

Jesse Penn-Lewis (1861-1927)

The Divine Commitment to Jesse Penn-Lewis

I. *The Magna Carta of Spiritual Liberty - Romans 6*

"The sixth chapter of Romans is the Magna Carta of spiritual liberty because it reveals God's plan of deliverance through the Cross of Christ. Every babe in Christ needs to know the truth of this passage of Scripture. Romans 6 very clearly explains the basis of deliverance...

"Only by understanding what it means to have died with Christ (Romans 6:3-8), and what it means to put to death the '*deeds of the body*' (Romans 8:13), can the believer live and walk and act through the Spirit, and in this way become a spiritual man..." (*Releasing Your Spirit*, p. 35)

II. *Her Commission: to Proclaim the Message of the Cross*

"I saw that God had given me a specific commission to proclaim the message of the Cross, at a time when it had almost ceased to be referred to in the pulpits. I saw also that God miraculously opened doors before me to proclaim this message, which no man could shut..." (Garrard, Mary N., *Jesse Penn-Lewis a memoir*, p. 266) "...God had committed this message to me, and at whatever cost, I must go forward." (ibid., p. 267)

III. *Constituting Experiences*

- A. A revelation of her need to be broken (during her work at the Richmond Y.W.C.A. in 1890) "After a time I became conscious that the spiritual results were not equivalent to the labour of the work. I began to question whether I knew the *fulness* (sic) of the Holy Spirit. ...My weekly Bible Class was a great trouble to me, for I had no power of utterance. Organising (sic) work was much easier, but meetings were a sore trial.

Self-consciousness almost paralysed (sic) me...so all the people I could discover who were filled with the Spirit, I invited to Richmond...to come and speak to my girls. I was so anxious that they should get this blessing. I settled it in my mind that I was not the channel. I was not the one to speak. Until one day the Lord turned on me and said: '*Why not yourself?* These people have quite enough to do without coming to do your work! Why not you the channel?' but I said, I cannot speak! It takes me a whole day to prepare for my class: what can *I* do? It is impossible! ...

'He waited,' she wrote afterwards, 'until I came to an end of my own energy and strength. *How* I taught... How *full* my Bible was of notes, and how carefully I prepared a dish of spiritual food for them! 'Food' all obtained second-hand from other books...But they did not change much in their lives! I thought it was the fault of the girls, until the Lord spoke to me and said, 'It is yourself!' 'But, Lord, I am *consecrated*! What can it be in me? I give time every morning to read and pray: I have put everything right in my life as far as I know.' But the Lord still said, 'It is YOU.' And then He began to break me, and there came to me the terrible revelation that every bit of this activity, this energy, this indomitable perseverance, was *myself* after all, though it was hidden under the name of 'consecration.'" (ibid., pp. 18-19)

- B. The experience of the fullness of the Spirit (two years after she sought it)

"On March 18th, 1892, travelling alone in a railway carriage from Wimbledon to Richmond (Surrey), it seemed as if suddenly my spirit broke through into the spiritual world and I was caught up into the bosom of the Father! For days afterwards I felt that I was as a babe lying in the Father's bosom with all the world below lying in darkness whilst I was in Light, clear as

crystal and so pure that every speck of sin stood out in blackness... It was my Baptism with the Holy Ghost. (ibid., pp. 27-28)

- C. Delivered from a "spiritually self-absorbed" life and from reliance upon spiritual gifts to a life in God Himself (3 months later)

"For three months after this sudden breaking through into the supernatural world, I lived in a very heaven of joy and light and gladness, and the very Name of Jesus was so sweet that the sound of it caused me to melt into tears, and to be filled with exquisite joy. Then came the gradual cessation of this heavenly experience, and the time of danger. I began to dread the loss of my experience, and to *seek* now the 'experience' that seemed to be slipping from me. At this point, I was shown, by the mercy of God, the path of the Cross, and the wisdom of God in withdrawing the gifts of God, for the soul to rest entirely in Him, and not in joy or ecstatic communion, which made me spiritually self-absorbed, and apt to pit others not on my plane of spiritual life....

"But when I saw that the loss of this spiritual delight and ecstasy meant fruit, through death and a life *in God Himself* above His gifts, I gladly chose the path of the Cross and consented to walk in the night of faith to that goal where God would be All in All." (ibid., p. 28)

- D. Experiencing the truth of God's work, the way of victory

"The last week in Russia (1898) was a week of conflict for the land. The vessel is broken as the mighty river breaks through... There was no resistance to the message - the souls drank it in, so it was nothing outward. But God gave me to understand then, clearer than ever before, that the

conflict becomes more the dislodging of the hosts of darkness *from the atmosphere*; taking the ground in the Name of the Lord, and leaving the atmosphere occupied by the hosts of light, so that the Holy Spirit is free to work unhindered.

"That last week the pressure on my spirit grew....

"Then I understood that, clothed in the 'armour of light,' God sends us to the dark places of the earth, to set our foot down and *take the victory* in the Name of the Lord. That in the travail we may be 'pressed down' until we are 'as good as dead,' in order that the resurrection life of Jesus may lift us up in triumph to the place of victory, 'far above all.' Then the hosts of darkness are defeated and the Spirit of Life can work un-hindered in the souls around us. Blessed be God!" (ibid., pp. 147-148)

IV. *A Mature Experience and Exhortation to Spiritual Children*

Perpetual (unceasing) prayer keeps our spirit open to God
and we abiding in Him

"*Pray...and do not faint.* (Luke 18:1) Seems to me that the pressure in the atmosphere is so great that one can only get power to breathe, in a spiritual sense, by perpetual prayer, because prayer keeps the spirit open God-ward. It seems as if we, who are expecting the Lord to come, are like divers down in the ocean bed! We are *encased in Christ*, with just a 'pipe' of the spirit open to the atmosphere above, though which our heavenly 'air' can reach us. The weight of the ocean would crush and kill the diver, were it to break through his casing, or if the pipe were broken or choked. The Lord is truly our 'casing,' our covering, as we abide in Him, and the awful ocean-weight of the world's atmosphere cannot get in as we hide in Him, and keep the spirit open by prayer to the heavenly air by which alone we can breathe and live thought these awful days. Therefore- '*Pray...and do not faint.*' " (In a letter to some of her spiritual children in

London during the First World War, January 1916, *ibid.*, p. 258)

*Face to Face
Glimpses into the Inner Life of Moses the Man of God*

I. *Purpose of the book*

- A. Addresses the believers experience of direct fellowship with the Lord

"...let us turn to the history of Moses in order to gather instruction in the 'vision of God,' and by glimpses into Moses' inner life see how he was led from the court of Egypt to the 'Presence chamber' of the kings."
(Preface, pp. 7-8)

" 'Face-to-face' fellowship means that anywhere, at any moment, we may have spiritual communion with Him who is invisible, and hear His voice in our hearts speaking to us, across the blood-sprinkled mercy-seat."
(Preface, p. 9)

- B. Shows the process through which Lord gains a true servant, using the experience of Moses as the type.

II. *Chapter Titles*

1. Life Out of Death
2. The Crisis and the Cross
3. Self-Energy and Failure
4. The Flame of Fire
5. Self-Diffidence and Loss
6. The Faithful Servant
7. From Glory to Glory
8. "Face to Face"

III. *Representative Selections*

- A. "Have we really understood the 'first principles of Christ' in the message of His cross?"

"Just as the babe Moses was placed in the ark and

committed to the river, we, who as sinners are under the sentence of death, are placed into Jesus Christ upon His cross. Henceforth we are to look at ourselves as God looks at us: planted into Christ and crucified with Him; redeemed from destruction, and, in the Ark Christ Jesus, carried out of the old life into the new, to walk in newness of life." (Chpt. 1, Life Out of Death, p. 13)

- B. "...only from the central throne of the will of a really conquered soul can God work out His deepest purposes." (Chpt. 3, Self-Energy and Failure, p. 23)

"It is always so when we are in line with God. His inward dealings co-operated with His exterior workings to effect His will. If God deals deeply with us to bring us inwardly to choose the path of the cross, it will not be long before we shall find ourselves, unexpectedly perhaps, in circumstances where our heart's choice is translated into fact. Maybe by some act of our own, some apparent failure or mistake, but suddenly all is changed." (ibid., p. 24)

Applying the type of Moses' failure when he first attempted to save Israel (Exo. 2:14)

"...Let us thank God for our failures and rude awakenings. Far, far better to have them now than to live in self-delusion and awaken too late, to find at the judgment seat that we must 'suffer loss' because we could not bear the truth.... Let us not *blame the people*, as we are so often disposed to do, but rather let us seek the light of God to know the cause of failure in ourselves, that He may make us vessels unto honor, fit for His use." (ibid., pp. 29-30)

- C. The true and effective servant of God
1. Moses becoming one with God in His purpose according to His promise to Israel "

Jehovah had said, 'I will make of *thee* a great nation'; but glory at the cost of Israel, Moses did not want. His aim was to bring the people into the promised land. He had so pleaded and suffered for them that his whole heart was filled with intense desire that they should obtain their inheritance.

"It is impossible to pray for others and not be consumed with a deep longing to be poured out on their behalf." (Chpt. 8, Face to Face, p. 74)

2. Loss of self-seeking and the fellowship of His sufferings (re: Moses interaction with Jehovah in Exodus 32:32)

"In effect he offers to sacrifice, for the sake of Israel, every reward for which he had surrendered the pleasures and treasures of Egypt when he made his choice in the court of Pharaoh. He had then chosen the path of the cross with a hope of ultimate gain, but in close fellowship with God he had so entered the divine attitude of sacrifice that all self-seeking has passed away....

"It is only possible to understand the words of Moses by knowing, and sharing, the attitude of Christ that lies behind them, for they speak of an intensity of self-surrender that few of us have known. Those who have entered into the afflictions of Christ for His Church's sake know something of what they mean, for they have learned in a measure to pour out their souls unto death, in fellowship with Him. not as sharing in His atonement, but in fulfillment of the law of sacrifice for life to flow to others." (ibid., pp. 76-77)

3. The reality of a life within the veil

"He was veiled to men but unveiled to God, for the veil was taken away when he went in to speak to the Lord, and replaced when he came out to move among men. What loneliness, what isolation this meant to him, for he could not have close fellowship with Jehovah without separation from others. This is what 'face-to-face' fellowship with God means. On the Godward side, a life 'with unveiled face beholding as in a mirror the glory of the Lord,' and 'transformed into the same image from glory to glory' (2 Corinthians 3:18, *ASV*), yet, by the unconscious, unavoidable effect of the intimacy with God veiled to others and separated from the things of the earth as one 'not living in the world'; veiled also under the covering of the most ordinary life, 'as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed'; 'pressed on every side, yet not straitened; perplexed, yet not unto despair;...always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh...' (2 Corinthians 6:9; 4:7-11, *ASV*)." (ibid., pp. 81-82)

Union with Christ in Death and Resurrection Three Conference Addresses in Summarized Form

- IV. *Conference Theme* "My theme for this conference is 'The Deeper Aspect of the Death of Christ, in Its Bearing upon the Present Hour.' It does intensely bear upon the present hour, for unless we get down to the bedrock meaning of the cross in actual, living experience, we shall be unable to stand against the pressure of the world, the flesh, and the devil in the present state of things in the world." (p. 87)

"There are three main aspects of the death of Christ which it is important clearly to recognize as being distinct the one from the other. (1) The first is the *objective fact* of our identification with Christ in His death, so that we are said to have utterly and entirely died in Him as our substitute. We find this set forth in Romans 6:1-6. (2) The second is the

subjective , or experiential, outworking of the first - the 'making to die' the 'doings of the body,' which means the application of the death of Christ to the believer 'through the Spirit' (Romans 8:13). (3) Then we have the third aspect which follows when the life of Christ imparted to us on the basis of our death-union with Him is brought into full maturity. This we find referred to in Philippians 3:10 where, in '*the power of His resurrection,*' we enter into 'the fellowship of His sufferings' for the Church, and are made 'conformable to His death.' 'For those whom He foreknew, He also predestined to be made like to the pattern of His Son, that many brethren might be joined to Him, the Firstborn' (Romans 8:29, *CH*) . 'Like in *suffering*' is the footnote to Conybeare's rendering, with a reference to Philippians 3:10." (p. 88)

V. *Concerning* *Romans* *6:11*

"...The identification-union with Christ in His death is most truly an 'attitude,' and a 'position' to be maintained in reliance upon the Spirit of God in His enabling power; but it is also to be made a fact in the believer's *experience*, just as much as his deliverance from the burden of sin. The failure to see this explains the absence of life-power even when maintaining the position and attitude of death, *brought about by the Holy Spirit* by His co-working with the believer's apprehension of the truth, has LIFE in it as well as 'death'. (p. 93)

A. The Life Imparting Death of Christ

Here Mrs. Penn-Lewis quotes Dr. Mabie

"... 'Christ's death was not an ordinary death,' but 'an entirely new and original kind of death.' 'So far from being mere mortal dying,' it might 'rather be called *immortal* dying'. 'It contains,' he says, 'within itself the ENERGY OF A NEW ORGANIC UNION WITH THE RISEN CHRIST HIMSELF.' He says, 'This death was such a

5. Laws of the Spirit-Life
6. The Spiritual Christian

VII. *Representative Quotations*

A. Spirit, Soul, and Body (Chapter 1)

"We see, then, that these writers (Andrew Murray and G. H. Pember) defined the soul in practical terms as the seat of the personality, consisting of the will and the intellect or mind. It is a personal entity that lies between the spirit, with its openness to the spiritual world, and the body, with its openness to the outer world of nature and sense. Moreover, the soul has the power of choice regarding which world will dominate or control the entire man.

"When Adam walked in the Garden of Eden, God dwelt in his spirit and dominated his soul - that is, his intellect, mind, and will. Then, through the vessel of the soul, God shone in and through Adam's '*earthen vessel*' (2 Corinthians 4:7) - his body - making it luminous with His light, immune to cold and heat, and able to perfectly fulfill the purpose for which it had been created." (pp. 17-18)

"The reason the Spirit of God quickens a believer's spirit into new life is given in John 3:14-16. The God-man died on the cross in the place of the sinner, so '*that whosoever believeth* (into, literal Greek) *him should not perish, but have everlasting life*' (v. 16)." (p. 24)

B. The Carnal Christian (Chapter 2)

"Let me repeat at this point that the soul is the seat of the self-consciousness, the personality, the will, and the intellect. It lies between the spirit, the seat of the God-consciousness, and the body, the seat of the sense- or world-consciousness. In Latin, the word for

soul is *anima*-it is the animating principle of the body. Gall said that the soul derives its life, or animating power, from either the spirit (the higher part) or the animal (the lower part)." (p. 29)

C. The Soul of Man (Chapter 3)

"...The soulish Christian is therefore one whose intellect and emotions are still governed by the life of the first Adam, and not by the life of the Second Adam." (p. 46)

"Christians often rely upon the intellect in order to grasp the divine truths and to understand spiritual principles, yet the Scriptures declare that the soulish man - and this includes even the believer who is still soulish - cannot receive the things of the Spirit, because they can only be discerned spiritually (1 Corinthians 2:14). Therefore, we see professing believers with soulish wisdom handling divine truths in a way that facilitates the work of demons in promoting division among followers of Christ." (pp. 47-48)

"The way in which the ungoverned life of the soul causes division is brought out in the Revised Version of the Bible, which translates '*separate themselves*' in June 19 as '*make separations*': '*These are they who make separations.*' Fausset wrote in his commentary, 'Arrogant setting up of themselves, as having greater sanctity; and a wisdom and peculiar doctrine, distinct from others, is implied.'" (p. 49)

"...Those who are dominated by their souls may be regenerated, but at the same time they do not know the Spirit of God as a Person who dwells in their spirits, who energizes them by His indwelling power and uses them as messengers of God in the salvation of men." (p. 55)

"It is therefore clear that the soul as well as the body has a certain individual design to it. And this shape of the soul, if I may use the expression, in its capacity for joy, love, grief, patience, and so on, may be filled with a spiritual joy, as the life the Second Adam is poured out into the vessel of the soul. Or, it may be filled with a soulish joy, which moves into the vessel of the soul from the lower life of the first Adam. In the latter case, the believer, although he is indwelt by the Holy Spirit, is soulish to the degree to which his soul-life is allowed to control these various capacities of the soul. He may cling to a soulish joy and live in the realm of his feelings, which is the seat of his self-consciousness, and not in his spirit, the place of the God-consciousness. In this way, he becomes one of those believers who are always seeking spiritual 'experiences' in the sense-consciousness, instead of in the purity of the God-conscious realm alone - in the regenerated human spirit." (pp. 56-57)

"It must be understood that the Fall came about because mankind believed the lie of Satan, and that when Satan succeeded, a poison entered the race of fallen man that runs through every element of his being." (p. 59)

"...The way in which the Enemy works through the mind of a believer, even when his heart and spirit are true to God, is a very serious fact in the church of God today, for through the various ideas of good men the Spirit of God is sometimes hindered even more than through the unbelief and hatred of the world. And again, in the realm of the emotions, the Adversary can stir up the soul-life to such an extent that the deep work of the Spirit of God is quenched and His voice is not heard." (p. 61)

D. Dividing Soul and Spirit (Chapter 4)

"The soul-life is summed up here (Matt. 16:24-25) in the word 'himself,' when it involves self-centeredness in any form-self-pity, self-interest, shrinking from personal suffering-in short, all that would make a person '*save his life*' rather than go forward in divine strength to pour out his '*soul...unto death*' (Matthew 26:38) for others.

"Choosing the path of the cross for Christ's sake means losing one's soul-life in order to gain the pure divine life of Christ. This life of Christ, in its sacrificial nature, is to be poured out through the vessel of the believers' soul for the blessing of the world." (p. 74)

"Here (Luke 17:32-33) is the law of gaining the higher life of the spirit: lose in order to gain....This attitude toward possessions is sometimes a greater manifestation of divine grace than the sacrifice of one's life....

"The undue absorption of the children of God with houses and other possessions, to the neglect of the kingdom of God, is clearly an aspect of the soul-life. This clinging, or preoccupation with necessary earthly concerns, requires the surgery of the Great High Priest in the dividing of soul and spirit, so that the affections of His blood-bought ones may be set on things above (Colossians 3:2)." (pp. 76-77)

"As the believer comprehends, with ever increasing clarity, the fact of his death with Christ, his spirit is divided more and more from his soul and is joined in essential union with the risen Lord, who is a '*life-giving spirit*' (1 Corinthians 15:45 RV). In this way, he becomes '*one spirit*' (1 Corinthians 6:17) with Christ, and his human spirit becomes a channel through which the Spirit of Christ may flow to a needy world." (pp. 81-82)

E. Laws of the Spirit-Life (Chapter 5)

1. "What does being perfect in Christ (Col. 1:28) mean for each part of man's tripartite nature?

"Regarding the spirit, the triune God, who is Spirit (John 4:24), takes up residence in the spirit of a believer, who is first regenerated in his spirit by the Holy Spirit through the redemptive work of the Son.

"Regarding the soul, as the triune God dwells in the spirit of a believer, He manifests Himself through the vessel of the believer's personality: the believer's will is completely one with the will of God, his intellect is renewed and illuminated by the Holy Spirit, and his emotions are under his total control and use, yet are guided by the Spirit of God.

"Regarding the body, as the triune God dwells in the spirit of a believer and manifests Himself through the avenue of his soul, He keeps the believer's body under complete control (1 Corinthians 9:27); every part of the body yields quick obedience as an '*instrument of righteousness*' (Romans 6:13). In this way, the outer man - the body - truly becomes a sanctuary of the Holy Spirit (1 Corinthians 6:19).

"This is a picture of the spiritual believer who has grown to the 'ripeness of maturity'; who is completely sanctified in spirit, soul, and body; and who needs to be "*preserved blameless*" by having the God of Peace dwell in the center of his being." (pp. 86-87)

2. Concerning the believer knowing his/her spirit:

"In order to walk in the realm of the spirit, a believer must know what is coming from his own spirit and how to listen to the demands of his spirit rather than quenching them. For example, suppose a feeling of heaviness comes on his spirit, but he goes on working, putting up with the pressure. He finds it hard to work, but he has no time to investigate the reason for the heaviness. At last the weight becomes unendurable, and he is forced to stop and see what is the matter. He should have paid attention to the claims of his spirit when he first felt them; then, in a brief prayer, he could have taken the weight to God and refused all pressure from the Enemy.

"He must also be able to read his spirit and know at once when it is no longer cooperating with the Holy Spirit, quickly refusing all attacks that are drawing his spirit out of its stability of fellowship with God. Moreover, he should know when his spirit is being influenced by the poison of evil spirits. For example, he should recognize the injection of sadness, irritability, complaining, grumbling, fault finding, touchiness, bitterness, hurt feelings, jealousy, and so on, when they come directly from the Enemy to his spirit. He should resist all sadness, gloom, and grumbling that are introduced into his spirit, for the victorious life of a freed spirit means joyfulness. This intrusion of various feelings and emotions is not the manifestations of the works of the flesh, when the believer is one who understands what it means to live according to his spirit. However, it will quickly reach the sphere of the flesh if it is not recognized and dealt with through sharp refusal and resistance.

"In addition, a believer should know when his spirit is

in the proper position of control over his soul and body, and yet not driven beyond due measure by the demands of spiritual conflict or environment. There are three conditions of the spirit that the believer should be able to discern and deal with: when his spirit is depressed or 'down'; when his spirit is in its proper position, composed and in calm control; and when the peace of his spirit has been disrupted that is, when he is feeling strained or driven. When a believer is familiar with walking according to his spirit, and discerns that his spirit is not in its proper position, he knows how to lift it out of its depression or how to stop, by a quiet act of his will, any overactivity, when his soul becomes disturbed by his own overeagerness or by the drive of spiritual foes.

"If a person's spirit is in contact with the Spirit of God, it is full of light; apart from Him it is darkness. When the spirit is indwelt by Him, *'the spirit of man is the candle of the LORD'* (Proverbs 20:27). But when the spirit is bound or in heaviness, it ceases to function or to be the source of power and energy in a believer's life. If a person feels a heaviness in his spirit, he should find out what the weight is. If he were to be asked, 'Is it your body?' he would probably reply that it was not, but would add that he felt bound inside. Then what is it that is 'bound' or 'weighted'? Is it not his spirit? One's spirit can be bound or free, and the possibilities and potentialities of the human spirit can only be known when the spirit is joined to Christ and, through experience, is made strong by the Holy Spirit to *'stand against the wiles of the devil'* (Ephesians 6:11.)" (pp. 93-94)

F. The Spiritual Christian (Chapter 6)

"The deep desire of the Spirit of God at the present time is the perfecting, or full ripening into maturity, of the members of the body of Christ, so that His appearing may

quickly take place and the millennial reign of Christ and His coheirs be ushered in." (p. 121)

Prayer and Evangelism

VIII. *Contents*

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2. Personal Conditions for Answered Prayer
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4. The Position of Victory for Prayer and Preaching
5. First Bind the Strong Man
6. "Cut Through"

IX. *Representative Quotations*

A. The Work of Prayer (Chapter 1)

In a section entitled "According to the Pattern"

"That is the strange lesson we all have to learn, and Calvary is the pattern of it from beginning to end. God's victories look like defeats. It is victory in the unseen realm while one is apparently, absolutely down and out in the visible. It was so at Calvary, so in the life of Paul, so in the life of Peter.... If we look for a life of continual outward success, and desire to look prosperous and pleasing to the world, we have a wrong conception of God's way of working. If, on the other hand, you have the inward vision to see that the life of God in you is only brought to fruition through suffering, then you will learn to live in the unseen spirit-life by faith. You will not be disturbed by the conflict, the opposition, the betrayal of friends; but will keep your soul in patience and filled with the love of God. You will see that your life-course is according to the pattern of the God-Man on earth..." (p. 10)

B. Personal Conditions for Answered Prayer (Chapter 2)

"...An unclouded personal relationship to Christ is the very foundation of answered prayer. (p. 14)

"The groundwork of death - the foundation of the Cross - cannot be passed over... Therefore, for *effectual* prayer, you need to apprehend your position IN CHRIST, crucified, where you can say, 'Lord, let the power of Thy death be applied to the activity of this old life of nature that rises up, dulling my mind and spirit, causing restless feverish activity of the soul-life, and giving material for the enemy to work upon.'" (p. 16)

" 'If ye abide in Me.' (John 15:7a) For unbroken power in prayer there must be this basis of abiding planted into Christ in His death, and joined to Him in His Life." (p. 17)" '*And My words abide in you.*' (John 15:7b) There is no power in prayer except by the words of Christ becoming wrought into the inner life. The believer must 'eat' and 'drink' His words in order to have power in prayer. If you cannot pray, go and read God's Word until it burns in your heart - then pray. You need fuel for prayer, 'My words' abiding in you...'. His word will become assimilated into their very being, so that the spirit life is built up upon the Word of God." (p. 18)

Selections from the Writing of Jesse Penn-Lewis
Appendices in *The Christian Life and Warfare*