round and faced him, and hissed at him. I shall never forget the look on that dog's face—a look of utter astonishment—and then he calmly walked away! If this is true in nature it is true in grace. Resist the devil and he will flee! The Lord must deliver us from fear of the enemy. Remember he was conquered at Calvary, and refuse to listen to him. The Lord has given you a position of victory, and if Christ has done the work, you are responsible to use it, to take the

position of victory He won for you. May God stretch out His hand and lift all His people out into that victorious position in Christ, where they will stand in Him against all the wiles and work of the devil, first in their own circumference, then for the whole Church of God, and then to the wider issues of the world in darkness. It is not a day when we dare to be neutral, "he that is not with Me is against Me." The Church is called to be a Church militant in the power and energy of the Holy Spirit.

Revival.

By J. C. Metcalfe.

Revival

IT scarcely seems necessary, in these days, to point out the need for a true "revival." Testimonies to the fact that it is the only answer to modern problems come from every quarter. I have before me, for instance, such a testimony from an unexpected source—the report of an address given at the Conference of Modern Churchmen by the Bishop of Birmingham, in which he is reported as saying: "The prospect before the Churches is gloomy unless a religious revival, some spiritual outburst, finding its centre in Christ, appears." It is the plain duty of every Christian worker to face such challenges as this, and to seek fearlessly a solution to the problem—how may such a "spiritual outburst" be brought into being. Shall we do so together here and now?

In the first place I fear that we shall have to be destructive before we can build, and there is one thing that must be said plainly and unequivocally—Revival cannot be worked up. It is a sin against the Holy Ghost to attempt such a thing. In fact, it is spurious revival that is, perhaps, our main danger to-day. It is simple enough to produce atmospheres by psychological means; and by challenges along certain lines in meetings or personal work, to have transient, though perhaps at the time, seemingly spectacular results. True revival can never be brought about by the exercise of psychic powers nor the impress of personality: it is a spiritual happening. In an old copy of "The Overcomer" Mrs. Penn-Lewis defines it as "*the outflow of the Spirit of God through the regenerated spirit of man.*"

Stop for a moment, and think this out! Man is a trinity. He is composed of three parts—spirit, soul and body. The new birth, by which alone can he be brought into vital contact with God, is the coming of the Holy Spirit into his spirit. The impact of the Church on the world to bring to pass true spiritual results could never be a physical impact. You might forcibly baptise a hundred men, but the mere outward rite must leave them still untouched as far as spiritual things are concerned. To think that it could be otherwise would be gross superstition; and if the Church really believed such a thing she might almost with reason take to the sword, and seek to compel the world's obedience. It is surely obvious—almost to the point of what in geometry would be termed "*reductio ad absurdum*"—that "revival" can never come this way.

But what is true in the realm of the body is also true in the realm of the soul. I have Liddell and Scott's Greek-English Lexicon before me now, and find that the soul (*psuche*) is:—

- (a) the seat of the will, desires, passions.
- (b) the organ of the mind, reason, understanding.

It is not possible to bring to pass a true spiritual conversion by a battle of will against will. John i. 12-13, makes this abundantly clear. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, *nor of the will of the flesh, nor of the will of man*, but of (the Greek preposition *ek* is used—meaning 'from,' 'out of') God." One of the great hindrances to revival is the fact that this is not clearly understood by evangelists and workers. The compulsion of a strong will over a weak, the domination of an outstanding personality over those of lesser calibre, is a mere human imitation—and a singularly unconvincing one at that—of genuine "revival." I have heard, in a big evangelistic campaign, the appeal pushed to such an extent that the congregation were begged to "do the decent thing, and go into the enquiry room." Such a perversion of true methods of soul-winning comes perilously near to being blasphemous. I have also seen personal workers urge and urge an enquirer to "*decide now*"—until, bewildered and anxious to end a rather difficult interview, the person "dealt with" submits and makes some kind of "acceptance" that very, very rarely has any relationship to real conversion. THIS IS NOT REVIVAL.

Precisely the same applies to the "passions" or "emotions." It is possible by dramatic effects—music, or ability as a narrator, to produce a state of mind in which a hall full of people will do, sing, or say almost anything, and afterwards either feel thoroughly shamefaced at their childishness or be carried into darkness by the inevitable reaction. This again is not revival. When true revival breaks out the emotions will be stirred, but it cannot be promoted by working on them first.

Finally, neither argument nor logical reasoning can bring life to dead souls. You may, by brilliant advocacy, establish an unshakeable defence of the authority of the Scripture, but the man convinced by your eloquence is by no means necessarily brought

into that living contact with God—the new birth. Here is just the place where a lifeless fundamentalism is failing lamentably to meet the need of our modern world. It is not the spade of the archeologist, nor the reasonings of the philosopher that are going to bring the blessing of Revival to our land; but the “foolishness of preaching”—such preaching as that of which the apostle speaks when he says, “my speech and my preaching was not with enticing words of man’s wisdom, *but in demonstration of the Spirit and of power*: that your faith should not stand in the wisdom of men, but in the power of God” (1 Cor. ii. 4-5).

No! Revival, to return to our definition, “*is the outflow of the Spirit of God through the regenerated spirit of man.*” Such an “outflow” is unintelligible to any but those alive unto God and taught by His Spirit. John vii. 37-39, however, seem to give us a clue to the simplicity of its workings: “If any man thirst,” says the Lord Jesus, “let him come unto Me and drink.” Where is the Christian who does not know in experience this marvellous exchange of the barrenness and defeat of an ungodly life, for the power and satisfaction of the presence of a living Saviour?

But what of the next verse? “He that believeth on me, as the Scripture hath said, out of his innermost being shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified).” An unbelieving Church, relying on human ways and methods, is effectually blocking this outflow of the Spirit to a thirsty world; and a true and deep repentance is needed, coupled with a deliberate forsaking of all reliance upon the arm of flesh. Well might the apostle ask again to-day—“Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Gal. iii. 3), and here is a question which we shall do well to stop and examine. Do you and I really believe that God is as good as His word, and that He means what He says about those “rivers of living water?” If not shall we go further, and examine some of the barriers standing in the way of this simple, operative faith.

Barriers to Revival.

One cause of unbelief that, simple though it is, is productive of disastrous results, is ignorance. How comparatively few there are, even of Ministers and Evangelists, who have discovered *for themselves* the basic principles of the working of the Holy Spirit; and how many there are who use second-hand methods, and whose very phraseology is borrowed from the College they were trained in, or the peculiar line of teaching of the Church to which they belong. Such ignorance is soil particularly adapted to the growth of error and “overbalance”; and Satan sees that, waiting round the corner to draw in their victims, are cults whose stock-in-trade is a few scattered texts wrested out of their context, but whose outward aspect is one of life and power, when contrasted with the dead abortiveness of our present brand evangelical fundamentalism. If the Church is to be led into pure, genuine Revival, it will only be

by a Ministry, which has had the courage to cut adrift from the traditional, and been taught by God Himself to co-operate, in the details of Christian service, with the Holy Spirit, Who (even our Creeds tell us) is the “Author and Giver of Life.” This is a lesson that cannot be learnt in the study chair, but must be wrought deep into the heart through a vital experience. One has only to read about the early lives of the Methodist preachers—the Wesleys, Whitefield, Berridge, Grimshaw, and numbers more, to see that that mighty Revival was the fruit of God’s dealing with a band of men, who, as a dear friend of mine would say, had been “through the crucible.”

Often and often, in thinking and praying about Revival, a verse of one of our “Consecration and Faith” Hymns comes again and again to mind—

*But, “though it tarry, wait for it,”
Not lightly God imparts
His mighty blessings; grace and power
Need long-prepared hearts.*

Faith must always have a knowledge of the ways of God as a background, and before we can believe for so mighty a blessing as the outpoured waters of Revival, we must surely have a heart-understanding of the simplicity of God’s dealings to build on.

This brings us to our second point. There are those who *know too much* ever to have any chance of seeing a true Revival. In certain circles the Christians of to-day are so complicated, and “grown-up,” that the mere mention of the word “Revival” calls forth wordy arguments on dispensational and prophetic subjects. It may sound heretical, but I believe intensely that the flood of light on the deeper aspects of the spiritual life, the end of the age, and kindred subjects, has switched the Christian Church on to a mental and intellectual level, which will have to be repented of and forsaken before she is once more simple enough to take God at His word, and believe to see the flowing out of the living waters. To quote from a little booklet I have just received from South Africa, written by Rev. W. Morrow Cook: “The Holy Spirit unhindered comes and works wonders in conversion, consecration and sanctification. The Holy Spirit is not a spiritual luxury for the greatest of the saints. He is our greatest necessity for living life as it ought to be lived.” The Master of Balliol College said recently: “You are arguing; you should not argue, you should witness.” Exactly—various sections of the Church are willing to defend their tenets against all comers—and bold witness to our wonderful Saviour is almost unknown.

This again leads naturally to a third barrier to genuine Revival: the terrible lack of unity amongst Christians. The promotion of divisions is possibly Satan’s master-strategy in these days. All sections of Evangelical Christians seem to be splitting again and again into innumerable little groups of people, many of whom have the temerity to imagine that they have almost a monopoly of truth, and that their leaders are *the* only God-appointed men for our day. It was when the disciples were “all with one accord in one place” that the Spirit of God came down and moved out in a majestic power, which carried the Gospel far and wide through the known world. It

was when Zinzendorf had managed to weld into one (that is, into a band with one objective—the glory of God and the outpouring of the Holy Ghost) the warring factions of which his colony at Herrnhut was composed, that the revival broke out which is said to have lasted a hundred years. When the spiritually minded Christians care enough for their Lord to put their pet teachings on one side, and throw themselves whole-heartedly into an earnest waiting upon God, then the mercy of God will overflow its banks, and a quickened Church will go out to grapple with, and prevail against, the forces of evil, which like Goliath, are defying the armies of God.

Then we are faced with yet another barrier. Speaking broadly, the Christian Church *has not time for Revival*. The vast majority of Christian workers are caught, and firmly held, in the rush of the age. Everyone is so busy with a thousand odd jobs—which comparatively speaking are “getting nowhere”—that it is only with great difficulty that anything like a representative body of Christian workers can be got together in any given centre for prayerful consideration of the Church’s vital need. It was thrilling a day or two ago, to receive a circular calling ministers to special gatherings for “seeking the face of God for revival,” but one wonders how many will find time for such things. It seems certain that God is only waiting for His people to fulfil His conditions. The responsibility lies with us, and if we do not give time to seeking Him, and are not prepared to scrap programmes, and give “secondary” work its rightful place—one hardly dares to think even of the possible outcome of our folly.

The power behind the barriers.

Before closing this very imperfect survey of *some* of the implications of a seeking of true revival, may I add two more than vital factors that must be taken into account. If there is anyone deeply interested in preventing an outflow of divine life it is Satan. All his forces are arrayed to fight to the “last ditch,” a happening so disturbing to his kingdom; and if we are to overcome we must not only pray, like Aaron and Hur, joined to the Greater-than-Moses in the Mount—but we must fight like Joshua. Behind the

very barriers we have detailed are entrenched the forces of the Evil One, saying, “There shall not be a Revival.” Need we anticipate defeat from these forces? No indeed! The Lord Jesus Christ broke Satan’s power once for all at Calvary. In those wonderful chapters of John’s Gospel, which precede His passion, we find Him anticipating this victory. “Now is the judgment of this world” He cries, “NOW SHALL THE PRINCE OF THIS WORLD BE CAST OUT” (John xii. 31); while Paul, looking back upon that amazing battlefield, says, “having spoiled principalities and powers, he made a show of them openly, triumphing over them in it” (in His Cross) (Col. ii. 15). It is for us to stand upon the ground of that victory in the present situation, to declare and maintain our faith in it as a working power now. “The Son of God was manifested, that he might destroy the works of the devil” (1 John iii. 8), and He is able and willing to do it now through His Church. One feels more and more certain that if a steady, real, progressive Revival is to take place, an entering into this aspect of the finished work of Calvary will play a great and important part.

The Cross—the place of blessing.

Finally—there must be an uplifting of the Cross, not only as God’s only way of pardon to sinful man, but also as the place where, identified with Him, we have died to sin and self, and are thus able to share in His risen, reigning life. God is sovereign. He will not share His glory with others. The Cross is His one meeting place with man in this age, just as the Mercy Seat was His one meeting place with the people of Israel. He will not give revival because we ask—or even because we agonise—but His Holy Spirit will infallibly seal, and seal abundantly, a full acceptance of, and heart reliance on His declared place and means of blessing and power. True Revival must and will give absolute pre-eminence to Christ Crucified—Who is “the wisdom and power of God.” Through Him alone can that quickening we long for be brought to pass—but we may boldly and fearlessly declare that we shall infallibly see—when He is given His rightful place—an outpouring of revival “above all that we ask or think.” May He, in His infinite mercy, so deal with us that we may see it, and see it soon.

What Shall We Do?

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| 1. Cast off the works of darkness; Rom. xiii. 12. | 1. Put on the armour of light; Rom. iii. 12. |
| 2. Put away the old man; Eph. iv. 22. | 2. Put on the New Man; Eph. iv. 24. |
| The old creation which is darkness; Eph. v. 8. | The new creation, which is Light; Eph. v. 8. |
| 3. Put off the old man with his doings; Col. iii. 9. | 3. Put on the New Man “which is being re- |
| A continuous “putting off” (see ver. 5). | newed . . .” Col. iii. 10. A continuous renewal. |
| 4. Put to death your members which are upon earth; Col. iii. 5. | 4. Present your members unto God; |
| 5. Put off the body of the flesh; Col. ii. 11. “Not a part, as in outward circumcision, but the whole . . . carnal nature” (Conybeare’s Note). | Rom. vi. 13. |
| | 5. Put on the Lord Jesus Christ, and make no provision for the flesh; Rom. xiii. 14. |

Put on the whole armour of God (Eph. vi. 11).

Put on a heart of compassion: kindness, humility, meekness.

Put on Love . . . (Col. iii. 12-14).

Individual Responsibility.

WHEN we think about the overcoming life, I fear that, all too often, our minds take on a "mass production" colour. We begin to estimate what is possible for us as churches, or movements, if we agree together along certain lines in prayer and witness, organization and effort. But when we come down to actual Scriptural facts, we find that the overcoming life centres around the individual. It was so in the calling-out of Abraham. He had to test what God could do for him and through him as an individual, and while He walked with God, there was no man able to stand against him. Whenever he attempted anything in his own strength he failed, or made a mass of trouble; but when he relied on God, he brought off everything God required of him, and held the ground victoriously.

Take the example of Moses. When he set out to take ground for God (as he thought) and release his fellows from an awful bondage, he not only failed, but brought about disaster. But after forty years' discipline in the back side of the desert, God brought him out again and bid him "go, stand before Pharaoh." Now he was better equipped for his great task; he was more reluctant to interfere, and would not move without the fullest assurance that he was in the will of God in everything that he did. But when he did move, he moved with God and forced the hand of the greatest despot of those days, and brought about the release of a nation.

Consider for a moment the life of Joshua. He received a great commission from God, and with it exceeding great and precious promises: "Every place that the sole of your foot shall tread upon, that have I given unto you" . . . "There shall not any man be able to stand before thee all the days of thy life. I will be with thee, I will not fail thee nor forsake thee," (Joshua i. 3, 5). And Joshua found it even as God had promised, all the time he took council with God. Whenever he failed it was because he took the initiative.

One could add Elijah, Daniel, Paul, and many others, to show God working out His plans through the individual. In later days through a Wyclif, a Luther, a Wesley, ground was taken for God and nations were liberated. God is surely the same to-day, but the danger is that we rely rather upon mass movement than upon God.

When Nehemiah began to build the wall of the city, he set the people to work opposite their own homes (Neh. iii). They had to hold the ground for God *there* first. It was a fine bit of strategy: it put every man and family on their mettle. They must not let the enemy through on their bit of front line! They had the privilege also of calling for help, when necessary, from others who were also learning the importance of holding ground. This is where the Christian church is weak to-day. Our homes are no longer strongholds for God. Our altars are down, and every kind of worldliness is creeping in. The "radio" is on, and much that is of the flesh and the world comes through, and the minds of our young people are full of matter that makes it most

difficult to get the truth of God in.

It is recorded of Richard Baxter that he made effort, during his ministry, to erect the family altar in every home, and this had a powerful effect upon the church and community life of the people—every house a stronghold for God, every man taking and holding ground for God there. Every nation is as strong, or as weak, as its home-life, and undoubtedly the decay of religion in the home life is responsible, very largely, for the weakness in our church life, with its rapidly dwindling numbers, and the consequent sapping of the spiritual life of the nation. We would encourage every professed child of God to turn his or her home into a Block House for God. "Block Houses," during the war, were manned only by a few men, in communication with Headquarters, but they kept a check on the enemy's raiding forces, and made advance possible, or at least held ground already taken. What is largely lacking to-day is a sense of individual responsibility and privilege, to take and hold ground for God, just where our lot is cast from day to day. Who can measure the accumulative power of such strongholds in every life and home, and its value to church and nation?

Victory, or the overcoming life, must have its base in the personal lives of the people of God. It is a vitally important matter for these days, that we every one of us take the ground for God in our home, our business, in our church and social circle, and stand there steadily in His Name, and by His grace and power, every day.

J. W. Brown.

*"Suffer hardship with me,
as a good soldier of Christ Jesus."*

Go forward, Christian soldier,
Beneath His banner true:
The Lord, Himself, thy Leader,
Shall all thy foes subdue.
His love fortells thy trials,
He knows thine hourly need:
He can with bread of Heaven,
Thy fainting spirit feed.

Go forward, Christian soldier,
Fear not the secret foe;
Far more are o'er thee watching
Than human eyes can know.
Trust only Christ thy Captain,
Cease not to watch and pray;
Heed not the treacherous voices
That lure thy soul astray.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Evil's host is vanquished
And heaven is all possessed;
Till Christ Himself shall call thee
To lay thine armour by,
And wear in endless glory,
The crown of Victory.

Go forward, Christian soldier,
Fear not the gathering night:
The Lord has been thy shelter,
The Lord shall be thy light.
When morn His face revealeth,
Thy dangers are all past:
Oh, pray that faith and virtue
May keep thee to the last!

Laurence Tuttiatt.

The Redeemed Church in the Unregenerate World.

Notes of Bible Readings on Philippians (Nos. iii and iv).

By Rev. John Thomas, M.A.

ON Thursday morning Mr. Thomas apologised for skipping over a few verses, which he entitled "victory through spiritual fellowship"; but as he did not wish to leave them out altogether, he began with Phil. ii. 19:

"I am hoping in the Lord Jesus to send shortly to you Timothy, in order that I may be cheered up by knowing how you are getting on. For I have no one who is equally interested, who would take natural and particular anxiety concerning your affairs. For all are seeking their own interests, and not those of Jesus Christ."

That is an indictment! Paul had difficulty in finding a man to send—"I cannot find men who are not thinking just of themselves." Those who took an interest in the work of Christ were few, he had to look for them. Of course, there was Epaphroditus. "I have confidence in the Lord that I myself shall come to you before long; but I have thought it

necessary in the meantime to send Epaphroditus." Epaphroditus was a member of the Philippian church, and had gone to Rome to let Paul know how they were getting on, and was now going back to Philippi to let them know how Paul was getting on. "Therefore," he writes, "receive him in the Lord with all joy, and pray hold men like him in high honour, because on account of the work of Christ he came near to death, dis esteeming himself"—the Greek word is a long one, meaning *setting aside the thought of his own self*, his own life—"so that he might fill up whatever was lacking of your service for me." The Philippian church was acting through Epaphroditus, and he, in laying his life on the altar, was courageously filling in a garland for the brow of the church that sent him. Paul, Timothy, Epaphroditus! Why, if the Church had been reduced to these three, it would have started again. They were *faithful*.

The Victory of the Church through its spiritual ideals. (Phil. iii. 1-16.)

"And for the rest my brethren, go on rejoicing in the Lord" (Ch. iii. 1). That is the way to spell victory. Then he paints a dismal picture again, though he is not dismal. There are dismal things in the world, but God's people should not be counted among them. "For me to write the same thing is not irksome, and it is safe for you to listen again: Keep a look out for dogs. . . ."

Truth needs to be stated plainly sometimes. The Jews called the heathen "dogs," and the idea was, that the moral substance was unclean. "Be on the look out for evil workers, full of mischief to the gospel, to the spiritual life." "Look out for the 'circumcision.'" These men, because they have made circumcision fundamental, are finding salvation in merely external rites instead of in spiritual power, and Paul calls them "cutters-up," mere butchers. "For we are the circumcision, who are conducting our religious service by the Spirit of God." The circumcised Jew who trusted in the external rite is called a butcher; and the uncircumcised Philippians who trusted in spiritual renewal are called "the true circumcision."

The word translated "worship" means religious service, that which determines our relation to God, and it is through the Spirit of God—not an outward thing. It is the spirit, not the flesh, "rejoicing in Christ Jesus, and having no trust whatever in the flesh." "God is Spirit, and they who worship Him must worship in spirit and in truth."

Then Paul, in a wonderful aside, turns upon those "dogs" and "butchers," saying: "If any man have ground for confidence in the flesh, let them come with their pretensions—let us compare notes. If anyone thinks that he is a great man after the flesh—listen to me. In circumcision I was an eight-day child" (there were some who neglected, others who were proselytes circumcised at a later age, but there

was no blemish in Paul there). "I belong to God's chosen people, and to the tribe of Benjamin. A Hebrew of the Hebrews—pure Hebrew ancestry—according to the law a Pharisee (the sect that upheld the law). As for evidence of my being true to tradition, I became a zealous persecutor of the Church. Regarding the righteousness which is given by the law, I was blameless." Paul had more ground for boasting than all those who had confidence in the flesh. He had the better argument, and I want you, in these days when it is said "this scholar, and that scholar," not to imagine that scholarship and intellect are a mandate of the infidel. There is a "sheep walk" in heresy, where one follows another! I am glad the Lord has given me such training that I can meet these men on their own ground.

If then, Paul, you have such resources in the flesh, why not lean on it? Oh no! I have found something better! "What things were gain to me, I have counted loss for Christ." That word "loss" means a fine, something taken out of your pocket and lost that way. So this man of mighty intellect, of noble family, of dominant personality, able to measure up to the highest standard, said "Yea, I count all things but loss (an awful asseveration in the Greek), yea indeed, I count everything but loss on account of the super-excellence of the knowledge of Christ Jesus my Lord; for whom I have made myself suffer the loss of all things"—I counted them but refuse, nothing worth. The world makes much of so many foolish ambitions, and we are apt to be deceived, and mix them up with the things of Christ. Paul cleared it all out, counted it as refuse, "to be found in Him, not having mine own righteousness which comes by the law, but that which is through the faith of Christ."

There is what is called an objective-genitive in the Greek. The "faith of Christ" here means faith in

Christ, just as "Have the faith of God" means, have faith in God. This righteousness comes, not through any faith Christ exercises, but through faith we exercise in Him—"the righteousness of God upon the ground of faith in Jesus Christ." This righteousness has two sections. (1) "To be found in Him," imputed righteousness; we are "in Him" and so His righteousness becomes ours; the righteousness which is absolute, the gift of God. Let us hold Him by faith, and He takes us into Himself, and so we are made righteous, no one can condemn us. (2) There is another side—not only you "in Christ," but "Christ in you," and that works out into progressive righteousness in your own life. Righteousness which is imputed becomes barren unless it is made actual in your life. But if righteousness is in you it will be active, for the righteousness in you is "not I, but Christ"—it is the life-blood of the atoning Christ flowing into all your members, working out the fruit of righteousness day by day.

How does it work out? "*That I may know Him*"—not a growing knowledge, but an essential knowledge. The Greek aorist tense there never means progress. "*That I may know Him*" in a real spiritual perception of Him, that links me together with Him, where our lives become one for ever. We have this in the Old Testament: "The people that do KNOW THEIR GOD"—not know about Him. You have to start there.

"*And the power of His resurrection*"—this is the greatest word for power; we take the word dynamite from it. That is the power of the Risen Christ within you. You have to have resurrection life before you can get the resurrection. By having Him, and knowing Him, there will come into your life the dynamic resurrection life, rising out of the grave of sin, into the heavenly places in Christ Jesus.

"*And the fellowship of His sufferings*." This does not mean the incidental sorrows of a human life, but the things endured on behalf of Christ. When I have a headache I cannot call it the sufferings of Christ; but if I have a headache because I have been praying or preaching, then I know I am on the way to Calvary. "The fellowship of His sufferings" means entering into His ideals, His kingdom, His work, His agonies. Paul wanted that. Why? Because you must have the dynamic of His resurrection before you can suffer with Him. You must be resurrected men and women before you can have partnership with His sufferings. "*Being made comfortable to His death*": down, down, down, until we have touched His wounded side, seen the print of the nails, died with Him on the cross.

With what result? "If by any means (not expressing doubt, but willingness to pay any price for it)

Victory through Heavenly

YESTERDAY we began to feel the glory of the heavenly citizenship, which was our final ideal. Let me call you back to Ch. iii. 17. It is here that the ideal of that citizenship, latent from the beginning of the letter, comes into full expression:

"Be ye imitators of me, brethren, and regard those that conduct their lives in the same way, even as you have us for an example."

I might attain to the out-and-out resurrection from the dead." That is not the usual word for resurrection, for in the Greek it has a prefix: *ex-anastasis*—out-and-out resurrection. It is the only place where this prefix is used, and it was necessary, to make it clear. There is a resurrection for the ungodly, but there is an out-and-out resurrection for Paul, for which he is willing to pay the price of suffering with Christ, dying with Christ. "Not as though I had already attained, or were already brought to completion." I am bound for the summit, but I have not finished the upward climb. "I am pursuing (like a hunter pursuing his prey) if perchance I may overtake that for which I was overtaken by Jesus Christ." A very comprehensive word is used there, translated "apprehend" in the A.V.—"in order that I *may grip* that for which I was gripped by Jesus Christ." Salvation, in the N.T., always means the completest salvation in front of us. Of course there is a salvation behind us—we are saved from sin: then in the present, we are being saved daily: but it is all unto a great salvation to be finally manifested. And I do not believe the Lord would have taken so much trouble with me, if He did not intend to hold on!

"I do not consider myself to have overtaken (or apprehended) but one thing"—no verb is used here, it is just "one thing"—"putting out of mind the things that are behind me, and straining forward toward the things that are in front of me, I am pressing to the goal for the prize of the high calling of God"—higher, higher, higher I am going, until I reach the goal.

"As many of us therefore as are spiritually mature, let us be thus minded; and if in any other things you think differently from one another, God will settle this too."

Settle the big thing first. Do not quarrel about trifles until you have settled the great things. "As far as we have come together, let us walk along the same line . . . for our citizenship is in heaven"—it is essentially there. This is not the ordinary verb "to be"; it does not deny the earthly citizenship and its duties, but you must not mix the two! It is a special Greek word:

"Our *essential citizenship* is in heaven, from whence we earnestly expect a Saviour, our Lord Jesus Christ, Who shall fashion the body of our lowly estate (the present body, of course) so that it shall take the form of the body of His glory, according to the working of His dynamic, by which He is able to subdue all things unto Himself" (ver. 20, 21).

That is the great terminus of the resurrection life, of the life that is willing to suffer for Christ even to the utmost. In your suffering for Him you are, in a sense, rounding off and bringing to a completion the triumph of the King, whereby the final glory is to be revealed.

Citizenship.

(Ch. iii. 17—to. 23.)

Here is a man representing Jesus Christ, and he is warning the Philippian church, so beloved by him, against certain other men who are betraying the truth. He is not only able to say, "consider the affirmations of God's truth," but, look closely at them as they are realised in my life, your teacher and friend. I am a bond-servant and a minister of Jesus Christ, and you have to choose between me

Phil 3:17 4:23

and those men who are leading you astray. Look at me as representing my Lord and His truth, and examine also those who are loyal to me.

The world is looking at the Truth through us. When others see us and our way of life, they should be able to take knowledge of us that we have been with Jesus. It is one thing to affirm the truth, another to *live it*; but the living of it will go much further than the affirmation. It is a great thing to find men who stand like rocks in a storm. But, says Paul:

"There are those who conduct their lives, as I have often told you and now I repeat it with tears—they conduct their lives as the enemies of the Cross of Christ . . ."

And these were not pagans, but professing Christians! There may be a greater proportion of such to-day than in Paul's time, but the principle is the same. In his time there were actual professing Christians whose whole life showed that they were the enemies of the Cross of Christ. Paul does not say they were "poor Christians," he says "*whose end is destruction*." If a man does not walk according to the grace and power of the Lord Jesus, he is not called a Christian, in the New Testament. The word "charity," in the modern sense, is not found in the Bible, it is absolutely uncompromising—"If any man, or angel, preach any other gospel, let him be anathema!" "Charity," in the Bible, always means love, and never toleration. Our old English folk of the past had no word for that sort of thing, for when they said charity, they meant love—not compromise. It is not charity that is needed, but truth and love, and here the Apostle reckons these people by the line of truth and says, "*whose end is destruction*." They are on the way there, as is any man, whoever he may be, Minister or Bishop or anything else, who is an enemy of the Cross of Christ.

"Whose god is their appetite"—but not merely appetite for food. Paul uses strong terms for insincere professing Christians. He called some of them "butchers," but now he says their god is their belly, they have a sort of carnal vacuum which can never be filled. There is no spiritual love, no spiritual hunger, but they are always ready for the things of the flesh. "They glory in their shame, their mind is set on earthly things." They are of the earth, earthy; their aims are material; they have no spiritual emotion, no heavenly vision, and never ask for any. It is the earth level—not necessarily immoral, they may be respectable from the standpoint of society, but they belong to the earth. They may have made a success of life, piled up money, gained a strong social position and glory in it; but that is their shame, that those who have been redeemed by the Son of God should become mere grubbers of the earth and yet glory in it. (I am not responsible for this plain speaking—it is the Word of God).

Then comes that with which we concluded yesterday, and can only mention now: "For our citizenship is in heaven"—so these earth worms do not belong to it at all! It is a rare word, this "*politeuma*." The verb corresponding to it is used in Ch. i., "only exercise your citizenship worthy of the gospel of Christ." Your real citizenship is your heavenly

citizenship, not the earthly. There are duties in both, but they must be kept apart. Never forget that you belong to the heavenly, or allow anyone to drag you down to the level that belongs to the earth.

"Therefore my brethren, beloved and longed for, my joy, my crown, thus stand fast in the Lord."

"Crown," here, is the garland of victory which the prize-winner won in the race. Thank God for every one who is won by our ministry into the heavenly citizenship. They are our joy now, and part of the garland of victory that shall come to us when we have finished our race.

Then two great gospel women in the church at Philippi are mentioned by name. This is not the place for going into Paul's ideas of the place of women in the churches, but it has been woefully misinterpreted by taking sentences out of their connection. We will take this in its connection to-day. Just as Paul has told the whole church to "stand fast in one mind," never implying that they had been divided, so with these two women in the church:

"I exhort Euodia and Syntyche to have the same mind (present, i.e., *continue to have it*) in the Lord. Yea, I beseech thee, real yoke-fellow, help these women who have laboured with me in the gospel."

That is to say, give them a helping hand. The idea of many commentators is, that two women could not work together in the church without quarrelling. That is a bit of "higher criticism," but it is wrong.

The gladness of God.

"Rejoice in the Lord at all times; always, I repeat, rejoice." The word rejoice meant more than "be glad." It was the word used by Christians when they met one another, meaning "good health to you, may your life be full!" The Hebrew has it, "Peace to you." That was Paul's thought, a calm, complete life, going forward placidly, strongly, healthily. The Greek had a volatile nature, and in his idea of peace it became joy, a bubbling up of the fountain of life; not so much placidity as exuberance, and both these ideas come into the greatness of the New Testament peace and joy. So, speaking to those who were familiar with Greek usage, he says, "Rejoice in the Lord—have your life full of His gladness." We need more joy in our Christian life. The poor, dead, official churches cannot have any joy until their members come back to the Cross; but those who know it, and the heavenly places, ought to have music in their hearts continually.

"Let your moderation be known unto all men." There is a difficulty here. Some have translated it "tactfulness," but it is more than that. The word means gentleness, a kindly yielding, not going through the world with prickles like a porcupine, demanding your rights here and your place there, but with graciousness—"Let your graciousness be extended to all men. The Lord is standing by." You need not worry about yourself, if you are gentle and thoughtful and kind to others, because "the Lord is standing by," and if you need protection, He will give it you. When Paul was forsaken and in trouble, he said, "The Lord stood by me." I do not think this word belongs to the Second Coming, for there is no connection with it in the passage. I may have

to wait for the Second Coming, but I have not to wait for this. No one rejoices more than I in the vision that one day He will come in glory to establish His throne, but I rejoice quite as much that He is standing by me here and now.

Literally, this passage means, "The Lord is near," and out of that comes another admonition—"Do not have anxious care about anything." Why should you, when the Lord is standing by? "But in everything by prayer and supplication, with thanksgiving, let your requests be known unto God."

This does not mean that you are not to be prudent, not to exercise common sense, but that you are so to rest everything upon Him that there is nothing to be anxious about, no need to get a nervous attack from worry, since you realise that He is standing by. Therefore, "let your requests be made known to Him, *with thanksgiving*." If you want God to give you anything, you must keep a little gratitude for what He has given and is giving. When you suffer a little deficiency, keep in mind all the things that still are given—forgetting that, the song of praise dies on your lips.

"And the peace of God which is superior to every power of mind shall garrison your hearts and thoughts in Christ Jesus."

The A.V. says, "passeth understanding," but the word does not mean exactly that. It means thinking, the mind. This peace, which no effort of mind can give you, not only can I not understand it but it can never give out. It rises above the peace that can be gained by clever, scheming people who contrive to get themselves out of their troubles. There is an "if" and a "but" about everything man invents and thinks, but about this there is none. It is superior to every power of mind, and it shall "garrison" your minds and keep them from being assaulted by the "diabolonians," as Bunyan calls them. That is the peace the Lord Jesus spoke of—"Peace I give unto you . . . not as the world giveth, give I unto you."

"For the rest brethren" (because you are in the heavenlies as heavenly citizens) "these are the things you are to set value upon . . . these things do; and the God of peace shall be with you" (Ch. iv. 8-9).

Notice the double condition of peace: First, prayer, "casting all your care upon Him," but that is not all. Prayer without works is empty, being alone. The other condition is walking in the heavenly road, setting value on the heavenly things, the things that are of good report; true, honourable, right, pure, virtuous and praiseworthy. Prayer can be very cheap, for it can be an indolent way of imagining that by uttering a few words you are going to get everything. You are not. First there must be a spirit of thanksgiving, and then there must be the spirit of the heavenlies. Prayer must be baptized in the heavenlies, and your heavenlies must be baptized in prayer, *and then*, "the God of peace shall be with you," God in all His power, to make your life full of peace.

"I rejoice greatly in the Lord that your care concerning my wants has flourished once again (you had it in mind, yet lacked opportunity). Not that I want to talk about my things, for I have learned in every circumstance

to be highly content. I know how to be abased, and I know how to be overflowing: in everything and all things I have learned the secret, both to be full and to be hungry, both to overflow and to suffer deficiency. I can do everything through Christ, Who strengthens me" (ver. 10-18)

Practically it is, "I CAN EVERYTHING by means of Him Who endynamises me"—so there is no limit for such as are in the celestial way.

And now I am filled to overflowing, because I have received from Epaphroditus the things you have sent, a sweet smelling savour, like the incense on the altar, a sacrifice acceptable, well-pleasing to God. And my God shall supply every need of yours, through His riches in glory in Christ Jesus" (18-19).

God has a temple, and your wonderful love for His gospel and His servant has been put on the altar in that temple, and the incense is rising up to Him acceptably. You have given me material gifts—you are going to get them back in heavenly riches. God will fill your stores with the riches of eternity. "Riches in glory" means heaven's riches. He has riches of land and sea, and every beast of the forest is His, and the cattle upon a thousand hills, but "the riches of His glory" are in Christ Jesus, and they will more than cover "all your need." Thus this wonderful epistle ends in the glory, and we are left with its everlasting treasures.

I know that He does supply our earthly need, but there may be some lurking danger of thinking that He is just there to supply earthly comforts! Paul had been in need again and again, but he had learned to be a strong, undaunted, victorious man at all times, so what did it matter. In asking for material things, let us bow to His will and never dictate; but when we ask for His riches in glory—there you are without limit. WILL HE NOT GIVE HIS HOLY SPIRIT TO THEM THAT ASK HIM? Let that be the vision of this Conference, the vision of the heavenlies, the way of the heavenly, the power of the heavenly—a vision that never fails, whatever circumstances may bring.

We close as did the Apostle: "The grace of the Lord Jesus Christ be with you all." Grace as sacrificial love, flowing in streams of glory, beautifying your way, your spirit, your actions, your outlook: turning every desert experience into a garden, and every place of mourning into everlasting music.

His Friendship.

Precious Lord, Thy friendship—
What it means to me!
All my soul is needing
I have found in Thee.
All my deepest heart-throbs
Thou dost understand;
And my life is resting
In Thy loving hand.

Thou dost never leave me,
Though my feelings change;
Though my earthly pathway
May be dark and strange.
Though the conflict rages
And my faith is tried,
Thou art ever with me,
Always by my side.

G.W.R.

Christ, the Federal Head of a New Race.

Notes of a Message at the Swanwick Conference, 1937.

SPEAKING in the second morning Session on Thursday, REV. JOSEPH ELLISON recalled the reference made by Mr. Thomas to Phil. iii. 20, "Our citizenship is in heaven," and said he had asked him if the word "*politeuma*" there, translated by him as citizenship, did not really mean "centre of government." He said that it did, so I make it my occasion for saying that, just as we have a centre of government for Great Britain in the Parliament of Westminster, from which we derive all our administrative laws, as administered by civil and police services; so we derive from our centre of government in heaven all the laws and standards, motives and direction of the new life we have in Christ.

And not only is our centre of government and control there, but our Governor, our Sovereign, our Ruling factor is there. He is there, too, as the Son of Man, who federates in Himself all the affairs and interests of our race. That is how Daniel saw Him in Dan. vii. 13-14, when He was presented to the Ancient of Days, and received from Him a kingdom that was never to pass away, and that is how He interpreted Himself in the days of His flesh. Eighty-four times Christ is accredited in the four gospels with calling Himself "The Son of Man," and four times elsewhere in the N.T. He bears the same federal name and headship. Always, mark you, with the article "the," to distinguish it from every other man, such as the prophet Ezekiel, who is addressed in his prophecy by Jehovah as "son of man" 93 times, but never with the article.

In respect to the new race which God is bringing forth through Him and for Him, our Lord occupies a similar federal position to mankind as that of Adam, our racial father. Adam was made unto us a life-giving soul, able to bring forth an offspring with attributes exactly like his own, without limit or supplement, unto the largest expansions of a self-multiplying race. As such he is rightly called "the first Adam." There is, however, a "last" Adam, a new beginning for a racial order of mankind that has its source of life, its qualifications, its status, its rank, in the Son of Man. God's final federal headship is in Him, for He has totalled up in Him all that the ultimate and eternal race is to be, with a bodily personal embodiment of the fulness of the Godhead to make it so. That "glory, honour and dominion," given to the first federal father of mankind as an inheritance and enjoyment for all his children, was lost through his prodigality. For his disobedience he was driven out of his Paradise, and all his offspring have been born in the wilderness; but that inheritance of glory, honour and dominion are again centred in the Last Adam, who Himself is now crowned with them at the right hand of God, with a view of bestowing them upon all His federated offspring.

Such is the prophetic anticipation of The Son of Man in Psalm viii, and the fulfilment of it in Heb. ii—"It became Him for whom are all things, and by whom are all things, in bringing many sons into

glory, to make the Captain of the salvation perfect through suffering." Suffering was the process of perfecting the federal supremacy of The Son of Man, and it is seen in the first record in the N.T. of His use of the federal name about Himself, saying, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." Apparently emptied of all dominion, property, position, and glory, He began in the poorest place His journey to federal pre-eminence. The last time this name is given to Him, is in Rev. xiv. 14, where the Son of Man appears with authority to reap the human harvest of the earth, with a "sharp sickle in His hand," gathering together out of mankind, as the divider of its peoples, those who are as the ripe grain unto God.

Between the two textual extremes, we can trace all the footsteps of the Son of Man, from the lowliest to the highest. His utterances were a federal message of salvation for all our race. His life was a ransom life for the redemption of all who were lost. He said of it, what can never be said of any other human life, that He would give His life "a ransom for many." As a federal ransom, for the recovery of racial losses, the Son of Man has no duplicate. He became the federal sin-bearer when Jehovah "laid on Him the iniquity of us all," for He federated the whole totality of our criminal guilt upon one member of the race, who bore and exhausted its penalties for ever, and became an appeasement of that radical difference that exists between righteousness in the nature of God and sinfulness in the nature of man. He affirmed Himself to be the federal judge of all men in respect to their moral states, and the destinies arising out of them, by saying, "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father."

Apply that federal authority in two ways, as interpreted by Himself—(a) To the general resurrection of the dead—"Marvel not at this, for the hour cometh when all that are in the graves shall hear His voice and shall come forth," and (b) "When the Son of Man shall come in His glory, and all the Holy Angels with Him, then shall He sit on the Throne of His glory, and before Him shall be gathered all the nations, and He shall separate them one from another, as a shepherd divideth the sheep from the goats." In Rev. i. He stands in the midst of the Churches as The Son of Man, in a priestly, ruling, separating, preserving capacity, and all the members are federated in Him. On the Mediatorial Throne He is the propitiation for the sins of the whole world, and ever lives to make intercession for them, so that every sinner of our race has a kinsman Redeemer there, and a penitent's claim upon all that He has done, and all that He has gained, and all that He holds for them. In the humanity of our Redeemer all our human needs are fully and sufficiently federated forever, and He is both able and willing to "save to the uttermost all that come unto God by Him."

Redemption Through the Blood.

NOTE: The following message is taken from a recent issue of "The Sunday School Times" (U.S.A.), and is the substance of an address given at a Convention at Morges, Switzerland. Of the Speaker, the Editor of the S. S. Times writes:—

DR. PAUL BORDREUIL, who is pastor of a country church in France, is also doctor in medicine and army surgeon. At a recent Christian Conference in Morges (in Switzerland) he dealt with physiological and theological analogies, especially in relation to the blood of Jesus Christ.

OUR Lord made of his life and death an act of obedience to the will of God. His redemptive ministry is summarized in three commands:

The Son of man *must* be crucified.

Ye *must* be born again.

This Gospel of the Kingdom *must* be preached in all the world.

These three commands are not to be argued. They impose themselves as a categorical imperative. To realize the third, to work for the salvation of souls by bringing to them the Gospel of the Cross, one must have fulfilled the second command, one must have been born again. In order that we be born anew it was necessary that the Son of God should be crucified.

Christianity in its entirety is bound up in the sacrifice on Calvary.

A sick man is tainted in the very sources of his being with a sharp septicæmia, that is to say, an infection of an overwhelmingly rapid movement. No medicine, no serum can work against it. But there is the giver of blood. He has had the malady in question himself (Heb. 4: 15). He has been able to overcome it because of native vigour and absence of hereditary weakness. In his organism and particularly in his blood, have been created new and imponderable substances, extremely potent, which are called immunisms. After having withdrawn the infected blood of the sick, by sufficient bleeding, they substitute for it the immunized blood of the giver. One attains in this way, by a mysterious phenomenon, the healing, one might almost say the resurrection, of the dying man. What can the sick do for his own healing? Nothing except to abandon himself by an act of faith to the generous and powerful intervention of his saviour.

In therapeutic language, when a medicament possesses the power to cure sickness we call it a specific. Thus quinine is the specific remedy for malaria; the venom of the cobra possesses a specific power for the healing of venomous snake bites. Diphtheria, the plague, lockjaw, have each a serum whose curative virtue is specific.

The human blood coming from special givers is the single efficacious remedy in severe hemorrhages, in essential anæmias, in grave infections and intoxications. But transfusion cannot be carried out with any human blood indiscriminately.

It has taken years of patient research and minute investigation to solve this question of the transfusion of blood. To-day every truly modern clinic and

hospital has at its disposal a certain number of men to whom it can have recourse at any hour of the day or night, to give their blood for the salvation of their fellows.

Every candidate for this noble function must submit to a long and severe examination. He is obliged to furnish a certain number of very exact physiological and moral references. They demand that he shall be in good health. He is obliged to submit all the information possible regarding his heredity, his collateral and personal antecedents. They search very carefully for any traces of tuberculosis, syphilis, malaria, cancer, and other latent weakness. After establishing his physical integrity they take into consideration the moral value of the giver, his habits, his character, his conduct. Alcoholics and the debauchees are naturally sent away. The composition of the blood is influenced by the physical and spiritual state of the person. There are in the human race individual of different blood types, compatible or incompatible according to the agglutinative test. There are men whose blood by agglutination destroys the corpuscle and can consequently cause death. But, according to the statement of Dr. Arnold Tzang ("Theoretical and Practical Problems of Blood Transfusion"), "When the operation of transfusion is skilful and the quantity sufficient, the results for healing are immediate, continuous, and irreplaceable by other methods."

Now let us carry over these physiological laws into the spiritual realm.

(1) Blood is needed for pardon as it is needed for healing.

(2) The giver of the blood, the so-called universal giver, ought to be perfectly healthy from the hereditary, as from the personal, point of view.

In the history of humanity there has been but a single Being whose blood possesses all the conditions required to heal men of their stains, to purify them from their sins,—men of all times, of every race. Jesus was holy, not with the relative sanctity of Christians, but with perfect holiness. He never had to reproach Himself for a bad act, an impatient word, a selfish sentiment: a doubtful thought. To the Jewish leaders He said, "Ye are from beneath; I am from above." To His enemies He declared that none of them could convince Him of sin. To be perfectly holy it was necessary that He should be apart from the entail of original sin. His holiness then assumes the reality of His miraculous birth as the Gospels recount it. Alone on the earth perfectly holy, *He alone had the sovereign right to offer His blood* for the salvation of the world.

Further analogies. The weakness of the human body is caused by three principal factors: hereditary, contagion, sin. These maladies are transmitted from generation to generation, even to the destruction of entire races. The blood is the vehicle of all disease germs, of all pathological affections. It is by it that the fathers pass on to their descendants their sicknesses, their weaknesses, their defects. By the blood

the microbes and toxins are developed and sowed abroad. By the blood the mosquito communicates malaria, a flea the plague.

God in his infinite mercy has put in the evil itself the instrument of cure. He has allowed man to discover serums and vaccines whose marvellous powers are at the disposition of the humblest in the medical profession. Doctors dream of a curative serum for all sickness considered up to the present incurable, one that shall be polyvalent, that is, capable of curing everything, no matter how grave. They treat a rabbit, innocent and pure, with hydrophobia and then, with an extract taken from its brain or spinal cord, inoculate one who has been bitten by a mad dog. Thus they drag the imperilled person from a horrible death. So by the precious blood of Christ we are fortified from the terrible condemnation formulated by the just wrath of God. (Rom. 5: 7-9).

The antivenomous serotherapy, which cures the bites of reptiles by their own poison, is announced in the Bible with reference to the old serpent: "As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up". . . .

The Bible's statement is, "The life . . . is in the blood" (Gen. 9: 4-6; Lev. 17: 11). The most exact science of our day has arrived at the same conclusion. The blood furnishes to the entire organism the substance necessary for life. The heart is the directing organ of this great function. Each pulsation sends the precious liquid to bring strength and health to our body. At the same time it obliges the blood to regenerate itself constantly through the lungs, in contact with the external air. Here is a remarkable image of our spiritual life.

The Bible places the heart at the centre of our personality. "Thou shalt love the Lord thy God with all thy heart." "Keep thy heart with all diligence; for out of it are the issues of life." "Out of the heart proceed evil thoughts." "Where your treasure is, there will your heart be also." "Sanctify the Lord God in your hearts." "Create in me a clean heart."

That the life be maintained in its normal state, that it be purified, sanctified, filled with the love of God and neighbour, blood is needed—symbol of life and purification as well as of propitiation. Since the fall the imagination of the heart of men is evil from his youth. All are corrupt. There is none good, no, not one. This is why, from one end to the other of the history of man, sacrifices have been offered to quiet hearts tormented by the anguish of remorse, thirsting for purity, desirous to make themselves acceptable to God—suspected or known.

"Without shedding of blood is no remission of sin." Here we have a striking analogy with the facts presented by medical science. The life-saving effects of the transfusion of blood have been noted. In 1928 a physiologist, M. Normet, tried to do without using blood for the wounded and sick. He had prepared an artificial serum, a polycitrate capable, he thought, of bringing back to life an animal that had been drained of its last drop of blood. Experiments have proved

that M. Normet was mistaken. In grave hemorrhages, in infectious maladies, in pronounced anæmias, when it is a question of replacing or reconstituting blood corpuscles, a transfusion of human blood is absolutely necessary.

What are we to think when we hear in church assemblies that the doctrine of redemption by the blood is inhuman and anti-scriptural; when one reads in so-called Christian publications that the death of Jesus has not an expiatory character; when one hears that in the chairs of theological seminaries it is taught that the death of Jesus was not necessary?

"How shall we escape . . .?"

Doctors who neglect to employ the methods of serotherapy are brought before the courts. Lately one was fined 70,000 francs for not having injected an anti-tetanus serum as a preventive in a case of wounds. What chastisement will not God inflict upon theologians, on preachers, on simple Christians, who, when it is a question of the salvation or the eternal perdition of souls, hold the blood of the covenant by which we are saved, a vain thing? They have trodden under foot, says the Scripture, the Son of God Himself. The Christian Church is menaced by the most dreadful of negations. God requires every Christian to sound the note of warning. That is why in this study I desire to proclaim three essential characteristics of the Blood of Christ—its NECESSITY, its SPECIFICITY, its SUFFICIENCY.

Here is a wounded man. Because of violent bleeding he is in a state of apparent death. Immovable, pallid, his features disordered, he breathes no longer. The heart-beats are suspended. A giver of blood appears. A tube is quickly installed. They transfuse his blood into the veins, even at times into the heart. A miracle follows. The heart of the wounded begins to beat again, his breast rises and falls, his face takes on colour, his eyes open, he speaks, he is saved. July 17, 1915, on the Alsace Front, where I was mobilized as major in the medical corps, I was called to a severely wounded man. He was suffering terribly in mind as well as from a fatal abdominal wound. He cried that he was about to appear before the judgment seat and was not ready. "He was lost."

Without the cross of my Saviour I should have had nothing to say to him; but I quoted slowly into his ear the divine words: "You are saved by grace, by faith, and that not of yourself. It is the gift of God. The Son of Man has come to seek and to save that which is lost. He has made peace by the blood of His cross. He has borne our sins. The chastisement has fallen upon Him. Though your sins be as scarlet, they shall be as white as snow. The blood of Jesus Christ purifies from all sin." As these solemn words fell upon his heart his features became peaceful. Finally he said, "I believe; I am saved."

Suppress from the life of the Master the story of His passion, His agony, His sacrifice—what remains for our salvation? Nothing! Nothing!

Precious Blood, by this we conquer
In the fiercest fight;
Sin and Satan overcoming
By its might.

From the Editor's Desk.

"HOW shall we use the Overcomer literature?" is a question raised in a letter received some time ago. "Some people have given me the impression that this literature is only for those who have arrived at a certain stage of spiritual growth. I do not desire to presume, but I do not feel capable of judging whether another Christian has grown as much as I have—I know some of this literature has been very helpful to me, and some I do not seem to understand: but I just ask the Lord to teach me what He would have me learn. Hence, I feel that others are His, and are to have the same privilege! If something helps me, may it not help others also? Or if I have not yet 'grown' to it, is that a sign that they have not either?"

It is true that "The Overcomer" and its associated literature, seeks to minister to believers who are able to receive what Paul calls "strong meat," for "them that are of full age" (spiritual maturity); but surely the Message of the Cross in all its fulness is for every soul who has been to Calvary and received there pardon for sin and the new life from above. It has been said that converts who are "born again on Romans 6" do not go back, and a good deal of the "leakage" in the church is due to lack of understanding the basic principle upon which God enables His children to live pure, strong, fruitful lives, free from the domination of sin and the self-life. "Is there a way of unbroken victory over known sin?" asks a young correspondent: and the answer comes clear and loud from God's Word—"YES, for HOW SHALL WE THAT ARE DEAD TO SIN LIVE ANY LONGER THEREIN?" (Rom. vi. 2).

The Sixth of Romans is the Christian's "Magna Charta" of liberty from the *bondage of sin*, as the precious Blood is his deliverance from the guilt of sin. "The blood of Jesus Christ . . . cleanseth us from all sin," but in the context there is a condition attached which we must not overlook—"IF we walk in the light, as He is in the light"—and the fulfilment of this condition lies in death to that which holds us in darkness, i.e. a continual abiding in the death of Christ, "crucified with Him, that we should no longer serve sin" (Rom. vi. 6). Reckoning upon this fact, the believer finds himself "alive unto God" in blessed reality. Not that he leaves the Cross behind, but taking his stand perpetually upon the God's fact that he "was crucified with Christ," he goes forward into a life of victory, walking "after the Spirit," and by His power habitually "making to die the doings of the flesh"—the blood of Jesus Christ continuously cleansing him from all sin and defilement.

We are glad to know that many of our readers who are working among young people are proving constantly that THIS is the message of God for young converts: that it gives them a Scriptural basis for the changed lives they long to lead, and solves the problem so often urged by the Adversary: "But if I receive Christ as my Saviour, how shall I ever manage to live up to it?"

The young people of these days are face to face

with hard facts and terrible perplexities, such as their parents and grandparents knew little of. They are out for REALITY, and have little use for anything which they feel is merely "pious," or dogmatic. May all God's servants be endued with the wisdom and power of God, in order that they may reach and draw into the fold of God, the hungry, unsatisfied youth of this new generation.

On the back page of our April number, we tried to tell a little about the work which God is doing through the "Overcomer literature," and we want to express our thanks to those who responded to that message and sent for leaflets and back numbers of the magazine, for distribution.

New Leaflets.

We have been seeing a need for some small leaflet of attractive appearance, giving in a brief simple way the fundamental (or perhaps we might say, elementary) facts of the message of the Cross. Two of these have just been issued, printed in blue ink on good paper, the size of an ordinary square envelope, for enclosing in letters. The titles are:

(1) "Two Aspects of the Cross," explaining the "objective" and the "subjective" aspects of the death of Christ; substitution, and identification.

(2) "Out-and-Out Divine"—how the message of the Cross was unveiled to Paul by the Risen Lord Himself. These, and a similar leaflet, "Reckon," may be had at 3d. per dozen, or 1/6 for 100.

Some other new leaflets:

The Watching Intercessor (by Capt. Cooper).

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Motto Card for 1938.

The Motto card for 1938 is now ready, and friends abroad should order as soon as possible. We are thankful for the little bundle of "tentative" Mottoes sketched out at different times by Mrs. Penn Lewis, and for the wonderful way in which God uses them in blessing to His people. A Minister who gives one to every member of his church each year says that he could tell many interesting stories of rich blessing through the little yearly messenger; and we receive many testimonies to the same effect, as we as much personal blessing from the same source!

The texts for 1938 are: "God hath chosen . . . weak things," and in the centre, "I CAN . . . THROUGH CHRIST"; followed by "It is God that girdeth me with strength."

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The Message of the Cross in other Lands.

FRANCE.

"Le Vainqueur" has been going through testing times, owing to the political state of the country, and no issue was sent out for July. We have been able to send gifts from our Readers, to the amount of £10, toward the cost of the next number, and Madame Brunel has sent the following letter of thanks to our readers.

"La Source,"

Boisset par Anduze (Gard),
France.

Dear Friends of "Le Vainqueur,"

You will know that we in France are passing through troublesome times. Things are unsettled and difficult, with endless conflicts between classes, between employers and employees. Many of the demands of labour were just and have been granted, but still they are not satisfied; and many farms, both small and large, are ruined, unable to bear the higher costs, with money that has depreciated in value.

Almost every month the printer's prices are higher—five days' work a week instead of six, with full pay, and other increases, tax for Government, etc. New regulations and new rates of postage also make things difficult, and being without sufficient funds for "Le Vainqueur," I did not issue a July number. But what was I to do about October? As I was praying about it, much perplexed, I received word from the Editor of "The Overcomer" that she had received gifts for the French paper, and was sending me £10, and I wish to tell the donors how very thankful I am. They have not only prayed for "Le Vainqueur," but have contributed to its continued publication. It reminds me of Acts 10: 31.

There is no other paper in French to give a similar message, and this little magazine is much needed, specially in these times of darkness and unrest, when there are false Christs, false prophets, new "movements"—people running to and fro to hear "some new thing," or in hope of being cured of their diseases, and fear ruling over many. And now your gifts enable us to go forward with another number.

I hope, in this October issue, to give translations of "The Timeless Cross," by Mrs. Penn-Lewis, from the July number of the English "Overcomer"; and (by special request from a Swiss reader, who also reads the English paper), "Important Distinctions," by the late Evan H. Hopkins; part of the Bible Readings from the Swanwick Conference, and other items.

In my Editorial Notes I seek to bring my readers face to face with Christ, and to a realisation of all that is so fully theirs in Him. Beginning with the blessing given by God Himself to Moses, that he should pass it on to Aaron, with which to bless the people (Num. vi. 25), I pass on to Col. ii. 10, "And ye are complete in Him," (Fr. "everything you have fully in Christ.") How many earthly blessings we have—but how much greater blessings for spirit, soul and body we have in God Himself. Only one thing can separate us from Him—sin. He is the Sun of Righteousness. Let our life be in harmony with His Will, and all the radiations from the face of the Lord will shine upon us. "Everything you have fully in Christ," says the Apostle. Let us go to Him with every need, especially in such a time as this . . .

I have received many words of encouragement. From Switzerland only yesterday, one writes, "The message of 'Le Vainqueur' is always helpful, God blesses it to me." In Indo-China, the students of a Bible School translate it into the native languages and have it printed in their native papers. A Missionary in Kenya wrote recently: "Thank you for the books and for 'Le Vainqueur.' I like them so much and lend them to others . . . I prize very specially the little tract on prayer by Mrs. Penn-Lewis [probably 'How to pray for Missionaries,' which Mme. Brunel has issued in French.] I would like to have many copies of it . . . I am now undertaking my 18th journey on foot in Africa, to preach the Gospel. Please pray . . ."

Our distributor in Switzerland writes that she has had many letters asking why there was no July number of "Le Vainqueur!" Please continue to pray for this literature work in French.

With Christian greetings,

Sept., 1937.

H. BRUNEL.

Donations for this Literature Extension Work may be sent to the Overcomer Book Room, marked "France" or "Free Distribution," as the case may be. All remittances should be made payable to The Overcomer Literature Trust. (Money Orders ONLY, payable at Westbourne Post Office, Bournemouth)