

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

The Overcomer

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

Volume xxii.

New Series.

A.D. 1941.

Volume
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January
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NEW SERIES.

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*“He abideth
Faithful.”*

2 Tim. ii. 13.

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

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For terms of issue, see inside cover.*

THE OVERCOMER.

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

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

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

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

LONDON CONFERENCE

FEBRUARY 6th, 1941.

A Meeting will be held (D.V.)

at

62, BARTHOLOMEW CLOSE, E.C.1.

(By the kindness of the P.O. Christian Association).

From 11 a.m. to 1 p.m.

We hope that many of our London friends will be able to join us, and that they will be much in prayer concerning February 6th, in the interim.

Any further notices will be given in "The Christian" and the "Life of Faith" of the preceding week.

Conferences.

In view of the difficulties of travelling, and un-wisdom of gathering together unnecessarily in these days, the provincial Conferences have been dropped for the present. These are days when God is giving us an unique opportunity to put into practice all we have learned through the years, and it is hoped that many of our readers will "mobilise the prayer forces" in their own districts.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

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

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

Cardiff: Weekly Prayer Meeting, Thursday at 3 p.m. The Lounge, Y.M.C.A. (by Taff Station).

Isleworth: For particulars of new arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

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

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

Manchester: Prayer Meeting second Monday, 3-5 p.m., in No. 1 Committee Room, Houldsworth Hall, 90, Deansgate.

NOTE ALTERED TIME. Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didsbury, M/c. 3.

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"THE OVERCOMER" for 1940

The issues of 1940 may now be obtained bound together in stiff paper covers, price 2/- each, postage paid 2/2.

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The Cross and the Christian
The Resurrection side of the Cross } Price 4d.
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This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects and the circulation has reached over eleven million copies.

The English Booklet can be obtained from the "Overcomer" Bookroom, at a charge of 23/- per 1,000 (printer's cost), 2/4 per 100, with postage extra.

TO READERS IN THE U.S.A. AND CANADA.

Our Price List in American currency is now very out of date. Because of the fluctuating state of exchange, it is not possible to print a new one, but if the amount in British money is stated to the Postmaster at any American or Canadian P.O., he will make out a Money Order for the correct sum. Or dollar bills may be sent, in which case literature to the value of the prevailing rate of exchange will be forwarded. \$1.00 = 4 shillings, in normal times.

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Money Orders should be made out to "The Overcomer Literature Trust", and PAYABLE AT BOURNEMOUTH, England.

THE OVERCOMER

In Quietness and in Confidence shall be your Strength.

QUIETNESS. During this time of universal unrest we are bidden to be 'quiet.' It is not easy to obey this injunction, but implicit obedience will bring blessing and mighty results. Though we live in a world of surging restlessness, and storm-tossed humanity, dreading the waves of cruel destruction, we may nevertheless experience the peace of God. Elijah experienced the storm, the earthquake and fire, but God spoke in the "still, small voice."

In this universal convulsion of the destruction of nations, the disappearance of countries, the mutilation of countless multitudes . . . amid this tumultuous trouble, sorrow and suffering, comes the still small voice to those "that are Christ's": In quietness and in confidence shall be your strength. "When He giveth quietness, who then can make trouble?" (Job xxxiv. 29).

Confidence. Sincere confidence has all the necessary elements of power to endure hardships and reverses. Confidence must be the primary principle in successful leadership. A secular writer on the subject of leadership states: "First there will be fortitude, the power of enduring when hope has gone, the power of taking to oneself a desperate responsibility and daring all. There must be self forgetfulness, a willingness to let worldly interests and even reputation and honours perish, if only the task be accomplished. There must be patience, supreme patience, under misunderstandings and set-backs, and muddles and interferences of others. There must be resilience in defeat, a manly optimism which looks at all the facts in all their blackness and yet dares to hope. There must be a sense of the eternal continuity of a great cause, so that failure will not seem the end, and a man sees himself as only part in a predestined purpose."

How truly this describes the attitude, characteristics and outlook of St. Paul. The confidence in his Lord and Master made him sing in prison and joy in adversity. He could wish himself accursed from Christ, if it could be the price of those he sought to win for Christ. In his desperate struggles with the churches, as revealed in his Epistles, he shows a confidence that passes comprehension, and dares mighty exploits for God and His Christ. 2 Cor. v, is a good exposition of his confidence. Hence the success of his ministry and leadership.

Confidence is the effect and fruit of faith, the means whereby the minds and hearts of believers are kept free, prompt and ready for any emergency, and against all difficulties and discouragements. In this frame of spirit, by this effect of faith, the saints of old and at all times were carried cheerfully through all their sufferings for the Gospel. Without confidence it is impossible to endure any fight of affliction. The exhortation comes with fresh fragrance—"Cast not away therefore your confidence, which hath great recompense of reward," strength and glory.

Strength. To the Ephesian Christians the Apostle writes: "My brethren, be strong in the Lord, and in

the power of His might." Their struggle was not against flesh and blood, but against the rulers of the darkness of this world. History is repeating itself, and the Church is being challenged, again by the powers of darkness in these days. The forces of evil are ferocious and would be overwhelming but for Him Who is on the Throne. These powers may torture believers, imprison pastors and forbid the Word of God being proclaimed, but they cannot destroy the Church of the living God, her confidence is in her Lord, with the inspired prophet she can say: "God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength and my saviour; He also is become my salvation."

I. E. Davidson, M.A. (Barbican Mission to the Jews).

Deliverance

Two Ways of Deliverance.

THE other day, at the Basel Zoo, I was watching the lions just before feeding time. Hungry, restless, fierce, they paced swiftly to and fro, and oh, with what voracity they tore the great joints of raw meat and gnawed and crushed the bones. I was outside the den; but Daniel was inside!

The hungry, roaring lion is a picture of the Devil, roaming restlessly around seeking for a Job that he may devour him (I. Peter v. 8). *Why* are the godly so often left in his power? *Why* should the most upright man of the whole Persian world be found in the den? *Why* shall Paul be slain by Nero? Yea, most enigmatical of all, *why* shall Jesus be crucified by Pilate? *Why* indeed? The noble, eternal results of Calvary, for God and man, give answer, for Christ and for all who suffered for and with Him, as well before He came here as since.

"Many are the afflictions of the righteous: but Jehovah delivereth him out of them *all*" (Ps. 34. 19). Indeed David! Is this so? It is so, but there are two kinds of deliverance. The three Hebrews, Daniel, and Peter (Acts xii. 11) were delivered physically: Jesus, James, and Peter (Jno. xxi. 18-19, 2 Pet. i. 13-14) were *not* delivered physically. But when the Man Christ Jesus, crucified, dying, forsaken, nevertheless justified God in so treating Him, saying "But Thou art holy!", and when Paul, aged, facing death, and likewise forsaken by his brethren when most needing encouragement, yet prayed that they might be forgiven their fear and faithlessness, both the Master and the servants had been "delivered out of the mouth of the lion," as Paul puts it (2 Tim. iv. 17, Ps. xxii. 20-21). For in heart they had been preserved from doubt towards God and bitterness towards men, which deliverance is, in truth, more wonderful and divine than that the body be saved from a lion. Moreover, the latter is exceptional, whereas the former God will work for every man of faith, of righteous life, of definite testimony.

G. H. Lang.

(The Histories and Prophecies of Daniel. Oliphants, 3/6.)

A Word to our Readers.

Bermuda,

November, 1940.

Dear Friends,

You will enter into the thankfulness and distress with which I read a cable recently received from our Headquarters at Bournemouth, "House damaged, all safe. Garrard." Let us praise God together for the safety of those precious lives.

As one who has lived most of a long and happy life in and around London, I feel almost ashamed to be spared the anxieties and hardships of my friends and relations in Great Britain. Those whose London home I regarded as almost my own have lost it, though by God's mercy there was no one there when the bomb fell.

These happenings bring us up against the stark reality of warfare both spiritual and physical. One of the inherent conditions of the life of faith is that what He does we know not now: we rely on the promise that we shall know hereafter. So we would await with patience the explanation of the Lord's dealings with our beloved friends, knowing that His 'permissions,' though distressing at the time, will work for them a far more exceeding and eternal weight of glory.

I feel it hardly seemly for me to write of fiery trials which I have not been called to bear. How can we who live unthreatened enter fully into the experiences of war? Many of you could tell of these things from a vivid experience of them, and I doubt not could testify to grace abounding to meet every need.

When God reserved Job's life, but permitted the enemy to strip from him all he held dear, He had planned a blessing from the test of Job's faith which gave him 'twice as much as he had before.' May the Lord give this double blessing to all His children in the fire.

'Though He slay me, yet will I trust in Him.'

'Our God whom we serve is able to deliver us . . . But if not—'

Our beloved friends of this Testimony and all who are in Christ Jesus have their Lord always at hand. He walks with them in the midst of the fire. But what of those who are without Him? May the Lord use the witness of His children to lead many, seeing their peace of heart, to take shelter where they have found refuge and strength, in the eternal Rock of Ages.

I should like to express on behalf of all our readers who are beyond the constant threat of air attack, our deep concern for all our brethren in danger. We would stand with you constantly and faithfully in prayer, remembering that we are one with you in spirit in the Lord. We lovingly commend you all to His care. We know He will never leave you, but may you realise His nearness very specially in all times of danger.

To every reader I would send greetings in the Lord at the beginning of another year, praying that it may bring, in the will of God, a happy issue out of all our afflictions. Samuel Rutherford wrote, 'Think not much of a storm upon the ship that Christ saileth in; there shall no passenger fall overboard, but the

crazed ship and the seasick passengers shall come to land safe.' Only let us continue to stand for His Will on earth and the destruction of the work of Satan, confessing ourselves citizens of another country on passage home. In the turmoil of an alien land, how shall the citizen of heaven behave? 'In nothing terrified by your adversaries'; 'as becometh the gospel of Christ': 'looking for and hastening unto the coming of the day of God.' The Lord make that true in us and all His people.

Yours in this glorious hope,

BERNARD W. MATTHEWS.

Bournemouth,

December, 1940.

My dear Friends,

As our Chairman has mentioned our recent experience in his letter, I also must briefly refer to it. A number of our readers have thanked me for the 'personal note' in our October issue, and their letters encourage me to hope that our experience may have a message for some who have also suffered—possibly far more seriously than we.

In the small hours of a morning in November, "Cartref" was struck by 'blast' from an aerial torpedo dropped in a nearby road. A good deal of damage was done, but the house was not made uninhabitable thank God, and there were many tokens of our heavenly Father's protecting Hand over us. It is of these I would speak, rather than the damage.

First, though there had been no warning, we were not in bed, having been awakened by a distant explosion a little while before. Then, in spite of flying glass and tiles, none of us were hurt in any way, nor was any of our stock of literature damaged, though rain soaked in through the broken roof in various places. The front door was blown in, striking the wall where hangs the text I mentioned in my last letter, but the text was not touched, and as we looked up at it we said, "Yes, it is still true—'The Lord Reigneth'." Looking back, we are surprised at the calmness and quiet spirit in which we sat for the remaining hours of darkness, without windows or doors, praying for friends and neighbours who might have suffered more seriously than ourselves—as we found was indeed true. We literally "sat in darkness" and the Lord was a light unto us, and a very present help. As W. S. Jones once said to us at 'Swanwick,' "He is always the at-hand Lord" (Phil. iv. 4).

We had prayed much that this house, dedicated to the service of God, should be spared from harm, and had believed that it would be. Yet why should it come as a shock to us when a specific request is not granted? We pray for safety—and danger sweeps over us! Is it not just this that God has warned us of in 1 Peter i. 6, 7? Faith is to be tested, that it may come forth as gold. If no test comes, where is the 'proof' (R.V.) of our faith in Him, Who, whatever befalls His own, has promised to be with them in the test? "Many are the afflictions of the righteous, but the Lord delivereth him out of them

(Continued on p. 8, Col. 2).

2 Feb 1911
3
Christ, Second
Coming.

"Seeing that ye look for such things."

A Word to all who Watch for the Upward Call.

By Mrs. Penn-Lewis.

THE Blessed Hope of the Lord's soon return should have a most powerful effect on the personal life of the believer. Seeing that all things shall be dissolved, "what manner of persons ought ye to be in all holy conduct and godliness?" writes the Apostle in 2 Peter iii. 11.* Again, "Since ye are looking for these things, give diligence that ye may be found in peace, without spot and blameless in His sight." If we truly 'look' for the fulfilment of all that is written in the Scriptures concerning these 'last days,' there must be a consequent effect on our lives. There must be a diligent purpose of heart to walk with God so that we are found, when the Lord calls us hence, "in peace" with Him and with all men, and "without spot and blameless in His sight."

How to walk so that in His sight we are 'without spot' we learn in 1 John i. 7. This secret the Holy Spirit alone can teach us, as He reveals the 'spots' that mar the peace and the testimony of each individual believer. The primary thing is, that each watcher for Christ should eagerly aim at thus being prepared for sudden translation, more than at great and successful service in the sight of men. *Personal holiness of character* is of more importance in God's sight than clear understanding of prophecy, or of the various signs in the world which indicate the break-up of the existing order of things until He will come Whose right it is to reign. It is sadly possible to be absorbed in all this, and at the same time to fail sorely in personal preparation of heart and life for the upward call. Sadly possible to have the mind so occupied with prophetic truth as to prevent it being awake to the inconsistencies and excrescences in the personal character.

It is sadly possible, while earnestly concerned in preaching dispensational truths to "make separations" in the Body of Christ because of the soulish apprehension of these truths; and thus unknowingly to cause schism in the Body and possibly to delay the Lord's Return. The truth of God, when given in the power of the Holy Spirit, feeds and builds up the members of the Body, but when separations result between living members of Christ, it generally means that on one side, sometimes on both, it has been "truth" given or apprehended by the mind apart from the Spirit.

"Seeing that we look for such things" as the Coming of our Lord and "our gathering together unto Him" (2 Thess. ii. 1) beloved fellow-members of the Body of Christ, let us be diligent in preparation for that Call. Some aspects of what this preparation means are clearly indicated in the Word of God.

(1) Personal preparation in the heart life.

"May the Lord make you increase and abound in LOVE towards one another and toward all . . . to the end that He may establish your hearts unblameable

* References are quoted from Worrell's Translation of the N.T. (Published in U.S.A.)

in holiness . . . at the coming of our Lord Jesus"* (1 Thess. iii. 12, 13). To have a heart "unblameable in holiness" is here said to mean its being filled with love, not only to the 'saints,' but to all. This love can only be the Love of God "poured out in our hearts through the Holy Spirit" (Rom. v. 5). What fervent love should burn in our hearts toward all the members of Christ as, in the light of His Coming, with the eye of faith we see each one *as he will be*—a "son of God," made like unto Him Who is the "Firstborn of many brethren." All the veils of the present time will be swept away! All the misunderstandings and misjudgments of each other—born of restricted knowledge—removed. With the love of God shed abroad within us, how our hearts leap toward each child of God even now, in foretaste of the joy of that hour when we shall be known of one another as we are now known by our Risen Head!

"Whom having not seen, we love," is written of our absent Lord. Can this not also be said about our fellow-members of the Body of Christ? "Whom having not seen" *as they are in God's sight*, we love. "It doth not yet appear" to us now, "what we shall be," but be patient, child of God, and wait until the veil is removed—the 'shadows' will all flee away when the Master comes. Wait for the hour when all who persecute you "for righteousness sake" will know you as you are, and will thank God that you were faithful.

Let us open our hearts to the love of God which the Holy Spirit desires to pour into them. Let us fear 'atrophy of the heart,' *i.e.* a drying up of its sympathies and the outflow of love. It is possible to quench the heart movements of the Holy Spirit in us through fear of being 'emotional,' or 'fleshly,' or 'soulish.' There is a pure love of God free from all these elements, and free from any self-bias (*i.e.* a love which only loves those who love you). This pure love of God is the love with which God loved the world; Christ loved His Church; and the Holy Spirit loves those in whom He condescends to dwell, notwithstanding their dulness and ignorance.

(2) Personal preparation of the entire being.

"Beloved, NOW are we children of God . . . We know that, if He shall be manifested, we shall be like Him, because we shall see Him as He is. And everyone that has this hope on Him purifies himself, even as He is pure" (1 John iii. 2, 3). This passage covers the preparation of the entire inner and outer make-up of the believer, with a clear reference to the necessity of his active co-working with the Holy Spirit in the work of "purifying himself" as a member of the Body, "even as" the

* This 'Coming' clearly refers to the public manifestation of Christ and His saints at the close of the Tribulation, but the fitness for that event of necessity includes preparation for the prior upward call. This is also the case in 2 Peter iii. 11.

The Outlook for Prayer.

By E. M. Leathes.

Risen Head is pure. This work reaching its climax only when the believer sees the Lord, for then will the 'body of humiliation' be changed and made 'like unto His glorious body.'

There are some of the Lord's children who are inclined to postpone the work of purification to that blessed moment! But this is like the worldling who makes death his Saviour, by the faith that death, freeing him from his earthly body, fits him for the other world. In the believer the inner life and character must be changed NOW. Now in this present hour, in view of the Lord's coming, we must "cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1). We must purify ourselves by earnest seeking of the continuous light of God upon every part of the inner and outer life (John iii. 21) so as to have no *known* defilement of flesh or spirit permitted in us. Here again, the Spirit of God alone can teach us all that this means. He alone can make real to each one—

Love's restless current sweeping
All the region deep within,
Thought and wish and senses keeping
Now and every moment clean.

Now, NOW, we must be "perfecting holiness" in the fear of God: then when we see Him, how quickly our bodies will be changed, and we shall be "like Him" entirely and for ever!

(3) Responsibility towards others.

Finally, "seeing that we look for such things," we have a responsibility toward others who 'contend' with us, and to the world we are hoping soon to leave. The Apostle Jude gives a clear picture of the believer in the 'last days.' He writes: "Do ye, beloved, building up yourselves . . . praying in the Holy Ghost . . . on some have compassion, while contending with you; and others save with fear, pulling them out of the fire, hating the garment spotted by the flesh" (cf. Jude 17-23).

Here is the believer full of compassion toward those who 'contend'; saving and pulling others out of the fire wherever it can be done, with fear, and hatred of the spots of sin. This is the life of God in the soul of man, which is manifested in "holy conduct and godliness" in the darkening hours of the end of the dispensation. Individual overcoming of the world, the flesh, and the devil; individual testimony and godlikeness; individual "exhorting one another daily, so much the more as we see the Day approaching," is the pattern given in the Scriptures. The Church as a whole having failed, is put aside (like Israel at the close of the dispensation of law), and God turns to *individuals in the churches*. "HE that is victorious . . . HE that hath ears to hear, let him hear what the Spirit saith . . ." (Rev. iii. 21, 22, Syriac).

May we be among the few who "have not defiled their garments" in this hour of trial upon the whole inhabited earth (Rev. iii. 4, 10).

"Therefore let us not sleep, as do others, but let us watch and be sober . . . putting on the breastplate of faith and love, and for an helmet, the Hope . . ."

"I always beseech the God of our Lord Jesus Christ . . . to give you a spirit of wisdom and penetration through an intimate knowledge of Him! the eyes of your understanding being enlightened so that you may know what is the HOPE which His call to you inspires."

"We give thanks to God because we have heard of your faith . . . and the love which you cherish towards all God's people on account of the HOPE treasured up for you in heaven." (Ephes. i. 17 and Col. i. 3. Weymouth).

HAVE you studied these prayers of Paul in the light of eternity? It was said of our Lord that "for the joy that was set before Him, He endured the cross." He took upon Him our flesh and blood "in order that through death He might render powerless him who had the authority over death, that is, the devil" (Heb. ii. 10, 14, Weymouth). It was on the cross that Satan made his final onslaught and where he was finally overthrown, as we read in Col. ii. 15, but he tried by every means in his power to prevent Christ from taking that awful underground path which was to render powerless the one who was lord over death, having gained that power through man's submission to him in the Fall. We are given a few glimpses of the awful struggle in Gethsemane, where Satan gathered all his invisible forces against the Lord. We read that the Son of Man prayed "with strong crying and tears unto Him Who was able to save Him out of death" (Heb. v. 7); and again in Luke xxii. 24—"being in an agony He prayed the more earnestly." Yet it became Him "in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Does it not then stand to reason that those 'sons' whom He is bringing to glory, and who are to share His throne, must know something of the fellowship of His sufferings and what it means to become conformed unto His death? Much has been written and spoken about the spiritual warfare against the powers of darkness, but perhaps few have really understood the full significance of it.

If we contemplate the earthly outlook, as gathered from the newspapers and the radio, we realise that the present situation is becoming more complex and confusing every day. It is only as we get above the murky atmosphere of earth, and seek to see things from God's viewpoint that we gain courage and hope. We need to be on our watchtower continually, lest we become affected spiritually by the power and rage of the devil as manifested in this struggle among the nations. Satan's objective is to rule the nations and to take the place of God (see Isa. xiv. 14), and the men he has chosen to achieve his purpose he has filled with satanic ingenuity and wisdom. As we look again to Calvary, we realise as never before what it meant to Christ to go through that deadly conflict with the hosts of evil during those hours of terrible darkness. But at Calvary He carried out His Father's divine plan to the uttermost, and rose from the grave triumphant over all His foes. Satan knew well that if he was defeated then, his doom was fixed and his schemes for world dominion laid low for ever.

He knows his doom, but is putting forth, in these days, a final effort to delay the judgment so near at hand.

Through personal contact and correspondence we find that many fail to grasp the purposes of God for the present hour, and many questions are asked as to why God permits this terrible suffering to continue, when the dread consequences fall upon the weak and the innocent, and also on God's beloved children. Note Heb. vi. 10: it is through faith and patience we inherit the promises. If only we could understand it, the very tribulation many are passing through is working in them the very patience of God, and patience works experience and experience Hope—Hope which "maketh not ashamed." I have noted with awe and thankfulness the rapid growth in grace of many of God's children as, in the furnace, they are being loosed from all their earthly props and bonds. God is answering the burning cry of His children for His quick Return to this earth to judge the nations, and to put Satan into the abyss, by preparing His overcoming Church to reign with Him and to share His glory (Rev. ii. 26, iii. 21).

Habakkuk lived in a period of God's silence. He speaks of it as a time of violence and strife and contention, and terrible iniquity, and in spite of his continual crying to God, there was no apparent answer. But note his attitude in Hab. ii. 1—he is as steady as a rock: and then his song of triumph in ch. iii. 17-19. "The trying of your faith worketh patience." Are we prepared for this last test of faith? Is our "faith and hope rooted in God" so that when everything goes contrary to our expectations, our dearest hopes are blasted, and all our plans upset, and even our work for God, we are still unmovable?

Weymouth translates Rev. 13. 10: "here is an

opportunity for endurance, and for the exercise of faith on the part of God's people." I believe the Lord is teaching us the real meaning of prayer warfare as never before. It means standing on the mount of God, exercising continually the rod of His authority over the foe. May we all learn to co-operate with one another in prayer, and hold up one another's hands as Aaron and Hur upheld the hands of Moses, so that like him, "our hands may be steady till the going down of the sun" (Ex. xvii. 12).

Let us pray that the members of Christ's Body may not succumb to the ordeal of these days—it may be the last before the call to glory. Satan has many ways of attacking our bodies, perhaps by giving us terrible shocks, or by causing us almost to collapse through weariness and lack of sleep. We cry for quickening life, but it does not always come, and we feel almost ready to sink. But let us remember that every one who holds on and presses through is helping others to do the same. Remember, too, that the Lord always makes a way through for His own—"He maketh the depths of the sea a way for the ransomed to pass over."

"The depths a way," beloved!
God knows the long past year.
His eyes have been ever upon it,
And He has been always near.
He has marked just every trouble,
The depths your feet have trod
Have been His way of pressing you
More deeply into God.

Sing over the depths of His mercy,
The depths of His wisdom too;
The depths of His Love on Calvary;
The way He has brought us through!
When the thick of the fight is over
The ransomed in that day
Shall then return with singing—
"He made the depths a way." M.M.

“Stand.”

Ezek 22:30
Endurance

"I sought for a man that should stand in the gap before Me for the land, that I should not destroy it . . ." Ezek. xxii. 30.

STAND! This one clear clarion call comes to every child of God from the Throne to-day. The Captain of our Salvation is summoning all His followers to rally round the banner and to stand shoulder to shoulder. "This day the noise of battle, the next the Victor's song." Therefore "Stand forth with your helmets, furbish the spears, and put on the brigandines (armoured coats)" (Jer. xlvi. 4). Our Lord experienced every attack from the enemy it was possible to have, but He stood unflinchingly to the very end; stood before mocking and scourging, vile accusations and base indignities; stood bearing His cross to the last defile of the hill of Calvary, until cruel hands crucified His sacred form. As a lamb before her shearers is dumb, so He opened not His mouth. The hour which looked like the gravest defeat was the hour of His greatest triumph. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15).

We are now standing at one of the most

momentous periods of the world's history, when prophecy is being fulfilled before our eyes, and when the gleam of the Dawn of His glorious appearing is on the horizon. It behoves us, therefore, to stand in the gap, and "having done all, to stand."

Chosen to Stand. "He chose us that we should stand" Eph. i. (Dr. Way). Grace to stand alone before Him; to minister unto Him." "He chose us that we should stand consecrated and spotless in His sight" Eph. i. (Dr. Way). St. Paul, the warrior (of whom our Lord said: He is a chosen vessel unto Me) saw the Captain of our salvation ever heading our triumphal procession. He kept the flag flying—and cried in the thickest conflict: 'The Lord stood with me and strengthened me.' He was chosen to stand, and he stood. He breathed the rare air of Eternity, so was able to pass triumphantly through the dark valleys of Time.

Stand with God. "Come with Me: look from the top." He brings His chosen to that glorious vantage

ground of Calvary, for there is no other ground upon which to stand.

*"On Christ the solid Rock I stand—
All other ground is sinking sand."*

Our Lord has taken up His position on the battle front, and expects us to stand with Him. "Abide thou with Me: Fear not . . . for with Me thou shalt be in safeguard." "The Lord God is a Sun and Shield." Just as the angel stood in the sun, even so the incomprehensible brightness of His Presence enwraps us, and penetrates us as the air is bathed in the light of the sun.

Directly there is a sense of pressure it is all important to get alone with God. The fight grows fiercer in these last days—and every advance is resolutely contested by the foe. In the darkest hour of conflict, in the hardest testing time to which you may ever be put, if you are joined to Him you will be able to say: "I am with my Risen Lord above this, I refuse to go under this, for I stand with Him in the place of victory." "I believe God that it shall be even as it was told me." Only in this way can faith triumph over seeming impossibilities. "To be able to stand steady in defeat is a victory. The Father depends upon His child not to give way. It is inspiring to be trusted with a hard thing" (Amy Carmichael).

"As I was with Moses so I will be with thee; I will not fail thee, nor forsake thee." "The Lord stood with him there." He never leaves us to stand alone. "Lo I am with you all the days" and all day long. To stand with God is to recognise that the causes of division and deception among the members of the Body of Christ are to be traced to a Satanic origin—and are to be removed by standing in the Victory of Calvary, refusing to be brought under the power of them. "Turn your face toward the Sun, and the shadows will fall behind you."

Stand in the Gap. "I sought for a man to stand in the gap . . . but I found none." Life is warfare, and we cannot close our eyes to the fact that we have a malignant foe who is never off guard—but who is seeking night and day, whom he may devour. Prayerlessness is the gap in our Churches, and in individual lives. It is the rent in the armour, through which the enemy has made most fearful ravages. We need to get back to the Watch Tower—Oh let us watch and pray lest we fail God. Let us stand with the rod of God in our hand and wield authority over all the power of the enemy. Our Watch Tower is Calvary; there Satan was for ever defeated. Let us therefore stand upon our standing. Standing on the ground of Calvary means a personal identification with our Lord in resistance to sin and self. If this is real and deep there will be victory within and without. A carnal Christian has no victory in prayer, and no victory in life, because he begins the fight defeated. We are more than conquerors in so far as we live in the spirit of Calvary. There is nothing that Satan contests more than the Cross. The Cross is our invulnerable Shelter through which no fiery dart may pierce.

Let us press forward into the gap by intensified prayer. It costs to stand—but it costs far more in

irreparable loss not to stand. O what gaps there are in the Christian army—gaps of lovelessness, gaps of selfishness, gaps of indifference and worldliness, gaps of criticism, slander and all uncharitableness . . .

My life, then, lived in the power of Calvary, manifesting His spirit, and fired with Holy Ghost in-breathed prayers is important to God. The Lord Most High listens for the whisper of each child of His Love. The world goes so fast, that prayer is often pushed into a corner, for the enemy will bring confusion into the life of God's child to hinder prayer. Therefore let us watch and pray. We can no more live without prayer than we can live without oxygen . . .

Stand Praising. "Behold now, praise the Lord: all ye servants of the Lord; ye that by night stand in the house of the Lord." Psalm 134. "When they began to sing and to praise, the Lord set ambushments." 2 Chron. xx. 22. It is always darkest before the dawn, and many a singing bird has been heard to sing its morning song of praise long before daylight. Some song-birds sing through the darkest night, when no moon nor stars appear—while others sing their sweetest songs when rain and sleet beat upon their little breasts, and sway them violently in the wind. O come let us learn from birds and flowers to sing unto the Lord with the voice of thanksgiving. He giveth songs in the night—in your night and mine. Our Father is in control of the universe and He is the Composer of the music of the spheres.

The hymn of the Christian Warrior (Eph. 6), with many another, were written by St. Paul who sang praises at midnight, when his feet were fast in the stocks, in a dark cold dungeon, without a ray of light to cheer or comfort him.

Hallelujah. "He maketh me to stand upon mine high places" (in the heavenly places in Christ Jesus). "And beholding the man . . . STANDING . . . they could say nothing against it." Acts iv. 14.

"STAND therefore, having your loins girded, and your lights burning, and ye yourselves, like unto men that wait for their Lord."

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen," but at the things which are not seen and eternal.

*Eleanor C. Dempsey
(Japan Rescue Mission).*

THERE is a destiny for the Church, the Body of Christ, and He will show the trustful, studious soul, what that destiny is. He will guide you into all truth concerning those perils and dangers which are specially to abound at the close of the dispensation, just prior to the return of Christ; and happy is he who is well armed at this point. There is such a time of sifting coming that only the taught of God shall stand. Oh, beware, for if this Word teaches anything plainly it teaches this—that there is going yet to be an awful manifestation of demon power. How happy is he who, taught of the Spirit concerning things to come, is not surprised when these things happen. He sees that which may astonish some and alarm others, but taught of the Spirit, he says, "Ah, yes, my Book told me that all these things were going to happen. Here are heaven's warning signals now flashing in the sky." "When ye see these things lift up your head, for the day of your redemption draweth nigh."—Rev. Archibald G. Brown.

The Value of Hard Places.

By A. B. Simpson.

TRIALS are valuable in revealing to us ourselves, and showing us our insufficiencies and failures. They are God's great blasting processes in the work of spiritual excavation, which must precede the higher work of building up the life and character. We never know what graces and qualities we possess until the test comes, and then the faith and courage that glowed with such a flame in the moment of enthusiasm and inspiration finds its true level, and the soul is thrown back in its nothingness and helplessness upon Christ alone, to find in Him its All in all.

This was the meaning of Jacob's trials, to bring him to the end of self. This was the purpose of Job's afflictions, to slay his self-righteous confidence. This was the blessing that came from Peter's fall, that it broke his pride and self-sufficiency, and sent him forth to lean upon his Lord and find his strength outside himself in Christ alone. This is why the Lord still tries you, to convince you thoroughly that your estimate of your own strength is utterly false and exaggerated, and to bring you to that place where it will be truly "Not I, but Christ liveth in me."

Trials help us, next, to know the resources of God. It is only in difficult circumstances that we know His all-sufficiency. Israel must first stand still, and next behold the salvation of God. So He tells them that the reason He led them through the wilderness, and exposed them to a situation where there were no natural supplies of any kind, was to teach them that He was adequate for every need, and that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God can only become real to us up to the measure of our actual needs, and every difficult situation is just a vessel for Him to fill, and an occasion for Him to show Himself in His infinite wisdom, power and grace. The apostle tells us that he was exposed to every sort of difficulty in order that the power of Christ might rest upon him according to his needs, and therefore he welcomed each new situation as another vessel for God to fill and another occasion for Him to say, "My grace is sufficient for thee."

Beloved, are we thus proving and finding Him equal to all the conditions of our lives, and glorying in being able to tell the world that our God shall supply all our need according to His riches in glory by Christ Jesus?

Trials teach us faith. Trial is the fruitful soil of trust. Difficulties are the divine incentives which demand and develop our confidence in the divine faithfulness and love. The eagle can only teach her young to fly by tearing up her nest and hurling them out in mid-air, where, thrown upon their own resources, they must either fly or fall. Then it is that they must learn the undeveloped power in their little pinions; and as they strike out upon the air in desperate struggles, they find the secret of a new life, and gradually learn to beat their way through the pathless firmament, and fly upon the wings of the wind and in the face of the sun.

So God teaches His children to use the wings of faith by stirring up their nests, taking away their props, and flinging them out oftentimes into an abyss of helplessness, where they must either sink or learn to trust and throw themselves upon the seeming void, to find that God is there beneath them like the supporting wing which the eagle stretches forth beneath her faint and struggling brood.

It is so easy for us to lean upon the things that we can see, and feel that it is an entirely new experience for us to stand alone and walk with the unseen God as Peter walked upon the sea. But it is the lesson we must learn if we are ever to dwell in the eternal realm, and faith shall be our only sense and God shall be our All in all. Very gently does He suit the test to our feeble strength, and lead us on as we are able for more and more. Are we thus trusting Him in life's hard places, and growing strong as we endure hardness as good soldiers of Jesus Christ?

Trials teach us to pray and constrain us to be much alone with God. They drove Jacob to his knees at the fords of Jabbok. They taught David to find "the secret place of the Most High." They made the life of Paul one ceaseless dependence upon the presence of his Lord, and they have inspired as well as sustained the divine communion which most of us have learned to prove as the supreme resource and solution of our lives. It is very humbling that it should be true that God must press His children to His breast by suffering and need, but it is, alas, too often the case that ease and comfort lead us to, at least, a partial independence of Him, and our most spiritual seasons and the times that have brought God most near have been times of which we could say, "Thou hast known my soul in adversity."

Trials teach us to love; and when God wants to soften and refine our spirit, and answer our prayers for a baptism of patience and love, He has to let the discipline of ill treatment, injustice, and often the severest wrong compel us to go to Him for the charity that "beareth all things," that "endureth all things." Of course, we find out first that we have not the love adequate for the test, and as the Holy Spirit convicts us of our sins, He leads us to the source of strength; then, as we gradually learn the humbling lesson, He leads us on from day to day in deeper testing and sweeter refining until we can thank Him for the fire that brought us more of His Spirit's grace and His own overcoming love.

Our supreme resource.

Trials teach us patience. It is a thorough school to learn to endure, and patience is the crowning grace of the Christian life. When it has its perfect work, then we become "perfect and entire, wanting nothing." Often, therefore, the latest and the crowning lesson of the spiritual life is in the school of suffering.

Trials teach us courage. They take away the fear of suffering, the dread of pain, and enable us to put on His strength and courage, and rise above the power of fear until we welcome the conflict, and stand with scars of the conflict and victory as good soldiers of Jesus Christ.

They make us patterns and object lessons for the help of others and for the glory of God, showing to the world what Christ can do for His children, and

what Christ-lives may accomplish where others fail. God wants us to be a spectacle unto the world and to angels and to men, showing to them in our example that Christ can keep in every situation, and that the power of His grace is practical, supernatural and adapted to every human life.

They fit us to help others by the lessons we have learned in our own experience. The callous and immature heart is little qualified to comfort, counsel, and bless a suffering world. God has to burn in us first what we are to give out to our fellows, and in the painful ordeal of a real experience it qualifies us to comfort, strengthen, and encourage the souls to whom He has to send us, and to whom we can say, "I have been there, and I can tell you from the depths of my own experience that 'my God shall supply all your need according to his riches in glory by Christ Jesus.'"

They make Christ real, just as real as the trouble is. They are the heavenly stamps by which God's messages and God's communications of grace and blessing are embossed and made to stand out in relief from our lives. The picture is first cut, and then burned into that card by the heavy stamp and the glowing flame, and then it becomes what we call relief work, and everybody can see it and feel it.

So God cuts and burns His messages into human lives until Christ becomes to us as real as the tears we have shed, the fears under which we have trembled, the sorrows that were ready to overwhelm us, and the difficulties which rose like mountains before us, so that the sweetest memories of our lives are the hard places which have become stepping stones and monuments of divine and heavenly things.

They win for us eternal crowns. They become occasions for victory and reward, a record and a crown which will never pass away. When history is forgotten and the records of time are obliterated, when the solar system is but a cinder, and new heavens and a new earth are sweeping in the orbits of immensity, these lives will shine, these records will be told again, these characters will be there, the lives that will share with God Himself the government of the heavens and the earth, and the glories of that coming age for which all things are now preparing, and which is to be the climax, a paragon, and the crown of all nature, providence, history and experience forever.

Beloved, shall we save our sorrows? Shall we win a crown for life's conflict? Shall we get out of the things that are happening to-day all that Christ has for us? Shall we be "more than conquerors through him that loved us?" And shall we endure hardness as good soldiers of Jesus Christ? If so, we shall some day hear Him say to us:

"Soldier of Christ, well done,
Fulfil thy high employ.
The battle fought, the victory won,
Enter thy Master's joy."

(From *The Alliance Weekly*. U.S.A.)

(Continued from p. 2).

all"—but afflictions have a work to do, so He does not always deliver us *from them!* I was present at the first of our London Conferences after the Armistice in 1918, and well remember Mrs. Penn-Lewis ringing out those words as she walked up to the platform. But they are just as true to-day as on that day of thanksgiving for victory, for God has not changed. Many of us have said, "We live in Psalm 91," and felt so safe! But as we sat in the dark in our damaged home, with the night winds blowing round us, were we not still "in the secret place of the Most High," and just as truly abiding under His shadow, even though it pleased Him to permit the "terror by night" to come so near to us? Surely, for He was keeping us in spirit *free from any sense of "terror."*

Daylight brought to us the knowledge that we had lost a very dear friend, Mrs. I. R. Scott—well known to many who attended our Conferences at Swanwick. She was a prayer-partner to whom this work has owed much for many years, and a 'helper of many' through her personal work and large correspondence. We were satisfied, for her sake, when we knew she was with the Lord, and sorrow was turned into joy later, when we learned the manner of her going, for she did not "see death." She had walked with God, and He took her, instantly and without injury, into His Presence. Another token of our heavenly Father's love and faithfulness, of which He gave us so many. On the first page of this magazine is a message about "two ways of deliverance"—here was a third way!

"I have called you friends"—"I say unto you My friends, Be not afraid" (John xv. 15; Lk. xii. 4).

We so often look for answers to our prayers according to our own view of what we need! May we, and all God's children, learn to *stand unshaken* when they are not so answered, knowing that He is working out some purpose greater and more wonderful than mere release from present danger or suffering, as He did through the lives of those heroes of faith in verses 36-38 of Hebrews xi. We have been praying that God, the great Alchemist, will take all the suffering of His people in these days, and turn it to the pure gold of praise to His Name and the increase of His kingdom. Then we shall all be satisfied, and "the wrath of man" will be made to praise Him. "The remainder of wrath He will restrain": *i.e.* the measure of the 'wrath' that reaches His own is, just so much as will "work together" for their final good, and no more! (Rom. viii. 28).

I have written more than I intended, but will let it stand, for the sake of many who share the burden of this work in prayer and fellowship. We are sorry that the magazine will go out so late this quarter. It has been prepared under many difficulties, both circumstantial and personal. But we have been so much the more 'cast on God' for every detail, and we send this issue forth with prayer that He will use it in blessing to His people. Let us 'look up'!

Yours in our Reigning Lord.

M. N. GARRARD.

From Our Readers.

L E T T E R S received from our readers during the past months of strain and difficulty have been a constant source of encouragement, and have strengthened our faith that the 'Overcomer' must continue to go forth and that the Lord will enable us for the task. The fact that we have been able to carry on through 1940 has been a testimony to many friends in America. One writes:—

"I want to thank you for the 'Overcomer' this past year. Not only for the contents, but the evidence which it is of a Faithful God and your faith in Him. The regular issues as they have been received are to me a real testimony of the power of God to keep and care for His own . . ."

Another says: "Our magazines arrived safely, and we thank God for the victory. We prayed for months that the 'Overcomer' would go out as usual, and that the villains and the powers of darkness would be defeated . . . God rules, not man, and He will see you victorious . . . May He bless and guide you always."

We are thankful to know, also, that the messages have been a comfort and strength in days of trial to readers in our own land. We have been deeply touched by some of their letters. From a very much bombed town in England come such brave words, from one who tells us she is 76, and has a 'worn-out heart,' so that the sudden noises are very hard to bear. But, she adds at once, "How good is the God we adore, Who changes not, faileth not and does all things well. HE is still on the Throne and will remember His own . . ."

There is, of course, a physical reaction consequent upon nervous strain, noise and insufficient sleep. But it is possible for the enemy of souls to take advantage of the natural effect upon the nervous system to cause an 'agony' beyond what is natural, in order to destroy testimony to the grace and power of God in the trial of faith. The following letter may help some other who has suffered in this way, and with the writer's permission I quote it almost in full:—

"From childhood I have been of a very nervous and timid disposition physically (though in many severe tests the Lord has given me moral courage to stand alone, with Him). Any sudden noise makes me 'jump' in a most uncomfortable way, so when the war came to our shores, I wondered how I should be able to take it.

"A few weeks ago the war came very close to me, and I found myself with glass falling all around, doors bursting open, and the air filled with the sound of falling masonry. That was an hour of very real proving of God, and I was carried through in a wonderful way. For some days there was so much to do that there was little time to think, except to praise God for life spared, and ask Him to take the time remaining, and make it more useful and glorifying to Him.

"But as night after night raiders went over, and often the hum of engines was incessant, reaction came, and I grew more and more jumpy and fearful. So evident was my exceeding nervousness that I found I was communicating my fears to others who shared the trial with me. I wondered how I could ever endure it—it seemed such a poor witness to give. How could the Lord take all this suffering and make it over, so that it should work out to His praise? And all the time I was saving — I have always been nervous of noises, it is my nature, I was born so, and all I can do is to ask the Lord to enable me to endure, and not to dishonour Him before others.

"One day my friend asked, 'Is this fear in your new creation life, or in your old creation?' I replied,

in my old natural life. Then, she said, 'did not Christ take you, your old man, to the Cross? Is not your "old man" crucified with Him? If your trouble was a bad temper, would you not "reckon" yourself dead to that?'

"For a time I rejected the thought. I could not see that anger and fear were in the same class. Anger was sin, but I could not think of fear as sin. But what about the 'new man in Christ Jesus?' Was Christ full of fear? Then I saw that the old timid make-up, which I had been excusing as my natural disposition, was just the old creation—the 'natural man' in fact—and as such had no part in the new life, the life of Christ imparted to me. So I was led by the Holy Spirit to 'reckon' on the death of Christ afresh for this need; to reckon this part of my old life crucified with Him; to reckon my whole being 'alive unto God' in Christ Jesus, and take His courage and His strength for all He sees fit to let me pass through.

"Something happened! From that time friends testify that a great change has come over me. The abnormal suffering has gone. During nights since then, the hum of enemy planes passing over has been almost continuous for hours, accompanied by gun-fire and sometimes explosions which shook the house, but I have been kept in perfect inward peace. God has not given His children a 'spirit of fear,' but undoubtedly Satan, knowing our natural make-up, can play upon that, and put upon us a spirit of fear. This we had been praying against, and claiming the full deliverance from his interference and power, won for us on Calvary.—but the ground upon which he was encamping had to be taken from him by a personal act of faith. The deliverance is very real, and my heart is full of praise to the Lord."

* * *

The present time is a tremendous opportunity for God's children to *prove* the things they believe and find that they really 'work.' It is also a day when we need to pray for one another with understanding sympathy, remembering that the prospect set before the spiritual Church by its Head was "in the world . . . tribulation," but that it is IN ALL THESE THINGS we are "more than conquerors through Him that loveth us," and from that love no power of earth or hell can ever separate us.

M.N.G.

Book Room Notes.

Your Address:

In these days of moving populations and 'evacuation,' we earnestly ask that any change of address shall be sent to the Book Room as promptly as possible, to avoid our having to pay the double postage twice (and sometimes three times!) We realise how difficult, and almost impossible it may be in these days to remember such details, but the surcharge was very heavy last quarter—mainly on copies returned from London and East and S.E. England.

Bound Volume, 1940:

These are now available, but as a war-time economy only half the quantity have been bound up. Order your copy in good time.

"God's Plan of Redemption":

The paper covered edition of this book is now out of print, but we still have copies bound in cloth boards, 3/- each.

London Meeting

It has not been possible to hold our monthly Conferences at Eccleston Hall this winter, as there is 'shelter accommodation' only sufficient for the staff of the S.G.M. But friends in London will be glad to know that the Council are arranging a meeting for the first Thursday in February, at 62, Bartholomew Close, E.C.1, particulars of which will be found inside our front cover page.

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April
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LONDON CONFERENCE

APRIL 3rd, MAY 1st, JUNE 5th, 1941.

Until further notice, a meeting for prayer and fellowship will be held on the First Thursday of the month

at

62, BARTHOLOMEW CLOSE, E.C.1.

(By the kindness of the P.O. Christian Association).

From 11 a.m. to 1 p.m.

We hope that many of our London friends will be able to join us, and that they will be much in prayer concerning these gatherings.

Any further notices will be given in "The Christian" and the "Life of Faith" of the preceding week.

Conferences.

In view of the difficulties of travelling, and un-wisdom of gathering together unnecessarily in these days, the provincial Conferences have been dropped for the present. These are days when God is giving us an unique opportunity to put into practice all we have learned through the years, and it is hoped that many of our readers will "mobilise the prayer forces" in their own districts.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

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

Bootle: Hebron Hall, Akenside Street. Monthly Prayer Meeting Enquiries to Miss Bland, 98, Gray St., Bootle.

Cardiff: Weekly Prayer Meeting, Thursday at 3 p.m. The Lounge, Y.M.C.A. (by Taff Station).

Isleworth: For particulars of new arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

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

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

Manchester: Prayer Meeting at 7 p.m. on Monday April 7th, May 12th and June 9th, in No. 1 Committee Room, Houldsworth Hall, 90, Deansgate.

NOTE ALTERED TIME. Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didsbury, M/c. 3.

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

The English Booklet can be obtained from the "Overcomer" Bookroom, at a charge of 23/- per 1,000 (printer's cost), 2/4 per 100, with postage extra.

TO READERS IN THE U.S.A. AND CANADA.

Our Price List in American currency is now very out of date. Because of the fluctuating state of exchange, it is not possible to print a new one, but if the amount in British money is stated to the Postmaster at any American or Canadian P.O., he will make out a Money Order for the correct sum. Or dollar bills may be sent, in which case literature to the value of the prevailing rate of exchange will be forwarded. \$1.00 = 4 shillings, in normal times.

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THE OVERCOMER

Matth 14:26

Challenge Your "Ghosts."

Stellerman

By Mrs. Penn-Lewis.

"They were troubled, saying, 'It is a spirit'; and they cried out for fear . . ."
Matth. xiv, 26.

HOW like the disciples in the boat on the tossing sea many of God's children are in days of crisis and difficulty. The "wind" is contrary to them, and it seems as if the Lord they love has left them at the mercy of the stormy sea.

We are not told, in Matthew's record of the incident, what the disciples said when the Lord "constrained" them to get into the boat without Him, and go before Him to the other side of the lake; but the word Matthew uses seems to show that the Master had to exercise some pressure to get them to start.

It was evening (verse 15) before the crowds began to be fed, and it must have been nearly dark before the work of gathering the fragments had been done—so nearly dark that the disciples were hastened to the boat, while the Lord remained to "send the multitudes away," and then seize the opportunity to get alone for prayer on the mountain side. By this time, we read, the boat had reached the roughest part of the inland sea, and it was tossed with waves as the rowers rowed against a "contrary wind."

Had the Lord forgotten them? Nay. On the mountain side, in spite of the darkness, He knew they were in trouble, and went to them "walking on the sea."

He had never done this before, so how could they expect such an unheard-of thing? In the mist and storm they perceived this figure drawing nigh. What could they imagine it to be? "It is a ghost," they said, and cried out with fear. But back came a well-known voice: "It is I; be not afraid."

CHRIST! The Master had come to them, walking on the tossing waves. Was it possible? Were they not deceived? So Peter challenged the "ghost" and the voice. He said, "Lord, if it be Thou, bid me come to Thee on the water"—that is, if it is Christ in truth, I must prove it. He can enable me to do just what He is doing—walk on the water. If He can walk on the tossing sea, He can give me power to walk on the water too. "Lord, if it be Thou . . . say Come"!

The voice said "Come," and down over the side of the boat Peter went, and walked on the water too, just so long as he was filled with faith in the Lord Who had said "Come." For Peter had faith while in the boat—faith that if the "ghost" was really Christ Himself, He would prove it in fact by transmitting to His disciple the same power that He was exercising Himself—and Peter was quite prepared to act on his faith, if he could only be sure that he was dealing with the Lord.

Matthew then tells us frankly how the fear came back after Peter had stepped out on the raging

waters. The voice had ceased. It was darkness all around. The wind was boisterous. Now he realised what he had done! Fear and doubt swept over him, and he began to go down. There was no change in Christ. He was not sinking. But as soon as Peter looked away from Him, he began to sink, until he cried out, "Lord, save me."

It was no hand of a "ghost" that laid hold on his, no dim far-away voice, but the Lord Himself, tangible and real, laying hold of His sinking disciple and taking him into the ship.

"Ghosts!" In times of boisterous winds and tossing waves, how many are frightened with all kinds of intangible fears! Ghosts of many kinds, what in common parlance we call "bogies." Child of God, bravely challenge your ghosts, and you will find your fears vanish in proving that you have a Living Saviour, Whose hand is stretched out to hold you up, and keep you from sinking in the storm tossed waves.

"I sought the Lord, and He heard me, and delivered me from all my fears." Ps. xxxiv, 4.

"God is our Refuge and Strength, a very present help in trouble. Therefore, will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . ." Ps. xlvii, 1-3.

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet; so He bringeth them unto their desired haven." Ps. cvii, 29-30.

"It is Finished."

DOTH the tempter fierce assail you,
Whisper that your faith may fail you?
Let the Master's word avail you—
"It is FINISHED."

Not your faith, but Christ's one offering
PEACE hath purchased, through His suffering,
Brought to God—it is enough then,
"It is FINISHED."

Stand upon His work completed,
Sin and self and hell defeated—
See Him now in heaven, there seated—
"It is FINISHED."

Counter every strong temptation,
Answer every false suggestion
With the word of His salvation—
"It is FINISHED."

Publish it abroad, proclaim it—
At the Throne of Grace e'er name it—
Praying for all souls to claim it—
"It is FINISHED."

Till He come He will not fail you,
His sweet Presence shall avail you,
Conquering all that would assail you—
"It is FINISHED."

A.J.H.B.

To Our Readers.

DEAR FRIENDS,

As I write these letters I wonder what the state of the world will be when you read them. As for the present happenings, I can only remind you of the mercy which is ours as seeing Him who is invisible, knowing that all issues lie in His hands. Surely we may see His goodness in every event that drives us back onto Him, and shows us the true proportion of transitory as compared with heavenly things.

When I consider the courage of the men and women who face the horrors of war with only a firm belief in the victory of a just cause, but no sure ground in Christ as their confidence, I am amazed, and, I confess, filled with a great wonder. Alas; that the final solution of world upheaval so clearly revealed in the Scriptures of Truth should meet with utter incredulity, not only from those who do not confess the Holy Name, but also from many thousands who do. How our hearts warm, to those who look for the Lord from heaven, and cherish this glorious hope as a certainty, which governs their outlook on the present distresses.

We have ample proof that the Lord's children are not immune from the outrages which assault their neighbours. Our brother, Rev. A. R. Boughen of Birmingham, whose ministry has been a means of blessing to so many, has suffered grievously in person, home and family, through 'enemy action' and we would commend him lovingly to your prayers, with others of our circle in the service of the Lord, linking us together with a special tie. We praise Him for all who are strong in faith and very courageous in the things of the Spirit.

St. Paul in Romans xii links together three fruits of grace which call for a close abiding in these days of strain.

- A hope so bright that we can rejoice in tribulation.
- A patience that will outlast the weariness of hope deferred.
- A persistence in prayer that is sure God hears and will abundantly answer.

We may have been tempted to think that our ignorance in asking was a hindrance to prayer. Is it not really an aid to true prayer, in that it casts us utterly upon God for His Will in a situation which is beyond our apprehension? It needs His knowledge of the end as well as the beginning to solve the problems of mankind. Our part can only be to continue instant in prayer for His will in His world, and against every conflicting will.

God's ways are beyond our comprehension, but not beyond our trust. My dog teaches me a lesson by his utter confidence in my goodwill. In spite of his many lapses in deportment, I am sure he recognises even discipline as just, for his eyes look up to mine with touching devotion although he understands so little of my ways. My pre-occupation with many things beyond his ken—my writing this letter for example—does not for a moment disturb our friendship.

'Behold as the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord our God until He have mercy upon us.'

While we thus wait for His mercy let us not forget St. Paul's vivid description of the things seen and unseen that cannot separate us from the love of Christ. They still hold good.

A letter just received from one of Mrs. Penn-Lewis' oldest friends in the United States is headed.

"And David the King came and sat before the Lord

and said, Who am I O Lord God, and what is mine house,

That Thou hast brought me hitherto?"

We would share that prayer with our sister, and apply it to our work as well as hers. We praise Him that He has brought the 'Overcomer' and our Testimony "hitherto." Surely goodness and mercy shall follow us whatever the future may bring. Nothing can separate us from each other in spirit while we stand together for the truths we hold dear. We may meet with increasing reproach: the Cross must always be the touchstone of faith, and there is a strange silence as to its centrality to-day. If we find ourselves suffering for this, and in varying degrees that is the experience of most of us—what happy people we can be!

Yours in the joy of the Lord,

BERNARD W. MATTHEWS.

Bermuda,
March, 1941.

* * *

Note: We record with thankfulness that Mr. Boughen is recovering from his injuries, and gradually taking up the threads of life and service. In acknowledging a letter of sympathy, he bears witness to the nearness of 'the at-hand Lord' in all that His people are called to pass through. He writes:

"The Lord has been showing us new things by this permission in our lives, and when we remember that our Lord Himself was 'perfected through suffering,' we just look up to Him and say, Thy will be done. We do know that all things work together for good to them that love Him, and are called according to His purpose. We know, too, that He has won through at the Cross, and that no enemy of any kind can permanently harm His own dear children. Even in this life such an experience means an enrichment of life for service, and we pray that we may be able to comfort others with the comfort wherewith He has comforted us . . . His loving mercies have been more than we can count . . ." —Ed.

Jehovah—Jesus.

LIFT that Name high! That glorious Name.
Let heaven and earth its power proclaim;
Our mighty, conquering, coming King—
Earth yet shall with His praises ring.

Lift that Name high! To that high tower
We flee in every trial hour;
Safe, sheltered, satisfied and free,
For Jesus' Name is victory.

Lift that Name high! Until one day
His mighty Name the earth shall sway,
And sin and death, sorrow and pain
Shall be no more, for Christ shall reign.

M.E.B.

"Our Citizenship is in Heaven."

Phil. 3:20, 21
Citizenship.

By Mrs. Penn-Lewis.

"For my life abides in heaven; from whence also I look for a Saviour, the Lord Jesus Christ; Who shall change the body of my humiliation (lit.) into the likeness of His glorious body . . ." Phil. iii. 20, 21 (C.H.)

W EYMOUTH renders the first sentence of this passage, "our manner of life," and the Revised Version has "our citizenship." A citizen is always concerned about the politics of his city and his duty as a citizen. As Christians, our citizenship is in heaven, and we should be most concerned about the politics of heaven. Those who will be translated when the Lord comes will be translated to reign with Him in the Millennial Age—so visibly on the horizon as to be "practical politics," needing to be taken into account, as the Church of God watches the great upheavals of the twentieth century.

"Our citizenship is in heaven." Let us say in respect to everything: "I am already enrolled as a citizen of heaven, from whence we look—!" Then there is a *place* called heaven, and there are citizens in heaven, and as already abiding there in our source of life and as the place wherein are all our hopes—from that place we "look for a Saviour." Heaven is more than a "spiritual experience" or an atmosphere.

We look for the coming again of a Saviour, a Person, the Lord Jesus Christ. No man can call Jesus "Lord" but by the Holy Spirit, so let us give Him His title always—the Lord Jesus. He is *Lord* because He is King of kings and Lord of lords: He is *Jesus* because He saves His people from their sins: He is *Christ* because He is God's Anointed One, the King of Glory, "from whence we look" for our Saviour, "Who shall change the body of our humiliation" into the "likeness of His glorious Body."

The "change," then, takes place *in the body*. The Bible does not say the spirit will be changed, for the preparation of the spirit will have been done silently and progressively, as the believer, in his pilgrimage on earth, has been transformed into the image of Christ "from glory to glory, by the Spirit of the Lord" (2 Cor. iii. 18). Let us ponder over the message of the Transfiguration Mount as an example of this in the Person of Christ, when what He was within suddenly shone out through His human body and His garments.

"He shall change the body of our humiliation into the likeness of His glorious Body." This transfiguration is to take place **FIRST WITHIN OUR SPIRIT**, in preparation for the shining out of His glory in that day. Therefore we must press on for the utmost that God can teach us, that the 'new creation' within may be brought to its fullest maturity (Heb. vi. 1, R.V.M), that we may be ready.

Another passage in the Apostle's writings throws further light upon this question of preparedness. He wrote to the Thessalonians: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess.

v. 23, A.V.) The whole soul, the whole spirit, and the whole body, preserved blameless unto His coming! "Your whole spirit"—that means the entire human spirit filled with the Holy Spirit. "Your whole soul"—what does this mean?

The soul represents the person, the mind, the emotions, the affections; all that is meant by the word YOU. Dr. Andrew Murray, in his book "The Spirit of Christ," very clearly explains how the "soul" stands between the spirit and the body; the man having consciousness of God through his spirit, and through his body having sense, or consciousness of the world around him. The "soul" therefore is not to be crushed or destroyed. It is, so to speak, the vessel of "yourself," and your spirit is the vessel, speaking very reverently, for the habitation of the Spirit of God. God is a Spirit, and the human spirit of the believer is the shrine wherein He deigns to dwell. The soul—your "self"—standing between spirit and body, is either governed by your spirit or by your bodily senses. The Greek word used by Paul for the "natural man" is literally the "animal-souled man." The soul is governed either by the animal, or sense life, or by the Holy Spirit in-dwelling the spirit of the believer.

Let us take for example the faculty of the affections. This is part of your soul, "yourself." It is a faculty for the expression of affection that is either dominated by the body—sense love—or by the spirit, spiritual love, pure, unselfish, and God-like. In the renewal of the whole man by the regenerating work of the Holy Spirit, His purpose is that all that belongs to the animal, lower life, shall go to the Cross (see Gal. v. 24), so that he may become a spiritual man. He is still the same soul—he has the same affections, the same mind, but he is governed by, and expresses through his whole being, the highest, instead of the lower life. Take away a man's reason and his spirit, and you have nothing left but an "animal"; and alas there are many who express nothing but the animal life through every faculty of the soul. They are spoken of by Jude as "sensual (marginal reading 'natural' or 'animal') not having the Spirit" (Jude. 19). Pember renders this, "governed by soul, not having spirit."

But the faculties of the soul, let us emphasise again, are not to be destroyed but to be renewed by a change of the life which animates them.* There can be what we might describe as intermitancy of *experience*—i.e. sometimes the workings of the animal-soul life trouble the believer, and sometimes he is conscious of a pure stream of the divine life from the Spirit of God. This intermitancy of experience explains the need for the "dividing of soul and spirit" referred to in Heb. iv. 12. God desires that the whole spirit, the whole soul, and

* Cf. Matt. x. 39, John xii. 25, as expressing this change.

the whole body, be "preserved blameless." It is when the whole man is governed, moment by moment, by the Spirit of God, through a steady walk "after the Spirit," that he is truly "sanctified wholly"—kept blameless by the continuous sprinkling of the precious Blood of Christ (see 1 Pet. i. 2; Heb. xii. 24). †

In view of the Lord's Appearing, let us remember that it is not the old fallen Adam that is to be "changed" at that Day. It is the body of our humiliation which is to undergo a sudden transfiguration. In preparation for this change, the "old man" or fallen Adam, or "animal-soul life," is now to be reckoned as upon the Cross (Rom. vi. 6, 11), that the power of Christ's death to sin may be applied to it and we may be ready for the glorious appearing of our Lord and Saviour.

But shall we ever be able to say that this is *done*? Yes, so far as it was done by Christ when He died on Calvary, and we choose by faith in His finished work to say "I have been crucified with Christ"—reckoning with a living faith in His Word that in Him we died. It is then that the Holy Spirit does His work of delivering from the dominion of sin, and of

† Fuller light on this subject will be found in the little book "Soul and Spirit" (see booklist on back cover).

"dividing" between soul and spirit, bringing the believer ever more and more into living union with the Lord from heaven.

How soon we are to learn that we have to rest upon the finished work of Christ at every stage of our spiritual experience! Our part is to declare our choice—or shall we say, our attitude to that finished work. Shall we say, "It is my choice and my prayer that my soul—my affections, my mind, my thoughts, my disposition, my self—shall be ruled, dominated, penetrated by the Divine life of the Spirit of Christ, to be expressed through me, as one redeemed by His precious Blood." Let us also say, "I refuse to walk according to 'the flesh' or to the soulish life. It is the choice of my will to walk 'after the spirit,' that the Spirit of God shall have full right of way through me." Then trust God to work in you all that was made possible for you at Calvary.

One word of warning: we must take heed not to become self-centred, trying to analyse what is 'soul' and what is 'spirit,' but setting the choice of our will aright, trust from hour to hour the One Who is more concerned than we can be that God's highest shall be wrought in us. Then He Who hath begun a good work in us will finish it until the Coming of our glorious Lord.

Rom. 5:17-21
Death, Reign

"Reign in Life."

DEATH reigned—"sin reigned in death." This is how the Apostle Paul described the world without Christ (Rom. v. 17, 21, R.V.). To-day, wherever we look over the whole earth, we see the reign of death in a world that has, largely, rejected Christ and His Cross. This is true physically—the skies rain death, the sea forbodes death and on land in many countries, death stalks abroad: it is equally true that morally we are confronted with death on every hand. What is to be the attitude of the Blood-bought child of God in this world of darkness and the reign of death?

In Romans v. we have a definite promise and assurance that we should "reign in life." Is this really possible? Can a group of people actually 'reign in life' in the midst of the death and destruction around them? Yes, for the new life, the life of God imparted to His own, is a life that throws off death as it meets it, in the moral, spiritual and physical realm. It is a miracle produced by the power of Calvary, whereby the 'abundance of grace' is made a free gift to God's children.

It is essential that we take this abundant gift, and learn to reign in life, if we are to be useable instruments in His hand, as well as for our own preservation and health in every part of our being. As in the realm of nature there is the uprising of life each year, overcoming the death of leaf and stem caused by winter's cold; so, by a miracle of Divine grace, the Life of God is able to make those who receive Him reign in life, whatever their circumstances or surroundings may be.

Let me ask a question: Are you moment by moment depending upon the death of Christ to put out of action in you the old life, prone to sin and unbelief, inherited from that one through whom the 'reign of death' came to the earth? (v. 17). Are you reckoning

all the time that your old 'self' died with Christ—that you 'became united with Him in the likeness of His death' (Rom. vi. 5, R.V.) that you may be 'also of His resurrection' and live in the New Life? Have you allowed the Holy Spirit, through His Word, to divide between soul and spirit, *even to the thoughts and intents of the heart*? If not, that is one reason why the atmosphere of death that is in the world has its grip upon you. By all the suffering of these days, God is surely seeking to make His people ready for their glorious future, and this will only be accomplished as the 'thoughts and intents' of their hearts (not only their old ways, but all that appertains to the 'own' life) come entirely under the sway of the Spirit of God. Then they will walk after the spirit, and be led by the Spirit of God, and by the Divine miracle of the 'abundance of grace' they will reign in life, even here on this troubled earth.

We all know what it is to meet one who seems to communicate a dark spirit, a gloomy outlook, even though they may say little to us—and also, praise God, most of us have met some child of God whose very presence seemed to bring us nearer to the Lord and leave us stronger and more courageous. In view of the world's need of the life which is life indeed, let us see to it that Rom. vi. and Heb. iv. 12 become a part of our very being, so that we may be those through whom God can communicate Himself, His own life, to others.

M. H. Wanser.

Set free for God—aye "spirit, soul and body,"
Made whole for Him to use at His command;
Until He comes, preserved entire and blameless,
A willing instrument in His dear Hand.

G.W.R.

By J. C. Metcalfe, M.C.

MORE than conquerors!" Those three words have been ringing through my mind again and again recently—I have sometimes felt, a trifle oddly, perhaps—but their constant recurrence has led me to analyse them carefully in their setting. The result of this analysis has brought real joy to my heart, which I am anxious to share with others.

Christian people, in common with very many others, are facing times of very real stress and danger; in many ways the counterpart of the familiar catalogue: "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" of Romans viii, 35. Many have probably never realised before the stark reality of these things. Now they have experienced them for themselves. This is the very setting the jewel of Scripture quoted in our heading needs. "In all these things" we are told, we are "more than conquerors through Him that loved us" (Rom. viii, 37).

"In all these things." How many times, in normal days of peace, have we heard this fact brought out from pulpit and platform? "In" means "IN"; and this mighty triumph which makes us 'more than conquerors' is brought about during the threat, and often the awful reality of personal danger and trial. Yes! right in the very midst of all these things we are more than conquerors.

The enemy's objective.

In what way? In order to answer this question it is necessary first to see what the objective of the enemy is: then we can gauge what victory over him means, and assess what is implied by the superlative 'more than' conquerors. The clue to a correct understanding of this objective surely lies in the challenge—"Who shall separate us from the love of Christ?" The bitter hatred of the prince of darkness for our Lord and Saviour Jesus Christ, and everything that concerns Him, is grim fact. The love of Christ—that great amazing love—seen in its full glory at Bethlehem, in Gethsemane, on Calvary, can alone really satisfy the heart of man, and carry us through time and into eternity in safety. Satan understands this thoroughly. He, therefore, so handles his kingdom that hatred, strife, fear and suffering go rolling in huge waves over mankind. He silences the Gospel whenever and wherever he can. He sows the seeds of religious hypocrisy. By any and every means he seeks to hide and destroy the power of the love of Christ. If he can accomplish his purpose in this, he holds the world of men safely in his soul-destroying grip.

Our verse defies him, and raises a banner against him. A calm, radiant faith in our Living Saviour is a 'more than' triumph. Others seeing it take heart, and even those who cannot bring themselves to trust, marvel. All the hosts of heaven witness the wisdom of God in the Church. If you and I can simply and humbly look into the face of Jesus, and relying utterly upon Him, catch some of His radiance, we are not

merely preparing for some future triumph. Ours is a present victory. Joined to Him Who is even now King of kings, and Lord of lords, we are "more than conquerors." The proud sway of the adversary is challenged and overcome wherever there are sheep who love the Shepherd's voice.

It seems more and more, to me, that in spite of all limitations of service, in spite of danger, suffering, or anxiety, *to-day is the day of the Church's opportunity*. Christ was King on Calvary. "Father," He cried, "into Thy hands I commend My spirit," and throwing off principalities and powers, triumphed over them openly. The power of God worked through His utter weakness. So to-day! The Church is utterly weak, and it is thrilling to feel that this is—if we may be permitted a colloquialism, used very reverently—God's chance.

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Can you catch the song of victory ringing through that verse? I can, and the glorious thing is, that that love will keep you and me. All we have to do is to rest in His love—God will do the rest, and His 'more than' conquest will be manifested to men, and drive deep into the very heart of hell.

Jesus! the Name that calms our fears,
That bids our sorrows cease.
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

Much Fruit.

THE Church to-day needs a different conception of her possessions. She thinks of service, while God thinks of fruit. Fruit, in the spiritual sense, as in the natural, is produced from sap. It is the overflowing of sap, coming from dying rather than doing. It is possible to have a vast church-machine with no spiritual fruit. What the people need is LIFE, and life to others comes from the life of God in you. You know how the strength of a fruit-bearing tree rises in the sap—first into blossom, then into fruit. Some of the fruit falls to the ground, but the tree does not go after it. *It simply abides in its place.* Up again the sap comes the next season—blossom, then fruit. That is what the Lord wants of you. If you are bent on machinery, on organization, you may kill the fruit, for there is no fruit 'unto perfection' if your life is fully occupied with the machinery.

Is there fruit bearing in your life? Are you baptised into His death, so that "like as Christ was raised from the dead by the glory of the Father, even so ye also" walk in "newness of life?" In connection with that passage in Rom. vi, read 2 Cor. iv, 10: "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested . . ." The first is the Christian's standing ground, the second is the experience in the believer: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii, 10).
J.P.-L.

Spiritual Strategy.

By J. Reginald Hill, B.A.

“WHAT is my plan of campaign, and what is my enemy’s?” These are the two questions that every soldier must constantly ask. To fight blindly is to blunder and to waste good material by bad methods.

In physical warfare the enemy’s plans can usually only be guessed at, but in spiritual warfare the position is very different. The battle has raged for centuries; the enemy has no manoeuvres or stratagems that he had not already used, and none that has not been recorded with photographic vividness. The Bible is full of such records, but nowhere are they more vivid or numerous than in the books of Joshua and Judges. One after another the enemy’s tactics are exposed, and part by part the Divine plan for his defeat is made plain.

The devil does not always need to use complicated measures, since he can score heavily with the simplest means. Consider the magnitude of his task in arresting the victorious progress of the Israelites in their irresistible sweep across Jordan and into Canaan. Sihon and Og had been overthrown; the Jordan that should have been a barrier had been changed into a bridge; Jericho had collapsed before them. Surely they were invincible! Yet before many days were passed they were running for their lives, and their hearts had melted; the hearts of the hosts of Israel “became as water”! (Jos. 7: 5).

How had the adversary inflicted such a blow? Simply by successfully tempting *one soldier* to sin. The disobedience of one caused the downfall of many. Thus is the solemnity of secret sin exposed: “none of us liveth to himself” (Rom. 14: 7); and the personal consequences pale before the associated betrayal and injury of the whole company. No sin is unimportant, and no sinner can say where its echoes shall roll.

The second photograph reveals the devil in a different role, but still able to claim far too easy a victory. Surely no actors were better dressed for their part than the emissaries of Gibeon, nor any leaders so completely misled. Old clothes, torn wine-skins, mouldy bread, and wily words were the “make-up” used by the arch-deceiver—and the Israelites fancied that they could handle the situation alone! Wise heads nodded together—but never sought the higher wisdom! Keen eyes examined the evidence—yet never looked to the One to Whose eyes “all things are naked and open.” They were not without their suspicions—but they never suspected their own insufficiency! So the Israelites made a league with Gibeon—and asked not counsel at the mouth of the Lord” (Jos. 9: 14).

Still Satan is “transformed into an angel of light”; still those who should know better are ready to act first and pray second; to act in haste and repent at leisure. But repentance cannot always command reparation. The Gibeonites held the Israelites to their bargain, and remained among them forever. How

easily Gibeonites may slip into our lives, dressed for their part by Satan himself. Fair-spoken offers of friendship and help, touching appeals for succour, all need that keen scrutiny for which only the Holy Spirit can supply the necessary illumination. How easily we may keep these things out of our lives, if we constantly “ask counsel of the Lord.”

Perhaps the most successful of all Satan’s stratagems, however, lies not in any offensive action of his own, but in contriving a spirit of slackness and defeatism in the ranks of his enemies. So the splendid energy of the early drive into Canaan slowly ebbed until Joshua had to remonstrate, “How long are ye slack to go to possess the land?” (Jos. 18: 3).

But the warriors had grown weary of warfare, the remnants were quiescent and offered no threat. Why not be content with things as they were, and settle down to a life of ease? Thus the almost defeated enemy was left to recuperate his strength against the time when he might strike back.

In their slackness they had grown weaker and their enemies stronger, and the minor battles that could have been won so easily at first now went against them.

How many an eager convert, after notable spiritual victories, at last begins to weary in the constant struggle against the spiritual guerrilla forces that harass his life. The unchallenged enemy immediately begins to consolidate his positions, and uses them as a base from which to conduct further operations. And at length the eager convert degenerates into the enervated, lukewarm, ineffective Christian.

But the Israelites were to sink lower yet. The revelation of their weakness, instead of impelling them to further effort seems only to have encouraged a spirit of defeatism and resignation. This proved fatal, and soon the enemy was able to impose complete disarmament on them. So had that once all-conquering host shrunk to a pale ghost of its former self, and become the abject servant of those over whom it once held undisputed sway.

Is not this the picture of the decline and fall of every modern backslider? Spiritual carelessness opening the gates ever more widely to the alert enemy until all power of offence and defence is lost and the lifeless Christian lies helpless in the grip of Satan.

We are matched against a quick-striking, quick-moving, quick-changing enemy. There is danger that, by the time we have prepared counter-measures he will already have changed his position and be attacking elsewhere. How essential then for us to keep open our lines of communication with headquarters. How utterly indispensable the course enjoined on Joshua: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success” (Jos. 1: 8).

* From “Service.”

Heaven is the headquarters from which no movement of the enemy is hidden, the source from which warnings and preparations may come direct to each soldier if he is constantly "tuned in" to listen. Day and night the enemy attacks: day and night the Christian soldier must study the plan of operation as he meditates over the Book that is nothing less than the voice of God. But let the enemy cut the communication by persuading the soldier to omit prayerful reading for one day, and his position is in peril. Constant communion is the key to victory.

Nehemiah and the "Axis." *Worship, Church*

I SOMEHOW feel that I owe Nehemiah an apology, for until September 1940 set in, I had never fully appreciated his experience which led to the penning of such a note as that of Neh. iv. 23. But as the months have worn on, and one's own experiences have run along a similar line, one has a real fellow-feeling for Nehemiah, and at last almost come to envy him, as he seems to have reached the end of that trial in fifty-two days!

The trial arose out of the hostility of the "Axis" of his day: Sanballat, Tobiah and Gesham. What an ungracious trio they were. One can almost hear the language of the present trio in Germany: Hitler, Goering and Goebels—to say nothing of the wider "axis," Germany, Italy and Japan. It is the same old conflict recurring. Whenever a man or a nation sets out to build the walls of the City of God, that trio appears. The Flesh, the Devil, and the World were so very busy in Nehemiah's day that they caused him many sleepless nights, and again in our own times, men of God called to build the walls of the City of God find themselves harried on every side.

The conflict is very vital, both for the Church of God and the Kingdom of God. There is a trinity of evil forces, working at the back of world affairs today with great subtlety, which is calculated to give all who hope to build the walls of the City many more sleepless nights. Nazism, Fascism and Communism are the sworn enemies of Christ, and they intend to frustrate the building of the walls of the City of God. That Trinity of Evil is laughing to scorn the Church of God, as did the trinity of evil in Nehemiah's day—"They laughed us to scorn and despised us and said, What is this thing that ye do?" (Neh. ii. 19). The answer in verse 20 is priceless—"The God of Heaven, He will prosper us; therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem."

This Trinity of Evil considers the Church to be a worn-out entity. Their taunts are summed up in Ch. iv, 2: "Will they revive the stones out of the heaps of rubbish?" We have to confess that there is plenty of the latter in the professing Church, but there are also living stones. How are you going to meet the taunt, "the Church is played out?" I suggest, only by the method of Nehemiah. See what a large place PRAYER had in the effort to build the walls of the City of God. "Hear, O our God, for

Joshua made the main conquests. Decisive battles were fought in every sector of the promised land, and the enemy was completely vanquished. But to each tribe was left the task of acquiring and occupying its own territory. *Our Joshua has fought the fight that has completely broken Satan's power, but to each of us is left the task of occupying our own territory.* Though defeated, the enemy is ever ready to snatch what temporary victories he may, and retain whatever territory he can. The Captain of our salvation fought and *died* that we might fight and *live* in the constant enjoyment of these rich blessings.

we are despised: and turn their reproach upon their own head . . ." "So we built the wall (Ch. iv, 4-6). "Nevertheless, WE MADE OUR PRAYER UNTO OUR GOD, and SET A WATCH against them day and night" (ver. 9). "So we LABOURED in the work" (ver. 21).

One thing is certain: our Protestant Church is in for a very severe struggle if its witness is to be maintained, and nothing less than a prayerful, sleepless, constant vigil will suffice. As pointed out by Nehemiah in chapter vi, COMPROMISE was a very real temptation, and was only resisted and overcome by the help of God. But alas, compromise is everywhere present in the professing Church to-day. Let us beware lest we come down to it. "I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it and come down?" Nehemiah, you are a very unsociable fellow! *But he built the walls of the City of God.* That is the victory life I covet. *J. W. Brown.*

Newness of Life. *Life.*

"Even as Christ was raised up from the dead . . . so we likewise might walk in newness of life"—Rom. vi. 4, C.H.

REAL life cannot be copied, and no assertion of possessing resurrection life can bring it into being. But no assertion of life is needed when it is present, for it is its own witness by its manifested power. It is an absolutely NEW life imparted. Thanks be to God, the life in union with Christ is real life, a dynamic power that is indisputable, bringing the soul into such living relationship with the risen Christ as to make it know something of the 'powers of the age to come,' and so to see the things of time from the standpoint of eternity as to lift it above the attractions and absorbing interests of things on the earth.

The Father of glory, having manifested His surpassing might in raising from the dead the Prince of Life, called those whom He thus redeemed to share the life of Christ, and "raised us with Him from the dead, and enthroned us with Him in the heavenly realms (Eph. ii. Weymouth). Thus we see that the Cross is the gate into the heavenly sphere. If the Holy Spirit reveals to us that when we are 'planted' into the death of Christ we are loosed from the claims of sin, of the flesh and of the devil, He will as certainly impart to us the life of the Risen Lord, and lift us in real experience into our place with Him. If we consent to the sharing of His death, the sharing of His life assuredly follows: for "like as Christ was raised from the dead," so He purposes that we likewise may know "newness of life." *J. PENN-LEWIS.*

"But if not"

OUR lives are so full of marks of the Divine overshadowing that we can all recall outstanding instances of intervention which have brought to our joyful hearts the cry, 'It is the Lord.' 'Then were the disciples glad, when they saw the Lord.' Such over-rulings in our own experience and in that of other believers strengthen our faith in the unseen presence—the Lord is 'at hand'—and confirm our confidence that we may in very deed cast our cares upon Him, for the small as well as the vital issues of life.

Then the time comes when our faith is tested by an absence of clear leading: the winds are contrary to us: the sunshine disappears, the darkness deepens. Many are fearful for those they love, in these days of horror. Can we trust God for them as well as for ourselves? Then the blow falls: dear ones are struck down. But to those 'in Christ' faith tempers the sorrow with His love. The beloved of the Lord may not be saved out of the furnace, and the faithless would call this a victory of the powers of darkness. Faith sees in it a triumphant entry into the joy of the Lord. What a difference the grace of our Lord Jesus Christ makes to us who believe.

It was in the providence of God that Job suffered. Blow after blow fell with His knowledge and permission: the enemy did his worst, taking all but life itself. The test of Abraham's faith involved the dearest life and dearest hopes he had. His response typified the very love of God for His only begotten Son, and stands for all time as the model of the faith that staggers not at the promise of God. Whatever the demands of faith, they do not exceed the supplies of grace freely given to the believer, as and when the need arises. *It is not given before the need*, hence some of us who, so far, are without the special need, can hardly realise the special grace that has sustained God's children throughout the ages in darker hours than we have known. 'My grace is sufficient for thee' met Paul's needs to the very end. It has met the need of the martyrs and confessors of old time, and it will not fail to carry the last and humblest believer into the presence of his Lord.

"I have prayed for thee, that thy faith fail not." Peter's faith, alas, did fail, not because Grace was not sufficient for him, but because Peter was too sure of himself. Self-confidence refuses grace, does not look for it, does not rely upon it. Who has not trodden that path—and wept bitterly?

The many things that are written for our learning have their application to these days in a most wonderful way. The faithful children who expressed that ultimate point of faith, "Our God is able . . . but it not . . .", have been joined by many in these last days. The Lord's dear children in Britain and elsewhere are brought face to face with this position by the grim circumstance of war: 'Our God is able to deliver—but if not . . .' It is a solemn issue, not brought about by their Christian confession. They suffer with others as members of a community under modern conditions of war: by

nature their nerves suffer the same physical strain. Our prayer for our brethren is that, day by day, as the day so shall their strength be. Our God is able to deliver—but if not, He knoweth our frame, He remembereth that we are dust. In it all one thing stands fast: we are more than conquerors through Him that loved us, and neither height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

B.W.M.

From the Editor.

DEAR FRIENDS,

The January issue of our magazine was sent forth with much prayer for its safe transmission across the seas, and a note of praise is due that we are now hearing of its safe arrival in America and the British Dominions. It is a real joy to us to receive letters of encouragement and thanks, after a period of many weeks, when few mails from other lands seemed to get through. We cannot forget the morning when the regular flow of mail from the States and Canada recommenced, and we opened a letter from California, which began—

"This is the great day here, when the 'Overcomer' arrives! We marvel that anything comes through, and here comes the 'Overcomer', calm, steady, assured, understanding, as ever . . . In my first delighted running over the articles, the whole seems like a feast . . ."

To all who have written words of sympathy, and have assured us anew of their constant prayer for us and the work committed to us, we send our grateful thanks and wish it were possible to write personally to each. They will understand that this is not possible when I say that, owing to the demand for young women for "work of national importance," we have lost our Book-room worker, and like a great many people in Britain, Miss Wanzer and I are doing double duty as a war-time necessity.

We understand that a good deal of overseas mail was lost during November and December. Readers in the States who sent Money Orders during that period and have not received any acknowledgment, can present their M.O. receipt at the Office where it was purchased, and the amount will be repaid, if not drawn at this end. For this reason it is wiser, at present, to remit by International M.O. than to send dollar bills. One friend had a sum of money cabled to our Bank in Bournemouth (Midland Bank Ltd.) Others have used the Air Mail service.

One on whom the Lord has laid the burden of the proclamation of the Message of the Cross, and who uses quantities of our literature, writes that he believes the message is more than ever the need of the Church in these days. Will our readers pray that war conditions may not hinder the literature work, and especially for the safe transit of books and magazines across the seas. Ephesians vi. 12 to 18—clad in the armour we need not fear to use the Word as a sword against the foe.

A word of thanks to all who, sending small contributions towards the cost of the 'Overcomer,' have said 'No receipt necessary.' The penny postage on receipts and accounts is a severe tax on our funds. Another happy thought was that of an English reader, who sent us a collection of good lengths of household string, which was much appreciated!

The Paper Shortage. In view of the need to conserve paper, we are anxious that no waste shall occur in the issue of the 'Overcomer.' As there is no fixed subscription it is not easy to avoid this. Before the next issue, therefore, we shall take off our lists the names of many from whom we have not heard for two

years (this does not apply to our Missionary lists, though we would be glad to hear from them, and be sure that all addresses are correct).

We have not heard from Mme. Brunel since the collapse of France, and fear that her splendid work of translating and circulating spiritual literature is now at a standstill, though undoubtedly she and her husband are actively bearing witness to the Truth as they have opportunity. Please remember them in prayer. We have at the Book Room a small supply of the following books, in French:—"Mrs. Penn-Lewis: A Memoir"; "The Cross of Calvary"; "Thy Hidden Ones"; "War on the Saints" and "Face to Face." Also "The Authority of the Believer" by J. A. MacMillan.

We are thankful for the prayer-help of our readers everywhere, and unite with them in praying for the countless thousands in China who have suffered war and raids from the air for years now; those who are suffering persecution for Christ in Korea and Japan; and the thousands more in Central and Eastern Europe, in their unspeakable suffering and slavery. The China Inland Mission testify that never has China been so open to receive the Gospel as during these years of agony. May we not pray and believe that the same shall be true in Europe, for God has still His witnesses in each country? In the huge public air-raid shelters of London and other great cities, some of which accommodate 1000 people, a new opportunity is being found for 'wartime evangelism,' of which the London City Mission, the Salvation Army, and many Ministers are taking full advantage. May it not be that in this way our prayers for a revival of faith in God, and in His Son Jesus Christ, may be answered?

Dr. F. T. Ellis has kindly sent us the following notes about this shelter work, as he has experienced it, and we ask the prayers of all our readers for a definite work of the Holy Spirit. Hundreds of these shelterers are non church-goers, and probably have never before heard the message of Salvation. Let us praise God that though Satan is raging in the earth, God is working in countless ways, which we may not see, and the ultimate issue is with Him.

Yours in our Reigning Lord,

MARY N. GARRARD.

Gospel

The Gospel under Fire.

By Rev. Fredk. T. Ellis, D.D.

LET me tell you how it all started. The war has brought many problems to the world, and the Churches have not escaped—they have been somewhat disorganised, and not a few are finding it difficult to carry on. The process of adjustment and adaptation is by no means easy, but the Church has to face up to the new conditions, and in most cases is doing so in a courageous manner. I came to London the very first evening of the great London 'Blitz.' Our evening service had to be cut out, and we had to content ourselves with afternoon services. But one morning I received a visit from a member of my Church who happens, like myself, recently to have evacuated from a coastal town. He is also an air-raid Warden. "Do you think, Pastor," he said, "that we could visit one of the shelters and hold a service?" "Why, certainly," I replied, "that very problem has weighed heavily upon my own spirit for some days."

I invited him to accompany me the following Sunday evening. During the week I thought and prayed a good deal about this proposed shelter service.

I surveyed the district immediately surrounding the Church, and was convinced that we ought to tackle not one but at least four shelters in our area, and I soon gained the enthusiastic support of my Church Secretary and some 'Endeavourers.'

The night arrived. We had armed ourselves with Gospels, kindly supplied by the Scripture Gift Mission.

I led the way down the steps, wondering what kind of a reception we should receive. Though it was several weeks to Christmas, it was not too far away for people to be thinking of this season. So I went into the shelter and greeted all by—"Hallo, everybody! I do not wish to interfere with any of your plans, but Christmas is coming and I wondered if you would like a few carols?" "Yes, Sir, we would," came from all parts of the shelter.

This gave us confidence. We started with "Hark the Herald Angels Sing," and they joined in with gusto. Next we sang "While Shepherds watched their flocks by night." This was taken up with even more enthusiasm. When we had finished I suggested that they might like to hear the story read, upon which those carols were based. One of the Team then read some verses from St. Luke's Gospel. We decided to read the Scriptures without note or comment, not even giving the reference. The reading finished, I reminded them that the story to which they had just listened was from the Bible. "Some of you have been bombed out of your homes and, perhaps, hardly know where to find the Bible if you want it. I have some Gospels here, and would gladly give them to any who ask at the close of the meeting." Quite a number came forward and received, with evident pleasure, a gospel.

This first meeting was so successful that for months now, each Sunday evening, a band of loyal 'Endeavourers' accompanies me to the shelters. We have been to as many as four shelters in one evening, but usually we content ourselves with a visit to two.

We make a great point of singing and are privileged to have a talented soloist, who has been of immense help. Week after week, she sings the Gospel, and the solo is sung as a real message. What do the others do? They are ready for anything. They take it in turns to read a portion of Scripture; they hand out the hymn sheets, and speak to the children. We offer prayer, but not at the beginning of the service. I am afraid that we are somewhat unorthodox in our methods. We almost invariably have the prayer at the end. My custom is usually to say: "Well, friends, before we go to the next shelter, I am sure you would like me to offer a prayer for the boys in the Forces, and for our country." There is evident approval of this. Men take off their caps; I lead in a few simple petitions, and close with the benediction; after which we often sing a verse of "Abide with me."

Who knows but what God is over-ruling all the disorganisation of our normal Church life to the salvation of people who for years have never been reached by any Church? The spirit of the people in an air-raid is magnificent. We have been passing from one shelter to another with heavy gun-fire overhead, enemy aircraft flying over us, and bombs not far away. But in the shelters we have always received a warm welcome. The last words are, as we leave any of the shelters: "Do come again; the week is not quite the same somehow if you don't come."

I remember one evening, the guns were making a noise, and just as we were going into a shelter, the lights fused, and we were left in the dark. "Come on sir," they cried, "we will soon have it going again." I told them that this was what had happened to our world. Sin had plunged it into darkness. Just then the lights came on, and I then remarked that the Lord Jesus Christ had brought the Gospel light to our dark world, and wanted to bring it into our dark lives, etc. After the service was over a woman said to me, "Do you think that the devil is at the back of all this evil?" We had a very earnest conversation. I discovered that she was a backslider, and that night she again rejoiced in the Light.

We need the prayers of all who know the power of intercession, that in these unusual circumstances we may be given wisdom and tact, and enabled to hold forth the Word of Life.

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Volume
XXii.

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

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Issued by the Council of the Overcomer Literature Trust.

EDITOR: M. N. GARRARD.

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MONTHLY MEETINGS

at Eccleston Conference Hall,
Eccleston Street, Victoria, London, S.W.

A meeting for prayer and fellowship will be held (D.V.) on

JULY 3rd.
From 11 a.m. to 1 p.m.

Note. These meetings, which were re-commenced in February at the office of the Post Office Christian Association (now, we regret to say, destroyed by enemy action) were moved to Eccleston Hall in May and June. The Council hope that as many of our London friends as are still in Town will join us on July 3rd, when arrangements for the future will be announced.

The Overcomer Literature will be on sale at the Bookstall.

Mid-Monthly Prayer Meeting, 3rd Thursday, led by Miss Gravatt, 12 to 1.30 p.m. will be held at 146, Queen Victoria St., E.C. (by kind permission of the B. and F. Bible Society.)

Next date: July 17th.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

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

Bootle: Hebron Hall, Akenside Street. Monthly Prayer Meeting Enquiries to Miss Bland, 98, Gray St., Bootle.

Cardiff: Weekly Prayer Meeting, Thursday at 3 p.m. The Lounge, Y.M.C.A. (by Taff Station).

Derby: At "Wolfscote," Edale Avenue, every Thursday 3 p.m. and 7.30 p.m.

Herne Bay: Prayer meeting alternate Tuesdays at "Peveril, Albany Drive.

Isleworth: For particulars of new arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

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

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

Manchester: No meetings until further notice. It is hoped to announce future arrangements in the October issue.

Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didsbury M/c. 3.

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TO READERS IN THE U.S.A. AND CANADA.

Our Price List in American currency is now very out of date. Because of the fluctuating state of exchange, it is no longer possible to print a new one, but if the amount in British money is stated to the Postmaster at any American or Canadian P.O., he will make out a Money Order for the correct sum. Or dollar bills may be sent, in whole or in part, to the value of the prevailing rate of exchange will be forwarded. \$1.00 = 4 shillings, 1 normal times.

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THE OVERCOMER

Jan. 10, 12, 13

The Great Warfare.

Warfare, *et cetera*

THE prince of the kingdom of Persia withstood me one and twenty days . . ." Thus spake the heavenly messenger to Daniel, who was "mourning" three whole weeks, waiting for the answer to his prayers. Then the "great warfare" in the heavenly sphere was revealed to him, and he "understood the thing." But the answer came at last, and the days of his mourning were ended. "From the first day that thou didst . . . humble thyself before thy God, thy words were heard," said the heavenly messenger (Dan. x. 12, 13). But three whole weeks did the great warfare rage in the unseen realm ere the answer reached the waiting prophet. And then it was to make him understand the purpose of God, and to point out to him "that which is inscribed in the writing of truth"; whilst the heavenly visitant returned to the "warfare," meeting in battle again prince after prince of the hierarchy of hell. "There is none that holdeth with me against these but Michael, your prince" (Dan. x. 21), said the man with his face as lightning and his eyes as lamps of fire, adding: "As for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him."

* * *

How clear are the glimpses into the unseen warfare in the heavenly sphere given us in this story! How plainly is shown the "great warfare," and the resistance of the forces of Satan to the interpreting by God to His saints on earth of His purposes as "inscribed in the writing of truth." How clearly, too, is seen the Divine strengthening of the chosen instruments, upon whom depends the fulfilment of the counsels of God. "Darius the Mede" probably little knew that a Divine personage stood by his side confirming and strengthening him to do that which the Lord ~~of~~ Hosts required for the carrying out of His will. But Daniel was taken into the counsels of God, and made to understand His purposes. The answers to his prayers possibly did not come as he would have chosen. "Let Thine anger be turned away from Thy city, Jerusalem," he had prayed; and "cause Thy face to shine upon Thy sanctuary that is desolate," he had pleaded. But the only immediate answer was the making him understand the plans of God for dealing with sin, and the wider purpose of bringing in "everlasting righteousness" through One who should be "cut off, even Messiah the Prince."

* * *

God often deals with His people in this way. Many are pleading with God for mercy upon our land, and the answers to their prayers seem delayed beyond measure. How little they realise the "great warfare" going on in the unseen realm. The answer will be perhaps, as to Daniel, in making them understand the wider and fuller purposes of God for bringing to pass "everlasting righteousness" as obtained

for men at the place called Calvary. From the "first day" the prayers are heard of all who truly set their hearts to understand the ways of God, and to humble themselves before Him. But the answers will come in God's way, and not in the ways of men. Great movements may be taking place in the heavenly sphere, set in motion by the prayers of the saints, but unknown and unheeded on earth. Special instruments may be raised, and great upheavals take place on earth, with few realising that these things, apparently "according to men," are movements guided from the heavenly sphere. It was Daniel's setting himself to pray that caused the conflict and warfare.

* * *

Let us learn our lesson, prayer-warriors, from this lifting of the veil from the dealings of God with Daniel. When there seems no answer to our cry for opened heavens upon our land, there is answer in the heavenly sphere in the movement there of intensified resistance and conflict with the hierarchy of hell. And the answer comes to the praying ones, too, in their clearer understanding—they are hardly conscious how—of the counsels of God for the world. They cease to cry for answers according to the conceptions of men, as they are made to know in the light of the Spirit, that the Lord on the throne is working, and in many ways, unheeded by men, fulfilling His purposes for the close of the age. Let us be very sure that from the first day our prayers were heard. The manifestation of the answer may be hindered by opposing forces in the spirit-realm; or God is working out His plans in a way we do not see, confirming and strengthening some "Darius" to carry out His will, or preparing instruments unknown as yet to lead the battle to the gate in the more visible conflict which is nearing.

Mrs. Penn-Lewis.

"By Faith they passed through."

"Speak to the children of Israel that they go forward" (Ex. xiv. 15).

"Forward"—the sea is very deep and wide!

"Forward"—Jehovah is thy faithful Guide.

What though behind the foe exultant cries,
While at thy feet the swelling waters rise!

Behold! the sea rolls back and bares the land.

Jehovah holds it in His mighty Hand.

"By faith" the hosts of Israel pass through;

"By faith" they prove Jehovah's power anew.

Triumphant swell the praises of their song;

Despair and death to Satan's hosts belong.

To-day God works His miracles anew;

Thy sea? Fear not: by faith thou shalt pass through.

G. S. Packard.

A Word to Our Readers.

DEAR FRIENDS,

In a day when everything is being shaken that can be shaken, what comfort there is for us in the knowledge that our God is above all the invisible as well as visible powers engaged in this present struggle. Our hearts rest in the remembrance that He is the Father of our Lord Jesus Christ, in Whose hands lie the disposal of this world—and its ultimate destiny.

In normal times believers have less need to remind themselves of the basic foundations upon which their faith rests. Now that the very earth seems rent by the present distresses, and men cry out against the God Whom they had refused to seek before, we are led by the Holy Spirit to rest upon the certainties that are ours in Christ Jesus.

It has always been good to be a Christian, but how amazingly good a thing it is to be IN CHRIST, our refuge from the storm, our shadow from the heat, when the blast of the terrible ones is as a storm against the wall. 'Blessed assurance, Jesus is mine' has a deeper meaning for us when the billows and the waves are passing over us. May that assurance drive us with new fidelity to our work of pointing distressed and fearful souls to the One in Whom we trust.

I write as the centre of the storm moves toward the land to which we look with special hope and expectation. Our eyes must be upon Jerusalem, for it is the centre from which the Divine purposes radiate. Hell will move against it and heaven defend it in the last great cataclysm. The experience of recent years has proved with what amazing rapidity the appearance of things can change in these last days. Therefore, we ought to take the greater heed to our Lord's warning, "Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh."

Russia's attitude remains an enigma, but whether or not we conceive the end of the age to be close upon us, signs are multiplying that it may be at the very door. The token of the Jewish fig tree, to name no other, is surely with us. The determination of God's ancient people to maintain and increase their hold on Palestine, at all costs, is an outstanding challenge to our patient expectation. We dare not sleep as do others.

It has never been the part of 'The Overcomer' to advocate any particular school of prophetic interpretation. We desire to receive with respect the conclusions of honoured brethren, who have given special time and study to this important matter, and leave each reader free to follow the light given him. We would not be deterred by the various differing interpretations of detail from adding our witness to that great consensus of conviction that the coming of the Lord draws nigh. When He comes He must not find us sleeping. The faithful and wise servant will be occupied in his Master's business, and not be surprised at His coming, but be instantly ready to enter into the joy of his Lord.

There is danger that our life should be divided

into self-contained compartments. We pass from one to another, shutting the door behind us as were. Our attendance at the Advent Testimon meeting is not reflected in our conversation at the tea-table; and our interest in work amongst the Jew doesn't help us to get in contact with them in the train. These interests so often alternate with our daily avocations as the stops of an organ are drawn out or pushed in by the organist. May God give us the grace that unifies our lives and makes the coming of His Son a living issue with us. Perhaps the experience of those in the war zone has liberated them from the reticence in contact with those around them which has been a hindrance to many of us. To stand for the return of the Lord; the Spirit of God leads us, perhaps in discussing the war news, may invite that raising of the eyebrow with which most of us are familiar, but it is good for us; and above all it honours the Lord.

I cannot close this letter without saluting our beloved brethren under the continual strain of war. Those who have been so far spared continually remember you in their prayers. Letters from others on this side the Atlantic assure me of this. Never have we been closer together in the bonds of the Lord. May He grant you the patience of the saint that awaits the issue, though long delayed, and bear the physical weariness conscious of His continual presence and sustaining grace.

Yours in His love,

BERNARD W. MATTHEW:

Bermuda,

1st June, 1941.

Suffering

Perfect Through Suffering.

"HIS soul entered into iron" (Ps. 105: 18). Turn that about and render it in our language and it reads thus, "Iron entered his soul." Is there not a truth in this? That sorrow and privation, the yoke borne in youth, the soul's enforced restraint, are all conducive to an iron tenacity and strength of purpose, and endurance or fortitude, which are the indispensable foundation and framework of a noble character.

Do not flinch from suffering! bear it silently, patiently, resignedly; and be sure it is God's way of infusing iron into your spiritual life. The world wants iron dukes, iron battalions, iron sinews, and thews of steel. God wants iron saints; and since there is no way of imparting iron to the moral nature but by letting people suffer, He calls them to suffering.

Steel is iron, *plus* fire. Soil is rock, *plus* heat, and glacier crushing. Linen is flax *plus* the bath that cleans, the comb that separates, the flail that pounds and the shuttle that weaves. Human character must have a *plus* attached to it. The world does not forge great characters. But great characters are not made of luxuries, they are made by suffering.

Are the best years of your life slipping away in enforced monotony? Are you beset by inexplicable difficulties, as the thick undergrowth besets the passage of the woodsman pioneer? Then take heart, the time is not wasted; God is only putting you through the iron regimen. The iron crown of suffering precedes the golden crown of glory. And iron is entering into your soul to make it brave and strong. (Selected).

The Destructive Power of the Cross.

Feb 2:14
John 3:8

The Rev. John Pritchard. *

"Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil."

Heb. ii, 14.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil."

I John, iii, 8.

THE subject of our meditation is, the destructive power of the Cross of Christ. We see and hear a great deal of destruction on every hand which we deplore, and yet we can see that in spite of that destruction by evil forces, God has a great mission of destruction which is going on at the same time. I have an ever increasing conviction that God is, in these days, calling His people into the most gigantic spiritual conflict, which will result in glorious victory, for, praise God, we are on the victory side!

We see in the present world conflict an illustration of the great spiritual battle between God and Satan. Just as our nation is amassing all its powers and resources in the mobilization of one great fighting force, so the Lord is seeking to mobilize the spiritual strength of His Church. The nation is mobilizing every man; his time, money, possessions, property, all that he has, is claimed for one great national effort. Even so, our Lord desires to mobilize His spiritual forces, His people, all that they have and all that they are, to use them in the great spiritual conflict which is now going on.

All the conflicts that this world has ever known and ever will know spring out of the conflict which commenced in Genesis iii. 15, and which will go on right across the ages, with no cessation, until Satan and all his works, and all he stands for are utterly destroyed by the Lord and the power of His Cross. Our Lord Jesus Christ took on Himself a human form *in order that* "through death He might destroy him that had the power of death, that is, the devil."

Very simply we will consider some of the 'works of the devil' which our Lord is out to destroy by the power of His Cross.

I. *In the Cross the Lord has slain the enmity between Jew and Gentile (Eph. ii. 16).* God has a purpose for Israel, for the Church and for the Gentile nations, but one of the ways in which Satan has sought to hinder and frustrate God's plan is by the creation of an enmity between Jew and Gentile. Through the Cross, Christ has slain that enmity, and as Jew and Gentile turn to Christ they become members of one Body, of which the Lord Jesus Christ is the Head. As we see the world situation to-day, and realize the prominent way in which the Jew figures in it—and he will come more and more to the fore in the coming days—we may claim the destructive power of the Cross upon that enmity, in order that God's purpose may be fulfilled, and that

He may call out those who are to be thus united in one Body.

II. Then there are certain things to be destroyed in the life of the individual believer. In the well-known 6th of Romans, verse 6, we read, "knowing this, that our old man was crucified with Him, that *the body of sin might be destroyed,*" or rendered inoperative—might be annulled "that we should not serve sin." I have lately been reading the late Rev. R. B. Jones' lectures to his students on this Epistle. He says, in the case before us, that there is not the smallest need to regard 'the body of sin' as other than the physical body. Cannot we look upon it as referring to the physical body just as we do in Ch. vii. 24, "the body of this death"? The Apostle has been talking about the members of the one body, and R. B. Jones pointed out that because the 'old man' has been crucified, therefore the members of the body may be liberated from the service of sin, from the control of sin: so that the body is no longer sin's body, with sin in control; and sin the master no longer reigns through the 'old man.' Through the power of the death of Christ, the 'old man' was crucified, that the body of sin might be rendered inoperative, that it might be annulled as the body of sin, and that the new man in Christ Jesus might henceforth be in control, with every member of the body yielded to God. We do thank God for the destructive work of the Cross of Christ in our lives and personalities.

God's "new order."

III. Not only is the enmity between Jew and Gentile slain, and the body of sin annulled, but *God's mission of destruction includes the world, the 'cosmos'* (Gal. vi. 14), the present world arrangement. It is a striking fact that one permissible translation of that word is "world order." The present purpose of man is to create a new world order, but not in line with the purposes of God. We need to think carefully about this, for those who are not deeply taught of God are talking sympathetically about such a new world order. Whether what is now happening is the destruction of the world order, or whether the Lord is going to allow the present conflict to be brought to a cessation and a new world order to be brought about and then destroyed, I cannot say; but I do know that by the Cross of Christ the world order is crucified, and that God's purpose is not renovation, but destruction. God's purpose for the 'old man' is not reformation but crucifixion with Christ: for the Cosmos, not improvement but destruction.

I was recently preaching on John xvi. 8, and I pointed out, to the astonishment of some of my hearers, that the primary work of the Holy Spirit is not to make the world a better place, but to convict it of its sin. There is a lot of shallow talk about leaving the world a better place than we found it, but God's purpose is the destruction of the world system, in so far as it is controlled by Satan. This

* Notes of a message given at our London Conference, June 5th, 1941.

is made clear in Paul's writings, and also in 2 Peter, ii. 5, where the Flood is used as an illustration of what is to happen later on. "God spared not the old world," for His purpose was its destruction by the Flood, and He began afresh with Noah and his family, to rule in a new world. God's purpose is the destruction of the present world order, and the establishment of His NEW ORDER, under those of His children who are now learning to overcome (Rev. ii. 26-27). The Flood is a most clear picture of this—God destroyed the old world, and through those He delivered out of it He sought to rule the new. Unfortunately they were led astray by the devil, but when God sets up His new world order it will not fail, and He is at present calling out a people, separating them from the world, and training them to rule and reign with Him by and bye.

"The mystery of iniquity."

IV. More and more I am helped by 2 Thess. ii. 7-8: "Then shall that Wicked One be revealed, whom the Lord shall destroy with the brightness of His Coming." "The mystery of iniquity," all through the ages, has been working to a head. Paul says in 1 Cor. v. 6, "a little leaven leaveneth the whole lump." I once watched a woman making her home-brewed beer. She put a lump of leaven, or yeast, into her pan, and then waited for it "to work" until the liquid had "a head" on it, or until it had "come to a head."

Leaven in the Scriptures is *always* used as a picture of evil—it goes on "working" until the whole lump is leavened. The mystery of evil which has been working all through the ages will go on working until it "comes to a head" in the Antichrist, whom the Lord will destroy with the brightness of His Coming. We read in 1 John iii. 8, "The Son of God was manifested *that He might destroy the works of the devil*"—literally, that He might loose the works of the devil: not let the devil's works loose, but that he might loose his subjects, those whom Satan has bound. The same word is used in Luke xiii. 12, "thou art loosed." The woman's binding was the work of the devil—the Master said so. He made her straight. How the Lord wants straight men and women, for they are only useful to Him as He looses them from their bonds and makes them straight.

V. Next we come to Hebrews ii. 14: "*That through death He might destroy him that had the power of death, that is, the devil.*" The Lord Jesus Christ went to the Cross that man no longer might be deceived by the devil as Eve was deceived. At Calvary Satan was forced to come out into the open, all his hatred and enmity were revealed, unveiled, and unmasked. Soon he will go to the Bottomless Pit, and then into the Lake of Fire. All this is the result of the Cross of Christ.

VI. Then finally, 1 Cor. xv. 26: "*The last enemy that shall be destroyed is death.*" The destruction of death by the power of the Cross of the Lord Jesus Christ. Death is an enemy—make no mistake about that. I utterly disagree with the verse of a hymn that says "O thou most kind and gentle death."

Death is an enemy, and our Lord "tasted" death for every man. I shall never forget the moment when the meaning of that statement was made clear to me a flash of illumination. It was in the middle of a very dry and prosy study of a Greek passage, when suddenly the professor exclaimed—"Christ did more than die for you, *He tasted death for you.*" No human being has ever tasted death: certainly not the believer, and the unbeliever is unable to taste death in the moment of death, but is banished from God's Presence for ever and ever. Christ tasted death, and overcame it, in His death on the Cross, that this last enemy might be utterly destroyed.

Thank God for the destructive power of the Cross! Let us put it into practise in our own lives, and let us proclaim the glad news to all—"the Son of God was manifested to destroy the works of the devil."

"Thanks be to God Who giveth us the victory through our Lord Jesus Christ."

Prayer

Use the Truth.

"PETER . . . saith unto Him, 'Master, behold the fig tree which Thou curstest is withered away' (Mk. xi. 21). And the Lord replied, "YE SHALL NOT ONLY DO WHAT IS DONE TO THE FIG TREE . . . but ye shall say to this mountain, Be thou taken up . . . i shall be done" (Matt. xii. 21, R.V.).

It is remarkable that this incident is mentioned in connection with some teaching on prayer: "verily say unto you . . . shall believe that what he saith cometh to pass; he shall have whatsoever he saith. Therefore, I say unto you, whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mk. xi. 23-24). And "ye shall not only do what is done to the fig tree"! The prayin is described as "doing" when it accomplished might things, and the speaking was "doing" too . . . The truth is clear: the believer is authorised by these words of the Master to say, in prayer, concerning everything Satan instigates, and works through, "May the curse of God come upon all things that have their source and inspiration from the god of this world"—whether secular or apparently religious . . . Have you seen ar religious 'fig trees,' with only 'leaves' and no fruit? What have you done—turned away and said "Ho said"? Why have you not gone to the Lord and said "Lord, wither the 'tree,' so that the workers are not deceived?"

"Ye shall not only do what is done to the fig tree"—if your faith has reached a point where withers a fruitless tree, you will be able to deal with the 'mountain' . . . "If ye have faith and doubt not—if you know that God is at the back of the work there will be no doubt in your heart.

When your eyes have been opened to see what the devil has done from Eden onward, and is doing in the world to-day, there will rise from the depth of your spirit—where the Spirit of God dwells—nothing, nothing else than an "AMEN" to that curse pronounced in Eden upon Satan and all his hosts of darkness. Those of you who know what the attacks of the powers of darkness mean, if you would use mighty weapon against them, say—as you stand the ground of the Blood of Calvary . . . "IT IS WRITTEN—CURSED ART THOU."

Lay hold of the weapons of war prepared for us and stored in the armoury of the Written Word; "by them thou mayest war the good warfare" (1 Tim. i. 18), and through the Scriptures inspired of God "furnished completely unto every good work" (2 Tim. iii. 17).

J. Penn-Lewis.

("The Conquest of Canaan")

The Enemy Within the Camp.

Church Quarterly 23

By J. C. Metcalfe, M.C.

THE picture of Saul's army defied by Goliath often seems to me to provide a prophetic illustration of the Church to-day in her struggle with the world forces of evil about her. By the Church I do not mean professing Christendom. I am speaking, to use a definition given by Archbishop Leighton, of "The Holy Catholic Church, a number that serve God here, and enjoy Him in eternity—Universal, diffused through the various ages, places and nations of the world—Holy, washed in the blood of Christ, and sanctified by His Spirit." The great bodies and denominations of our day are seemingly incapable of warring a spiritual warfare, and there are signs that they may soon become participators in a union bearing the marks of antichrist, and yet plausible enough to deceive "even the very elect." There is an inevitable, never to be healed cleavage between those systems, which promote "religion," but not the Christianity of the Cross, and Christian believers who rest upon the atoning work of the Lord Jesus Christ, the one foundation laid by the hand of God. The offence of the Cross has not ceased. It is the Church alone that can successfully challenge the chaos of our day. If, however, she is to do so, there must be some fearless "stocktaking" and drastic adjustments before she can expect to be empowered for so gigantic a task.

John Bunyan, in his day, thoroughly understood the possibilities of "fifth column" activity. In his "Holy War" he depicts, with unerring precision, the tragic results of the enemy within the camp; and I am firmly convinced that in our day too, it is not external circumstances and conditions we have to blame for our failures, but—to borrow Bunyan's own word—"Diabolonian" fifth column forces within. May I then, very humbly, make some suggestions gleaned from nearly a year of close association with non-churchgoing men, and listening carefully to their ideas? Also, will my readers forgive some plain speaking, which I feel that perhaps the seriousness of the situation warrants?

In the first place, I have found that the average man is surprised at, and critical of, the lack of a "united front" amongst evangelical Christians. He cannot understand how it is that the "hundred and one" variations of evangelical opinion, which to the uninitiated are substantially identical, produce sections which are practically so far apart. There is considerable justice in this criticism. There is a great deal of disunion amongst Christians, and we need to face the fact, and take action to see that it is put right. Hudson Taylor once wrote "While self-will and divisions are apparent in the Church, can we wonder that the world still lieth in the wicked one, and that the great heathen nations are barely touched?" To-day we are face to face with a pagan England, a godless Europe and a warring world, and that insidious fifth columnist, disunion, is making effective aggressive action impossible.

There seem to me to be three main causes for this

state of affairs. *The first is over-emphasis on some point of teaching.* Personally I have enjoyed real blessed fellowship with Christians whose views on many non-essential points differ widely from my own, but I find that the barriers raised up on points of doctrine are a very real bar to genuine unity of witness. Can we not take it that if we hold views that need defending against our fellow Christians, and drive us towards exclusivism, such views at once become suspect of being "of the flesh?" Why is it that we are so prone to feel that we must defend our own particular brand of teaching against all-comers? Is the old writer on the right track when he quaintly says that there are many of us who have "a pope in the belly of him?" How else could we dare to value our knowledge higher than the oneness of that Church, of which Barrow writes: "This is the society of those for whom Christ did pray that they might be one." Divisions made on such a basis between children of God are heresies, and Galatians v. tells us that they are to be counted just as sinful as adultery.

Another fruitful cause of disunion in the Church is that of *jealousy or personal differences between leaders.* These cause a rift between their followers. Many a time groups which have "hived off," perhaps, from some denominational Church, subdivide again because of misunderstandings or disagreements on policy. Such breaches of unity are usually peculiarly difficult to heal. They come under the heading of "strife" or "variance" in Galatians v., and are placed side by side with murders. This is confirmed in John's first Epistle: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

"Emulations."

The third cause for disunion amongst bodies of Christians which I propose to mention here is that of *the possession of too high an estimate of the importance of our own particular Church or organisation,* and a consequent inability to esteem others better than ourselves. Many of us live in a rut, and wear blinkers. Our way of doing things—our fellowship—our work is all we can see. At the back of our minds, unexpressed, and often unrecognised is the thought that if "revival" is to come we are the most likely channel for God to use. Other bodies of Christians, we admit, are doing good work—BUT . . . and it is that "but" which does all the harm. Galatians v. classes this competitive spirit as "emulations," and tells us that they are to be considered to be just as sinful as "drunkenness, revellings, and suchlike."

I understand that in Germany, the rise of the Nazi regime led to united working between sects of Evangelical Christians, who had previously been as far apart as the poles, with very blessed results. Is not the present crisis enough to unite evangelical

believers in England? Who will give a lead? If we do not act, and act speedily, our difficulties may well be greatly increased by a union of modernism, ritualism and formalism, which will lead men into greater darkness than ever. We can present a united front. Count Zinzendorf welded into one mind a number of warring sections at Herrnhut, and the result was the mighty Moravian movement. Would not the heart of God rejoice to be able to say of us "they were all with one accord in one place," and would He not then pour out a blessing that there would not be room enough to receive it?

But it is not only between bodies of Christians that there is division. You will find that Churches, Councils and Committees, in which there is not a measure of strife and mistrust are very rare. Often a surface unity disguises heart division which cripples effort, blights development and grieves the Holy Spirit. This is fifth column activity controlled by the kingdom of darkness. It needs rooting out lock, stock and barrel.

The great question would seem to be, have we the will, and are we small enough to attempt so great an adjustment? "I say," wrote the greatest of all Christian warriors, "through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: *so we being many are one body in Christ*, and every one members one of another." Just one more summons from the same fiery pen. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *endeavouring to keep the unity of the Spirit in the bond of peace.*" Do not these words stir your heart, and can you not also hear the passionate cry of our Great High Priest, Himself: "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me?" What do you think needs to be done?

"He that is not with Me is against Me."

This brings us automatically to another charge the average man makes against us—that of "backbonelessness." He feels that we give him no positive lead, are diffident in our approach to him, and timorous in dealing with our own internal problems. In war to be negative is criminal. Have we not had terrible object lessons of this in international affairs over the last year or two? To be negative in the infinitely more important struggle of light against darkness is to sin against God and our own souls. "He that is not with me is against me" is one of the laws of the kingdom of God. Did you ever think over Charles Reade's comment on the chaplain, who made no spirited stand against the abuses in the prison to which he was attached? "His inclinations were good, but feeble—he was commonplace. His heart was good, but tepid—he was commonplace. Had he loved the New Testament and the Saviour

of mankind, he would have fought tooth and nail; he could not have helped it; but he did not love either; he only liked them—he was commonplace. When the thief cursed this man, he was guilty of an extravagance as well as a crime; he was not worth cursing—he was commonplace."

Can true Christianity ever be commonplace? Can we be true Christians, witnesses to so great a Saviour, and yet be mere traders in lukewarm dogma? No! Calvary is the door to a life that is all-pervading, and revolutionary. If our Christianity is commonplace it cannot be the fruit of "the word of the Cross"—"the gospel of God." If we really love the Lord Jesus Christ we shall not be able to help rising up against the Diabolonian fifth columnists of division, pettiness and lethargy. While we are commonplace we are not worth the world's hatred and opposition.

One more charge that is often levelled against us is that of "shallowness." "So many of your converts," I have been told, "are the result of emotion. When the first flush of emotion is over, they are just the same as they were before." This too is, in the main, a just charge. England is strewn with the wrecks of our modern evangelism; and we must remember that this fact is only another out-working of the present inherent weakness of the Christian Church. We must not blame the evangelist. He is only providing what the Christian world has asked of him—results at any price. The tragedy is, that the shallowness of our presentation of our message has sickened the very men we are aiming to win. The average man knows—sometimes I think instinctively—that the Christian standard is high, and will have nothing to do with cheap substitutes. He may not be prepared to follow himself, but respects a full-orbed gospel that makes the highest demands upon him. He recognises a true Spirit-given witness, and has confidence in those who have it to give; but he has no time for shallowness. The Apostle calls our message "the unsearchable riches of Christ," and such a gospel can never be proclaimed to carry conviction by those who only possess tinsel. The Church must indeed "put on her beautiful garments" if she is to command attention in these grim, practical days; but she must first drag out and crucify the subtle fifth-columnist of division, lethargy and shallowness.

In the time of the French Revolution the mob had only one place for those it deemed to be its foes—the Guillotine. The Town of Mansoul, Bunyan tells us had only one place for Diabolonians—the Cross erected in the Market Place. If you and I are to count for God in our day and generation, our attitude must be just as uncompromising; but in our own lives, not those of others. Can I say from my heart—"My prejudices to the Cross; my self-pleasing to the Cross; my jealousies to the Cross; my fears to the Cross; my lukewarmness to the Cross?" Am I prepared to venture out and seek to bring about a united stand of all true Christians within my sphere of life and influence? Am I prepared to be utterly positive in the cause of Christ? Am I prepared to seek to dwell deep in the things of God?

"Every professing Christian" wrote Bishop Ryle, is the soldier of Christ. He is bound to fight Christ's battle against sin, the world, and the devil. The man that does not do this is practically renouncing his Christianity. The true believer fights and overcomes. Other men may have hazy wishes and languid desires after the crown of glory; but it is the true Christian alone, who does the work of a soldier." The grimmest and most dour task a soldier can face is dealing with the enemy within the camp; and it is just that call that comes to you and me to-day. What an objective there is for us to set our faces towards—an adequate answer to the satanically engineered chaos of our day, given by a cleansed, united,

joyous, powerful Church. It is an objective which will ensure, when reached, that He will see of the travail of His soul, and be satisfied. Our task individually is no light one, but it will place our feet in the royal road to victory. One of the Friends of God expressed it thus:—

To learn, and yet to learn, whilst life goes by,
So pass the student's days;
And thus be great, and do great things, and die,
And lie embalmed with praise.

My work is but to lose and to forget,
Thus small, despised to be;
All to unlearn—this task before me set;
Unlearn all else but Thee.

On the Watch Tower.

By E. M. Leathes.

Rev. 20:1-3

Satan

AND I saw an angel coming out of heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more until the thousand years should be finished" (Rev. xx. 1-3, R.V.).

The event described in this passage is identical with the casting into lake of fire of the Beast and the False Prophet. It is also the culmination of the judgments of Christ, when He descends from heaven in flaming fire, taking vengeance on them "that know not God, and obey not the gospel of our Lord Jesus Christ"—He who is the Rider on the white horse described in Rev. xix. 11-16. It is also identical with the great battle of Armageddon, so fully described in Zech. xiv. 1-9.

The world to-day is embroiled in the most awful war ever known in the history of men, but as one writer has declared, "These terrible happenings we are experiencing to-day are but the repercussion on the earth of a far more awful conflict taking place in the aerial heavens, of Satan and his hosts arraigned against the Lord and His Christ." The main objective of Satan is to gain world-dominion. Ever since God's judgment upon him in Eden, he has gone forth to deceive the nations and to gain for himself world dictatorship. From time to time, all down the ages, he has succeeded in finding a man whom he could employ as his emissary on the earth, to carry out his fell designs. One of the first of these was Nimrod—"he was a mighty hunter in defiance of the Lord" (Gen x. 9, literal trans.) He was the founder of Babylon. Mrs. McHardie in her book "The Midnight Cry,"† gives valuable information, collected from various sources, concerning Nimrod. She shows how he shed innocent blood and rebelled against the Lord, and that he was the link uniting the world with Satan in those early days—"he was himself the orifice through which the flood of idolatry and demon worship burst forth upon

the world and overspread it to its utmost limits." She continues:

"So now, in this new and tremendous epoch in human history, we have man not only refusing to serve God, or turning aside from Him to serve one of their own choosing, but, in the person of Nimrod, actually attempting to take the place of God. In which awful position he stands alone—the one perfect type of the "Man of Sin" who will close up the epoch of the world's rebellion commenced at Babel—of the one who will "head up" the world's apostasy, as Nimrod began it, by sitting in the temple of God, showing himself that he is God (2 Thess. ii. 4).

This writer goes on to show that "we have in the first events, connected with the career of one individual and one generation, the type, as it were, of the last and final exponent of these principles as fully developed, and as forming the antitype of the first. Because, therefore, of this typical relationship between the commencement and close of great movements, we ought, if we are in the last times, to find now some new movement bearing as close a resemblance to these early Babel movements as a picture to its original; and if we do so, then we have proof positive that we are about the winding-up, and we may have also . . . a distinct understanding of the real character which will be found to correspond in a marked degree with these early events."

It is said of Nimrod that the beginning of his kingdom was Babel. We learn from Mrs. McHardie's study of ancient history that "the people were pleased with Nimrod and accepted him as their king; equally so with Cush [his father] and learned of him as prophet, and of the spirit with whom these two were in unison. Men showed how completely they accepted the yoke by the mighty tower which they raised as an House of Habitation for him—Babel, the "gate of God," i.e. the place in which he would sit as God and rule the world"—Not only must these men build a city, but a tower "whose top would reach to heaven." (Note Isa. xiv. 13-14)—"Thus we have the complete model of Satan's plan. In these events we see him as the Serpent or Dragon, giving his power to the beast, who again, in con-

* 2 Thess. i. 7-8.

† This book is out of print.

junction with the false prophet, sets up an image to which homage or death is demanded from every man." (Rev. xiii: 2 Thess. ii. 4).

So from time to time we find Satan seeking, through some chosen instrument, to gain world dominion and to destroy God's plan concerning Israel, His earthly seed, and so to prevent the birth of Christ, the Seed of the woman who was to bruise the Serpent's head. We have specific instances in Pharaoh, Nebuchadnezzar and others. But all his attempts were frustrated, and in God's time, Christ was born. Immediately Satan, through Herod, plotted His destruction. Then, just before the commencement of Christ's public ministry, Satan comes to Him in the wilderness and promises Him all the kingdoms of the world, "for", declares the Adversary, "they have been delivered unto me. All shall be Thine if Thou wilt fall down and worship me." But the Lord sternly dismisses him. Again Satan makes an attempt in Gethsemane, when in His agony the heart of Christ was ruptured. But He was strengthened to pass on through that night's awful ordeal, and to reach the Cross, where He must shed His Blood as a ransom for all.

During those awful hours of darkness the fiercest battle ever waged in earth or heaven was fought, for Satan knew that unless he gained the mastery then, his doom was for ever fixed. There at Calvary, in utter physical weakness, but endued with the mighty Power of God, Christ defeated and spoiled the principalities and powers of hell, and triumphed over them in His Cross. Then He cried with the shout of a mighty conqueror, "It is finished," and dismissed His Spirit into His Father's hands. He came through death, and out of death, and ascended up on high to the Throne, leading captivity captive.

But in spite of his utter defeat at Calvary, Satan has never relinquished his one objective, which is world dominion, and from time to time through the centuries he has still attempted to gain this end. He knows we are now near the winding up of God's purposes, and is making a supreme and final effort, in these days, either to avert his doom or put it far into the background of the future. Moreover he still perpetuates his role as Deceiver of the Nations. He is truly styled "that old serpent," for he is employing the same means as in Eden, and in the days of Nimrod; but now the whole world is engaged in the struggle, and to the ends of the earth men are feeling the effect of it.

It would appear that Britain is the centre of this awful conflict, and in this favoured land of ours, destruction is rife everywhere. Many ask the question, "Why does God permit the destruction of churches and buildings devoted to His service?" Even places where many thousands of Bibles were stored have been destroyed. But have we not an answer in Heb. xii. 27 and Haggai ii. 7? Then in Ezekiel xxi. 27—"I will overturn, overturn, overturn it . . . until He come Whose right it is, and I will give it Him." Is not this terrible shaking and overturning of things most sacred to us a vertiable sign that God is about to do a new thing, even to "make all things new," or as in Isa. 43. 18-19: "a new thing."

The Adversary also is seeking to forestall the plan of God in this. Hitler, empowered by Satan, is feverishly working for his "New Order" for Europe over which he will be lord and king. But more, he is seeking to bring about a new religious system for the world, and Britain will not escape the machinations of the Deceiver. A "New International Christian Order" is now in progress to establish peace and goodwill among the nations. A huge meeting was held at the Stoll Theatre, Kingsway London, a few weeks ago, convened by Cardinal Hinsley, the Roman Catholic Archbishop of Westminster, who a year ago founded the movement called "The Sword of the Spirit"—an awful travesty of Ephes. vi. 17. The aim of the meeting in uniting Churchmen, Non-conformists and Roman Catholics was to counter Nazism and paganism, but behind all we can discern the deep subtlety of the Serpent. The main theme was the Fatherhood of God and the Brotherhood of man: no mention was made of the need for a New Birth, but all mankind were spoken of together as children of God, presumably under the headship of the Pope. A tense fervour pervaded the great assembly, but there was no prayer, no reading of the Word of God. A resolution was proposed and passed unanimously at the close, for presentation to the Government as "fully representative of Christian opinion of all kinds throughout the country," endorsing the letter in 'The Times' of 21st Dec., 1940, and recommending the ten points of that letter to the Governments of Britain and the British Commonwealth of Nations as "the basis of any future statement of war and peace aims, and recommending these "ten points" to the Governments of Britain and the British Commonwealth of Nations.

The Return of Christ to reign over the earth was of course, entirely ignored. I believe that what is needed to-day is not only prayer, but a mighty TESTIMONY to the NEAR RETURN OF CHRIST TO REIGN and to set up His Government on the earth. Satan is dreading such a testimony, and is trying to lull to sleep the people of God: he knows it will mean his imprisonment in the Abyss for a thousand years. So far as one can discover, only a very few, even among the spiritual section of the Church of Christ, have dared to raise their voices in protest against the meeting, and the suggestion publicly made that we should look to the Pope for leadership at this time. Oh that the members of the Body of Christ would awake from their slumber. A mighty, convincing testimony to the personal return of Christ to the earth to take the reins of government, and to put Satan into the Abyss, would bring about the revival of which there has been a cry to God for so long. I am assured that there will be no lasting peace for this poor warring world until His Feet stand upon the Mount of Olives.

Let it be our continual cry—"Lord Jesus, come quickly."

* The letter to 'The Times' was signed by the Anglican Archbishops of Canterbury and York, Cardinal Hinsley (R.C.) and the Rev. W. H. Armistead (Moderator of the Free Church Council). It was mainly an endorsement of what has become known as the Pope's Five Peace Points.

"That I may Know Him."

CHRISTIANITY is Christ. All that Christianity is and all that Christianity offers is treasured up in a Person. The strength and glory of the Christian's faith is knowing *Him*—Him, the incarnate, crucified, resurrected, ascended, glorified and enthroned Lord Jesus Christ, for Whose coming again His own are waiting in glorious anticipation.

Christianity is knowing a Person, not adhering to a complex set of rules. Christianity is a living faith in a living Christ—not the scrupulous observance of outward forms. This is what makes Christianity as sunlight, while all else, as compared with it, is as moonlight; fair indeed to behold, but cold, ineffectual, lifeless. But in the sun, by contrast, there is light, and heat, and power, and life.

Yes, there is a vast difference between cleaving to a cold and lifeless system, and casting oneself upon a beating heart. To know Him is to know the love and compassion of a living Person—to know the joy and privilege of vital fellowship. The Christian not only has salvation; he has a Saviour. The Christian not only has deliverance; he has the Deliverer. The Christian not only has redemption; he has the Redeemer. The great pre-eminence of our Christian faith is this—that at its centre is a living Christ; and the secret of the Christian's strength is a living faith in that living Christ.

All the forces of the adversary are set against the Christian to rob him of the victory that becomes his when, the eyes of his understanding being enlightened, he enters through the God-given revelation into the meaning of those words spoken by his Lord when He said, "Blessed are the eyes which see the things that ye see." The world, the flesh and the devil are a triple syndicate of forces (external, internal and infernal) banded together against the Christian, attacking him unceasingly in the three realms of his being, spirit, soul and body, seeking to break him down and bring him into defeat. And all this because when the Christian enters into the glorious secret and strength of the wonderful truth of *knowing Him*—the Person—the Lord Jesus Christ—then will happen in his life just what happened in the life of Saul of Tarsus.

Saul had been cleaving to a system—cleaving with great zeal and earnestness, and working mightily in the energy of the natural man; believing he was in the right place, doing the right thing. Then came that experience on the Damascus road, when there came the shining forth of a living light, and the speaking forth of a living word by a living Person—the Lord Jesus Christ—"Why persecutest thou Me?" At that moment all the activity of the natural man, with the power of hell back of it, ceased; and then came the cry of that heart, down in the dust—a heart which now understood it was having to do with a living Person—"Lord, what wilt Thou have me to do?"—you know the record. From that time on, for Paul, it was, "What things were gain to me, those I counted loss for Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my

Lord." "That I may know *Him*"—not it, but Him, the Person—the Lord Jesus Christ. "That I may win Christ and be found *in Him*." And now a new zeal and an untiring energy moved him—"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

And so the Christian, who experimentally comes to know the great and glorious fact that Christianity is *Christ*, will find the outworking of an indwelling life—Christ in Him, for the testimony to the Person of Jesus Christ is the power of His Life in and through His members, by the Holy Spirit, and the Christian understands clearly then the meaning of that further word of Paul, "TO ME TO LIVE IS CHRIST."

Now from the centre of his being the Christian echoes forth understandingly those triumphant words of this same Paul, "I know WHOM I have believed and am persuaded that HE is able to keep that which I have committed unto HIM against that day"—knowing HIM! We rejoice in our spirits in the glory and beauty of it all as we hear again the word that "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Walter D. Kent (U.S.A.)

Notes from the Book Room.

The Motto Card for 1942:

For the sake of our readers in other lands, we are announcing thus early that we have been able to produce the 1942 Motto Card—though the cost is such that the price will unavoidably be increased to 1/6 a dozen (3 cents each). A number of friends in the United States were disappointed of their cards this year, because their orders were not received until after Christmas, when the cards were 'sold out.'

"The Spirit of Christ":

We are sorry to say that our new supply of this valuable book by Dr. Andrew Murray is marked at the increased price of 6/-. We are grateful to those who, after buying it at the price stated on our Book-list, have noticed the increase and sent us the extra shilling. This book is not our own publication. We desire, if possible, to keep the prices of our own books at the pre-war rate, and friends can help us to do so by ordering direct from the Book Room, and not through their book-shop, thus obviating the question of 'discounts.'

"Le Vainqueur":

Early in April we received a postcard from Mme. Brunel, from her home in un-occupied France. It was dated Dec. 30th, 1940! She had received the October number of "The Overcomer," and says that she did not publish 'Le Vainqueur' in October, but hoped to send out another issue in January. We have not yet received this. Mme. Brunel adds that she is at work on a translation of Mrs. Penn-Lewis' book "The Story of Job". She asks prayer for herself and her husband, who is old and ill—"and there is an impossibility to get sugar, butter, and other things necessary to old age." Pray for them, and for the many readers of our magazine who are now cut-off from us by the war.

Remember the Censor!

If you are sending 'The Overcomer' by post to any country (including N. and S. Ireland) other than America or parts of the British Empire, please do so through the Book Room, as we hold a Permit. Failure to observe this rule might lead to the cancelling of our permit.

Books and Booklets on the Victorious Message of Calvary

By MRS. PENN-LEWIS.

- The Story of Job.** A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/4.
- The Cross of Calvary and Its Message.** (Sixth edition), with preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/8; Stiff paper covers, 2/-, post free 2/2. Also in French.
- The Warfare with Satan and the Way of Victory.** (Fourth Edition) Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 2/-, post free 2/2.
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Volume
XXII.

October
A.D. 1941.

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“No Compromise” —

p. 30.

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MONTHLY MEETINGS

at Eccleston Conference Hall,
Eccleston Street, Victoria, London, S.W.

A Meeting for prayer and fellowship will be held (D.V.) on the First Thursday in every month, from 11 a.m. to 1 p.m. There have been requests that the time be extended to 3 p.m., and this has been arranged for the October gathering as an experiment. Please note dates:—

Oct. 2.—11 a.m. to 3 p.m.

Nov. 6. }

Dec. 4. } —11 a.m. and as arranged later.

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Mid-Monthly Prayer Meeting, 3rd Thursday, led by Miss Gravatt, 12 to 1.30 p.m. will be held at 146, Queen Victoria Street, E.C. (by kind permission of the B. and F. Bible Society).

Dates: Oct. 16, Nov. 20, Dec. 18.

Prayer Meetings.

We are glad to call attention to the following meetings for prayer and fellowship, arranged by some of our readers:

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

Bootle: Hebron Hall, Akenside Street. Monthly Prayer Meeting Enquiries to Miss Bland, 98, Gray St., Bootle.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m. The Lounge, Y.M.C.A. (by Taff Station).

Derby: At "Wolfscote," Edale Avenue, every Thursday, 3 p.m. and 7.30 p.m.

Herne Bay: Prayer meeting alternate Tuesdays at "Pevenil," Albany Drive.

Isleworth: For particulars of new arrangements, please enquire of Miss Gravatt, 37, St. John's Road, Isleworth.

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

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

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THE OVERCOMER

The Power within Dictatorship. *Dictatorship*

I HAVE recently been giving a series of addresses on "Dictatorship", and the reflection necessary for preparation of the theme has been of great value to myself. Dictatorship emerged in Nimrod, that mighty hunter, and was centred in Babylon. Once you get that key in Genesis x., you may follow dictatorship through the Scriptures to its inevitable destiny in the Apocalypse.

Certain principles, vital to our time and our part in it, may clearly be seen. First, Dictatorship, with its aggression, domination and action by decree, is always energised by the powers of darkness. The final dictator, indeed, will be an incarnation of Satan himself. The point we must keep in view is clear. Dictatorship, whether it be in the political or the religious sphere, is always an energy of Satan. Therefore all mere human effort to break it is bound to fail. If the present dictatorship in Germany is broken, it will be quite a simple matter for Satan to energise another for his own ends. It is interesting to note that an American statesman, in appealing for a strong U.S.A. Navy in peace, stresses the fact that, whilst this war will find Hitler beaten, the U.S.A. must be ready to deal with any other that may subsequently arise. That statesman has got the truth on the political side, which is clearly revealed on the spiritual side in Scripture. Dictatorship is Satanically energised, and therefore no human effort or device can break it. Our brave men in the Forces may fight it on the flesh plane as best they may. With commendable bravery and sacrifice they are addressing themselves to a colossal task, but actually it is beyond them to deal with the power that lies within dictatorship, and that constitutes the real menace to the universe. . . .

The Person of our Lord, and all His activity at Calvary and in Resurrection, clearly demonstrates that God works only and uniquely through His own Nature. This is a principle tragically overlooked by Christians. We must not blame them, for so few of them are being nourished on the Word of God in the ministries of church and chapel: but the principle is there. Hence, at this time, God is working exclusively through His redeemed people, who are "partakers of the divine Nature" . . . The people of redemption, indwelt by the divine life, alone can be His effective instruments for dealing with the Satanic power behind Dictatorship. Therefore, while such are a despised folk on earth, it actually belongs to them to be the one power to withstand these dark and terrible forces that to-day are menacing the whole of civilization.

When this is seen, another truth emerges of tremendous significance. Our Lord came into the world to deal with the Evil One himself, to destroy his works, and to bring him to nought. Christians

must see this fact clearly. Our Lord did not come into the world to arrange for a Christian Order of things under Satanic domination. He came to destroy the Devil and all his works, and to set up the Kingdom of His Own rule and reign. Out of the "stone" emerges the mountain of God's Kingdom.* Nothing in the image is used in the stone. There is no development of the stone out of the image, but God's Kingdom grows when the other has been destroyed. Gentile domination, Satanically energised, is doomed to be reduced to dust, as a preliminary to the display of God's beneficent government in the Person of our Lord Jesus Christ. Hence the objective of the Church to-day is not a new order of things, not even an order of justice, righteousness and peace.

We are not concerned with any attempt to establish these things in the world while Satan reigns. Our immediate task is to see the utter destruction of Satan himself, and all his satellites, and the winding up of this whole bankrupt civilisation which he dominates and curses, with the view of our Blessed Lord coming in to reign and rule in undisputed sovereignty.

This is a point clearly to be seen, and a principle by which our service should be governed. We must not permit ourselves to be blinded and seduced by movements like the "Sword of the Spirit", inspired by Rome and already deluding the Archbishops and Bishops. A Dutchman in Holland to-day must endure the domination of the occupying power, but he is not, if he is loyal, looking to a new order in co-operation with Germany, but a new order in which the foul aggressor, as a preliminary, is brought to the dust, and the rightful sovereign is on the Throne. That is quite clearly understood as the right point of view for a Dutchman, nor is it denied when Christians survey the present state of things. Nothing less is our objective, than the speedy overthrow of Satan and his hosts, and the winding up of this civilisation that will not give God His rightful place.

To realise these issues is to recognise at once that here is a task that compels us to our knees. All the armour of God will be needed, and as the vision presses in upon us, we shall be constrained to cry out to God for the doing of this thing. And of this we may be sure. Immediately we begin to pray in direct line with what God wants to do, God will begin to act! Too much time has been wasted in pleading with God to do things that He has never revealed as His will. *But this is His will!* Let us go to it with all our hearts. God wants intercessors who will cry day and night in living faith, that He will destroy Satan with the breath of His mouth, smash the image to dust and bring in the righteous reign of His beloved Son. Even so come Lord Jesus!

Rev. Theo. M. Bamber.

* See Daniel ii. 35-45.

To Our Readers.

DEAR FRIENDS,

We are watching the shakings of the world around us with one dominating thought in our minds. As events unroll themselves before our eyes, bringing hopes and fears for the days ahead, that thought constantly recurs. "Surely I come quickly. Amen. Even so come Lord Jesus!"

Are we all "lookers up" as well as lookers on? It isn't always easy for believers to remember that their citizenship is in heaven, from whence also we look for the Saviour.

There are many who say who will shew us any good in a world brought to such a pass as this. Others talk of a further process of trial and error by which mankind will at last solve its problems in an acceptable "world order." Few think of Almighty God as directly concerning Himself with the affairs of men, and fewer still of His Son as the One to Whom every knee shall bow.

To confess that we are among those who look steadfastly towards heaven for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ is to be met with silence, perhaps surprised amusement, and often strong dissent. This from the children of the world does not surprise us. Much more difficult to meet is the unbelief of the believer. Though it may shock us, it is there: nothing but the grace and patience of the Lord Himself can deal with it. Some of us can never be too thankful to those who met us in our ignorance and lovingly directed us to the Scriptures.

Once the eyes are opened to this glorious hope, how banal it seems to listen to the remedies suggested for a sick world. Our reformers offer national and social readjustment, without a thought that each individual soul needs all that the Cross alone can give. Even the professed Christian Churches plead for increased "Church consciousness." Are they offering needy men and women the only remedy for wounds and bruises and putrifying sores? "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith."

Working goes with watching. Who would watch with prayerless lips and folded hands? "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance . . ." There follows the Apostle's longing to make known the mystery of the gospel and to speak boldly as he ought to speak. May that longing be ours.

The watcher will soon discern that his Lord's return has relation to an unseen warfare between the powers of light and darkness, the repercussion of which is seen in the physical sphere. Our eyes cannot pierce to that conflict, but we know that the issue was finally decided by Calvary's victory and so the end is assured.

Meantime, we see, with awe, the permissive judgments of God in the earth. Two nations which have deliberately and avowedly dishonoured His Holy Name are locked in a conflict which has in a

few short weeks involved a destruction of human life beyond our imagining. Other nations await the issue with bated breath. Many of them, too, have been given over to the destroyer in judgment: do the few remaining deserve immunity? Our prayer can only be, "Lord in judgment remember mercy."

What peace lies in the heart of those who by grace, and grace alone, are found in *Christ Jesus* in these days of disaster.

A prayer following the Anglican Communion Service gives expression to our praise. "Almighty, and ever living God, we most heartily thank Thee for that Thou dost vouchsafe to feed us . . . and dost assure us thereby of Thy favour and goodness towards us, and that we are very members incorporated in the mystical body of Thy Son, *which is the blessed company of all faithful people . . .*"

We of this Testimony are widely separated from each other. In common with thousands of the "blessed company" many are in dire anxiety for their loved ones. Others have been parted from the work for God which is so dear to their hearts. Others again are deprived of the fellowship which has been a blessing to their souls.

The Lord is not unmindful of His children, of their work for Him. Let us hold fast to the ties which bind us to Him and to each other: for though they are unseen they are stronger than death.

And let us watch, pray, and work, though we know not the day of His appearing: watch lest coming suddenly He find us sleeping.

Yours in the joy and certainty of His victory

BERNARD W. MATTHEWS

Bermuda,

September 6th, 1941.

"Call unto Me and I will answer thee."

(Jer. 33, 2-3).

GOD Who made heaven, earth and sea,
What can He not do for thee?

When He speaks, the work is done,
Trust Him then, beloved one.

God will answer though the sea
Roars and rages, making thee
Only see the billow's height;
God will speak His word of might.

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

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

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

M. E. Barber

"No Compromise."

By Mrs. Penn-Lewis.

THE story of Daniel is a practical illustration of a soul so walking with God as to have power in prayer. His whole life may be summed up in two words—no compromise.

Daniel was but a lad of twelve years of age at the time he was carried captive to Babylon; but young as he was, we read that he "purposed in his heart" that he would walk in faithful obedience to the Living God, Whom he had learnt to know in Jerusalem.

In the first place, Daniel was purposed in his heart to have no compromise with self-indulgence in any form. The king had appointed for him and his companions a daily portion of dainties from his table, but these things had been offered to idols. So Daniel purposed in his heart that he would not touch them. This meant complete mastery over his own body. He would rather have pulse and water than defile his conscience. In our own lives to-day, if we are to have power in prayer, there must be the same "purpose of heart"—a determination not to allow aught of self-indulgence to dull our communion with God.

In Daniel's case, God was with "his purpose of heart," and bore witness to his faith. The pulse and water proved of more value than the king's dainties, and in addition God gave Daniel knowledge and skill, so that in every matter the king found him and his companions ten times better than all the wise men of the realm. Daniel's life of fellowship with God is clearly revealed in Chapter ii., and we see "a prayer group" of like-minded souls having real power with God.

Daniel has undertaken to interpret Nebuchadnezzar's dream. The lives of himself and others depend upon God's response to him, and he begs his three companions to pray that God will reveal the secret, so that they may not perish. The answer is given (Chapter ii. 19), and when Daniel goes before the king we see once more his "purpose of heart." He will have "no compromise" with himself in seeking any glory for himself in this matter. He takes care to say, "This secret is not revealed to me for any wisdom that I have" (Chapter ii. 30), but simply that "thou mayest know the thoughts of thine heart . . . O king."

Daniel might have thought this a great opportunity for personal advancement with the king, but "no compromise" with himself must be his path. It matters not what the king may think of him. He dare not allow the monarch to imagine that his power to interpret is from himself, or his own wisdom, for he has only that which he has received from God; so simply and humbly, he passes on his light to the perplexed Nebuchadnezzar.

Daniel's attitude to "the enchanters, magicians, and soothsayers" of the king's court is also a lesson for us in days when Theosophy, Spiritualism, and

such-like devices of the enemy, are so appallingly increasing on every hand. We do not read that Daniel discussed their "arts" with them, or read their books. He simply lived in close fellowship with the God of Heaven, and in God's own time He used him to unveil these things in their real powerlessness for the breaking off of sin and the bringing in of true righteousness.

Later on we see Daniel with "no compromise" in giving the message of God, as he counselled King Nebuchadnezzar to break off his sins. The solemnity of receiving a message from God and failing to heed it, is shown in God's dealing with Nebuchadnezzar. Twelve long months the patient Lord waited to see if the king would heed, but at last the judgment fell. The king was walking in his palace, speaking to himself of his "glory and majesty" as king of great Babylon, when a voice from Heaven repeated Daniel's message, and the same hour was the judgment fulfilled.

* * *

Once more we see Daniel in his unswerving purpose of heart to be faithful to God. This time he is called before King Belshazzar to interpret the handwriting upon the wall. He is told that he shall be clothed with purple, have a chain of gold, and be third ruler of Babylon; but the inner spirit of Daniel breaks out in the words, "Give thy rewards to another." He will not interpret God's message to the king for earthly gain. What are the things of earth to him?

Severely Daniel deals with the humbled king, as he reminds him of God's judgment upon his father, and tells him that, knowing all this, he has defied the Living God. Belshazzar has sinned against light; therefore there is no message of mercy for him, and he is slain the same night. It is a solemn thing to have light from God, and refuse to obey it. As solemn to-day as in the days of Daniel.

Daniel's life of prayer is again shown us in Chapter vi., where we read of his kneeling before God three times a day whilst still "the third ruler" in the kingdom. Attacked by enemies concerning the law of his God, he does not swerve. His "purpose of heart" stands the test, his "no compromise" in his service of the living God. Though it means "the den of lions," he cannot fail in his allegiance. His heart is fixed, and his face set to obey God rather than men.

The same spirit we find in the other members of "the prayer group" of Daniel's time. A whole chapter is given to letting us know that Daniel's fellow-companions in prayer were of the same spirit as himself. The golden image set up by Nebuchadnezzar was naught to them; they would not bow down, though it did mean "a burning fiery furnace."

Even so must it be to-day with those of us who "desire mercies" of the God of Heaven. If we

are to have power in the court of Heaven, there must be "no compromise" with things on earth. "No compromise" with our bodies, so that they may be subservient to our fellowship with God. "No compromise" with any temptation to self-glory or self-seeking, even in the work of God. No admittance of any thought or desire of success for the sake of credit in the eyes of others. "No compromise" with the subtle devices of the devil in seeking to draw us into the reading of books that would soil our souls—"no compromise" under any plea.

"No compromise" in delivering God's messages, knowing that He will bear witness to them in His own time. "No compromise" with the spirit of the world in its love of money. No bowing down to "the image of gold," even though we suffer. No swerving from the path of truth and obedience for the sake of applause in our service to our God.

In conclusion, let us note how God rewarded Daniel, even on earth. The first six chapters of his story are taken up with the history of his unswerving "purpose of heart" as regards the things of

this world, but from the seventh chapter on we are given the God-ward side. We are shown how he was taken into the counsels of God, and made skilful of understanding in the things of Heaven.

In Chapter ix, we see how he had learnt to pray, and in verse twenty what effect his prayer had in Heaven. He is told that at the beginning of his supplications the commandment went forth. Truly "the supplication of a righteous man availeth much in its working."

Then we read how Daniel was given the foreshadowing of Calvary (Chapter ix. 26), and afterwards how he had a personal interview with the Living Christ (Chapter x.)—the Man with the eye of fire. This was followed by Christ Himself talking with him, and teaching him concerning "things to come."

God grant to each of us purpose of heart to see Him first, and to walk with Him with undefiled garments in these latter days, so as to have access to His Throne, and power with Him in prayer.

Self; Deliverance

Breaking Away from Self.

By J. C. Metcalfe, M.C.

I HAVE been dipping into Thomas à Kempis, and have been set wondering by a remark of the writer of the Introduction to my copy. "It is important," he says, "to have in mind that the book was written by a monk for monks . . . The life with which Thomas à Kempis deals must be life within a monastic community, for of no other life had he experience, and to recognise this at the start will prevent our looking in the treatise for what cannot possibly be there."

But is not life the same everywhere? Is not the still prevalent idea all wrong, that it is in a kind of mystical seclusion that a man has the greatest opportunities of knowing God, and spiritual graces grow most abundantly? Does there not still tend to exist in the minds of many, one law for the clergyman, the minister, missionary, or Christian worker (to whom life is supposed to be to some extent a cloister, where he spends the bulk of his time in Bible study, meetings, Christian fellowship and work) and the man or woman who mixes more freely with the world, and is busy with the ordinary duties of life? This is an utterly false distinction, which has its roots in our natural dependence on externals. Life is one. The way of heart rest is also one, and fellowship with God is open to all—purchased for all by the atoning blood of the Lord Jesus Christ. The true elixir of life is found in the death of self, not as a theological concept, but as a *practical way of life*. Thomas à Kempis gives us from his monastery a summary of God's dealings with his own heart:

"My son, forsake thyself, and thou shalt find Me. Stay where thou art, making no choice, nor appropriating anything whatever to thyself; and thou shalt always be a gainer. For even greater grace

shall be added to thee the moment thou dost resign thyself, provided thou dost not turn back to take thyself again."

Immediately a number of passages of Scripture come to mind. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. xvi. 24). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. ii. 20). "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: Who . . . humbled Himself and became obedient unto death . . ." (Phil. ii. 4-9). "I have suffered the loss of all things, and do count them but dung that I may win Christ" (Phil. iii. 8). "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3). "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Pet. iv. 2).

Are such passages to be food for religious contemplation, or a practical basis for all Christian living—whether at home, in the Church, amongst our friends, or in our dealings with strangers? With out contradiction, the latter. We who, because of our sins, deserve eternal condemnation, have been spared that we may live here and now 'to the praise of His glory', Who is our Lord and our God. He alone knows His purposes for us. He has given us His Holy Spirit to be the Governor of our lives, the President of our churches, the Director of our activities, and the Guardian of our consciences. True peace and power, and every other Christian grace

is the result of recognising and reckoning upon our complete inability, and His complete sufficiency. I must completely and unreservedly, in every circumstance of life, positively choose His will, trust in His guidance, and refuse to move one step without Him. This is true freedom, as the blind hymn-writer discerned:

My will is not my own
Till Thou hast made it Thine;
If it would reach the monarch's throne
It must its crown resign.
It only stands unbent
Amid the clashing strife
When on Thy bosom it has leant,
And found in Thee its life.

And this is not mere mysticism, but a solid basis of living and working. In fact, I will make a sweeping, but I believe irrefutable assertion. According to the *deliberate practice* of this fundamental spiritual principle is a man or a church fruitful, powerful, and Christ-like: while its neglect, or relegation to the realm of the meeting or Convention, means a weak, defeated, carnal individual or body of Christians. Death to self is no automatic working of a heavenly law, resulting from a single assent of the will, which acts as a kind of 'pressing the button', setting the law in motion. It is moment by moment acceptance of the fact that I am nothing but the bondslave of Jesus Christ—and that is the most glorious freedom imaginable.

Let me accumulate evidence from authoritative sources. Dr. Andrew Murray wrote concerning the 'leading of the Spirit': "It is easily understood that to enjoy the leading of the Spirit demands a very teachable, followsome mind. The Spirit is not only hindered by the flesh as the power that commits sin, *but still more by the flesh as the power that seeks to serve God . . .* The will and wisdom of the flesh must be feared, and crucified, and denied."*

Thus we need to fear, and deal with, our chief enemy — Self — continually; for the stress of circumstances, the opposition of men, and even all the powers of hell, will infallibly fail to bring about our defeat in any given situation if self has been crucified, and Jesus Christ actually has 'the pre-eminence'.

Pastor Stockmayer, speaking at one of the early Keswick Conventions, forcibly expressed the same thought. "Our daily life," he declared, "our conversation, our very countenance, must testify that we have found life abundantly in our Good Shepherd. Oh, dear Christians, cease from keeping your own life, defending your own life, when the Holy Ghost works to bring to die every portion of your own life. Oh beloved brethren, we are so world-like; our world-like life is the great hindrance to conversions, the great reason why the Gospel has so little success. Yet remember, every Christian has a time when he has given up all to his Lord: then

* In "The Spirit of Christ".

you were happy, and the very reason of your unhappiness now is that you have not given up all your life, and that in daily life, in daily occurrences, in daily conversation, sometimes you are hesitating between your will and God's will . . ."—"Why are so many Christians so often exhausted," he went on to ask, "in their work for Christ?" Because they are seeking their own life in the work. Our work can only be fruitful when we are not seeking our own life or our own pleasure in our work, but seeking the glory, the interest, of Christ."

It is obviously one thing to make a 'full consecration', and to mean it, after listening to some powerful message, or in the atmosphere of some meeting or Convention: it is quite another to apply deliberately to our own lives, in every aspect, the sentence of death to self and life only in Christ. Saul obediently slew all that was base and vile, and that did not appeal to him, in Amalek, but he kept the best for himself. It is often so with us. We are perhaps glad to be rid of the discomfort of a hasty temper; we can see that it is a very real hindrance to us. We can perhaps slay enthusiastically what we conceive to be vile; but when it comes to our pet schemes, our wisdom, our natural ability in the work of God, we keep such things, as Saul kept Agag, as a 'sacrifice to the Lord'. And yet God says that self is to be forsaken, crucified, and rendered inoperative. We must obey or suffer untold loss for all eternity. Saul lost his crown—we shall lose all that cannot pass the test of fire.

May I quote here what, to me, is a classic example of the law of life out of death in operation in God's work? George Muller of Bristol has left on record a striking account of his dealings with God. We see him building his Orphan Homes, maintaining hundreds of homeless waifs, helping forward the work of foreign missions, and disseminating the Scriptures. He is always engaged in some work of faith, or labour of love. But the most striking thing about his life is his humble dependence upon God. How carefully he waits to prove the will of God in every undertaking, small or great! How diligently he weighs up his lists of 'pros and cons' before every venture! He takes nothing for granted. It is God's work and he is only the servant entrusted with his Lord's commands day by day. How truly his works abide. Two brief passages from his own pen show us the secret of his spiritual fertility:

"I never remember in all my Christian course, a period now of sixty-nine years and four months, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been *always* directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsel of my fellow men to the declarations of the Word of the Living God, I made great mistakes."

Or again: "Once or twice all means were expended, and I had to stand still and to wait upon God for further supplies. The servant of Christ, who knows that he is not occupied about *his own work*, but about that of his Master, can, however, be quiet, and ought to be quiet; and if in the restlessness of nature he *will* work and take steps when he ought to stand still and wait upon God, then let him suspect himself, and let him see well to it, whether the work in which he is engaged is God's work or not: and whether if it be God's work, it is done for the honour of the Master or the honour of the servant."

This is not mere 'teaching', it is the expression of a working basis of fruitful Christian service, and when you and I are honestly prepared to learn direct from God the Holy Spirit, He will indeed guide our feet into 'the way of peace', the peace of death to the striving and stirrings of our greatest enemy—Self—and of the calm, deep-flowing life of God. Remember, He is a jealous God. He loves us, and will not brook the interference of any outside voices in His plannings for us.

The same clear witness comes from every angle. We have heard the voice of the monk speaking from the seclusion of his monastery. We have listened in turn to a Minister and teacher, a Convention speaker, and a practical philanthropist. Finally I want to take a passage from a letter written by a pioneer Missionary—a man of action and achievement—the Rev. James Chalmers, Missionary in New Guinea. "I hope," he writes, "tomorrow to be able to sit down at the Lord's Table. There are eighteen of us altogether, and it will be well for us to 'do this in remembrance' of Him. Glorious Saviour! Would God we were more enthusiastic in our love, simply and solely His. How very formal

we get in our routine worship, and how seldom we break away from self and mere form, up into the true spiritual region, to be lost in burning love for Christ. Oh to dwell at His Cross, and to abound in blessed sympathy with Him and His great work. Then would the heathen wonder and inquire. God help us by His Spirit. We want the heathen for Christ."

What a striking phrase—"break away from self". Self the tyrant; Self the deceiver. I am more afraid of self than all the rage of men or the craft of devils. It was His utter abandonment to His Father that enabled the Lord Jesus Christ to say, as He calmly faced the coming struggle with all the might of hell: "The prince of this world cometh, and *hath nothing in Me*" (John xiv. 30). Often in these days I find I can make Bishop Handley Moule's magnificent hymn a prayer:

My Saviour Thou hast offered rest:
Oh give it then to me.
The rest of ceasing from myself
To find my all in Thee.

This cruel Self—Oh how it strives
And works within my breast,
To come between Thee and my soul,
And keep me back from rest.

How many subtle forms it takes
Of seeming verity!
As if it were not *safe* to rest
And venture all on Thee.

In Thy strong hand I lay me down,
So shall the work be done:
For who can work so wondrously
As the Almighty One?

Then, we can say with assurance, will the unconverted 'wonder and inquire', and above all, our Lord will 'see of the travail of His soul', and will be satisfied.

Chd. 6:12
Holy Spirit

"The Spirit that Worketh."

By The Rev. Henry K. Bentley.

ONE of the slogans of the day bids us to mobilise the spiritual forces of the country. The wisdom of this call is seen when it is realised, as indeed it is, by many even of those who make no boast of any deep spirituality, that the forces against which the Allies have to contend in Europe are other than merely human. Spiritual forces can only be countered by spiritual power.

In Eph. vi. 12, we read of those "principalities and powers" who muster "their unseen array," and are given to understand that these ethereal, yet very real, beings hold the world in their power. They control the spiritual and moral darkness of the world by working in the minds of all who have not been rescued from their clutches. Satan, "the prince of the power of the air, . . . worketh in the children of disobedience." Indeed, he is responsible for the blindness to spiritual truth of all unbelievers, for "if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds

of them which believe not, lest the light of the glorious gospel . . . should shine unto them."

In these and other passages we see hints of the two great methods adopted by Satan and his evil hosts to oppose God, get worship to himself, and do despite to mankind—force and guile. All down the ages God's adversary has employed these methods. As "prince of this world" he has marshalled his forces to drive men to brutal persecution of God's faithful ones, and where that method has failed he has used flattery and camouflaged lies. This is, after all, but the expression of his character. "He was a *murderer* from the beginning, and abode not in the truth, because there is no truth in him. . . . He is a *liar* and the father of it."

Church history provides ample evidence of what we have just said. From the very beginning of the disciples' witnessing to the resurrection of Christ from the dead, we find men stirred up to oppose them, even with murderous violence. When this

failed, and all the cruelty of pagan Rome, from Nero to Diocletian, could not prevent the spread of the Gospel, the devil suddenly switched over to the opposite tactic, and, by getting Constantine I. to adopt Christianity as his state religion, saw to it that thousands of unregenerate pagans were admitted into the professing Church. The result was such a corrupting of the message that it worked death rather than life.

To every fresh activity of God in reviving His work, Satan has opposed his own. The Reformation was met by a welter of blood, as we see in the story of the Inquisition, the Massacre of St. Bartholomew, and the religious wars of Europe. Even after the bloodshed, there remained certain clinging relics of Romanism, and so there spread over this land the cold chill of formalism and spiritual death.

God's activity burst forth again in the Wesley Revival, and the breath of life swept over this land. The enemy prepared and launched his counter-attack on the faith of the Reformation and its revival, by the infiltration once more of heresy. Into the lands of Calvin, Luther and Wesley, into France, Germany, England, and then elsewhere, there came new settings of the old question, "Hath God said?" Astruc, Welhausen, and their disciples began energetically to spread doubts of the truth of God's Word, and "Modern" theology spread its poison gas over the world.

But again God has worked; in France, Belgium, Czecho-Slovakia, Poland, and Finland in particular. So once again the enemy seeks to crush the work of grace. There is to-day, to those who can see below the surface of things, a very clear lining up of anti-Christian forces against the Gospel. The struggle now drenching Europe in blood and tears is not just between totalitarianism and democracy. It is between a Satanic despotism that hates true Christianity and those principles of liberty that permit of the free preaching of the Gospel.

So we see that the present conflict is definitely one in which the powers of darkness are arranged against us, and if even the above evidence were insufficient, the Satanic quality of the methods used would surely convince the hesitant. Utterly unscrupulous and blatant lying, deliberate deception of the unsuspecting, ruthless barbarity, nauseating inhumanity—the calculated adoption of lying and murder to an unprecedented extent—these are the tokens of the devil's activity.

When our Lord met Satan face to face in the desert, and the latter claimed to give the Kingdoms of the world to whomsoever he would, the Lord did not dispute that statement. In fact, he later called the devil "the prince of this world." It is interesting to note in Dan. x. 13, 20, 21, that three "principalities"—angelic beings of tremendous power—are mentioned, two of them being evil, and one, Michael, good. These supernatural beings had charge of the Kingdoms mentioned, under authority of their masters—in Michael's case, God, in that of the other two, Satan. So we see that, behind the human

governments on earth, are powerful spiritual beings who do definitely affect the destinies of the nations.

In this connection, it is important to note that the overthrow of the power of the angelic prince means the defeat of his human agents. On leaving Daniel, God's unnamed messenger went and put the "prince of Persia" *hors de combat*.

Some two hundred years later the "prince of Grecia," who was announced as yet to come, looking, as it were, over the frontiers of his domain, saw that Persia had no "prince." Using Alexander, he thereupon annexed Persia. Thus we see how that young general with but forty or fifty thousand men, was, through supernatural counsel and aid, able to overcome the gigantic army, over a million strong, of the older general Darius, who was left to flounder along without such aid.

Besides this, the importance of spiritual power in human warfare is seen in many places in the Old Testament, three of which are outstanding. Moses, on the hill top, with the rod of divine authority in his hand, determined the issue of the conflict in the valley, by holding out that rod, exercising that authority against the spiritual forces whose human agents were opposing Joshua. The captain of the Lord's host—who received Joshua's adoration, as no mere angel would have dared to—came to take charge of the military campaign in Canaan. It was given to Elisha's young man to see a representation of the spiritual forces operating on behalf of Israel.

* * *

The question now arises: What are we to do in view of all this? The answer is clear, though its putting into practice may not be so simple. In the first place, we must acknowledge our responsibility. We Christians are *the only human beings who can come to grips with the spiritual hosts of wickedness*. The world is under their power; we are "raised together" into the heavenly realm where these spirit-princes are, and even "far above" them "in Christ." We must learn, by God's grace, to *live* there, for if we are not "above" the enemy we shall be under him, so far as any effectiveness in the conflict is concerned. "Fifth Column" tactics are not confined to men. The devil has his Fifth Column in "the mind of the flesh," and all sin, even in a believer, gives him ground on which he takes his stand, at least to put our spiritual batteries out of action, if not more. The sons of Sceva were sadly worsted. In the next place, we must learn how to use the armour given to us, and how, at times, to wield the "rod of God." Finally, we must be willing, in all humility and utter subjection to the will of God, to be and do whatever He wills.

An important verse in this connection is Rev. xii. 11. There we see that the basis of victory is "the blood of the Lamb"; the method of victory, "the word of their testimony"; the condition of victory, "they loved not their lives unto the death."

In other words, if we would be useful to God in this matter we must be utterly consecrated to His will, and definitely take our stand on the victory of

Calvary, claiming that its effect be brought to bear on the situation in question, that all Satanic opposition be utterly crushed, and that the will and purpose of God in the matter be completely accomplished.

One closing word. Our brave boys, whose exploits on sea, and land, and in the air, are so amazing, are suffering intensely, day after day, the terrific strain of constant fighting under such appalling conditions. Comfort, rest, respite, are not in their vocabulary nowadays. Do we dare be complacent and say we are "doing our bit" by prayer, unless we are, at least in some measure, bowed under the burden of it all: unless, in spirit, we are "labouring fervently in prayer," and experiencing in our own lives the "great conflict" and "travail" that this spiritual warfare entails? May God forgive our pettiness and half-heartedness, our slackness in this supreme service, and arouse us, at whatever cost, really to "take the strain," and may we be faithful and "steady until the going down of the sun."

From "The Fellowship Quarterly."

Warfare Spiritual

The Spiritual Warfare.

THERE is a sphere of prayer which lies beyond the simple asking for blessing—a sphere of prayer opened out in the sixth of Ephesians . . .

The pivot verse in Romans vi. is "Knowing this, that our old man was crucified with Him." Then in Ephesians i. and ii., Paul shows how Christ was raised from the dead, and we were raised up together with Him, and made to sit with Him in the heavenly places in Christ. Ephesians vi. shows the spiritual conflict with spirit foes, which the believer finds himself brought into, as he really experiences spirit-union with Christ.

In union with the enthroned Lord, the believer in due time finds the conflict of Ephesians vi. open to him, and discovers that there is a prayer-warfare where he needs, not only Christ as his life within, but "the whole armour of God," or Christ as his covering, without. Where he will learn, by standing on the firm foundation of the Gospel (e.g., *Christ crucified*) to overthrow the foe, and then with "unwearied persistence" (Ephesians vi. 18, Weymouth) to hold the victory for himself and others, especially for messengers going forth to proclaim the Good News, asking for them "words," and outspoken fearless boldness in making known the Gospel.

What is "prayer warfare"?

Briefly, prayer warfare means holding unceasingly the power of the "finished work of Christ" over the hosts of evil, in their attack upon some place or person, until the victory is won. Just as Moses lifted his hands steadfastly until the victory was won, so the prayer warrior holds up steadfastly the victory of the Cross—the finished victory of Christ over Satan—until the forces of evil retreat and are vanquished.

This needs a true knowledge of Romans vi. and Gal. ii. 20 in experience, and many lessons on abiding on the Throne with Christ (Ephes. ii. 6), ere prolonged conflicts are thus prayed through and won. The truth is, so many believers live in inward conflict over themselves, that they cannot understand Ephesians vi., with its warfare against spiritual hosts of evil in the

atmosphere, where — "*Christ-encased*" — the prayer warriors wrestle, and overthrow the principalities and powers attacking the Church of Christ.

The warfare plane is on the resurrection side of the Cross, not in the earth sphere. It is when the spirit is set free, and united to the Risen Christ, that we come up against the evil powers in the atmosphere. The taking of your position on the basis of Rom. vi. needs to be understood as the foundation of the growth of the spiritual life, and all the advance from plane to plane which follows. Just as you saw that Christ bore your sins in His own body on the tree, and when you believed this, God gave you a new life, so you see that the old creation—the old Adam—was also taken by Him to the Cross, i.e., as you hold the position that all the guilt of sin has been put away, so you hold the position that the "old Adam" in entirety has been nailed to the Cross. Both demand a "reckoning" of faith which God makes true. In the first instance *sins* are put away, in the second instance you are put into a position in which you may have victory over sin.

As you hold that position, or attitude, to sin, you find sin loses its power to hold you. The "warfare plane" of Ephes. vi. is not a fight with *sin*, but the conflict of the *new creation* with spirit foes, whilst the believer holds steadily his *death attitude to sin*. For victory the believer must therefore hold the foundation of Rom. vi. very clearly, for if the "old Adam" life is allowed to intervene, it is certain defeat in the "warfare plane."

But if you have the death of the Cross, in its aspect of the "old man" crucified, really wrought into you by the Holy Spirit, some force rises up in you towards sin, enabling you to say, "I *will* not," instead of being helplessly overcome . . . The Lord has done all He can do on the Cross, and He has given the Holy Spirit to carry out in you all that was done at Calvary for you, so that always at the back of your refusing to let sin reign, is the power and energy of the Holy Spirit . . .

In connection with this, however, you need to keep in mind the difference between the completed work of Christ on the Cross, and the *experimental working out* of it in you individually—the difference between what Christ has done "*once and for all*," which you hold by faith, and what has yet to be done in you moment by moment. As you hold the footing of faith—the "old man" crucified—the material the devil works upon in the old creation is *progressively brought into death*, then, on the basis of that death with Christ, the Holy Spirit builds up in you the "new creation."

The full equipment for the warfare depicted in Ephes. vi. is this moment by moment conformity to the death of Christ, and apprehension of our union with Him in the spiritual position shown in Ephes. i. and ii. — "All things in subjection under His feet" — "and raised us up *with Him*, and made us to sit *with Him* . . ." Then, "in the strength of His might," united in spirit to the Ascended Lord, we are "able to stand AGAINST" the spiritual forces of the enemy He defeated at Calvary.

"Prayer warfare" has to do entirely with the powers of darkness — not with "flesh and blood" (Eph. vi. 12)—therefore it does not admit the exercise of "will power" (or psychic force), for if it is needed in connection with persons, it is *not with the individual himself*, but with the adversary who is blinding him, or misleading him, that we "wrestle." Let the prayer warriors claim the "It is finished" of Calvary upon the unseen hosts of Satan. Christ's last words of triumph will prevail, as we pray through in union with Him on the Throne.

(Excerpts from 'The Spiritual Warfare, see Booklist).

From the Editor.

MY DEAR FRIENDS,

It is with thankful hearts indeed that we send forth the last number of our magazine for the year 1941, realising that it is by the grace and blessing of God alone that one more yearly volume has been completed, in the face of so many difficulties of various kinds. We send a word of special thanks to those friends, both at home and abroad, who have so generously contributed to the cost. Through their help we believe the whole cost of publication and issue for the year will again be covered, in spite of the increased cost of all materials, and of postage rates.

Many helpful and encouraging letters from our readers show that the little paper is still meeting the need of God's children who are seeking to "go on unto full growth" (Heb. vi. 1, lit.). One just received from Canada is typical of many:—

"The magazine is as much prized as ever it was, nay, I think more so. I could not tell you just how often I have read over our last two, and I am quite likely to read them over a few times more (D.V.) before sending them on to another, who appreciates them as much as I do... I was thankful when I knew you were all safe, and that the precious books were not damaged after that raid. From what I hear, things are quieter in Britain since the Axis began to move towards the centre of the earth—Palestine! How Scripture is being fulfilled. The Lord reigneth, and will reign. Oh that soon we may see Him, and be 'like Him.'"

Many of our letters are a real 'S.O.S.' for prayer. A missionary in Africa tells of "a few missionaries who are praying that this Message of the Cross may reach the Africans, and bring deliverance." She says, "We are coming up against the enemy in many ways since we entered into a life of warfare..." but "God has already wrought some deliverances that are wonderful in a few of the natives."

The opposition of the Adversary is certain to be revealed wherever his captives are being set free; but praise God, our Lord won the war at Calvary, and this 'guerrilla warfare' against the soldiers of the Cross is but the desperation of a conquered foe. This little group of missionaries has been much helped by some of our booklets. Will our readers bear them up in prayer, and also the deep need of the African convert for a message which will show him the way of deliverance from his awful inheritance in the flesh, and in his heathen surroundings. That will show him that, not only need he no longer live in terror of the evil spirits he once sought to propitiate, but that 'in Christ' he is more than conqueror, and 'the spirits are subject' unto him in the mighty Name of Jesus (Luke x. 19).

Pray also for missionaries who are cut off from all financial help from their home lands, that Phil. iv. 19 shall be fulfilled to them. The story of one such, working in N. China as an evangelist, not attached to a Missionary Society, has come to us recently. Having suffered the loss of home, chapel and everything but her life, and seriously ill, the Lord led her to some of His people who cared for her. On recovering she was able to take over one hundred children to safety from the cruelties of the Japanese, "a terrible journey of over ten days on foot." A missionary friend lent her some old copies of 'The Overcomer,' which she has "read over and over again," so the request comes that we will send the magazine. We have gladly sent her a parcel of all available issues. Her material needs will, we are confident, continue to be supplied "according to His riches in glory."

Another story of the Lord's care for His own also comes from war-wracked China, from one who makes good use of a parcel of copies of 'The Overcomer'

each quarter. She writes that after news reached her that no money could be sent out from England to *individuals*, she received a cheque for £25, but the Bank could not cash it, and she had to return it to the sender. Then, without a word to anyone about these conditions, gifts of money began to flow in from Chinese Christians (outside of China) whom she had never met, until she had enough, not only to meet her own cost of living, now more than doubled, but also to help other Christians 'liberally'.

This friend tells us of another, who has been much blessed through the 'Overcomer' and through reading the 'Life of Mrs. Penn-Lewis.' She has just translated into Chinese the 'Gate to Life' pamphlet, for circulation among those she has been teaching in the interior of China.

We share these letters with our readers, knowing they will remember these matters before the Throne, and join us in praising God for all His faithfulness to those who put their whole trust and confidence in Him.

For a number of years I have had in my Bible a little leaflet containing a message by C. H. Spurgeon, which has often spoken to my heart. One day, when weary and depressed, these words came to him with living power—

"My grace is sufficient for thee."

and he burst out laughing and said "I should just think it is Lord!"—"It seemed to make unbelief so absurd" he wrote. "It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere,' but the earth might say, 'Breathe away, O man, and fill thy lungs ever, my atmosphere is sufficient for thee.'"

These words, spoken by the Lord first to Paul, and since to many thousands beside the prince of preachers, to strengthen them to stand in days when Satan 'buffets' and thorns in the flesh are not removed, form the centre text of our Motto Card for 1942. Whatever unforeseeable tests that year may bring us, may we all prove abundantly that the grace of God truly suffices us, for courage, cheerful endurance and an unshakable faith that makes unbelief seem "so absurd!"

Yours in our Reigning Lord,

M. N. GARRARD.

"God's Plan of Redemption":

We much regret that this valuable study book is now out of print. We have made enquiries about a new edition, but find that the cost, during the war, would be quite prohibitive, so the matter must be left for the present.

"The Spiritual Warfare":

The excerpts from this pamphlet on p. 35 are given in this issue by special request. This pamphlet and its companion booklet, "The Clinic Hour," consist mainly of answers given by Mrs. Penn-Lewis to many spiritual problems brought up in the "Clinic Hour" which always had a place in her Conference work. (See book-list).

MOTTO CARD FOR 1942

(Arranged by Mrs. Penn-Lewis)

Price, 1/6 per doz., post free, 1/8

Books and Booklets on the Victorious Message of Calvary.

By MRS. PENN-LEWIS.

- The Story of Job. A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/4.
- The Cross of Calvary and its Message. (Sixth edition), with preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/6; Stiff paper covers, 2/-, post free 2/2. Also in French.
- The Warfare with Satan and the Way of Victory. (Fourth Edition) Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- Thy Hidden Ones. Union with Christ traced in the Song of Songs (Fifth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2. Also in French.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force." A Glimpse into Bible Psychology. Art vellum cloth 2/6, post free 2/8; Stiff paper cover 1/6, post free 1/8. Also in French.
- The Centrality of the Cross. Stiff paper cover 1/6, post free 1/8.
- Face to Face. The Inner Life of Moses the Man of God. Art cloth cover 1/8 net, post free 1/8. Also in French.
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