

Asbury Theological Seminary

ePLACE: preserving, learning, and creative exchange

Printed Material

Hannah Whitall Smith

1983

Box 11_20 (Printed Materials-Periodicals-The Overcomer_-1909-1910)

ATS Special Collections and Archives

Follow this and additional works at: <https://place.asburyseminary.edu/hwsprintedmaterial>



Part of the [Christianity Commons](#)

THE OVERCOMER.

REV. xii. 11. REV. iii. 21.

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

[All rights reserved.]

No. 6.

JUNE, 1909.

ONE PENNY.

CALVARY.

Copyright.

"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 12.

P. B.

PERCY BEARD.



Saviour, Thy seal set to Calvary,
As now before Thee we bow—
Let the blest flood-tide of triumph,
Burst on this meeting just now.

Master, we doubt not the victory—
We are for ever assured—
Thy word for ever shall triumph,
So we of victory are sure.

Stretch out Thy rod o'er this meeting,
The power of Thy death let us see
Liberty—perfect—for bound souls
And freedom through Calvary,

Set free, Thou blest Lamb of Calvary,
Souls now by Satan long bound,
That they from henceforth may triumph,
And shouts of victory resound.

By revelation alone, Lord,
We the true meaning can see
And enter gladly the victory,
Of what we thought tragedy.

Now rest, my soul—"It is finished"—
Thine is to trust in His Word;
That we together are seated,
Waiting full victory assured.

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

See Luke x. 18; John xii. 31, 32; John xvi. 11; Col. ii. 15.

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STRÖTER.

VIII.

THE Mystery of the Body of Christ is connected very closely, in organic and unique relationship, with the N.T. doctrine of our hope,† which receives a substantial enlargement, and a new status among the events of the world by the new feature of the live expectation of a Church "saved in hope," that their Lord is coming to be Head over all things.

From the previous theses it is clear that the Church cannot be in the same position as Israel, and the Gentiles, as regards this doctrine of hope, any more than with reference to her relationship to the Lord and His Kingdom. Unique as is her participation in the "Head over all," her expectation of His coming must be equally peculiar to herself. It has a significance for her which it cannot have for any other circle or body in the rest of the universe. Let us consider some points singly.

(1) The Church is not expecting in Christ, *the Son of Man*, to Whom "the Father hath committed all judgment, because He is the Son of Man." (John v. 22-27). It is worthy of our notice that the Apostle of the Body of Christ never calls Him the Son of Man to the Church. She is awaiting the *Son of God* from Heaven, in accordance with her own calling to sonship with, and through Him. (1 Thess. i. 10, Phil. iii. 21). She expects His coming, but not as the instrument to carry out the Divine sentence upon a world which has abused God's grace, and been disobedient to the Gospel. (2 Thess. ii. 8.) Her expectation therefore does not stand in the sign of the eschatological teaching of the Son of Man as the coming Judge (Matt. xxiv. 25); nor in that of the Revelation of John which (at least from chap. iv. 19 inclusive) is solely occupied with the great and terrible day of the Lord. (Isa. xiii 6-13, Joel ii. 1-11, Zeph. i. 14-18). But to the Church the message is: "God hath not appointed us to wrath, but to

obtain salvation by our Lord Jesus Christ." (1 Thess. v. 9.) And again, "And to you . . . rest with us, when the Lord Jesus shall be revealed from Heaven." (2 Thess. i. 7.)

(2) Since the Church as the "Body of Christ" is neither the promised Kingdom of Christ, *nor composes its subjects*, (as has been shewn in Theses ii. and iv.) she does not expect the son and heir of David, to whom God will give the kingly rule over Israel in due time (Acts i. 7). Since she is not herself the object of O.T. promise, neither can her hope and expectation lie along the line of this specifically O.T. prophecy of the Kingdom.

(3) The Church as *the Body of Christ* does not expect in Him her "Bridegroom,"* for according to Scripture she is not "the bride of the Lamb" but *His Body*, that is, the executive organ of the man, and bridegroom Himself.

(a) In Theses ii. we recognized that the doctrine of a Body of Christ formed by selection from among the Gentiles was never the subject of Old Testament prophecy. But the teaching about a Bride of Jehovah runs as clearly as daylight through the whole O.T. It is impossible to maintain at one, and the same same, that the Church from among the Gentiles is the "Bride of the Lamb," and to accept the Apostle's declaration when he asserts that this

* A postscript added recently by the author to a book on the "Marriage of the Lamb," by Pastor Stockmeyer, is of great interest in connection with this subject. The Pastor says "In reference to the statement on page 27, '*Prophesies which find a preliminary fulfilment in the history of the Church of Christ, may have, in reserve, their final fulfilment in Israel*' there arise on this matter deeply earnest questions:—Might there not be in the life of the Church as regards her bridal relation to Christ, a way made to the goal where the Church is actually united together in one body with Christ; and then He—the 'Christ' of 1 Cor. xii. 12—united Head and members—with the establishment of His millennial reign, will also establish His marriage covenant with Israel? He had already established this marriage relation in His choosing Abraham. Israel committed adultery, but the gifts and calling of God are without repentance. When I was preparing this paper, the glory of the Bride of the Lamb was uppermost in my mind; to-day it is this glory of the Body whose 'Head' Christ is." (Translated from the German.)

These words by Pastor Stockmeyer show us that in view of our finite limitations, we should keep an open mind for the receiving of fuller knowledge of the truth, as we grow in the knowledge of God and His purposes. Care is especially needed in respect to words on the subject of Christ as the Bridegroom, for He is never shown in the Scriptures to be the "Bridegroom" of the individual believer, even though as a member of His Body, the Church, the believer is to have the bride-spirit (2 Cor. xi. 2).

* Translated from the German.

† The expression "the doctrine of (our) hope" is used in German to comprise all that is included in such passages as 1 Pet. i. 3, 13. It is not limited to the Second Coming. (Translator.)

truth was never the subject of O.T. revelation. The two positions are mutually exclusive.

- (b) From Eph. v. 23-32 we see clearly, firstly, that the Church is not called the wife, but the Body of Christ; and secondly that the mystery of the woman, *i.e.*, the future Bride (whose "rib" is still hidden in the whole Body), is contained in this "Body," the type of which—the body of the first Adam—was also perfected before the woman was taken out of him. The presentation of the long, and plainly promised wife (the real Bride), to the Lamb, will not, and cannot, take place *before the completion of the "Body"* as such. That is, according to our light, the "great mystery" of Eph. v. 32.

- (c) A very bright side light falls on this from the fact that according to Rom. xi. 7, 11, 12, 15, 25, the formation of the Body of Christ from among all nations (in which Israel occupies about the space of a rib in the whole body), takes place during the time that the chosen people (Israel) from whom the Bride is to come, are under sentence of judgment. The parallel passage (Rom. xi. 21-24, 26, 30) teaches distinctly (1) a judgment of the Gentile world—who have rejected the Gospel of the Son, and the sonship—as severe as that of Israel; (2) a re-grafting of the people of Israel now cut off, from whom (with the "rib" taken from the Body as a foundation) the woman, the Bride of the Lamb, is to be gathered, and formed; (3) not until after the great judgments upon Israel, and the Gentile world in Rev. vi. 19 can the perfecting of the Bride, the marriage of the Lamb, take place. For it is the first who are to be the last.

- (4) All the other expectations and hopes of the O. and N.T., connected with, and conditioned by the Lord's coming (see Acts iii. 19-21, Rom. viii. 18-23, and many other passages), are neither injured, nor diminished, but only undergo a historical postponement (as was doubly proved in Theses ii. and vi.), and without obliterating,

or confusing in any way, these abundant and many-sided lines of hope, the specific hope of the Church for the Son of God from heaven, *interposes itself as the first to be fulfilled*, and that in the *near future*, in order that He may be complete and perfected.

IX.

The Mystery of the Body of Christ culminates, in the resurrection, transformation and translation of the members, in the clouds, to meet the Lord in the air. (1 Thess. iv. 13-18, 1 Cor. xv. 5, 52.)

From what has been said in Theses viii. it is clear that this termination of the Pauline mystery is quite distinct from, and must not on any account be confused with the appearing of the Son of Man in great power and glory (Matt. xxiv. 30); nor with His coming again to His waiting people Israel. (Zech. xii. 10-14, Matt. xxiii. 29, Heb. ix. 28, Rev. i. 7).

The Apostle's teaching (1 Thess. iv. 13-18), *is simply an extension of the Ascension line, on which our transfigured Head moved upwards*. The translation of His Body, the Church, is, in the first place, only a manifestation of the Son, perfected by the addition of His Body, proceeding upwards towards heaven, not yet to earth, or to Israel. It has no connection—taken in itself—with His return from heaven to earth, so long and so plainly foretold in all the prophetic Scriptures. It is our being gathered to Him for the purpose of our presentation to the Father, and to the heavenly hosts. The Lord does not quit His heavenly retirement by this act of final union, as the transfigured Head, with the members of the perfected Body (Acts iii. 1); nor does it include the manifestation to an amazed world of the dignity and glory given us in Him.

This agrees exactly with what we find in 1 Thess. iv. 16, where there is no mention of striking *visible* signs, such as are always spoken of where the appearing of the Son of Man, and His sign in the sky are the subject under discussion. (Matt. xxiv. 3, 30, xxv. 31; Luke xxi. 11-25, 27, 2 Thess. i. 7, 8.)

If we follow up this line of thought we see that the translation of the Church from the earth does not imply the breaking up

and doing away with the existing order (or disorder) of things on earth, any more than the Ascension of Christ signified the break up and abolition of the Jewish State, and life as a nation. Yet the coming catastrophe is morally conditioned by either event.

True to its character as "first fruits," common to both Head and Body, the resurrection of those who are asleep in Jesus, and who belong to Him (as members of the person of Christ) at His Coming, will be a selective resurrection from among the dead, which is the reward for the overcomers in the battle. (Phil. iii. 10, 11, 14.)

The transformation of those who live, and remain (of whom Enoch was a type, or pre-Israelite national ground) *does not signify a mechanical, or magical occurrence*, which will take place at a fixed hour according to our calendar. But IT IS THE RIPE FRUIT, and CONSEQUENCE, OF THE WAITING CHURCH GRASPING BY FAITH THE WHOLE FULLNESS OF THE POWERS OF THE RESURRECTION, WHEREBY THE LIFE OF JESUS WILL BECOME MANIFEST IN OUR MORTAL BODIES, TO THE COMPLETE OVERCOMING OF ALL THE INHERITED POWERS OF DEATH. (Rom. viii. 11, 2 Cor. iv. 10, Phil. iii. 21.)*

(Conclusion.)

* In one of his pamphlets Prof. Ströter says that all signs, dates, and all that can be seen, *i.e.*, the concrete, refers to the Lord's coming to Israel as Son of Man. When He comes for the Church as the Son of God, we shall *hear*—not see (*i.e.*, the sound of the trumpet). This distinction enables us to decide which passages refer to either coming. (Translator).

Ye are members of Christ's Body.
Precious truth Divinely taught.
Gifts diverse, and many members,
Yet to perfect oneness brought.
By the skilful Hands upon us
Of the Master-workman, wrought
Into form, and each part fitted
In its own appointed place,
Here the eyes, the hands, the feet,
Each one needed, e'en the feeble and the weak.

Thus the Body is complete.
Many members one life sharing—
Of one Spirit drinking deep:
From the Head this life-stream flowing
All the Body vivifying,
Quickening even those who sleep.
Animating, ever giving, making with one pulse to beat.
Till the whole in fullest union
With the Living glorious Head,
Shall triumphant rise to meet Him,
Rise in rapturous joy to greet Him,
In the Heavens with Him reign,
Laud, and praise His Holy Name.

F.W.

What is a Revival.

From Finney's *Lectures on Revival*, 1835.

A REVIVAL is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the Church. Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign and will give them a crop only when it pleases Him, and that for them to plough, and plant, and labour, as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God. And suppose the farmers should believe such doctrine. Why, they would starve the world to death. Just such results would follow the Churches being persuaded that promoting religion is somehow so mysteriously a subject of Divine sovereignty, that there is no natural connexion between the means and the end. I fully believe, that could facts be known, it would be found that when the appointed means have been *rightly* used, spiritual blessings have been obtained with greater uniformity than temporal ones.

A revival consists in the return of the Church from her backslidings, and in the conversion of sinners. A revival always includes conviction of sin on the part of the Church. It is nothing else than a new beginning of obedience to God. Christians will have their faith renewed. They will be filled with a tender and burning love for souls. A revival breaks the power of the world and of sin over Christians. When the Churches are thus awakened and reformed, the salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation.

HINDRANCES TO REVIVALS.

I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you.—NEHEMIAH vi. 3.

Things which may put a stop to a revival, or prevent its beginning.

1. A revival will stop *whenever the church believes it is going to cease.*

2. A revival will cease *when Christians consent that it should cease.* If this fact distress them, and drive them to prayer, and to fresh efforts, the work will not cease.

3. A revival will cease *whenever Christians become mechanical in their attempts to promote it.* The revival will cease *whenever Christians get the idea that the work will go on without their aid.* God has stood all this while ready to make bare His arm to carry on the work with them. But the church has been unwilling to do its part.

4. *When Christians get proud.* When the part of the church who work, begin to think what a great revival they have had, and how they have laboured and prayed, and how bold and how zealous they have been, and how much good they have done, then the work will be likely to decline. They get puffed up, and vain, and the Spirit withdraws from them, and the revival ceases.

5. *When the church, in any way, grieves the Holy Spirit:* when they do not feel their dependence on the Spirit: whenever Christians get strong in their own strength.

6.—A revival may be expected to cease, *when Christians lose the spirit of brotherly love.* Christians need to be frequently convicted, and humbled and broken down before God.

7. Revivals can be put down *by the continued opposition of others, combined with a bad spirit in the workers.* If those who do nothing to promote revivals continue their opposition, and if those who are labouring to promote them allow themselves to get impatient, and get into a bad spirit, the revival will cease. **LET THEM KEEP ABOUT THEIR WORK, and not talk about the opposition.** It is high time there should be *great searchings of heart* among Christians and ministers. Brethren, this is no time to resist the truth, or to cavil and find fault because the truth is spoken out plainly. It is no time to recriminate or to strive, but we must search *our own hearts*, and humble ourselves before God. *Whatever is done must be done quickly.* If we do not go forward, we must go back. Things cannot remain as they are. You must act as individuals. *Do your own duty.* You have a responsibility. Do not wait till another year. It is common, when things get all wrong in the church, for each individual to find fault with the church, and with his brethren, and overlook his own share of the blame. Do not let any one spend his time in finding fault with that abstract thing, "The church." But, as individual members of the church of Christ, let each one act, and act rightly, and get down in the dust, and never speak

proudly, or censoriously. Go FORWARD. Let us mind our work, and let the Lord take care of the rest; do our duty, and leave the issue to God.

The Harvest of Souls.

1. "White." John iv. 35.
2. "Great." Luke x. 2.
3. The workers few. Matt. ix. 38.
4. The Instructions:—
 - (a) Pray. Luke x. 2.
 - (b) Work. Joel iii. 13.

"Put ye in the sickle, for the harvest is ripe."
5. The Master's labour:—
 - (a) "Strong crying and tears." Heb. v. 7, 8.
 - (b) "Poured out His soul unto death." Isa. liii. 12.
6. The Reaper's sacrifice.
Men doomed to death.
1 Cor. iv. 10-13, Gal. ii. 20; 2 Cor. iv. 10, 11.
7. The Reward.
Rev. iii. 21, 1 Cor. xv. 58, Dan. xii. 3.
Are we willing for the cost of the harvest?

Evan Roberts.

"Drink Deeply of God's Spirit."

Ephes. v. 18, Weymouth.

I cannot grasp the fulness,
Of this Thy word to me,
I know not what it meaneth,
Mine eyes they cannot see;
My mind is dulled with wond'ring,
And yet this message rare
Comes like a benediction
Upon the evening air.
It is Thy voice, Lord Jesus—
Sweet and clear.
Love never faileth, take it—
Have no fear.
I'm drinking at the fountain
Thy heart has planned for me,
I'm tasting of the sweetness
Of love's unfathomed sea;
And here by Calvary's mountain
Where Thou didst bleed for me,
I bring my empty vessel
To be "full-filled" by Thee.
Thus do I come, Lord Jesus—
Fill me now,
I cannot, would not, need not—
Tell Thee how.

M. Warburton Booth.

"Honour the Holy Ghost as Master of assemblies; study much the secret of surrender to Him; cultivate a quick ear for hearing His inward voice, and a ready tongue for speaking His audible witness; be submissive to keep silence when He forbids, as well as to speak when He commands, and we shall learn how much better is God's way of conducting the worship of His house than man's way."—(*The Ministry of the Spirit.* A. J. Gordon, D.D.)

Our Daily Cross.

By Rev. F. B. Meyer.

I SO deeply reaffirm what Mr. Evan Roberts speaks of in "The Cross Daily" in the last number of the "Overcomer." This is the one way in which the soul can come into the deepest fellowship with the Lord, and nothing gives one stronger faith in the absolute truths of the Gospel. There is only one life, and He has taught us what it is—the life which daily springs out of death; and for each of us the Lord has provided a cross. We need not invent for ourselves opportunities of sharing His Cross. In every path it lies right before us, but we evade it, we try to think it is not necessary, we bear it sullenly.

The two points I want to make are these. First, we must be very careful not to talk about our cross to others. We are very liable to do this, to parade our sufferings, to ask pity. But directly we do so, the peculiar sacredness of our fellowship with Jesus is interrupted.

The cross must be borne for Him and with Him alone. The unique sacredness, and the holy intimacy it engenders, is gone, directly we talk of it even to our dearest. It is only after we have passed home that people may see the marks of the "stigmata" in hands and feet.

Secondly, we must bear our cross with joy. We are so apt to be moody, sullen, self-contained. It is perhaps natural in the early stages; but we have to set ourselves to learn how to delight to do the will of God.

A Christian man had to undergo an operation which might mean death. He resolved therefore not to take chloroform, so that if he died it would be with a clear mind. As he lay on the operating table, face down, he saw that there was a fourth figure standing near, and that the feet were naked and sandalled. He could not see more, as he was forbidden to move. Then he knew Who was there, for he heard a voice saying: "Fear not, I will help thee." He never felt one twinge of pain, and the operation was successful. Do not those sandalled feet always tread with us the way of the Cross?

Gleanings from the Leicester Meetings.

May 11-13, 1909.

"His witnesses; not His orators, not His clever teachers, not His eloquent speakers, but His witnesses! That was the great commission given by our Risen Lord to His apostles. It hardly seems in proportion that the Risen Lord should send down the Holy Spirit on these simple disciples at Jerusalem merely to make of them *witnesses*. You could have understood it, if it had been to make of them orators, teachers, wonderful preachers; so that the world might have been amazed, but it was just that they might be simple witnesses; that they might just say what they had seen, that they were endued with power from on high."

"They were not only to preach Jesus Christ and Him crucified, but Jesus risen, exalted and enthroned. Yet these facts seemed mutually contradictory. To the natural reason of a Jew they were mutually exclusive of each other. Their message, as it stood, was an offence and foolishness. A Jew would reason thus! He died on the cross; that means He died under the curse of God, de-nationalized, a Jew no longer. 'Cursed is every one that hangeth on a tree.' To a Jew it proved that He was accursed of God. How could God curse and commend the same man? How could you reconcile these two facts? By the cross cursed, by the resurrection commended. Saul of Tarsus felt the inconsistency so keenly that to his mind it appeared sheer blasphemy, and he set to work to persecute the witnesses with all the zeal of his nature. The Lord Himself knew what a difficult message it was to proclaim. It was therefore He told His disciples not to move until they were endued with power from on high."

"Our witness must be given at the time selected by the Spirit. It must be no indiscriminate talk. It must be the witness to the Person of Christ at the right time, in the power of the Spirit. If we are led of the Spirit our words might be fewer than they are, because He knows when to talk. He never speaks except at the right moment. I was very much impressed in reading the first chapter of Genesis. For how long the Spirit of God brooded upon the face of the waters, who knows? Here was a ruined creation, and in order to prepare the way for the work of restoration, the Spirit of God broods upon the face of the waters, preparing for that moment when God could say 'Let there be light.' Just preparing the way, making the conditions favourable, until God could speak the word. He might have reconstructed that ruined creation long before, but

no. He could not speak the word—'Let there be light'—an hour sooner than He did. When the prepared conditions were ready, at that moment God spoke. . . ."

(From address by Rev. Rhys B. Jones)

"The noble 'three hundred' of Gideon's army, took the place of the dogs—they *lapped* the water."

"Reckon yourselves 'dead'—not in a faint! Then 'mortify' the deeds of the body. How? In the natural world fresh air 'mortifies' a dead body. God's 'fresh air' is the Holy Spirit 'The wind bloweth . . .'. As you reckon yourselves dead unto sin, live in God's fresh air—the sphere of the Spirit—and He will 'mortify' your members which are upon the earth."

"The severing power of the Cross cannot act in the natural sphere. It is only as you stand on resurrection ground 'dead indeed unto sin,' that the severing power of the Cross acts freely. It is useless the old-Adam life trying to live the Christ life."

"If we do not 'stand' we fall. If you fail to 'stand' in the liberty wherewith Christ has made you free, you go back on to natural ground. The Galatians slipped back from grace to law. From faith to effort."

(From address by Rev. W. G. Hill.)

Spiritual Difficulties.

ANSWERS TO CORRESPONDENTS.

"Can we expect in this dispensation the 'full victory of Calvary,' or, 'all that Calvary means,' as Romans viii. 20-24, seems to limit it, as far as this age is concerned?"

Yes, but we are at the close of the dispensation, and on the very borders of the new—we may even be in the overlapping of the dispensations—and just as Paul emerged, through the revelation of the Cross given to him, into full liberation from the bonds of Judaism into the life of the new creation in Christ Jesus, whilst outwardly linked with the old Jewish age which was passing away; so we, apprehending our liberation from the bondage of the old creation, by our death with Christ on Calvary, may pass into, and live in the power of the new life, in, and reigning in spirit with Christ Jesus, whilst outwardly still in the age, which is rapidly passing away.

The entire creation is groaning within itself "waiting for the manifestation of the sons of God," and may it not be that by faith-appropriation of "all that Calvary means" (known fully only to God), the "sons of God" may be rapidly maturing ready for the translation, and then for manifestation to the world as co-rulers with Christ

(Rom. viii. 17). The full manifestation of "all that Calvary means" in the complete redemption of the body, lies therefore still future, but we may have now, by the Spirit of God, an "earnest" of our redemption according to His wisdom and power (2 Cor. v. 5).

H.M.H. (*Darlington*). In speaking of "impurity in spiritual things" the writer of the letter has clear ground in 2 Cor. vii. 1, where Paul refers to the need of cleansing from the filthiness of the flesh and spirit. The word "spiritual" does not only refer to God, *i.e.*, the Divine, but to all things in the spirit-sphere. Ezekiel refers to the "own spirit" (Ezekiel xiii. 3), and a man can be "spiritual" through knowledge of evil spirits, as well as "spiritual" through knowledge of God. The whole subject is too complex to deal with in a brief note. John xiv. 26, and John xvi. 13, are true, and I would advise you to leave the subject until the Holy Spirit gives further light for time of need. He is the One Teacher Who can lead into all the truth.

S.H.S.—*The prayer for World-wide Revival* is quite consistent with recognizing the truth of the "Apostasy" as a characteristic of the last days, and the fact that the primary purpose of God in this dispensation is the preparation of a "Body" for the Ascended Head, to really reign with Him in the next dispensation; for "World-wide Revival," by its very name, signifies an awakening of the Church—the members of Christ. It practically means a world-wide reviving of the feeble "Christians," which is a necessity in preparation of the Body of Christ for ascension to join the Head. Of course the reviving of the true children of God must mean also an overflow to the unsaved world, so that those who will accept the message may be quickly incorporated in the Body, and rapidly matured for translation. Then again the Reviving of the true Church will deepen the "Apostasy" on the part of those who reject the truth. So that, after all, what stumbles on the surface, turns out to be linked in sequence, and order, with the truths, which looked at superficially, seem to be in opposition to each other.

If all the Lord's children would remember 1 Cor. xiii. 9, that we not only "know in part" but "*prophesy* in part"—*i.e.*, give only a measure of the truth, they would put aside every question which perplexes them, and wait for John xvi. 13 to be fulfilled to them. Instead of this, the messengers delivering their quota of truth are blamed, and misunderstanding, and divisions, fostered between those who are faithfully obeying the Lord, and *ministering their "supply"* for the growth of the Body. (Ephesians iv. 16.)

THE OVERCOMER.

Series 1.

Entered Stationers Hall.

No. 6.

Published monthly, and obtainable from H. M. READE, Bible Booklet House, 118 Evington Road, Leicester (to whom Subscriptions should be sent); or from MARSHALL BROS., 10 Paternoster Row, London, E.C.

All communications for attention in next issue should be sent by the twentieth day of the month to the Editor, Cartref, Toller Road, Leicester.

CONTENTS.

	PAGE
"Calvary" (Music and Words) - - -	77
The Mystery of the Body of Christ (VIII.-IX. conclusion) Prof. Stroter - - -	78
What is a Revival? Finney - - -	80
The Harvest of Souls. Evan Roberts - - -	81
Drink Deeply of God's Spirit (Poem) - - -	81
Our Daily Cross. Rev. F. B. Meyer - - -	82
Gleanings from the Leicester Meetings - - -	82
Spiritual Difficulties - - -	83
Editorial Notes - - -	84
Go ye therefore . . . - - -	85
World-wide Awakening - - -	87
The Bible Booklet Abroad - - -	88
The Prayer-Warfare - - -	88
Bible Booklet and Scroll Items - - -	90
The Editor's Letter Box - - -	91

EDITORIAL NOTES.

We conclude in this number of the *Overcomer*, Professor Stroter's papers on the Mystery of the Body of Christ. They originally formed one paper read before a Conference of Christian Workers in Germany, and were afterwards revised, and added to, for print. Some of our readers have found it difficult to grasp the sequence of thought in the papers, on account of their appearing at the intervals of a month, but, as the papers give a most concise outline of the teaching of the Apostle Paul on the "stewardship of the Mystery" which was entrusted to him to proclaim to the Gentiles, we advise the re-reading of the completed papers with care, and much prayer for the illumination of the Spirit of God. Other readers who desire a fuller opening out of the theme as given by the Spirit of God to Professor Stroter, will find his recently published book "The Glory of the Body of Christ" most helpful.

* * *

In the light of Mr. Evan Roberts' quoted remarks on the science of Revivals given

in our last issue, it is striking to find Mr. Charles Finney—who is looked upon as an authority on conditions of Revival—stating in one of his well-known lectures, that Revival is a philosophical use of constituted means, *i.e.*, Revivals are subject to "fixed and definite laws that should be fully understood and obeyed" (*vide* Professor Pike's paper in the May *Overcomer*). An encyclopædia defines the word science as a "term applicable to all, or any knowledge, which possesses the character of order, method or system." A "science of Revivals" therefore simply means that both Charles Finney and Evan Roberts see it possible, from proved experience, for the laws of Revival to be known, and understood as fully by the Christian Church, as the laws of nature are known, and acted upon, by the farmer desiring a harvest.

* * *

We have many times urged that reports of Revival are used of God as one of the "constituted means" for the bringing about of Revival; and a private letter written recently by Mrs. Goforth to a Missionary in India, gives the interesting information that a little tract giving extracts from Finney's lectures on Revivals, sent to Mr. Goforth some years ago, was the means which "led him to take up the special study, which finally resulted in the wonderful movement now going on in North China." "You little thought, I am sure," writes Mrs. Goforth, "what far-reaching results would come from the reading of that little tract." This renewed witness to the using of records of Revival should encourage the Lord's children to self-effacement in the reporting of Revival blessing given in their service in the Lord's vineyard. It is possible to rob the Church of Christ of blessing through self-sensitiveness in its most subtle form.

* * *

We purpose commencing in our next issue a series of valuable papers on the Cross of Christ by Rev. Dr. Andrew Murray, printed in the "South African Pioneer" during the years 1897-1899. We have long been waiting for their publication in book form, but as Dr. Murray has not seen his way to issue them, we are glad to be able to give them to our readers.

"Go ye therefore . . ."

"This Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then . . ." Matt. xxiv. 14. Weymouth.

HOW the Lord Himself is thrusting out Heralds, solemnly charged to deliver the message, in the dark villages of England, of His finished work in Atonement, and Victory, at Calvary, is strikingly instanced in the following story, told by a faithful follower of Christ, who was bidden of her Lord, to take advantage of having to leave a situation through the household being broken up through death, in the early part of last summer, and go a "mission tour" delivering the message. The writer, we gathered at first, to be a "servant-girl," but we find she is a middle-aged working housekeeper, held in great esteem by the Pastor and others, in the Church to which she belongs in the South of England. Her story is so touchingly told that we give the letter almost as it is written, praying that many hearts may be moved to "go and do likewise" in the coming summer days:—

"I gave up myself absolutely, time and talents, all into the possession of the Holy Ghost, for Him to put the whole under the precious blood of Jesus, and there keep me, and to lead me forth for the glorifying of His name by lip and life, and the spreading of His Word everywhere, as He, the Holy Ghost, should lead me. The Lord spoke to me very distinctly, and told me to go for a mission tour, and the message He very distinctly gave me to go with was,

'MY WORD, THE MESSAGE OF CALVARY.

GO FORTH, AND PROCLAIM TO THE WHOLE WORLD THE FULL ATONEMENT, THE ONE GREAT SACRIFICE FOR SIN. JESUS CHRIST HIMSELF ONCE FOR ALL PAID THE PRICE TO SET ALL FREE. IT IS FINISHED. HE HAS WON THE VICTORY. HE HAS OVERCOME THE DEVIL, AND ALL THE HOSTS OF HELL. HE HAS WON THE VICTORY. 'IT IS FINISHED' WAS HIS CRY. NOTHING CAN BE ADDED TO A FINISHED WORK, AND NOTHING CAN BE TAKEN AWAY FROM CHRIST'S FINISHED WORK AT CALVARY. CHRIST HAS WON THE VICTORY! HE HAS ONCE FOR ALL OVERCOME THE DEVIL, AND ALL THE HOSTS OF HELL. GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF, AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION! 'IT IS FINISHED.' IT IS COMPLETED. HE IS RISEN, THE FIRST FRUITS OF THEM THAT SLEPT.

HE HAS ASCENDED. HE IS GLORIFIED, HE SITS ON THE THRONE. HE WAITS TO GIVE GIFTS TO MEN. . . .

The Holy Spirit led me to go into Lincolnshire, into many different parts of it to visit the dry and neglected villages. I went for many miles around on foot, taking the villages one by one, going forward alone with God, with my Bible, and a bag of the 'Word of the Cross' Booklets. In each village I went to I took the houses one by one, distributing the 'Word of the Cross' Booklet at each door, and at many houses I was asked to come in. Each house I went in I read the Scriptures, delivered the message of the Atonement, and the victory won by Christ over the devil, and all the powers of hell. Afterwards many of the people said, '*We have never heard anything like this before.*' Each house where the one great Atonement was proclaimed in their midst, the Holy Spirit carried home the message, and deeply convicted them of sin, and of righteousness, and of judgment. Other houses where I was not asked in, I then delivered the Booklet.

In one village I went to, I went amongst the people, calling door by door. In one house the mother was very ill, but I was asked in, at that time only her and her daughter were in. After I had been in a few minutes I asked the mother if I might read God's word to her, she said she would be glad if I would. I read Isaiah liii., and in the Gospel of St. Matthew, the Crucifixion of Christ on Calvary. Very soon a very great hush filled the room. After delivering the Word for nearly an hour, I asked the mother if she had understood the message that had been delivered to her, and how was it with her soul. I found she was a saved soul—but a greater light had filled her soul after hearing the message of Calvary. Whilst speaking to the mother, her daughter who sat in her room, at once stood up, and said out clearly 'I have given myself to Christ.' On asking when had she done that, her answer was 'I have given myself up to Him now whilst you have been reading the Bible, and explaining the Crucifixion on Calvary.' I said 'let us now go down before God, and tell Him yourself all about it.' Then she cried loudly the penitent's cry of confession, and handed herself over to her Saviour.

After this, I visited another cottage. On going up to the door to leave the 'Word of the Cross' Booklet, an old lady was in by herself. She asked me if I would come in, so I went in, after I had been in a few minutes I asked her about her soul matters. Her answer was 'Well I have tried to live a good life, and I hope to go to heaven when I die.' On telling her that would not save her,

God required quite different of her, that God's word declared 'Ye must be born again,' and 'hoping' would not save her soul, good works would not save her soul. At once I turned to my Bible, and for one hour took Isaiah liii. and Calvary's message—the full Atonement, the finished work. The Holy Spirit deeply convicted her of sin, and the only way of salvation. On asking her, 'Have you understood God's plan of salvation?' her answer was, 'I understand it now, and I am willing now to take God at His word.' There and then we went down on our knees before God, she repented of sin, and asked for the blood of Jesus Christ to cleanse her from all sin, and gave herself up entirely to Him.

In another village I went through with the 'Word of the Cross' Booklet, and left it at each house, but only one asked me in, but God spoke to them at their doors. In one cottage was a woman who asked me in. She was willing I should read to her. The Holy Spirit again led me to Isaiah liii., and the message of Calvary. After a long time with His Word, she said 'I want to be saved.' On asking her 'Have you understood God's plan of salvation, is it quite clear to you?' Her answer was, 'Yes.' 'Well! what will you do with it to-day?' 'I will surrender myself to Him now,' so we went down on our knees before God, when she repented of sin, and handed herself over entirely to God through Christ, to Him be all the glory.

After this I visited a small town in Lincolnshire, and distributed the 'Word of the Cross' Booklet, broadcast anywhere as the Holy Spirit led me; down the slums, into Common Lodging Houses, and pleading with tramps along the roadside, distributing the Booklet everywhere. In one town, in the Lodging Houses, the men all gave me a hearty welcome, and for over an hour in each Lodging House, all listened attentively to Calvary's message. The full atonement being read from God's Word, explained and carried home by the Holy Ghost. Tears flowing down the faces of many, and saying 'I never heard anything like that before.' At the close I sang a hymn, and prayed for them, committing them all into God's hands for Him to carry on His own work by the Holy Ghost.

On the Saturday it was the market day, and I went to the Market to distribute the Booklets. Several hundred were distributed amongst the crowds, reaching them one by one, where from the Market the Word went forth for miles around,

On the Sunday, in one of the slums, I felt led to stand up in the middle of it, and deliver the message of Calvary, the finished work of Christ.

At the close a man came up to me, and said 'I have been here part of the time, but if I had known I would have been here all the time, for *we never hear preaching like what I have heard in this slum to-night.*'

On the next Sunday night I went down another slum I had not been before. After distributing the Booklet, I felt led to stand up in the middle of the slum, and hold an open-air meeting amongst them. They said, nobody never comes amongst us. I asked them, 'Would you like me to sing a hymn to you?' They all said 'Yes,' so I sang two hymns, then opened my Bible at Isaiah liii., Calvary's message—the finished work of Christ in the Gospels. At the close many rubbed the tears from off their faces, and said '*We have never heard anything like this before, will you stop with us all night? We will sit up all night, and not go to bed at all, if you will stop with us, and tell us more about Calvary what you have been telling us about to-night,*' but I had to tell them that I was not able to do, so I lifted my heart to God for Him to carry on His own work with each one by His Holy Spirit, and then left them at ten o'clock on the Sunday night. To God be all the glory."

In response to a request for information as to how the Lord had prepared, and led His servant into this path of service, she writes in a later letter:—

"*How did the Lord lead? Step by step! He led me by His Holy Spirit for a long time, even before I was obliged to leave my post through the breaking up of the establishment. I often rose up early in the morning to be alone with God, often at four o'clock or five o'clock, sometimes at three o'clock, when all else was quiet in the house. These were times, when I would have such a realization of the power and presence of God filling my room; when I would hear God's voice distinctly speaking to me, telling me many things, teaching me His will, fitting me and preparing me for His service.*

How did the Lord lead? For several weeks before I began the journey I was rising early in the morning, seeking God's face about every part of the journey, wholly given up to Him myself. I had no burden about the future, no burden about the work, but one burden—the salvation of souls. As I sought God's face time after time, He said 'Go forward with My Word, the Bible, and proclaim to the whole world the full Atonement of Calvary; Christ's finished completed triumphant work!' This was the word God gave me to deliver, with His promise, 'Every place that the sole of your foot shall tread upon that have I given unto you.' I obeyed His commands, and took God at His word.

'Go, proclaim the victory won on Calvary over the devil, and all the hosts of darkness, and distribute the "Word of the Cross" Booklet everywhere you go, for

My glory, and the extension of My Kingdom, and the rescuing of perishing souls,' He said.

You ask where I stayed in the different villages, I only stayed in two villages for a little time, one was with a niece. I went back there a second time, and stayed about a fortnight each time. At another place I stayed twice with another niece, all the time with the one message before me I had to deliver. At another time I stayed only a day or two in Lincoln, there I was led to distribute the Booklet along the different pavements, also at different Stations, in the Waiting-rooms, in the carriages, other places I used to walk many miles to get to different villages. As I went to different places I distributed the Booklet to anyone I met on the high roads.

I distributed between one and two thousand of the Booklets, by hand, and oh it was blessed work, I was loosed from all my infirmity, praise Him, and set free for His glory. As to how I managed about the expenses. Well, since I have known the Lord, instead of wasting money on myself as I worked for it, I have then spent it for the extension of His Kingdom. I have given it back to God, and many souls now in eternity have been brought out of darkness into light. . ."

World-wide Awakening.

A Glimpse into Many Lands.

If it is true—and we know it is—that the Spirit of God is working in stronger force throughout the whole Body of Christ all over the world since the Awakening in Wales, with a view of ripening and liberating the Church from the trammels of the world and of sin, then we may be sure that He will continue His work in spite of all outward "checks" and hindrances, until the purposes of God are accomplished.

Letters from many far away lands, tell how steadily the Spirit of God is thus carrying out the awakening of the Church, whilst the darkness on the world outside is deepening. From *India* the Rev. Pengwern Jones reports the Khassia Hills Assembly to have been a season of great power. He says that the "Revival" granted in 1905 does continue to this day, and hundreds of the converts are standing and growing in grace. He notes that as the work grows deeper the outward manifestations pass away, and instances cases of men who were bubbling with excitement in 1905, who now are as full of fire as ever, but full of real peace and humility.

From *Madras*, India, we hear of a big united Mission to Hindus in a large Hall holding 1100 in the very centre of Madras, and Christians not admitted excepting as workers! "There never have been meetings in Madras," writes a correspondent.

From *Jamaica* a minister writes of missions with crowded meetings, people standing for hours in the aisles of the church, and after a few days about ten seats having to be cleared for "penitent forms," and some hundred weeping seekers each day. Men were deeply convicted of sin, weeping like children. The Missioner went for a ten days' Mission, but had to continue the work for three weeks, even then having to leave two workers to help carry on the work. In another Mission the spirit of confession came upon the people, and on one occasion lasted over two hours, the Missioner being quite unable to close the meeting.

From *Australia*, a worker in Melbourne tells of the way the Spirit of God broke in upon a little gathering of young women, and brought everyone to the feet of the Lord in brokenness and surrender, so that when the leader saw them again their faces were so transfigured that she hardly knew them!

From *Russian Turkestan* a Missionary in a German settlement writes of quite a Revival among the Germans, and especially the young people. The natives consist of Tsarts and Khirgis—Mohammedans—and the work among them is promising.

From *Russia*, a brother in Christ writes of Mr. Mott's recent visit for work among the Students in St. Petersburg and Moscow, about a thousand listening to his message in both cities. Large student centres still need to be reached, and workers are needed—the students are open and eager to hear the message.

From *British Columbia* a worker writes that during the past year there has been a great move, and now there is a visible stirring of the "dry bones."

Of the glorious work being done through Gipsy Smith in great American cities, and the continued widespread movement of God in China, we have no space to write, but the Lord's intercessors may take courage and pray on. "Ye ask—and I will do . . ." Amen and Amen.

The Bible Booklet Abroad.

From *Korea* Miss Perry writes:—"Miss Pash is quite known round here as 'The Book Lady,' for the 'Word of the Cross' goes everywhere. Every time she goes out she has a packet, so now they come up to her in the streets, and ask for them. She often returns having distributed 300, and none are ever thrown away. They just fit in the Korean pocket, and after Miss Pash has passed along you will see men and boys in groups reading them to one another. A blind boy has distributed hundreds of the little booklets, and takes them every time he goes out.

All the earth is being revived! Revival is going on all around! Buds are springing from lifeless looking trees, and green blades are peeping out of the brown earth. The spring revival could not come in winter! Revival cannot accompany frost and cold. It needs warm spring atmosphere to bring out all the new life. As soon as we get the chilliness out of the atmosphere of the church, the Revival will come. Hallelujah."

From the *Pacific Coast*, Mrs. Berry-Goodwin sends the account written by her to the "Pacific Presbyterian" paper, of the story of the Bible Booklet. From this we learn that Dr. J. Q. A. Henry, and Dr. A. T. Needham, have both preached series of sermons from its pages, and testify to God's manifest blessing upon them in doing so. Already many thousand copies of the Booklet are in circulation on the coast, sent out to churches Sunday Schools, Hospitals, Almshouses, Jails, and the slums of the cities; one worker in the darkest places of San Francisco giving out hundreds, and in Los Angeles another distributing among railway men.

From the *Kaffir Location, East London, South Africa*, a deeply interesting account comes from Miss Coote of her use of the Kaffir edition of the Booklet, and its eager welcome by Kaffir "boys" and other natives. In one instance a big crowd were gathered around a house where there was a fight, but the men made way for Miss Coote as she went into their midst with the Booklet. Hands were stretched out as the natives said, "What is it?" and opened the way for the story of the Cross. Native coffee shops, and houses have been visited, and the precious message well scattered among the people. Two thousand went to Lovedale, and one thousand to another district. "We cannot give a Booklet away without much prayer!" writes Miss Coote, "and I need English copies so much!"

From *Berlin, Germany*, a worker writes of the receipt of the German Scroll, and tells how the "Victory" song of the *Overcomer* has been "exer-

cised by our people," translated into German and sung in the open air!

From *India*, Rev. J. Pengwern Jones writes:—"I am much interested in the Booklet 'The Message of the Cross,' and the work the Lord is doing through it. I am praying these days to be guided as to its use in Bazaar preaching. It is so often said that we want intellectual men as Missionaries to preach to the Bengalees. I am more and more convinced that this is a mistake. We want *witnesses*, men who can, and will, testify as to the Power of the Cross, not learned discourses on the Philosophy of the Plan of Salvation, not even the Philosophy of the Cross, but the Message of the Cross. . . ."

From *British Columbia*, an evangelist writes that he is beginning to use the Booklet in preaching, and from house to house, and whether with or without the Booklet the theme is the same—the word of the Cross. A sister in Christ has been for years a "grain of wheat," pouring out her life, and week by week her messages were corroborated in the "Life of Faith," showing the leading of the Spirit in England and Columbia—the Lord's work manifestly being these waiting years to get men ready to be messengers of the Cross!

The Prayer-Warfare.

"And being in an agony He prayed."

Oh for a heart that is burdened!
 Infused with a passion to pray;
 Oh, for a stirring within me;
 Oh, for His power every day.
 Oh, for a heart like my Saviour,
 Who being in an agony prayed,
 Such caring for others, Lord, give me,
 On my heart let burdens be laid.
 My Father, I long for this passion,
 To pour myself out for the lost—
 To lay down my life to save others—
 "To pray," whatever the cost.
 Lord teach me, oh teach me, this secret,
 I'm hungry this lesson to learn,
 This passionate passion for others,
 For this, blessed Jesus, I yearn.
 Father, this lesson I long for from Thee—
 Oh, let Thy Spirit reveal it to me.

M. Warburton Booth.

Here, then is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion. We no longer "fill up the sufferings of Christ," and not to "fill up"

is to paralyse, and to "make the cross of Christ of none effect" Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. "Put on, therefore, as God's elect, a heart of compassion."—*Rev. J. H. Jowett, M.A.*

For Special Prayer.

That the Church of Christ—every living member of His Body—throughout all lands, may be awakened, delivered out of every bond and made ready for translation to join the Risen Head.

That Great Britain may be permeated with the Message of the Cross, and the eyes of God's people opened to see its vital connection with their (1) sanctification, (2) equipment, and (3) readiness for the Lord's coming.

That the eyes of the Church may be opened to see Satan's devices, and the deliverance through the finished work of Calvary.

For the preparation of the "Overcomer" for press from the 20th to end of each month.

Our Great National Sin.

That God will deliver Great Britain from complicity in the Opium traffic with China, and awaken His people to sacrifice for her deliverance.

For other Lands.

(1) For Tséchowfu district in China and Miss F. M. Reid on her way there as a "herald" of the Cross. (2) For an Evangelist in East Hatley (Quebec) preaching the Cross, "that the power of the Cross may be felt." (3) For Dr. and Mrs. Fraser and the work in Lushai Hills, Assam, India. (4) For the Post Office work of the P.T.C.A. in China. (5) For the Scrolls and Booklets, and Overcomer in Australia. (6) For the new French edition of the Booklet in France. (7) For the Booklet in Korea, Russia, China, Italy, Germany (especially Berlin), Denmark, Sweden, Egypt, India, etc.

Concerning "Revival."

"That the Lord's message may spread rapidly."

2 Thes. iii. 1. Weymouth.

(1) For Sidmouth—that God's people may come to full surrender, and all spirit of criticism and jealousy be destroyed. (2) For Weston-super-Mare, and the Bookstall on the sands, and the Revolving Scroll of the Word of the Cross holding forth the word of life. (3) From the Isle of Man—that we may have continued victory all over the Island. (4) From France—that many of the Pastors may have their eyes opened to conditions of Revival and not hinder the work of the Spirit. (5) From Herefordshire—that the spiritual awakening may continue and the instrument the Holy Spirit is using be clothed with power from on high. (6) From Ipswich—for the town and district. (7) From Overbury—that the awakening in this village through the recent mission may be carried on, and not allowed to go back. (8) That master and employees of a large factory may partake in the blessing of the Revival. (9) For Rev. L. K. Deverell, using the Bible Booklet and telling the story of its work in the five missions under his charge. (10) For a worker in Paris, workers kept in unity, girls won for Christ, doors open for service, and the Risen Lord exalted.

Personal Needs affecting the Kingdom.

These affect the whole Body of Christ, and its power to witness, if the "suffering members" are not upheld by the Prayer of Faith of other members. May God's will be done in all the following cases:

(1) For one seeking to know more of being "alive unto God," and being guided into the Lord's work. (2) For a student volunteer desiring success in his degree examination that he may enter the Divinity school in preparation for the ministry. (3) For one of the Lord's servants greatly tried in business with financial difficulties. (4) That one of the Lord's children may lay hold of the victory of Christ at Calvary, over nervous self-consciousness and fears, that her daughter may be saved. (5) For one that she may prove the victory of Calvary over a tremendous temptation. (6) For a soul to be led into a life of surrender. (7) For one who is at times manifestly under the power of Satan, to be set free. (8) That the blessing of God, spirit, soul, and body, be upon an Italian

theological student whose snare is intellectualism. (9) For a young man suffering from nervous debility, that he may be restored to health, led in God's way to work, and to service for Him. (10) For one to be delivered from Satan's horrid powers in one besetment, for which I have prayed much. (11) That I may get complete victory over self and all the power of the enemy, that I may also know more of the power of prayer and the joy of praise. (12) That God will comfort a sad mother and soon restore her to husband and children. (13) For one in great agony of soul, that she may have the secret of victory and her mind at rest and peace in the Lord. (14) That a young man who calls Christians "religious maniacs" may be converted. (15) That a lady doctor may again know the joy of His salvation. (16) That a missionary nurse may be so indwelt by Christ that love to others, and joy in her own soul, may be the outcome. (17) That a dear sister may be led to seek Christ and find rest in a loving Saviour. (18) For a Christian who desires to serve the Lord, but who is self-centred, and entrenched in "his own way," believing no power can change him, that he may be set free. (19) For a lady medical missionary who believes in the Lord Jesus, but not in the devil, that Satan may be conquered in her, and that she may be brought to a full knowledge of the truth. (20) That a brother may be healed of heart disease, so that he might glorify God in his spirit, soul, and body. (21) For one who desires to have all that Calvary means revealed to her, and to know the victorious life of a prayer-warrior. (22) That a missionary may find love, joy and rest in Christ Himself, and be fitted for His service. (23) For one who has "tried three times" that she may be led to trust in the Lord. (24) For one who is reading "The Climax to the Risen Life" that it may be made a great blessing to her. (25) For Mr. Frank Cockrem, secretary of the open-air mission, who is suffering from nervous break-down, that he may be restored to active service by the will of God. (26) For my sister, that she may have a revelation of Calvary and be freed from the power of Satan. (27) For a woman addicted to drink.

Prayer For

Rev. F. B. Meyer at Singapore and Hong-Kong (June 10) during the month of June.

Miss F. M. Smith, Miss F. M. Reid, and all other Heralds of the Cross in China, and throughout the world.

For the Keswick and Llandrindod Conventions.

For the Eccleston Hall (June 3) and Leicester Monthly Meeting.

PRAISE for many answers to requests in "Overcomer."

Will all senders of requests write them on one side of paper only (and apart from letters), and send them in by 20th of each month. We regret to be obliged to print in smaller type, as our space is becoming more restricted, and many requests are omitted this issue for lack of room, but all are presented every Tuesday, at 8 p.m., at a meeting for prayer only at Bible Booklet House. —(Ed.)

An Appeal from the Pacific Coast.

A number of well-known ministers; with Mrs. Berry-Goodwin of Rockhurst, Mill Valley, California, have issued a call to prayer for the Pacific Coast, to which all who are concerned in the proclamation of the Message of the Cross throughout the world, will respond to with heart-felt "Amen." In the appeal it is stated, that for several years past little bands of prayer-warriors have met in different cities of the Coast, determined to press on to victory, and now Christians are meeting for special services, and many are gathering for days of prayer. Meetings for the deepening of spiritual life and the unity of God's people are arranged as follows for the month of June. At the San Francisco meetings Dr. J. Q. A. Henry will speak each night on the "Word of the Cross."

Prayer Retreat at Rockhurst, June 10, 11.

Conference, San Francisco, June 13, 18.

Oakland (First Presbyterian Church) June 20-23.

Los Angeles, June 30 to July 4.

The circular pleads for prayer to be focussed on the Coast during the summer months; and that the "Word of the Cross" may be preached from the pulpits and proclaimed by testimony and life, for "upon the lifting up of the Cross will depend the depth and power of the coming Revival."

Will all the Lord's praying ones bear on their hearts this appeal and join with the Lord's servants on the Pacific Coast in taking victory in the Name of the Lord.

Bible Booklet, and "Scroll" Items.

It is being arranged to give the Bible Booklet to the Postmen in the G.P.O., London—there are about 1500 of them.

Demands for the *Italian* Booklet are so many, that a new edition will have to be issued as soon as possible.

The (new edition) French Booklet, now being printed in Paris, will have a cover, and contain the new "Victory" page. Supplies will be obtainable from Bible Booklet House early in July. The Booklet will also be issued in French in the large type, together with copies of the "Summary" for Workers.

A copy of the Booklet in "Lethan" (Russia), published in Riga, has just reached us.

A request has come for the arrangement of a 50,000 edition of the Booklet for use at a great Exhibition to be held in Seattle, Wash., U.S.A., in June. Pastor George Soltau reports remarkable weekly meetings, reaching 800 a week in attendance at Bible study classes in this city.

A worker writes:—"The 'Easel' is simply splendid. Pray that multitudes may be convicted of sin through the message."

Scrolls are being sent to Peru (in Spanish), and several others are being sent out in English, Welsh, and Italian.

A Missionary asks permission to put the Booklet into the *Batta* dialect (or language) in Sumatra.

Pundita Ramabai asks for a scroll in the Marathi dialect (India), to be used in the Kedgaon Mission Compound, where crowds are continually passing.

A minister in charge of five Mission Churches, on reading the "Word of the Cross," clearly recognised the Holy Spirit saying to him "Here is something for you," and it at once came to him that in going his round on successive Sundays, he should tell the story of the Cross in fuller dependence on the Spirit, and announce the little Booklet to be given to every one on leaving in the morning, and in the evening tell the story of its wondrous work, in the grace and power of God.

(Full particulars concerning the Scroll and Apparatus, as well as the Easel Sheets, can be had from Mr. Reade, who will send an illustrated circular on application.)

The '59 Revival.

A Jubilee Thanksgiving Meeting in commemoration of the Great Revival of 1859 will be held at St. James's Hall, London, W., on Friday, June 4, at seven o'clock. The Jubilee of the '59 Revival is also the Jubilee of "The Christian," which was begun under the name of "The Revival" on July 30, 1859, as an eight-page sheet, containing accounts from eye-witnesses of some of the most wonderful manifestations of God's convicting power. The late revered R. C. Morgan tells the story of its inception, in his reminiscences. It was all so simple! Just a commercial traveller recounting to a little group of men—among whom was Mr. Morgan—the news of the thronged prayer-meetings, multitudes convicted of sin, and salvation as the main topic of religion, which

was taking place in the North of Ireland. It then "came" to Mr. Morgan that such a movement required special and continuous record, and so the modest eight-page sheet was begun, and after a few weeks the demand rose in one week from 8,000 to 80,000! Once again we see emphasized the use of print in spreading the work of God.

It was our privilege to know Mr. R. Cope Morgan in close spiritual fellowship—a fellowship which was deepened from the time we met at an Hotel in Egypt, where he and his wife joined us for a fortnight. What hours we talked! And it was all "Bible!" We were always last in the Dining-hall, unconscious that others had gone, because absorbed in the depths of "Genesis," or some fascinating section of the realm of divine truth. In him we have lost a friend who always "understood," and never failed to have insight into the true inwardness of things, and give counsel and cheer from the highest standpoint, in the light of God.

THE DARLINGTON UNITED CONVENTION.

This was held in the Wesleyan Church, and called together by a group of ministers representing several denominations. The attendance was good, and Rev. Rhys B. Jones' messages were greatly used of God. The Tea-Table Conferences were much appreciated. A worker writes of remarkable testimonies to blessing, and backsliders, unsaved, and many others surrendering to God on the last night. We hope to be able to give a condensed report of the addresses in our next issue.

The "Overcomer."

Letters continue to come from many parts of the world full of thankfulness for the *Overcomer*. A minister in Jamaica writes:—"This is a paper with the right ring about it. Those I have shown it to, have all fallen in love with it at first sight." "The April number of the *Overcomer* was a great blessing to me. I saw the Cross in altogether a new light." "The answer to questions in the April *Overcomer* has been very helpful to me." A minister in Wales writes:—"I will do all in my power to circulate your heart-searching little magazine. I think much of it." "I believe the *Overcomer* will be very much used of God" (Australia). "The little paper is just splendid—a powerful message to many." "We are delighted with the *Overcomer*" (British Columbia). "I feel strongly that it will be used to heal and restore the 'breaches' in the Body, and this seems the pressing need of the hour" (India); are a few sentences out of the large number of letters we receive about the paper, stirring our hearts to greater desire to send it far afield, to arouse the Church of God to the message of victory through the finished work of Christ.

To do this we need our readers' co-operation to the fullest extent, and the action of a correspondent in the north suggests a door of service in this direction, which may not have occurred to many. The worker referred to, has prevailed upon several Railway Bookstalls to obtain, and display the paper each month, promising to purchase all that remain over, but in each case all have been sold by the Bookstall. If every reader will do this in their neighbourhood, it will materially assist in getting the message among God's people who often search a Railway Bookstall for something they can profitably read.

Another correspondent testifying to great blessing, keeps a Box for a daily "love-offering" to the Lord (in addition to a Missionary Box)—the money to be used for the spread of the *Overcomer* and Booklets—especially undertaking, personally, the sending to several Missionaries abroad.

A commercial traveller takes the opportunity in every town he visits of giving an *Overcomer* to every Christian traveller, or merchant, he comes in contact with. A brother in Wales writes that those who have seen the paper are anxious to take it, and desires twelve copies monthly.

From Nicaragua, Russian Turkestan, Turkey-in-Asia, Russia, South Africa, North Africa, Egypt, India, and Australia, as well as countries near at home, the words of cheer come, showing how the Lord the Spirit is carrying the message to the people of God throughout all lands. We count upon the upholding in prayer of all our readers, that we may be faithful to the trust committed to us.

The Editor's Letter Box.

E.M.C. (Folkestone).—Of course the enemy will attack you if you are aggressively attacking him by making known his defeat at Calvary. Don't listen to his whisperings. Stand on *Rom. vi. 11*, and testify aloud that you are Christ's by your own free choice and will. *Jas. iv. 7*. The passages in Proverbs may be applicable in the matter you refer to, but I am not sure. J.A.W. (Liverpool).—Praise the Lord for your testimony. I was so cheered by your letter. Hold fast the beginning of your confidence firm unto the end. *Heb. iii. 14*. M.H.B.C. (Tamworth).—Please keep me in touch with the blessed Herald work you write about. L.A.M.R. (Lewisham).—I am most thankful for all you write. *Col. iv. 2-4*. M.C. (Liverpool).—I have no light on all you say, only *1 Cor. xvi. 14* and *James iii. 17*. D.Mc. (Reading).—Yes, you are mistaken. There are reasons for every step in the direction you refer to. True! "Wheat and tares" must "grow together," and we must learn to calmly let them grow, and have "long patience" like the Heavenly Husbandman. *James v. 7*. A. St. G. (Switzerland).—I do rejoice that the answer to your spiritual difficulties in April "Overcomer" has set you free! *James i. 2-4*. C.M. (Lausanne).—We shall be glad to see you when you come to England, and—may I ask you to kindly avoid crossing your letters, to save time and strain in reading them! *1 Cor. xv. 58*. M.B. (Liverpool).—So glad you are now going to "keep accounts" and not spend money on "Picture post cards!" If the Lord's children wrote down all they spent, they would see how much could be spared from the "little's" for the sending out of the Message of the Cross through England, to say nothing of the regions beyond! It is because they trust to memory, and do not notice the "leakage" in pennies, that they say they "cannot afford" this and that for the Kingdom. Keeping accounts, if only over 5/- pocket money, would make them see really how much goes for self and how little for Christ's service. A.H. (Reigate).—Your papers were all used as you desired. *1 Cor. xv. 58*. C.K. (Crouch Hill).—Thank you for Korean news. *Isa. lxiv. 4*. H.L. (Newark). Be careful not to go beyond the Lord in "prayer-conflicts," for the enemy may try to "push" you to a nervous break-down. Our bodies can only bear strain up to a point, and you must be careful to (1) eat, (2) sleep, and have change of thought, and scenes, to keep in normal strength, i.e., do not let your mind ceaselessly run in one groove; go out of doors as a duty; sing all that you can. In brief see that your body is dealt with according to God's law for it, if you are to retain strength for spiritual warfare—and victory! I note all else you say. F.W. (Croydon).—You should have taken by faith the victory of Calvary at once. Probably the woman had an evil spirit, who at once simulated the Holy Ghost. The Holy Spirit's work is to apply the finished work of Christ to meet our need. He works through the work on Calvary, not apart from it. The Holy Spirit could only do what you asked as you claimed the victory of Calvary, so He could not work and the evil spirit attacked you. In all district visiting and other work, claim the power of the finished work of Christ and the Holy Spirit will at once bear witness. Just stand on *Rom. vi. 11* and God will free you from the burden of yourself. L.A.W. (Carlisle).—Be careful to "go slow" and watch God's leadings in His Providence. Quiet trust in Him as a Father is safer than watching for "indications"—then use your judgment and reason, believing the faithful God will guard your path. N.H.C. (Chicago).—Thank you for your cheering letter. A.E.N.K. (Ulrecht).—Thank you for your letter. It is a cheer to know the "Overcomer" is so valued.

The Editor acknowledges with thanks a number of MSS. which have been sent for insertion in the "Overcomer," many of which are unsuitable as not bearing directly upon the purpose of the paper. No MS. will be returned unless by request and stamped envelope enclosed.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S.W., near Victoria Station, will be held as follows:—
Thursday, JUNE 3 } Meetings at 3 o'clock, followed by tea
" JULY 1 } at 4-30. After tea, Conference at 5
" o'clock. Evening meeting at 7-30.

Cards and further information from Miss Johnson, Police Institute, 1a, Adelphi Terrace, Strand, London, W.

Note.—The additional meetings proposed for June 2 have been postponed, as they could not be arranged on account of family bereavement.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursday, JUNE 10 } 3, tea 4-30, meetings 5 and 8 o'clock.
" JULY 8 }

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

MISCELLANEOUS.

The "Victory" Song-message, No. 1 (20th 1,000), price 1/3 per 100, 9d. for 50, post free.

"The Proclamation,"—words by M. M. and music by Mr. Evan Roberts—is now ready in Leaflet form as No. 2 of the "Overcomer" song-series, Price 1/3 per 100, 9d. for 50 post free.

The Revival Glory-song can be obtained from Secretary, Havelock House, 43 Trinity Square, Borough, S.E. 50 for 6d. post free.

The Welsh Bible Booklet can now be had from Rev. R. B. Jones, Porth, Glam. It has a cover and is equal in every respect to the English Booklet.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From May 1st to 31st, 1909.

(22) 10/-; (23) £1 11s. 0d. Total £2 18s. 0d.

Received for Issue and Translation of New Languages

From May 1st to 31st, 1909.

NIL.

Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From May 1st to 31st, 1909.

NIL.

Free Distribution of "The Overcomer."

From May 1st to 31st, 1909.

(21) 10/-; (22) 2/8; Total 12s. 8d.

FINANCIAL NOTES.

As the Lord's intercessors who have upon their hearts the issue of the Booklet, and the widening work of sending forth the message of Calvary throughout the World, look over the Financial receipts for May, they will see the need of special prayer that the necessary supplies for the June quarter at Bible Booklet House will be sent in by the Lord's stewards. About £12 will be needed for rent, and all other expenses by June 24. £1 has been received towards roll-top desk, which is acknowledged with thanks.

LEICESTER BIBLE BOOKLET DEPOT.

The Bible Booklet House is only ten minutes' ride from the Midland Station on a direct electric car route (East Park Road), and any of the Lord's servants passing through Leicester by the M.Ry., with an hour to spare, will be gladly welcomed by Mr. and Mrs. Reade.

"The Word of the Cross" Bible Booklet and Literature.

The Word of the Cross Bible Booklet consists of texts of Scripture on the various aspects of Calvary. 16 pages, size $3\frac{1}{2} \times 2$ inches. The circulation has reached nearly ten million, and it has been issued in about 80 languages. The small margin of profit on sales of the Booklet—as well as on Scrolls and Easel Sheets—is entirely devoted to the work of its issue.

THE BIBLE BOOKLET.

In English, new edition, with new page on Victory.

(Authorised Version.) Pale blue cover.

1/3 for 100; 5/6 for 500; 10/- for 1,000, post free.

The Bible Booklet, in large bold type, with numbered verses for use in enquiry rooms. Second edition, with page on Victory. Size $7\frac{1}{2} \times 5$ inches. Pale blue cover. A most attractive booklet for the aged. Price 1d.; 6/- per 100. Reduction on quantities.

Summary outline of the Booklet, for the use of workers in Bible Classes, &c., on thin paper for insertion in the Bible, 4d. per dozen, post free.

Bible Booklets (printed in India, without cover).

German Dutch Polish Judeo-Spanish
Spanish Swedish Hungarian
Portuguese Norwegian Mazurish

100 for 1/-, post free (Great Britain only).

Bible Booklets, on superior paper (some having covers).

Scotch-Gaelic Fijian Chi-nyanja
Welsh Russian Efik
Kabyle Esperanto Kaffir
Malagasy Two Congo dialects

100 for 1/3, 500 for 5/6, post free (Great Britain only).

Yiddish Booklets, very superior, new translation. 100 for 2/-, post free.

The Bible Booklet in Braille type for the blind, price 3d., post free 4d.

"The Word of the Cross" Leaflets, 2d. per dozen, 23d. post free; assorted packets, 2d.

From H. M. READE, Bible Booklet Depot, Leicester.

"One by One" workers can obtain Booklets from the "One by One" Office, Bethune Road, Stamford Hill, London, N.

CENTRES FOR BIBLE BOOKLETS.

England. LONDON:

BOROUGH, S.E.—Secretary, Havelock House, 43 Trinity Sq.
WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute,
7 Crystal Palace Station Road.

France.—Mr. H. Johnson, 31 Rue de l'Alma, Courbevoie, Paris.

Germany.—Fraülein Wasserzug, Freienwalde a/ Oder, Malche.

Fraulein von Hennig, Putlitzstrasse 13, Berlin.

Holland.—Mrs. Hubers-Mynlieff, Villa Mon Repos, Baarn.

Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo.

Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.

Italy.—Mrs. E. I. Wall, 35 Piazza in Lucina, Rome.

Denmark.—Baroness Schaffalitzky, Gl. Konger 123, Copenhagen.

Sweden.—K.M.A. 46 Malmkillnadsgatan, Stockholm.

Norway.—Miss B. Ihlen-Hansen, Toldbodgaden 35, Christiania.

Belgium (in French).—Pastor Hoffman, 16 Rue Courbre, St. Gilles.

Korea.—Miss Fash, Home for Destitute Children, Seoul.

Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.

China.—Mr. M. Hardman, China Inland Mission, Shanghai.

Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.

Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).

California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.

Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.

United States of America.—Letters to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.

India.—Agent M.E. Press, Madras.

Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübeck, Nawrot 27, Lodz

South Africa.—Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth.

BOOKS AND BOOKLETS

By Mrs. PENN-LEWIS.

RECENTLY PUBLISHED.

THE CLIMAX OF THE RISEN LIFE.

Cloth 1/- net, post free 1/2.

SOUL AND SPIRIT.

A glimpse into Bible Psychology in relation to sanctification.

6d. net, 7d. post free.

"This little book is a very clear setting forth of a distinction which is too little understood, but which has been the burden of several of Pastor Stockmayer's books. Mrs. Penn-Lewis has gone, with great clearness and skill, into the definition of the soulish, in contradistinction to the spiritual man, and we doubt not that God will much use this little book, while it is always true that only the Spirit of God, the Spirit of wisdom and revelation in the knowledge of Him, enlightening the eyes of our heart, can really make us awake to see, to feel, to experience the difference in our own spirit between the soulish mental, or soulish sentimental, and the Divine—the one of earth, and the other of heaven; the one human, and the other Divine; the one us, and the other Christ in us. We trust this book may have a large, and useful circulation."—(The Eleventh Hour.)

The Cross of Calvary and its Message. Linen boards, 2/- net, 2/3 post free; stiff paper, 1/- net, 1/3 post free.

The Story of Job. A glimpse into the mystery of suffering. Cloth, 2/6 net. Post free, 2/10.

The Warfare with Satan and the Way of Victory. Cloth, 2/- net. Post free, 2/3. Paper covers, 1/- net. Post free, 1/2. Special Edition for Distribution, price 3d. Post free, 4d.

(Quantities for broadcast distribution may be had direct from the writer, at the nominal price of 1/- per dozen, postage extra.)

"Thy Hidden Ones." Cloth, 2/- net. Post free 2/3

"Bible Readings on the Inner Life." Cloth 2/6, or 2/3 post free.

"Face to Face." Art cloth, 1/-, post free.

Life out of Death. A brief summary of Madame Guyon's "Spiritual Torrents." 6d. net. 7d. post free.

Abandonment to the Spirit. } Each 3d. net. 3½d post
"Much Fruit." } free.

The "Gate to Life" Charts and Bible Readings. 2d. each

The Pathway to Life in God. (42nd Thousand.) 2d.

The "Pathway" Series. 6d. packet, assorted.

The "New Life" Series of Leaflets. 3d. dozen.

"Communion with God." 1/- dozen, post free.

The Leading of the Lord. A spiritual autobiography. 1/- dozen, post free.

"Words to Workers" Series. 6d. packet assorted.

Many of these Books are issued in German, Swedish, and other languages. A full list will be sent on application, by L. Butterwick, Toller Road, Leicester, or from Bible Booklet Depot, 118 Evington Road, Leicester.

THE OVERCOMER.

A Record of the Triumphs of the Cross.

Edited by Mrs. PENN-LEWIS.

Published monthly. Price One Penny. 1/6 per annum.

Subscriptions should be sent to H. M. READE, Bible Booklet House, 118 Evington Road, Leicester. Booksellers supplied.