

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 XXVI.

New Series.

A.D. 1945.

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“Conquering
and to
Conquer.”

p. 4

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

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THE OVERCOMER.

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EDITOR: J. C. METCALFE.

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TERMS OF ISSUE.

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Correspondence.—All letters relating to "The Overcomer," and all orders and correspondence for the Book Room, should be addressed: THE MANAGER, OVERCOMER BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND. Letters to the Editor should be sent to the same address, with a stamped envelope enclosed if reply is needed. (Foreign correspondents excepted.)

Remittances of every kind should be made payable to "The Overcomer Literature Trust"; and money orders payable at Bournemouth, England. Centre Distributors are at liberty to accept contributions from those who receive the paper, and forward them 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 MEETINGS

at Eccleston Conference Hall,

Eccleston Street, Victoria, London, S.W.

January 4.—Quarterly Conference, 11.0 a.m. and 2 to 3.15 p.m. Speaker: Rev. B. S. Fidler.

February 1 and March 1.—Day of Prayer, 11.0 a.m. to 3.0 p.m., led by Miss Leathes.

April 5.—Quarterly Conference, 11.0 a.m. and 2 to 3.15 p.m. Speaker: Captain J. C. Metcalfe.

On the third Thursday in each month—12 noon to 1.30 p.m., the Mid-Monthly Prayer Meeting, led by Miss Gravatt, will be held at 146, Queen Victoria Street, E.C. (by kind permission of the British and Foreign Bible Society). Please note the dates:— January 18th, February 15th, March 15th.

There are two things which the Church wants; more death and more life—more death in order to live; more life in order to die.—C. A. Fox.

Book Room Notes.

Bound 'Overcomers.'—We hold a good stock of bound volumes of the 'Overcomer' for the years 1931 to 1940, which contain much valuable material, and are excellent for passing on. (In pre-war days the 'Overcomer' was 16 pages.) The price is 2/- per volume. We do suggest that the wise placing of these might be a useful means of making the 'Message of the Cross' known. We also have a fair stock of 'Gate to Life Charts,' and we should like to point out that these provide an excellent background for private study—study circles—Bible classes, etc. The price of these is 4d. each.

Money Orders.—We are indeed grateful for the way in which our readers have co-operated with us by complying with our request to state in their letter ordering literature the official number of the money order they are remitting. May we ask that our friends will also see that their names are filled in on the back of any money order they send. We are sorry to have to keep mentioning these details, but war-time rules and restrictions are making the office work difficult, and it is the right handling of items such as these that help the work to run smoothly. We hold money orders sent us by the following readers, but have received no instructions by letter as to whether this money is for the purchase of literature—or a subscription to the 'Overcomer.' It is possible that letters have been sent but lost in transit, we should therefore be glad to hear what the wishes of these friends are.

Grossman, M. C. (U.S.A.)—M.O. £2/9/4.
Johnson, C. S. (Canada)—M.O. 8/11.
Escott, F. (India)—M.O. 3/-.
Root, I. B. (U.S.A.)—M.O. 7/5.
Berg, A. M. (U.S.A.)—M.O. £1/4/8.
Root, A. E. (U.S.A.)—M.O. 7/5.
Lawrence, H. L. S. (U.S.A.)—M.O. £1.

Will our readers note that it is safer and easier if they will send International money orders instead of dollar bills.

'The Spirit of Christ,' by Rev. Andrew Murray. Will our readers please note that our stocks of this book are exhausted. We have a further supply on order, but the publishers are finding reprinting difficult. We will insert a special announcement as soon as we are again able to supply this valuable book.

A Request for Prayer.—The lands of Europe are gradually being liberated from the invader, and it seems to us that God may well elect to work mightily in our day in these countries where human suffering has been so terrible. Great need always finds Him very near, and surely much prayer should be going up for a movement of The Spirit of God right through the Continent of Europe. We are seeking His mind as to the possibility of printing literature giving the Message of the Cross in some, at any rate, of the languages of Europe, and should greatly value the prayers, counsel and suggestions of our friends.

THE OVERCOMER

The Path to Power.

Power belongeth unto God.

Psalm 62, 11.

OBVIOUSLY there is a preparation necessary before the Holy Ghost can bestow on us the power which He came to bestow. What is that preparation? To this question there is a three fold reply.

(1) The "vessel" must be "cleansed" before God uses it. "If a man therefore purge himself (the word is, purge himself right out, as to the bottom) . . . he shall be a vessel . . . meet for the Master's use" (2 Tim. 2. 21). This deep cleansing of which Paul speaks so strongly in 2 Cor. 7. 1 "from all defilement of flesh and spirit," is a necessary preparation before the Master can use us in His power.

(2) Another step in the preparation regards the object for which we desire power, and the use we would make of it. If we seek it for ourselves; if the desire of vanity or self-aggrandisement enters into our motives; if there is any sectarian or sectional object prominent in our minds, such as to promote the influence or cause of the Church to which we belong, then we cannot expect God to entrust power to us on any such terms. For His glory, not for ours: that is His condition.

(3) A third preparatory step is, that we be willing to take God Himself, as well as His power, into our hearts. We cannot have the power alone; there is no separation between it and Him. "Power belongeth unto God": it is inherent in Him. To have the power within, we must have Christ within. But that means many things. It means something much more than having power alone, to do with as we will. It means, among other things, this—that we be emptied of all power and so become helpless, in order that God within us may be free to use His power through us. Such, then, is the "preparation of heart" through which the promise of power can be "obtained" by any of us.

Let us dwell for a little longer on the thought that the power cannot be divorced from God Himself, and that He alone can wield it. Suppose you are a worker in a great factory, every part of which is worked by steam, the smallest movement as well as the greatest; it is natural for the thought to enter the heart—Would that I were able to use that enormous power! But the answer is, Nothing is easier, if only you are content to use it for the purposes which it is meant to serve; make the connection, and keep it, and your portion of the whole will go equally with the rest. Difficulty would, of course, come if you attempted to detach your loom from the others, and

make it serve your own ends, irrespective of those for which the whole was working. That indeed would be impossible. You could not have the power, unless you submitted yourself to the person who was guiding and superintending it. Just so, we cannot take God's power out of His own hand, separate it from His one great purpose, and detach it from movements, of His will, in order to make it draw our special train, and exalt our own name. You can have God's power, for God's work, in God's own way—not otherwise:

I fear that this is not what most Christians mean when they long for, or ask for, the power of the Holy Spirit in their life and teaching. Probably that is the explanation of the long delay before an answer comes to the prayer they present. Have we not all known of good souls who have gone on crying for the Holy Ghost to come in His fulness and power into their hearts, but who have no more, perhaps even less now, than they had years ago, and who would be amazed beyond measure if the prayer were answered and the gift bestowed? In how many instances are the words of the Saviour appropriate—"Ye know not what ye ask!"

J. ELDER CUMMING.

Who shall tell our untold need,
Deeply felt, though scarcely known?
Who the hungering soul can feed,
Guard, and guide, but God alone?
Blessed promise! While we see
Earthly friends must powerless be,
Earthly fountains quickly dry:
'God' shall all your need supply.

Can we count redemption's treasure,
Scan the glory of God's love?
Such shall be the boundless measure
Of His blessings from above.
All we ask or think, and more,
He will give in bounteous store;
He can fill and satisfy,
God shall all your need 'supply.'*

FRANCES RIDLEY HAVERGAL.

* The Greek word is much stronger than the English, and means—'will supply to the full,' 'fill up,' 'satisfy.'

To Our Readers.

Dear Friends,

Another who has done us great service has passed on to a higher service. Our beloved John Thomas was small in stature but withal one of the biggest men I ever knew. We have lost a mighty champion in the lists of those who contend for the faith once delivered to the Saints. A brilliant scholar and speaker, with a profound knowledge of philosophy, he laid his gifts at the feet of the Lord who gave them.

When Mr. Thomas first came amongst us it was to give the morning Bible readings at Swanwick. I well remember, as we parted, his looking at me, almost quizzically, and saying, "You people are a little inclined to apologise for yourselves. You have no need to do that." He had been observing us, no doubt very shrewdly; and thenceforth was an honoured friend at whose feet we sat with much joy.

Those whom some of us have called our 'elder brethren' are fast leaving us. May the Lord supply others to take up the torch and bear it on. The need seems more urgent than ever that those who have entered upon Life should be instructed in the resources that are theirs in Christ. For how few there are to whom these can look for help.

Men and women may not be coming into the Kingdom in large numbers together, in the way our old-time evangelists saw them come, but they are coming in their thousands, 'hand plucked' as it were: Many in the fighting forces, and thousands affected by the war are facing up to those realities of life and death which compel their thoughts towards the unseen things.

It has been my joy to see how open to the Gospel message so many lads of the American Navy have been amongst whom it has been my happy lot to labour in these war years. The injured in a hospital bed who, it may be, have looked death in the eyes not long before, are often glad to admit God's mercy, and His love in Christ comes more readily to their ears than in the former days.

The cry of the evangelist has long been, Who will feed these newborn ones: to what under-shepherd can they be committed? Will the chaplains and the ministers of their churches feed them with food convenient for them? Indeed the labourers are few, and were it not for the assurance that He who hath called them will not leave them, the future for many would be dark indeed. 'Shall I bring to the birth, and not cause to bring forth? saith the Lord.' Our hope lies in the Lord of the Harvest that He will send forth the labourers. Let us see to it that whatsoever He saith unto us—we do it.

Ever yours in Him,

BERNARD W. MATTHEWS.

Bermuda, November, 1944.

Dear Friends,

I hope you will forgive the unusual procedure of inserting two letters in this issue of the 'Overcomer.' The reason is that without opportunity for collaboration, and even without consultation by correspondence, our Chairman expresses in his letter the same thought that has been much in the minds of some of us in England, and I am encouraged therefore to seek your counsel and prayers concerning a development of our work the necessity for which has of late deeply impressed me.

Mr. Matthews stresses the need of teaching and shepherding for the thousands who are being 'hand plucked' out of the kingdom of darkness and translated into the Kingdom of God's dear Son; and that this actually is a pressing problem there can be no doubt. Two facts face us.—In the first place God is doing a quiet work amongst the young men and women of a generation which has before it the uncertainties and difficulties of the post-war era. In the second place there is undoubtedly a growing famine of the Word of God, and to expect the great majority of the Churches and Ministers of any denomination to feed these converts, or even to sympathise with their new found life, is foolish. Is it possible that God has a part for us to play here? For instance, we have wondered if a magazine published as a supplementary to the 'Overcomer,' specially designed to supply fundamental teaching on the Christian life, and based on the message of the Cross might be an instrument God could use to help fill this gap. It is possible, too, that from the publication of such a paper opportunities would open for Conferences—house parties, and so on, which would break new ground and provide a means for 'building up work' where it is most needed. The 'Overcomer' would continue to fulfil its peculiar function of 'a quarterly magazine for Christian workers on the deep things of God'—while the new paper would provide a kind of preparatory education, and be rather more elementary in its presentation of the message.

Many of you faithfully pass on and pray for the 'Overcomer,' and we should be grateful both to know your reactions to this proposal, and have the benefit of your counsel. Does it commend itself to you? Have you any suggestions as to what such a paper, if issued, should contain? Can you give us any idea as to whether you would be able to use copies of such a magazine? Please write and let me have your views. One thing is plain—The message of the Cross in its fulness is needed by the rising generation in the Christian Church—and it is our responsibility and privilege to ensure that this is delivered to them. We shall certainly be guided as to how to set about this task as we wait upon Him, and 'if God be for us who can be against us?'

Yours in the fellowship of His service,

J. C. METCALFE.

Silent Power.

By Mrs. Penn Lewis.

"Ye are the salt"—purifying. "Ye are the light"—shining. (Matthew 5, 13-14.)

BOTH salt and light speak of silent power. None of us know what marvellous things God could do if He could get such possession of souls that there would be the silent salt-work going on constantly through them wherever they are, and the silent light-work anywhere, everywhere. We have placed so much importance on the *talking* power; and far too little on the silent power pictured by the salt and the light.

But why does the Lord say, "*Ye are the light*"? for elsewhere He says, "*I am the light.*" He is to be *the light in us*. He will shine through us, and we have only to be the lamps for Him to shine through. Remembering that all this is to come from the inward life of Christ as the source, Christ dwelling in us as the power, let us pass on to the practical action, as the outcome of His indwelling.

We will look, first of all, at the twenty-second verse, and note what the Lord says about some things which we oftentimes call trifles.

"I say unto you, that every one who is *angry* with his brother shall be in danger of the judgment; and whosoever shall say to his brother, *Raca* (an expression of contempt: *R.V. margin*) shall be in danger of the council; and whosoever shall say, *Thou fool* (a Hebrew expression of condemnation: *R.V. margin*) shall be in danger of the hell of fire."

No *anger*, no *contempt*, and no *condemnation* of others. The slightest sneer or expression of contempt for a soul is, in the sight of God, *sin*. We agree about anger. But whosoever shall say "*Raca*"—a *contemptuous expression*—that is *sin*. Oh! the things that we tolerate in *practice* whilst we say we are walking with God. If we have true poverty of spirit and really think nothing of ourselves, there will be no contempt and no *judgment of other souls*.

In the twenty-third verse, again notice: "*If, therefore, thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.*"

This means that when we appear before the Lord to worship Him, presenting our gift before Him, if we remember that our brother has something against us—not that *we have something against him*—if we are walking in clear fellowship with God, we shall go and make it right with our brother, and then come and offer our gift.

There must be a conscience void of offence toward God and men always. It is amazing how little we Christians think of the intense importance of keeping things clear between us and other children of God.

In the twenty-ninth verse we have the Heavenly decision in dealing with things. "*If thy right eye*

causeth thee to stumble, pluck it out, and cast it from thee." If we are to live and walk with Christ, there must be *decision* in dealing with anything we know to be a stumbling block, instead of dallying, playing with things we know to be dangerous.

Because we *are crucified* with Christ, by the power of the Spirit we must make to die—cast away—the doings of the body; thus shall we *live* (Rom. viii. 13).

In the thirty-seventh verse we see the Heavenly spirit in our speech. "*Let your speech be, Yea, yea; nay, nay.*"

Paul wrote to the Corinthians (2 Cor. i. 17) and said: "Did I show fickleness; or the things that I purpose do I purpose according to the flesh, that with me there should be the Yea, yea, and the Nay, nay?" Do we not say "Yes" one minute and "No" the next, instead of simply saying "Yes" or "No," *with our word as our bond*. When you say "No," *mean it*. If we seek the will of God and say "Yes," we will do this or that, we must keep our word. God is not changeable, and there must not be fickleness about us. Others must be able to rely upon our word once it has been passed.

In verse 39, we read, "*I say unto you, resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also.*" This simply means no self-defence or retaliation when injured.

"*And if any man would go to law with thee, and take away thy coat, let him have thy cloak also*" (v. 40). This speaks of yieldedness of spirit, instead of the fighting, grasping spirit that clings to everything, and sacrifices the things of Christ for the "rights of self."

"Ye have heard that it was said, Thou shalt *love* thy neighbour, and *hate* thine enemy: *but I say unto you, love your enemies, and pray for them that persecute you*" (verses 43, 44). Here the Lord deals with our affections, teaching us that His love in us will love the unlovely as well as the attractive. Has He not loved us when we were yet sinners, unlovely indeed?

As we close, let us turn to Gal. iv. 4-6, that we may see how all this can be fulfilled in us. "When the fulness of time came, God sent forth His Son . . . that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, *Abba, Father.*"

This is the secret of the ideal life described in Matt. v., being fulfilled in us. *Because we are sons*, God sends forth the *Spirit of His Son* into our hearts, teaching us to know Him as our Father. He gives us a *continual supply of the Spirit of Jesus*, the pattern Son, so that we may live as He lived in this present evil world.

Conquering and to Conquer

By The Editor.

THE Church is born to conflict. Ever since the day when war was declared in the garden of Eden, and bitter enmity was proclaimed between the seed of the serpent, and the seed of the woman the struggle has continued. The forces of evil undeterred by their crushing and final defeat at Calvary still oppose inch by inch all attempts to establish the Kingdom of Christ in the hearts of men; and the conditions of modern life seem at times to be specially designed for the furtherance of their aims. It may well prove useful therefore to survey some of the peculiar features affecting the mental outlook of our age.

In the first place there is the speed at which we live, and the reduction of distance. We can (in England) know the results of the American Presidential Elections almost as soon as they are published in Washington or New York; and the outbreak of this present war in Europe was discussed by travellers in Tibet within a matter of days. We can travel quickly and cheaply within the bounds of our own country in a way previously unknown, and particulars have recently been published of a scheme whereby, most European Capitals can be reached by air from London in a matter of hours. In industry our factories and workshops vie with one another in speed of production; and instead of the necessity of writing to make appointments, the telephone is at our elbow, and in a few minutes our contact is made, and often our business settled. Never in the world's history has life moved so fast, and time been so scarce. It is only too easy to live on a treadmill so that if our life with God is not pushed altogether into the background, it is hurried and consequently diverted into casual, shallow channels.

The press, the wireless, and the cinema have thrust their noisy way to the forefront of every-day life. Their constant appeal to the mind, both through Eyegate and Eargate multiplies diversions, and provides material on a grand scale for what one preacher once described as:—'The Devil's mission of amusement.' The changes are rung from the coarser type of song, story or film—to those which offer refinement, and even a show of piety—but they, one and all, tend to flood the mind, and act as a drug in case it should become too conscious of its need of God: Minds full of trivialities, are poor soil for the gospel; and an easy prey for the many fantastic creeds, which have such magnificent opportunities of propagating their doctrines.

The mechanical and scientific advances of our day instead of producing awe and worship before the Creator, have developed a materialistic outlook, which goes far towards the deification of man and his achievements. There is abroad a widely accepted idea that a new order built upon the increase of the comforts, safeguards and amenities which science has

placed in our hands will produce an Utopia—and this exaggerated respect for material well-being is breeding false hopes, and a delusive sense of future security that robs men of their realisation of their basic need of God, and the spiritual gifts He offers. Finally there is our much vaunted system of education, which now has its roots in paganism, and has become almost entirely divorced from any contact with the Scriptures—and what pathetic faith many of our young men and women have in it is a panacea for all human ills. Modern education is, however, in grave danger of misuse by the devil for his own ends. Either men will be given that little knowledge, which is a dangerous thing because it puffs them up in their real ignorance to imagine that they are capable in themselves of solving all their problems—or minds will be filled with human wisdom, which without the correction of the knowledge of God, can only dull the understanding, and shut the heart against His grace. Education by itself is a broken reed, upon which men are placing hope, that is doomed to disappointment.

I do not want to spend too much time in attempting to analyse the difficulties which confront the preacher of the Gospel—we are all conscious of them—some of us to the extent that we are in spite of ourselves burdened by a sense of frustration and defeat. It is, however, wise to face them, especially because we can do so with assurance when we view the means placed at our disposal, with which we may grapple with them successfully. I like Conybeare's translation of Rom. 1. 16, "For (even in the chief city of the world) I am not ashamed of the glad tidings of Christ, seeing it is the mighty power whereby God brings salvation to every man that has faith therein"—and I often wonder if the Evangelical church has not in a great degree lost the vision of the dynamic of the Cross. When the ark of the Covenant had been captured by the Philistines from the people of Israel, who had shouted when it came into the camp but treated it more like a talisman than the appointed meeting place between themselves and God—its essential power was manifested even in the temple of Dagon, until the proud enemies of Jehovah felt they could do no other than admit defeat, and returned it to its rightful owners. So the Gospel is charged with inherent power limited only by the sin and unbelief of God's people. John Wesley concluded a sermon on 'Salvation by Faith' with the following stirring passage—which appears to me to be up to date and apt, and which in this connection will well repay prayerful examination.

"At this time, more especially, will we speak, that 'by grace are ye saved through faith': because, never was the maintaining this doctrine more seasonable than it is at this day. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by

one, all the errors of that Church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine which our Church justly calls *the strong rock and foundation of the Christian religion*, that first drove Popery out of these kingdoms; and it is this alone that can keep it out. Nothing but this can give a check to that immorality which hath "overspread the land as a flood." Can you empty the great deep, drop by drop? Then you may reform us by dissuasives from particular vices. But let the 'righteousness which is of God by faith' be brought in, and so shall its proud waves be stayed. Nothing but this can stop the mouths of those who 'glory in their shame, and openly deny the Lord that bought them.' They can talk as sublimely of the law, as he that hath it written by God in his heart. To hear them speak on this head might incline one to think they were not far from the kingdom of God: but take them out of the law into the gospel; begin with the righteousness of faith; with Christ, 'the end of the law to every one that believeth'; and those who but now appeared almost, if not altogether, Christians, stand confessed the sons of perdition; as far from life and salvation (God be merciful unto them!) as the depth of hell from the height of heaven.

For this reason the adversary so rages whenever 'salvation by faith' is declared to the world: for this reason did he stir up earth and hell, to destroy those who first preached it. And for the same reason, knowing that faith alone could overturn the foundations of his kingdom, did he call forth all his forces, and employ all his arts of lies and calumny, to affright Martin Luther from reviving it. Nor can we wonder thereat; for, as that man of God observes, 'How would it enrage a proud, strong man armed, to be stopped and set at nought by a little child coming against him with a reed in his hand!' especially when he knew that little child would surely overthrow him, and tread him under foot. Even so, Lord Jesus! Thus hath Thy strength been ever 'made perfect in weakness!' Go forth then, thou little child that believest in Him, and His right hand shall teach thee terrible things. Though thou art helpless and weak as an infant of days, the strong man shall not be able to stand before thee. Thou shalt prevail over him, and subdue him, and overthrow him, and trample him under thy feet. Thou shalt march on, under the great Captain of thy salvation, 'conquering and to conquer,' until all thy enemies are destroyed, and 'death is swallowed up in victory.'

Now, thanks be to God, which giveth us the victory through our Lord Jesus Christ; to whom, with the Father and the Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever. Amen.

Then there is the work of God the Holy Spirit—and abundant evidence is forthcoming from the Scriptures, and from history to show that unless the Church fights under His Sovereignty and in the fulness of His power, even the greatest faithfulness

to the letter of the Gospel avails nothing. Rev. Graham Scroggie, in a Bible Reading at a recent 'Keswick in London' Convention, declared: "If every Christian man and woman in this great metropolis were to receive the infilling and the anointing of the Holy Spirit, nobody could forecast the results. It would change the course of human history. Desperately do we need in this hour of transition, when multitudes are groping their way towards a 'new order' that can never come, except as God is recognised, and Christ is received. I do pray God for myself as well as for you, that in view of all that is ours already of the Spirit's blessing, we may seek and receive an infilling for life, and an anointing for service that will open a *new chapter in the history of the Christian Church.*"

This is without contradiction the crying need of our day. Many books have been printed dealing with the ministry of God the Holy Spirit, and even in these critical days we still preach to each other endlessly on such topics. And yet even after five years of total war how little is the Evangelical Church as a whole in England—and perhaps America in touch with reality. In our prayer meetings prayer is given a minimum of time, and custom directs that we listen to an address—and yet the influence of Evangelical Christianity is almost a negligible quantity in world affairs. Satan has not only succeeded in casting doubt upon the Word of God, but through driving earnest but ignorant people to extremes, has also made Christians afraid of the whole great fact of the anointing of the Holy Spirit for service. Yet the fact remains *the gospel* preached and lived out in the power of the Holy Ghost is the only weapon God will allow us for exalting His Son in our day and generation, and it is an adequate weapon, fully adequate. However dark the prospect before us—however successful the powers of darkness have been in their campaign of deception—however the trend of the mental attitude of our day seems to exclude the message of God's love and grace—the means of victory has been placed in our hands. The preaching of Christ crucified is still 'the power of God and the wisdom of God' (1 Cor. 1. 23. 24)—and God the Holy Spirit is still in the midst of the Church of Christ to convict "of sin, and of righteousness and of judgment." It is we who need to humble ourselves before God, and so adjust ourselves to Him and to each other, that we do not hinder Him. What else matters? What is the use of talking of 'overcoming' when the Christian Church is powerless. There may be some of our readers who will say that is all very well—but are we not to expect darkness? Is it not a day of apostacy?" Shall the Son of Man when He cometh find faith on the earth?" I am not sure that Satan is not using such thoughts to keep us inactive. *I know that the result of our testimony will not mean the conversion of the world—both history and prophecy make that plain; but it will mean that our day and generation shall have its opportunity, and that the Church, even if opposed and persecuted, shall be respected, and shall manifest the praise of*

His glory. The Apostle Paul was under no illusions as to the tides of unbelief and apostasy that were sweeping over the world even in his day, but right to the end of his life he pointed onwards to battle and to victory—and his last instruction to his beloved

Timothy comes ringing down the ages to us facing our great conflict—

“Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry”—shall we not take up his admonition, and go forth conquering and to conquer.

Cress and The Christian

Gal 2:28

The Christian Indeed.

Rev. William Jay.

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.”

LET us attentively observe the several characters here given us of true godliness, and see whether we have anything like them in ourselves. Says Paul, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.”

It has then a character of Mystery, of wonder, or (shall I say?) paradox. How strange is it to see “a bush burning with fire unconsumed!” How marvellous is it to find that the poor only are rich, the sick only are well, and that a broken heart is the greatest blessing we can possess! How surprising is it to hear persons saying, We are “sorrowful, yet always rejoicing; having nothing, yet possessing all things: as dying, and behold, we live.”—to hear a man say, “I am crucified,” though Christ had been crucified on Calvary long before—and to add, “nevertheless I live”—then with the same breath to check himself, and deny this—“yet not I”—and, to crown the whole, “Christ liveth in me,” though he was then in heaven! What unintelligible jargon is all this to the carnal mind! “For the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” A Christian is “*A wonder unto many.*” How absurd and ridiculous did all this once appear to us—but it is our mercy that the darkness is passed, and the true light now shineth—that we begin to perceive beauty and harmony and worth, where once nothing struck us but confusion and discord and insignificance—that we may say, with the man in the Gospel, “One thing I know, that whereas I was blind, now I see.”

It has a character of Mortification.—“I am crucified with Christ.” The grace of God has to pull up, as well as sow; to destroy, as well as build. It has much to slay in us—it has to slay our vain confidence, our self righteous hopes, our pride, our depraved affections. It finds us alive to the world and to sin, and it leaves us dead to both. To die to anything, in the language of Scripture, is to have no more connection with it, no more attachment to it. “How shall we that are dead to sin live any longer therein?” If we were alive to it, we might be enticed: but what are allurements presented to a dead

corpse? “Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin.” It has no more dominion over him; he loves it no longer.

But to crucify, is not only to destroy; it signifies a peculiar kind of death—a violent, unnatural death: and sin never dies of its own accord, nor from weakness, nor from age; it must be put to death by force. It signifies a painful death—think of a body fastened to a tree, suspended in torture, nails driven through the hands and feet (parts so susceptible of pain, by reason of the concurrence of nerves and sinews)—who was ever crucified without anguish? Whoever was a Christian without difficulty, self-denial, sacrifices, and groans, and tears?

Though crucifixion was a sure death, it was a slow and a lingering one. And our corruptions, though doomed to be destroyed, are not dispatched at once. We shall have to mortify the deeds of the body as long as we are here: but sin is nailed to the cross, and shall never gain an ascendancy over us again—its death is inevitable.

It has a character of LIFE.—“Nevertheless I live.” And life brings evidence along with it. “I compare,” says the believer, “my present with my former dispositions. I was once dead to a certain class of objects; for they could no more affect me than natural things can impress a dead body; but now, for the very same reason, I know that I am alive—because they do impress me; they do interest me; they do excite in me hopes and fears; I am susceptible of spiritual joys and sorrows. I live, for I breathe prayer and praise; I live, for I feel the pulse of sacred passions; I live, for I have appetites, and do hunger and thirst after righteousness; I live, for I walk and I work; and though all my efforts betray weakness, they prove life—I live.” A real Christian is not a picture—a picture may accurately resemble an original, but it wants life: it has eyes but it sees not; lips, but it speaks not. A Christian is not a figure: you may take materials and make up the figure of a man, and give it various parts of the human body, and even make them move, by wires: but a Christian is not moved in religion by machinery, but life—nothing is forced and artificial.

Why is religion so burdensome to many? The reason is, they have nothing in them to render these things like the functions of life, natural and easy.

Hence they drudge and toil on, often exclaiming, What a weariness it is to serve the Lord!—and drop one thing after another, till they give up the whole. But where there is spiritual life, there is an inward propensity to holiness, there is a savouring the things which be of God: there is nothing of that ignoble and slavish devotion which springs from custom, or is impelled by external motives only—they find His service to be perfect freedom; His yoke easy, and His burden light—such a burden as a pair of wings to a bird: they would be awkward, and troublesome, and useless, if tied on; but, as living parts of his body, they are graceful and pleasing, and the instruments of a flight towards heaven.

It has a character of Humility.—“ Yet not I ”—This is the unvarying strain of the Apostle. “ Not by fleshly wisdom, but by the grace of God, we have our conversation in the world. By the grace of God I am what I am: and His grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I but the grace of God which was with me. I have learned, in whatsoever state I am, therewith to be content; I know both how to be abased, and I know how to abound; everywhere, and in all things, I am instructed both to be full, and to be hungry; both to abound, and to suffer need. I can do all things through Christ, who strengtheneth me.”

Compare with this language the sentiments of the Pagan philosophers. Take one as a specimen of the rest. Cicero says, “ We are justly applauded for virtue, and in virtue we rightly glory; which would not be the case if we had virtue as the gift of God, and not from ourselves. Did any person ever give thanks to God that he was a good man? No, but we thank Him that we are rich, that we are honourable, that we are in health and safety.” Now this argues not only the most dreadful pride, but the grossest ignorance, and it would be easy to prove that goodness is much less from ourselves than anything else. The material creation has not such degrees of dependence upon God as the animal; the animal world has not such degrees of dependence upon God as the rational; and the rational beings have not such degrees of dependence upon God as pure and holy beings—beings reconciled from rebellion, renewed from depravity, and preserved, all weakness as they are, in the midst of temptation. Penetrate heaven—there “*they cast their crowns at the feet*” of their deliverer, and acknowledge that if they reign at all, it is by mere favour. This disposition must enter us before we can enter heaven. “*He that abaseth himself shall be exalted; but he that exalteth himself shall be abased.*” Dependence is the only proper condition of a creature, especially of a fallen creature; and the Gospel is designed and adapted to produce self-annihilation, that “no flesh should glory in His Presence; but that, according as it is written, *he that glorieth, let him glory in the Lord.*”

Finally, it has a Christian character.—“ Christ liveth in me.” This life is indeed formed in

me: I am the subject of it, but not the agent. It is not self-derived, nor self-maintained; but it comes from Him, and is so perfectly sustained by Him, that it seems better to say—not “ I live,” but “ Christ liveth in me.”

He has a sovereign empire of grace, founded in His death, and He quickens whom He will. He is our life—not only as He procures it by Redemption, but also as He produces it by Regeneration; and He liveth in us as the sun lives in the garden, by His influence calling forth fragrance and fruits; or as the soul lives in the body, actuating every limb, and penetrating every particle with feeling.

The Danger of Self-conscious Effort.

Oswald Chambers

“ Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”

CONSIDER the lily, it obeys the law of its life in the surroundings in which it is placed, and Jesus says, as disciples, consider your hidden life with God. Pay attention to the Source and God will look after the outflow. Imagine a lily hauling itself out of its pot and saying—I don't think I look exactly right here. The Lily's duty is to obey the law of its life where it is placed by the gardener. Watch your life with God, says Jesus, see that that is right and you will grow as the lily. We are inclined to say—I would be all right if only I were somewhere else. There is only one way to develop spiritually, and that is by concentration on God. Don't bother whether you are growing in grace or whether you are of use to others: believe on Me. “ Consider the lilies how they grow ”—they simply *are*. Take the sea and the air and the sun and the stars and moon, all these *are*, and what a ministration they exert! So often we mar God's designed influence through us by our self-conscious effort at being consistent and useful. It looks unreasonable to expect a man to consider the lilies, but it is the only way he can grow in grace. Jesus Christ's argument is that the men and women who are concentrated on the Father in heaven are those who are the fittest to do the work of the world. They have no ulterior motive of looking after circumstances in order to produce a fine character. It cannot be done that way. How am I going to grow in the knowledge of God? By remaining where you are, and by remembering that your Father knows where you are and the circumstances you are in, keep concentrated on Him and you will grow like the lily spiritually.

“ Which of you by taking thought can add one cubit unto his stature?” Jesus talks from the implicit domain. How many people by taking thought are born into the world? You cannot get at the spring of natural life by common sense reasoning, and when you deal with the life of God in your soul, remember,

(Concluded on page 9)

Outlook for Prayer.

"By the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." (2 Cor. 6, 6-7). "The weapons of our warfare are not carnal." (2 Cor. 10, 4.)

DO we realize, I wonder, how much our young people need our prayers to-day? Many of them as soon as they leave school are drafted into colleges where they are saturated with modernism and evolution. Most of the churches are deep in modernism or Anglo-Catholicism, and altogether dead and lifeless. Pray that God will raise up Teachers who experimentally know the true meaning of the Cross, and can give out this Message with no uncertain sound. Believe me, if we have been really broken at the cross ourselves, we shall find open doors, and many will gladly receive our message.

If we would be effective messengers of the Cross to-day, we must be willing for the Holy Spirit to lead us experimentally into the depths of Calvary ourselves, that we may be truly made conformable to His death, and so know the Power of His Resurrection. It is quite possible to have merely a mental knowledge of even Romans VI. There are many to-day who are satisfied with Christ's Atoning Work at Calvary, and the knowledge of sins forgiven—yes, they even see the need of the New Birth and to become a new creation in Christ. We praise God if they go thus far. But if souls are to be delivered from the deceptions of the devil as we see them to-day, then they need a deeper insight into what Christ has achieved for us at Calvary, and that deep dividing between soul and spirit, which alone can be wrought by the Holy Spirit to equip them for the conflict of this ministry. Heb. 4. 12.

I recommend the book, "Soul and Spirit," by Mrs. Penn-Lewis, also another by the same author, "All Things New," both obtainable at "The Overcomer Bookroom." Referring to the book "All Things New," we read on Page 91:—

"Some see only the forgiveness of sin through the Cross, and only slowly grasp any further light upon its marvellous plan of deliverance from the old creation. Paul's gospel in its fulness is veiled to large numbers who base their only hope of salvation upon Christ as their Propitiation. Nevertheless, the Cross of Christ as the basis of God's purpose to make "all things new," stands as it stood in the days of Paul. The Eternal Covenant between the Father and the Son, made in times eternal, stands inviolate. "Old things" must pass away, when God's time comes to make "all things new." The "old" is shaking all around us. The "old" map of Europe has already gone . . . the hour is coming when the Lamb in the midst of the Throne of God will receive all that was promised to Him in the Eternal Covenant. The Kingdoms of this world will become the Kingdoms of our Lord and of His Christ. . . .

Now is the time when all who have laid hold of any degree of freedom through the Cross, should heed the message in all its fulness, that they may cast off aught of the old creation that may yet be clinging to them, and be made ready for their place in the new that is coming. Moreover, the world's awful need is the proclamation of Calvary. God points to Calvary, and in the death there of the God-man taking the sinner with Him to the Cross, is the message speaking of the tragic depth of the Fall, and the need for the death of the sinner to sin, and to the world, for an emergence in the Risen Ascended Lord into a new world, and a new sphere. God points to Calvary, and in the poured-out life of the God-man, is the message to the redeemed, showing the path for them to follow in the Divine and Royal way of drawing sinners back to God."

This is not the time when prayer and effort can be relaxed. When the wars with Germany and Japan are over, the battle against the unseen forces of darkness will be as fierce, and as persistent as ever—and it will only be those workers who are fully equipped by God Himself, who will 'overcome' in the conflict, and see His purposes fulfilled.

E. M. LEATHES.

Prayer Meetings and Conferences.

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

Cardiff. Weekly Meeting for Prayer. Thursday at 3.0 p.m. at Y.M.C.A. (Room 1). Leader:—Pastor E. Ellison, 3, Bank Buildings, Clifton Street (assisted by other local Ministers).

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

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

Liverpool. Prayer Meeting on the third Wednesday of each month at 8.0 p.m., at 55, Granby Street, Princes Park.

Spring Conference—April 18th and 19th, 3 p.m. 5.30 (Clinic Hour), and 7 p.m. at Gordon Hall. Speaker:—Rev. B. S. Fidler, of Barry.

Manchester. Prayer Meeting on the last Tuesday of each month at 33, Moorland Road, Didsbury, at 7 p.m.

The Editor hopes to hold a meeting in Manchester on **Tuesday, February 6th**, at 7 p.m., in Houldsworth Hall, Deansgate.—For particulars enquire of Mr. and Mrs. W. Astley at the above address.

Thames Ditton. On the first Wednesday of each month, at Weston Park Cottage, Weston Park, Bible Reading by Rev. George Harper, and Prayer, 2.45 p.m.

Soul and Spirit.

IN the "Overcomer" for October, 1944, we began the study of words which could be used as a kind of supplement to Mrs. Penn-Lewis' book "Soul and Spirit," and discussed the adjective '*pneumatikos*.' In contrast to this word the adjective '*sarkikos*,' which means fleshly or carnal, is used in eleven places in the New Testament.

Let us first deal with the less significant of these passages. In 2. *Cor.* 3. 3, it is used to make a comparison between the Law delivered to the children of Israel on Mount Sinai written upon tables of stone, and the truth of the gospel inscribed deep within us on the fleshly tables of the heart. In *Romans* 15. 27, and 1. *Cor.* 9. 11, it is used to describe a man's earthly possessions, and deals with the duty of Christian giving, and the sharing of our worldly goods with those who are prepared unstintingly to share their spiritual riches with us.

Now we come to some illuminating contrasts. In *Hebrews* 7. 16, our word is used in a very striking passage in which the point is made with great emphasis that our High Priest has been appointed "not after the law of a carnal commandment"—not after a set of rules and regulations to be followed out with precise exactitude by men labouring in their own strength to prove acceptable to God—but "after the power of an endless life," i.e. when He was "declared to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead" (*Rom.* 1. 4), and His children were raised with Him into newness of life (*Ephesians* 2. 5).

This same powerlessness of the flesh in the things of God is again brought out very clearly in 2. *Cor.* 10. 4, where the apostle declares that his warfare is not "after the flesh", and that his weapons are not carnal but "mighty through God to the pulling down of strongholds, and to "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." For how many of us in Christian ministry could such a claim be truthfully made.

In this same epistle—2. *Cor.* 1. 12, St. Paul makes another assertion concerning his work and ministry. He says—"Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity not with fleshly wisdom, but by the grace of God, we have had our conversation in this world . . ." Again, how often in our modern days simplicity, sincerity and the grace of God are thrust on one side, while fleshly wisdom makes havoc of the work of God, and a laughing stock of the authority of the Christian Church.

St. Peter uses the word in one of his exhortations. Writing in 1. *Peter* 2. 11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul"—and he therefore comes alongside his colleague St. Paul in envisaging the aims, purposes and desires of the flesh as inveterate foes of progress and fruit in the Christian life.

Next we come to an important passage—1. *Cor.* 3. 1-4, in which our adjective is used three times in direct contrast to "*pneumatikos*." Carnality is here defined—"Whereas there is among you envying, strife and divisions, are ye not carnal and walk as men"—true spirituality can never be a wilful party to strife and division. As Richard Baxter once wrote—"Avoid frequent disputes about lesser truths, and a religion that lies only in opinions. They are usually least acquainted with a heavenly life, who are violent disputers about the circumstantials of religion." Surely judged by such standards there is much in these days that goes under the guise of spirituality that is really carnal and a danger to the cause of the Gospel.

Finally, in *Romans* 7. 14, we have an unveiling of the essential weakness of human nature apart from the grace of God, and the indwelling of the Holy Spirit. "We know"—declares the apostle—"that the law is spiritual," then he goes on to state in plain blunt language the fact—"I am carnal"—and therefore unaided—unpardoned, lacking the power of the Holy Ghost I can do nothing, and the more I struggle the more I become fast held in the morass of sin and failure. How good it is that out of the depth of his experience he can also say "I have been crucified with Christ," and therefore "Christ liveth in me."—Ed.

(Continued from page 7)

says Jesus, that your growth in grace does not depend on your watching it, but on your concentration on the Father in heaven.

Notice the difference between the illustrations we use in talking of spiritual growth and the illustrations Jesus uses. We take our illustrations from engineering enterprises, from motor cars, aeroplanes, etc., things that compel our attention. Jesus Christ took His illustrations from His Father's handiwork, from sparrows and trees and birds, things that none of us dream of noticing. We are all breathless and passionate and in a hurry. Jesus says, you may think till all is blue, but you cannot add one inch to your height that way, and you cannot possibly develop yourself spiritually in any way but the way I tell you, viz., concentration on God.

Our Lord's counsel to His disciples is—Be like the lily and the star. When a man gets born from above he is inclined to become a moral policeman, an intolerable spiritual prig, one who unconsciously presents himself as better than other men. Who is the man who has influenced me most? The man who has buttonholed me, or the man who lives his life as the stars in heaven or the lily of the field, perfectly simple and unaffected? Those are the lives that mould us, our mothers and wives and friends who are of that order, and that is the order the Holy Ghost produces. If you want to be of use, get rightly related to Jesus and He will make you of use unconsciously every moment you live, the condition is believing on Him.

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p. 12

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

Book Room Notes.

New Printing.—The little book "Face to Face"—glimpses into the inner life of Moses the man of God, which is one of Mrs. Penn-Lewis' gems, has for some time been out of print. There are many of our readers, who will be glad to know that a new edition is now in the printer's hands, and that we can now accept orders for it. Formerly "Face to Face" has always been bound in cloth boards, but the cost of such binding is at the present prohibitive, and it will therefore be bound in a stiff paper cover. We regret, however, that even so the price will have to remain the same: 1/6 per copy.

The first of a new series—The Victory Series—of booklets written by The Editor is now available. Its title is "The Prayer of Faith." Again owing to the high cost of printing the price of these is more than we have up to now charged for booklets: 3½d. each, 3/6 per dozen, postage extra.

It may be as well to point out at this juncture that as we reprint, prices will inevitably be higher. Up to the present we have mainly been able to supply orders from pre-war stocks; but the demand for literature is steadily increasing, and stocks are rapidly dwindling. It will in all probability be a long time before there can be any substantial reduction in the abnormally high cost of printing, but we shall keep our prices as low as we

possibly can, and are relying on our Free Distribution Fund to enable us to supply literature to meet cases of genuine need, where it is not possible to buy.

Two Useful Pamphlets.—We hold a good stock of the two pamphlets: War Pamphlet No. 1—"The True Manifestations of the Holy Spirit"; and War Pamphlet No. 4—"War upon the Powers of Darkness"; which readers who are finding themselves up against the attacks and subtleties of the enemy in their work for God, will find invaluable. The price of these pamphlets is 6d. each—7d. post free.

Please Note.—The Book Room will be closed during the whole month of August, and we ask our readers to co-operate with us in this war-time measure by not ordering books or sending subscriptions between August 1st and August 31st.

Any orders from other countries received during August will be put aside until the Book Room is re-opened in September.

Literature for Europe.—Since the issue of the January "Overcomer" we have received letters from Madame Brunel, Editor of "Le Vanqueur." She tells of times of distress and want, but of God's unfailing care and preservation. She was able to issue several numbers of "Le Vanqueur" during the period of German occupation; and now tells of Christians going out into the markets and streets of liberated France with the Gospel, who are being given a hearing by men, to whom organised Christianity is anathema. From another source we also have an appeal for "Overcomer" literature in French. Is God opening a door of opportunity to us in the French-speaking World? Will you join us in prayer that if this is so we may have grace to go quietly forward in full confidence in Him "that openeth, and no man shutteth; and shutteth, and no man openeth." Also will you pray for a movement of The Spirit of God throughout the storm-tossed Continent of Europe.

Acknowledgement.—We gratefully acknowledge an anonymous gift of five pounds towards "giving the message of the Cross in some of the European languages." Thank you for the encouragement of your fellowship. We, with you, are convinced that "nothing but the TRUE message of the Cross can meet the need to-day."

Bound "Overcomers."—We have a request from a young minister for bound copies of the "Overcomer" for 1909, 1920 and 1921, which we are unable to supply. If any of our readers have copies of the "Overcomer" for any of these years, which they can spare, we should be glad to purchase them in order to be able to meet this request.

The world's need, at this present time—both the non-Christian "World" and the Christian "World"—is the "Word of the Cross" as the power of God. The prince of this world knows that this message proclaimed in the might and energy of the Holy Ghost, means the end of his rule . . . hence he is gathering his legions, and sending forth his emissaries by every means in his power to hinder the message . . . The Church of God must arise, and preach the Cross, and send its message forth in print to the utmost of her power.

J.P.L.

THE OVERCOMER

Endless Possibilities.

"All things are possible to him that believeth."

Mark ix. 23.

FAITH is always the secret of buoyancy. We can plant our footsteps in the sea when our faith is resting in the Lord. The waves can never overwhelm us. We ride upon the storm. When Mrs. Booth, the mother of the Salvation Army, was dying, she witnessed in great triumph, "The waters are rising, but I am not sinking!" When old Mr. Honest reached the river he found that, in Christ Jesus, its destructiveness was broken, and he went through the waters singing, "Grace reigns!" And so it is in all the rivers and floods through which the believer has to pass; he cannot be holden of them, he rises above them, he is their superior in the Lord.

And thus the believer in Christ Jesus is to be distinguished by his buoyancy. This is to be his song as he confronts the most tremendous seas, "Therefore will we not fear though the waters roar and be troubled!" His fame is to be that of the man whom nothing can sink. He is to be always on the top of circumstances, their master and not their slave. Like the Apostle Paul, he is to be "always confident," knowing whom he has believed. When the spirits of others are sinking he is to be the one to hearten them, to lift them up by his own unquenchable cheer. He is to sing songs in the night.

And what times are these for the display of spiritual buoyancy! What great reasons for walking the troubled seas! What opportunities for witnessing to the power of the resurrection in lifting the soul above the floods of death and hell! For the Lord Himself is on the deep. He walks the waters which He calls us to tread. He does not send us on a daring but lonely errand; He invites us into His fellowship. The walk on the deep is a journey with the Lord. And, therefore, by faith we share His conquests. "The works that I do shall ye do also." We can walk the stormy sea! And when those who do not know the Lord look upon our power to rise above the troubled circumstance, their souls will begin to move toward the secret of our life, and by faith they also shall find the same uplifting strength in the fellowship of Christ.

Our possibilities are as big as our tasks. Nay, they are bigger than our tasks, for it is purposed that when the task is finished we shall have strength to spare. It is the will of our God that there should be a glorious "plus" in all our warfare, so that when the victory is won we are "more than conquerors." The size of a task is therefore never a justification for retreat. "If, as soldiers of the cross, we stick at anything, we are disgraced for ever!" Hesitancy casts dishonour upon the Lord. It throws suspicion upon the adequacy of His resources. He has imposed a task for which He has not provided the

strength! The mission is appointed, but the needful equipment is withheld! We are ready, but God is lacking! Thus do we sit in judgment upon the Lord, while all the time our apparent prudence is disloyalty and our seeming wisdom is only the deadliest unbelief.

In our Christian warfare we are to stick at nothing. To believers in Christ the impossible is to shine in the attractive light of a glorious assurance. We are to approach boggy and trackless wastes in the confidence that thoroughfares have been provided. "And a highway shall be there and a way!" We are to march against terrific and hoary fortresses in the joyful certainty that we can overturn them to their deepest and most secret foundations. "Mighty to the pulling down of strongholds!" This is to be the shining distinction of the army of the Lord. It is to move against the impossible, and by the very character of its stride it is to compel the world to believe that the impossible is already being accomplished. The Church is not here to do what anybody else can do. She is not one of a hundred institutions standing with them in common rank and file. The Church does not share her errand. She stands alone, and her mission is to do the impossible, to achieve wonders of which no other fellowship even dreams.

But the impossible can become our achievement only through a vital faith in a living Christ. A credal connection is not a vital communion. There is connection by marriage which knows no kinship in blood. A living faith drinks Christ's blood—yes, drinks Christ's very life into the soul, and so equips the soul to meet the world and the flesh and the devil with the holy vitality of the eternal Son of God. When we drink Christ's blood and then step out to face our tasks, "Every valley shall be exalted, and every mountain and hill shall be made low."

J. H. JOWETT.

HE GAVE THEM POWER.

Matthew x. 1.

I understand that what Christ did here bodily when upon earth, He does spiritually being in spirit upon earth. And it is thus that He spiritually sends labourers into God's harvest, to whom, He gives spiritual power to draw men by their words, from the tyranny of the devil, who is a foul spirit, and to set them in Christian liberty, and to heal all inward sicknesses and diseases. Now they who work these evident results, are apostles of Christ and God's labourers, they who do not work them are neither one nor the other.

JUAN DE VALDES.

To Our Readers.

Dear Friends,

I have not received a letter from our Chairman for this issue of the "Overcomer," but I am glad to be able to say that according to news recently received by Miss Wanzer both he and Mrs. Matthews are well. I know that he will forgive me for sharing with you a sentence or two from his last letter to me, because it will ensure your prayer support which his present ministry both needs and deserves. "In my old age" he writes, "The Lord is blessing me with a wonderful chance of direct evangelistic work on the American Naval Base nearby. It is largely one-by-one work between the hospital beds, but it's grand fishing! . . . In the aggregate I have had hundreds of men in intimate contact—sometimes for weeks—and the Lord has been very gracious." Who can gauge the 'eternity work' effected by such contacts, of which our dear friend is so admirably equipped to take full advantage? I am sure that you will not only bear Mr. Matthews himself up in prayer, but will also join him in the fight on behalf of the souls of these American service men.

Now to report progress with regard to the suggestion, voiced in my letter in the January 'Overcomer,' of a supplementary magazine for young Christians: First of all, I cannot tell you how encouraged I have been by the interest shown by many of our readers. A few of your letters I have replied to personally, but for the most part I want you, if you will, to take this as an acknowledgment of yours, and to accept a big 'Thank you' for your interest, suggestions, and above all, prayers. I find that the *immediate issue* of such a magazine is not possible because the Ministry of Supply cannot authorize the launching of any new periodical for any purpose until after the war. This is probably just as well, because it means that we must 'make haste slowly.' But I do feel that we must not postpone the opening of our campaign to assist in meeting the need of the rising generation in the Christian Church, and am therefore working on a series of simple leaflets dealing with the fundamentals of the 'message of the Cross.' From preliminary enquiries we shall probably be able to supply such leaflets at somewhere about 2/- per dozen. I suggest that if you are interested and able to place any of these to advantage you should let us have a card, and then as soon as the first of the series is printed we will send you a copy. You will then be able to judge for yourself if it is likely to prove useful to you, and if so order a supply. The small profits on these leaflets will be earmarked for the fund already opened for further publications of this type as they are undertaken.

New developments mean increased work, and quite apart from such developments the demand for the 'Overcomer,' and the sales of literature show a steady increase. Will you therefore pray that we may be given wisdom and strength, and I would especially ask your prayers for Miss Wanzer and

Miss Peach, of whose loyal co-operation and devoted help in the Bookroom I cannot speak too highly.

Mrs. Penn-Lewis once wrote, "We are deeply convinced that it is *not* our commission from God to initiate, or lead, a *movement* in connection with the 'Overcomer' and its distinctive message," and we are still convinced that she was right. I do feel, however, able to share with you in these letters what one might term 'domestic' matters for prayer, and discuss plans for advance; because whatever our particular ecclesiastical or organisational connections, there is a very real, and spontaneous family relationship between those who are "united on the basis of the finished work of Christ, and the sharing of one life . . . in the face of an united foe." May God strengthen these bonds of fellowship to His glory, and may He bless you abundantly in your work and warfare.

Yours in the fellowship of His service,

J. C. METCALFE.

Delegated Authority.

Do you remember that marvellous statement of Jesus in Luke 10. 18-19? That is a passage that ought to be marked in our Bibles in red, or in gold, or any way that will make it stand out big and plain to our eyes. Listen to it prayerfully, that its tremendous meaning may come home to our innermost hearts. "*Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you.*"

Now, we should use this authority given to us; use it in Jesus' great Name; use it as the Holy Spirit guides; use it as the need comes in our lives, and in the opposition that is aroused by service. We have authority to take from the enemy everything he is holding back. The chief way of taking is by prayer, and by whatever action prayer leads us to. In my Master's Name I would speak out this message of His all anew to every follower of His in any need or stress. To those out on the far-flung, thin, red firing line of the foreign mission-field, to those in the midst of London's slums and streets, in the thick and drive of New York's push and scramble; to anyone and everyone, wherever the stress of sin and of need is being felt. This is His message to you today. Listen keenly, "I, Jesus, have given you authority over all the power of the enemy. I have the authority. I have won it by my own life-blood. I won it for you. I give it to you. Use it in my Name. Greater works shall ye do because I am with the Father in the place of authority, and you shall act in my place even as I acted in your place."

S. D. GORDON.

The Calling of a Prayer-Warrior.

By Mrs. Penn-Lewis.

THE Epistle to the Ephesians has been called the heavenly life Epistle, for, it speaks almost entirely of the Christian's life in the heavenly places, seated with Christ in His place of victory, "far above all principality and power."

Many aspects of the practical working out of this life in union with the Risen and Ascended Lord are dealt with by the Apostle, but it is striking to see how all leads up to a life of *conflict* in prayer at the close of the Epistle. At the beginning we are told that every spiritual blessing is ours in the "heavenly realms in Christ" (Ephes. i. 3, Weymouth), and then shown how Christ was raised from the dead, and made to sit at the right hand of God "in the heavenly realms, high above all other government and power and dominion," and how, by grace alone, the sinner is saved, and, because of the "intense love which He bestowed on us," God Himself "raised us with Him from the dead, and enthroned us with Him in the heavenly realms" (chap. ii. 4-7, Weymouth), for the express purpose that "the Church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom" (chap. iii. 10, 11, Weymouth).

All this is unfolded in the first three chapters of the Epistle, and then the Apostle turns from the life of the heavenlies "enthroned with Christ," to entreat the children of God to "live and act as becomes those who have received" such a call. They must be "lowly, unselfish, patient, forbearing," earnestly striving to maintain the unity given by the Spirit, showing to the world "one God and Father of all, who rules over all, acts through all, and dwells in all!"

But all this reaches a climax in the sixth chapter, when again the Apostle leads his readers back to the heavenly realms, and shows them that to live the life "enthroned with Christ" means a *warfare*—not with flesh and blood, but with "the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." Therefore, all who would be "victors on the field" must put on the "complete armour of God," to be able to "stand [their] ground in the day of battle." This "day of battle," one has said, is "prayer which takes the form of a fierce conflict, in which the intercessor assumes the calling of a Prayer-Warrior, battling on his knees with invisible foes," and "there is no result of the Baptism of the Holy Ghost higher than the prayer-conflict, that continues until it prevails over hosts of wickedness."

Exception has sometimes been taken to the expression "prayer-warrior," now finding its way into the vocabulary of terms connected with the spiritual life, in many parts of the world. But surely if in the world of men words created by new circumstances

which become historical are added to the language are justifiable, then fresh phases of life in the Christian Church must also bring into being new combinations of words which express these phases of experience, and are convenient for describing such experiences to others. The very fact that such phrases, spontaneously used, lay hold of the minds of some of God's children, shows that they meet a need for terms to describe new aspects of the spiritual life which these believers are entering upon.

And the fact remains that the Spirit of God has led the Church of Christ on into a new knowledge of prayer—prayer, which has become, in stern reality, "conflict with invisible foes," and they have become "Prayer-Warriors" by sheer necessity—i.e., souls able to win victories over spiritual hosts of evil by standing their ground in the heavenly sphere, asserting the victory of the enthroned Lord over all principalities and powers of evil.

The Apostle does not say "Pray" until he has first said, "Put on the whole armour"; and he does not say, "Put on this coat of mail," until you have first been strengthened to wear it and bear it. David could not wear Saul's armour; and it is indeed true that there are many children of God not able yet to bear the weight of this armour, or hardly to face the fact that there is a battle at all! "Strengthen yourselves in the Lord," or "let your hearts be strengthened in the Lord, and in the conquering power of His might" (Conybeare), writes the Apostle ere he speaks of the adversaries with whom we wrestle. "Be made powerful," is the R.V. marginal reading. The word in the Greek simply means, "be endynamited"—or "made powerful inwardly" (Young). It is the same word used in Phil. iv. 13: "Him that empowereth me"; 2 Tim. iv. 17: "The Lord stood with me and strengthened me"—empowered me. A Divine equipment and empowering is necessary for the "calling of a prayer-warrior," able to "pray with unceasing prayer," with "unwearied persistence and entreaty on behalf of all God's people" (Weymouth), and especially for all who, like Paul, have to "make known the truth of the good news," and are therefore the special objects of Satan's wiles and hindrances (see 1 Cor. xvi. 9; 1 Thes. ii. 18). "And ask on my behalf," writes the Apostle, "that words may be given unto me, so that, outspoken and fearless . . ." This is the need to-day for all God's messengers! Words given of the Holy Spirit, and Divine enduement to be "outspoken and fearless" in the proclamation of the Gospel of the Cross!

How much such brethren need the intercession of all who know prayer in the "heavenly realms," that they may in truth be led on by God "from place to place in the train of His triumph, to celebrate His victory over the enemies of Christ" (2 Cor. ii. 14,

Conybeare), making known with outspoken fearlessness, in words given by the Holy Spirit, the way of victory through the Cross of Christ.

More and more certain is our conviction that in praying for Revival the seeking of a Pentecost without first deeply knowing Calvary opens the door to the giving of a counterfeit Pentecost by the subtle adversary. Day by day our hearts are filled with pain and sorrow as the carefully planned scheme of the powers of darkness becomes more defined and clear—a scheme to frustrate the true and pure Revival of the Church of Christ throughout the world, by counterfeit manifestations of the things of God.

Here is work for all who know how to pray from the sphere of victory. They must forestall the devices of the enemy, and by the prayer of faith break the power of Satan over all praying groups throughout the world. Oh! for souls with world-vision and love for the universal Church of Christ. Oh! for souls who know, like Moses, how to lift up holy hands unto God with eyes upon the battlefield over the whole world; lifting the "rod"—surely the omnipotent Word of God—which is the token of the reigning power of God, and thus see the hosts of God prevail, and the hosts of darkness beaten back in their fresh tactics against the people of the Most High.

Should we pray for Revival? Yes, the true reviving of the Christian Church, so that the unsaved may be awakened to their need of a Saviour, and be drawn to the foot of the Cross. But in the light of later knowledge which we now have of the dangers accompanying Revival, in asking for Revival—we need to link on the definite petition that it may be Revival by way of Calvary!

The asking for and seeking after certain manifestations lays believers open to grave danger to-day. We are not free to say all that we know, but we most earnestly urge all prayer circles, and groups of intensely surrendered believers, meeting to cry to God for "Revival," to invariably place the gathering under the shelter of the blood of Christ, and refuse to accept as from God all physical manifestations, such as laughter, shakings, etc.

And for the world, let praying souls on the mount with God prepare the way for the preaching of the Gospel by claiming upon every herald of the Cross, the power of the victory won by the Lamb of God on the Cross of Calvary. These things are real and true, as many can testify, and many of us know in our own lives the wondrous change in experience, in power for service and suffering, when we are able, by the enabling grace of God, to hold the victory of Christ as a fact to be appropriated and testified to in our lives. We are "enthroned with Christ in the heavenly realms," if we are truly grafted by the Holy Spirit into His death, "always bearing about in the body the dying of Jesus"; but how to abide in the place of victory, and in the reigning life, when we find ourselves attacked by all the stratagems of the

spiritual hosts of wickedness to hide the fact of our union with the reigning Lord, is the lesson we all must learn in the varied circumstances of our individual lives. It is so easy to lose the note of victory when beset before and behind, and then to get under the oppression and depression of the enemy. But the facts of God's Word remain unchanged, and the limit is set by Him for the fiery trials He put us through, for the souls who would be "prayer-warriors" for others must first learn the way of victory themselves.

Oh, soldiers of the Cross, look ye again to your Captain, and turn your eyes from the field to Him who, with a drawn sword in His hand, will go before you, and in the unseen realm lead forth His Church to victory. Look forth and pray ye the Lord of Hosts to lead His servants everywhere into the full knowledge of the Cross in its victory, and the Risen Lord as the Lamb in the midst of the Throne—Jesus triumphant then and now over all His foes.

—Extracts from an article printed in "The Life of Faith," June 19th, 1907.

Prayer Meetings and Conferences.

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

Cardiff. Weekly Meeting for Prayer. Thursday at 3.0 p.m. at Y.M.C.A. (Room 1). Leader:—Pastor E. Ellison, 3, Bank Buildings, Clifton Street, (assisted by other local Ministers).

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

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

Liverpool. Prayer Meeting on the third Wednesday of each month at 8.0 p.m., at 55, Granby Street, Princes Park.

Summer Conference—July 3rd and 4th.
Speaker: Rev. A. R. Boughen.
Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool 15.

Manchester. Prayer Meeting on the last Tuesday of each month at 33, Moorland Road, Didsbury, at 7 p.m.

The Editor hopes to spend the week-end of April 21/22 in Manchester, particulars of meetings to be held then can be obtained from Mr. W. Astley at the above address.

Thames Ditton. On the first Wednesday of each month, at Weston Park Cottage, Weston Park, Bible Reading by Rev. George Harper, and Prayer, 2.45 p.m.

The Saints' Enemies.

By the Editor.

IN the "Overcomer" for January, 1945, we sought to examine some of the peculiar difficulties facing the preacher of the gospel to-day, and to emphasize the unfailing effectiveness of the weapons with which he is armed—the Word of the Cross, and the power of the Holy Spirit. Now I want to go further behind the scenes and reconnoitre the strong points in which our enemy the devil may be entrenched, bearing in mind that our armament is two-edged and is equally effective in silencing the opposition of the powers of evil; as it is in liberating a man from his sin, and revealing his Saviour to him.

First of all shall we give our attention to the lands—much fewer than they were a century ago—where stark heathenism reigns, idols are worshipped, and fetishes and charms believed in. I was reading an article the other day by an experienced missionary from Africa, in which he maintains that there is nothing "supernatural in African fetishes, witch trials, etc. They are only downright lying and deceit on the part of the witch doctor, strong man stunts, or sleight of hand tricks." This view runs parallel with the claim of Mr. Maskeylene to be able to produce any spiritualistic phenomenon on the stage, and is very largely a true, balanced statement of fact borne out by Scripture. Witchcraft is labelled in Galatians 5.20 as one of the "works of the flesh," and a very great percentage of that which the credulous are prepared to accept as supernatural, is obviously sheer trickery. On the other hand Paul emphatically declares in 1 Corinthians 10. 20, "I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have fellowship with demons"—and this fact of demons behind idols, and demon possession as a corollary to idol worship has been confirmed by the experience of many a missionary.

J. O. Fraser, of China, for example, met the undisguised fury of demon assault in his invasion of Lisu-land; and had to learn under the tuition of the Holy Spirit the practical wielding of the power of the name of Jesus. Neither in his case were the powers of darkness content to remain on the defensive, but came sweeping to the attack bringing black discouragement in their train; and were at times only driven off by the use aloud of "the sword of the Spirit, which is the word of God." This conflict is obviously not understood except by Christian warriors quickened, sent forth, and endued by the Holy Spirit, for it is the warfare of spirit with spirit. Like all warfare it has to be learnt, and is neither a matter for mere theory, nor can it be mastered from an armchair. It is good, as we face it, to feel that we can share the confidence of David, who wrote:—"Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight" (Psalm 144. 1). Those of us, whose sector

lies in the front lines of heathendom can see wrought out before us in a special way the fulfilment of John's statement—"For this purpose, the Son of God was manifested, that he might destroy the works of the devil" (1 John 3. 8). We need constantly to remind ourselves of, and at times proclaim before our foes, the victory of the Cross, where "having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Colossians 2. 15).

Is it though only in avowedly heathen lands where such conflict against spiritual hosts of wickedness faces the Christian worker? The answer both of Scripture and experience is emphatically—"No!" Idolatry is just as powerful in lands supposedly controlled by modern civilisation, as in those parts of the world where barbarism still holds sway. Such idolatry is not the worship of hand-made gods however, but of intellectual conceptions, man-made ideologies, the products of the mind. Behind such doctrines and teachings there can be traced demons as surely as ever they can be discerned at the back of the heathen temple. "Now the Spirit speaketh expressly" comes the warning of the Bible "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4. 1), and the same note is struck again, and again in the later books of the Bible. It is obvious, of course, that as in the case of witchcraft—so with modern religious and political mental gymnastics, there is much, very much, that is to be accounted for on purely human grounds, and traceable to merely human sources. Are not "seditions" and "heresies" also among the works of the flesh? But behind the scenes there are often supernatural agencies. Nazism, for instance, in the realm of politics, has as its evil genius the "intuition" of Hitler, who is really a religious fanatic stoutly maintaining that he is the instrument of God commissioned to create a German world; and, it is said, has often sought guidance through a medium. It would not be easy to find anything more cold-bloodedly satanic than the system that this so-called ideology has let loose upon our generation; and it must be remembered in facing post-war problems that such a system cannot be finally checked except by the power of the Spirit of God. In the sphere of religion the purveyors of false creeds are legion, and it sometimes seems as if those who are not drawn into their net are so repelled by them that they become utterly indifferent to religion in any form. These pseudo-gospels have as a general rule one mark in common, a denial of the person of Jesus, and His atoning work on the Cross. "Every spirit," writes John, "that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even

now already is it in the world" (1 John 4. 3). It is against the Christ of God that the chief venom of the powers of evil is directed.

What then should be the line of action of the Christian worker faced by problems such as this? In the first place we need not exercise ourselves unduly concerning flesh-produced error, which can quickly be unmasked not by controversy and polemics, but by prayer and the ministry of positive truth. Dealing with such false teachers Paul assures us—"Now as Jannes and Jambres withstood Moses, so do these also resist the Truth: men of corrupt minds, reprobate concerning the faith. *But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was*" (2 Timothy 3. 8-9). Such false teaching will in the main destroy itself. The case of satanically inspired cults is different, and provides a menace to Christian work of which the Lord Jesus Himself saw fit to give us warning. "There shall arise," He said, "false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24. 24). How we love the spectacular and miraculous! And it appears that this is one of the main lines of appeal for spurious religion, as is the super-asceticism noted in 1 Timothy 3. 3; so that here is something that approximates so closely to the records of Bible history that great discernment is needed to perceive its flaws. It is the very elect, the most zealous, who are in danger—just as in a heathen land the most earnest souls may well be those who are held fastest in religious delusion (cf. Acts 13. 50). To follow such creeds may even lead to demon possession, but we do not meet with folk prepared to go the whole way with them every day. If we were to take a cross-section of the population of any city or district in a civilised land, we should find that those, who are utterly indifferent to religion of any kind as expressed through the Churches or existing cults are in a considerable majority. Nevertheless Satan is far seeing enough to prepare his most effective stratagems for the earnest minority, and works overtime in their prosecution. He knows that in the present chaotic state of things men are longing more and more for a strong lead, for security under some banner, for something that "works." He knows too that the human heart can never find real satisfaction except in Christ, and he is prepared to resist with the most ruthless subtlety and ferocity any attempt to oust him from his strongholds, and to bring men and women to Christ.

Two things are therefore necessary in Christian work, for both of which the power of the Holy Ghost provides the only effective enabling—the unseen prayer conflict, and the outward fearless proclamation of Christ. The apostles in Acts 6 came to a momentous decision—"We will give ourselves" they said "to prayer, and to the ministry of the word," and in this way they laid down the true pattern of Christian ministry. In the unseen realm—prayer. "The saints' enemies," wrote William Gurnall, "will not fall till God riseth; and God stays to be raised

by their prayers." This is true. It is God alone who can apply the victory of the Cross to the opposing forces of darkness, and it is our solemn duty to learn to pray the prayer of faith for the overthrow of the armies arrayed against us. It was in this way that Hezekiah encompassed the overthrow of Sennacherib, and we in our day can see systems of evil—religious and political—totter and crumble before the face of God, if we will afresh give ourselves to positive, persistent, Spirit-inspired prayer. *Then* we may expect to preach with power. *Then* can a true Revival be born, founded upon Calvary. *Then* can the Church fulfil her unique role in world affairs. *Then* shall our Saviour be exalted amongst men. Well may we cry with all our hearts—"Let God arise, let his enemies be scattered: let them that hate Him flee before Him" (Psalm 68. 1), and proclaim for all our enemies to hear "Thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered" (Isaiah 49. 25).

Strong in the Lord.

Ephesians 6. 10.

Why should I fear the darkest hour,
Or tremble at the tempter's power?
Jesus vouchsafes to be my tower.

Though hot the fight, why quit the field?
Why must I either fly or yield,
Since Jesus is my mighty shield?

Though faint my prayers and cold my love,
My steadfast hope shall not remove,
While Jesus intercedes above.

Against me earth and hell combine;
But on my side is power divine;
Jesus is all, and *He is mine.*

J. NEWTON.

LONDON MEETINGS

At Eccleston Conference Hall,

Eccleston Street, Victoria, London, S.W.

- April 5.—Quarterly Conference, 11.0 a.m. and 2 to 3.15 p.m. Speaker: Captain J. C. Metcalfe.
May 3 and June 7.—Days of Prayer, 11.0 a.m. to 3.0 p.m., led by Miss Leathes.
July 5.—Quarterly Conference, 11.0 a.m. and 2.0 to 3.15 p.m. Speaker to be announced later in "The Christian" and "The Life of Faith."

Mid-Monthly Prayer Meetings

are held on the third Thursday in each month—and are led by Miss Gravatt. **Time:** 12 noon to 1.30 p.m. **Place:** 146, Queen Victoria Street, E.C. (by kind permission of the British and Foreign Bible Society). **Please note the dates:** April 19th, May 17th, June 21st.

Resist.

By Anna Boobbyer.

Your adversary . . . whom resist . . .

(1 Peter 5. 8/9).

ONE of Satan's favourite modes of attack, is that in which he assaults us through the dealings of God.

The devil's cruel object in this mode of attack is to make us doubt God's love, and cause us to question and rebel against His dealings. In all such temptations those who know their great adversary may hear his voice saying distinctly: "God withholds—I give. God is keeping back something which would be for your benefit and happiness. But listen to me, and your desires shall be satisfied." Or in another form: "God is dealing hardly with you; cease to trust His love." This mode of attack was tried on Eve, on Christ, and on Job. And at whom, in some crisis in life, are not the same poisoned arrows aimed?

The attacks on Eve and on Christ, both suggest that God is designedly keeping back good which the devil is willing and eager to bestow. Eve and the first Adam fell into this subtle snare; but the last Adam conquered the great Adversary and came off victorious.

With Job there was the same principle underlying the attack, although circumstantially it was altogether different. The temptation had the same root, though in this case no advantage was promised, no voice heard. The devil never spoke to Job. All his deep-laid plots against his victim were wrought in secret, making the trial still harder to understand and endure. In this instance we see our arch enemy patiently and continually working with all his might, and with the most keen and bitter malice, to cause a poor short-sighted and suffering mortal to doubt God's love, and to make the sorely-afflicted one believe that God was dealing hardly and cruelly with him.

Job, perhaps, little knew that he was "wrestling against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He little thought that he was "made a spectacle unto the world, and to angels, and to men." But so it was; and the Lord brought him through, and the lesson is recorded for all ages. But when there are such hidden weapons levelled against us to cause our fall, how important for us all—

To know God;

To know the devil;

And to know ourselves.

By doubting God man fell; by trusting God he is restored. And it is worthy of note that in the early chapters of both the Old and New Testaments the devil's mode of warfare is laid bare to view. Evidently this is to put us on our guard, and to prepare us for the terrible fight that lies before us. We should often study Ephesians vi. 11-18. We need Almighty strength to

withstand and to stand, whether the devil attacks us as a roaring lion, or whether he attacks us through his wiles; whether he attacks us through the Word of God, or whether he attacks us through the dealings of God. And it is of deep importance, to our spiritual life and progress not only to know, but always to bear in mind, that his attacks come in ever-varying circumstances of life. But all this is shown forth in Eden and in the wilderness; it is laid bare before the first Adam and the last Adam. And to be forewarned ought always to ensure the Christian soldier being forearmed.

"Whilst the devil was not content to be God's servant, refusing to be anything less than God's equal, the Son of God, ever-beloved of the Father, was pleased to empty Himself, become the servant of Jehovah, and humble Himself to become a man, made in the likeness of sinful flesh, and to die the death of the meanest slave. Christ Jesus, in His whole-hearted, happy obedience to God, stands for ever the greatest rebuke to the pride of the devil. The sin by which the devil had ruined himself was the sin by which also he desolated the lives of Adam and Eve.

"Pride is the devil's instrument for destroying men. This baneful influence does not affect all alike. Some are laid low with pride of wisdom; others by pride of wealth; many by pride of power; and all, without exception, by pride of will. For sin is nothing less than the creature's will acting in opposition to the will of God. As he had tempted Eve, in like manner he approached the Saviour of mankind. The flesh, the world, and the pride of life are presented to Him in those forms which Satan knows are attractive to man. But the Son of God stands firm like a mountain of rock in the foaming sea. He proves to the tempter that there is greater happiness in serving God, even in circumstances that bring pain and distress to the body, than in acting independent of Him in circumstances of physical luxury. When Satan is so blinded as to urge the Son of God to worship him, he is at once repelled by the most galling reminder that, after all, however unwilling to admit it, he is only the slave of the Son of man! "Get thee behind Me, Satan," are the words that the Son of God alone could use, for Satan is His servant still; and as in the East the usual position of the slave is behind the master, so this fallen spirit is obliged to keep at a respectful distance from his Sovereign and future Conqueror. The apostles never use these words when repelling the assaults of the wicked one. Neither may we. We resist him, but we do not wish to have him behind us, for no armour is provided for the back. Face him, resist him in God's strength, and he will flee."—Extracts taken from "Broken Purposes but Answered Prayers."

Outlook for Prayer.

Romans 13, 11 and 12—Mark 13, 33-37.

HAVE we ever noticed how on two of the most strategic and important occasions of the Lord's sojourn on earth, He chose out three of His most devoted and loyal disciples to be with Him, and how they failed Him? The first instance was on the Mount of Transfiguration. It tells us distinctly that "Peter and they that were with Him were heavy with sleep" Luke 9. 32. The other occasion was when they failed Him in Gethsemane. What possessed these men to give themselves over to sleep at this time of the Lord's awful agony and conflict? Were they not three of the Lord's most faithful and devoted disciples, Peter, who had vowed allegiance to Him unto death, and John, who 'leaned on His breast at supper.' The disciples in Gethsemane missed their greatest opportunity by allowing Satan to lull them to sleep. Christ was, humanly speaking, left alone to face this awful conflict. Do we wonder why we have been chosen to live in such a day as this? Think what it means. We have an opportunity that the archangels might envy. To stand with our Lord as we are united to Him in His Death and Resurrection, and as we are strengthened by the Power of His Might to overcome in His Name, and to stand unshaken. Satan, alas, knows how to capture and decoy the Lord's most faithful servants if they come down from their watch tower. He will mark out first of all for his target those who are warning others against his stratagems, and those who are boldly declaring the truth of the near and personal Return of Christ to reign over the earth. It is especially for such as these that we need to pray with all perseverance and intensity, that they may have God-given discernment to 'distinguish the things that differ' Phil. 1. 10. He will even cause books to be written or a message to be spoken that is so enlightening, and apparently spiritual, and even true in every detail to the Word, that not a single person could object to a sentence in them; and then unless we are on our watchtower insert a grain of his infernal poison. Also, let us beware of one of his most clever tricks, self pity. Through the voice of a Peter he can turn us away from the cross, and all it entails. And now let us turn to the world outlook for special prayer.

A very urgent S.O.S. comes from Uganda, Africa. A missionary writes:—"We are in a very serious state of rebellion . . . it is truly a loosing of the powers of darkness . . . but we do praise God for the love and care and faithfulness of the Africans who have been saved, they are real prayer warriors, and a great moral support, but they also are the objects of hate as they are with us, and preach the Power of the Blood of Calvary to overcome all the forces of evil . . . Moreover, our eyes have been opened to see the organised opposition of the Church. I had a letter from the Archdeacon of the Western Province, who is a saved man, he tells me he has never witnessed such deep-seated organised oppo-

sition; and his fellow-missionaries undermining his authority and speaking against him. He called a series of meetings for all his clergy, black and white, and the subject was, 'The Atonement.' Not a soul took part, but those who are saved, and one European missionary-parson sat huddled up in a corner reading a book all the time. The sin and wickedness is tremendous, and the unwillingness of the Church to face up to it is one of the saddest features, for they denounce those who have been truly saved, and wherever possible persecute them, spreading abroad false statements made up from their own imaginations."

I give this one sample of the condition of things in Uganda, but I am hearing from missionaries and others far and near, yes, even in our own country, that the same state of things is existing. Here in England the devil is working in a most insidious and subtle way. There are to-day men occupying our pulpits who preach "another Gospel, and another Jesus, and are possessed by another spirit." We can but say that "the poison of asps is under their lips." They are not only accepted and believed in, but their sermons are inserted in religious papers.

Someone has said, who has a very wide outlook and who occupies a very important position concerning world affairs, "The plague of Nazism is not confined to Germany. A distinguished Norwegian once reported to us that some of the worst Nazis in his otherwise charming and delightful country were the Norwegian Nazis . . . It is not only Germany with which we have to deal. It is something much more difficult and far-reaching. Moreover, although the anti-Christ tendency in the Nazi movement has always been strong, it is a fact that it has developed and increased under the stress of war and defeat. Physical suffering has not destroyed it. The plain fact is anti-Christ can only be overcome by Christ. The devil is not cast out by the devil—ever." Then this Editor raises a question: "Can Satanic influence of this kind be destroyed only with the sword? Are not other and more powerful weapons of even greater importance if this dreadful thing is to be destroyed." He answers his own question by quoting Eph. 6. 12-13.

I believe I have often referred to Eleazer, that mighty man of David, who stood with him against the Philistines when all the men of Israel had gone away, how he arose and smote the Philistines until he was weary, and 'until his hand clave to his sword.' And, we are told, 'the Lord wrought a mighty victory that day.' Is it so with any of us? Maybe, we have been left alone, and our hand too is weary, but it cleaves to our Sword, till the victory is won. As dear Amy Carmichael once said; "Drawn swords, up to the Gates of Heaven!" We must not relinquish our sword till we lay it down at the gates of Heaven to take our crown. All will be worthwhile when we see Him and receive His "Well done."

E. M. LEATHES.

Soul and Spirit.

IN our previous studies of words which open up the subject of 'Soul and Spirit' we have examined the adjectives 'pneumatikos' and 'sarkikos.' Now we come to a third adjective 'psuchikos.' The Greek lexicon gives the sense of this word as:— 'concerned with this life only . . . animal . . . natural.' It appears on only six occasions in the New Testament, and we will take them in the order in which they occur.

In 1 *Corinthians* 2: 14 it is translated the 'natural man,' and its use here demonstrates how utterly impossible it is for us to grasp spiritual truth with the natural intellect. The deep things of God—the things of Christ—are revealed by the Holy Spirit to the spirit of man, and are conveyed by this channel into his mind and understanding; and in this way alone can the truth of God become effective in our lives and experience. It occurs in two other places in this epistle, viz. 1 *Corinthians* 15: 44 and 46. The first of these verses points to the fact that when the Christian shall rise from the dead it will be to possess a spiritual body (cf. *Luke* 24: 38, 2 *Corinthians* 5: 4, 1 *John* 3: 2, etc.), and be done for ever with one that is 'concerned with this life only.' In verse 46 we are reminded that the first and most clamant claims on our attention are those of our 'animal' life; for we are by nature earthy, the descendants of the first Adam, and only by the power of a second birth does the 'Lord from Heaven' impart to us eternal life that is Spirit-born, and Spirit-maintained.

Next we turn to *James* 3: 15. The context of the word here is a comparison between 'the wisdom that is from above,' and that which is not. This second 'wisdom' is graphically described as being 'earthly, sensual (and this is where our adjective is used), devilish'; and how often is this dangerous trinity in evidence in these days to the great detriment of Christian work!

Finally we are shown the logical result of following this 'wisdom' in *Jude* 19, where we are warned against those who 'separate themselves; sensual (our adjective again), having not the spirit.' The exclusiveness and claims of such men are based not on the teaching of the Holy Spirit, but upon purely natural ideas.

These few references open up a danger that is widespread in our day, and must not be minimised, namely the danger of the natural mind being used by Satan to propagate error, multiply deception, and launch systems of thought which are satisfied that they are infallible, quarrelsome, critical of others, and which deny the power and glory of our crucified and risen Lord. We do indeed need to seek humbly a double measure of the wisdom that cometh from above to guide us.

Conflicts, Spiritual Spiritual Targets.

2 *Corinthians* 10: 5.

In our warfare there are *imaginations* to be cast down. These imaginations lie *behind* evil actions. We cannot see imaginations, but God can. The biblical study of imaginations would be both interesting and helpful. Let us turn for example to *Genesis* vi. 5 and viii. 21. Here we learn that the imaginations of the heart of fallen man are only evil continually. These imaginations placed there by Satan, give a garbled idea of God, often (but not necessarily) expressed in stone or wood. They give a sense of false security, and lead to defiance of God, and sinful living. The deceived heart says, "I shall have peace, though I walk in the imagination of mine heart to add drunkenness to thirst." *Deuteronomy* xxix. 19.

Behind all sin, godlessness and lawlessness lie these evil imaginations; those intangible things, the works of the devil, to destroy which the Son of God was manifested. Here then, is a target for a pinpoint attack.

Another target mentioned by the Apostle is "*every high thing that exalteth itself against the knowledge of God.*" In this we detect the spirit of antichrist (*II Thess.* ii. 3, 4). This is very widespread to-day. God can be known only through Jesus Christ. "No man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son willeth to reveal Him" (*Luke* x. 22). Hence every thought must be brought into captivity to the obedience of Christ, if the knowledge of the Lord is to cover the earth as the waters cover the sea. Satan's stronghold is ignorance of God. It is his mightiest weapon. On this we must focus attack.

Finally, if we are to attain successful results as we attack these targets, there must be a readiness to revenge *all* disobedience. This we cannot desire if we cherish some of that disobedience in ourselves. The condition of victorious spiritual warfare is that we ourselves have every thought and action brought into willing captivity to the obedience of Christ. Successful soldiers of Christ must give unreserved allegiance to their Captain.

"Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be."

B. S. FIDLER.

Note.—The words 'imagination'—or 'imaginings' occur in the following passages of Scripture:—*Genesis* 6, 5 and 8: 21; *Deuteronomy* 29, 19 and 31: 21; *I Chronicles* 28, 9 and 29: 18; *Psalms* 81, 12; *Proverbs* 6: 18; *Jeremiah* 23: 17; *Lamentations* 3: 60 and 61; *Luke* 1: 51; *Romans* 1: 21; *2 Corinthians* 10: 5.

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THE OVERCOMER.

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TERMS OF ISSUE.

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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.

Book Room Notes.

New Leaflets.—In recent numbers of the 'Overcomer' we have been airing the thought of a supplementary magazine for young Christians; and in the April number we spoke of the early issue of a series of leaflets as the opening of the campaign to provide help for those young in the faith. The first two leaflets of this series are now available:—

No. 1. Made Free from Sin.

No. 2. A New Creation.

The price of these leaflets is 2d. each—2/- per dozen (postage extra). They provide material for study as well as direct teaching.

Reprinting.—There had been such a demand for the little book—"The Conquest of Canaan" that we recently ran out of stock; but have been able to reprint. The price for this is now 1/6 per copy (post free 1/8).

Two of the 'Pathway Series' have also been out of print, and are now re-issued:—

The Glorious Secret.

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The price of these booklets is now 3½d. each—3/6 per dozen.

The Spirit of Christ.—Many of our readers will be glad to hear that we once again have a stock of this valuable book by Rev. Andrew Murray. The price is 7/6 (8/- post free). By the same author we have a booklet 'The Cross of Christ'—very useful for passing on in these days when so many are turning away from the proclamation of Calvary; the price is 8d.—3/- per dozen (postage extra).

The Cross—Profession or Power.—We now hold a stock of this book by The Editor—published by Messrs. Marshall, Morgan and Scott, Ltd.—the price is 1/6—1/8 post free.

Motto Card for 1946.—Our yearly Motto Card will again be issued for 1946. It will be a great help to us if those of our readers who desire a supply will order as early as possible. In December the January 'Overcomer' is in hand, and we like to get as far ahead as possible with Book Room work before then. Orders will be dealt with in rotation. The central text is:—'Christ crucified the power of God.'

Addresses.—It would be a great help if friends sending orders for literature would kindly print their names and addresses in Block Letters. We often have to spend a considerable time trying to decipher these, and it is possible that we do not always get them correct in addressing letters and parcels. We shall also be grateful if our readers will advise us early as to any change of address.

Please Note.—The Book Room will be closed for the whole month of August, and we ask our readers to co-operate with us in this measure adopted during wartime, and still, we feel, wise, by not ordering books or sending subscriptions between August 1st and 31st.

Any orders from other countries received during August will be put by until the Book Room is reopened in September.

Thanksgiving.—It is difficult to put into words the deep thankfulness to God that is in our hearts because of the end of hostilities in Europe. Looking back over the years of War, the fact that we have been able to maintain the issue of the 'Overcomer,' and send out a constant stream of literature; and this in spite of many difficulties, and the removal of the wise guidance of Miss Garrard, is a cause for deep gratitude to Him 'Whose way is perfect.'

Now the future lies before us. The conflict in Asia is not yet finished; and all the signs are, that troublous times still lie ahead for the whole world. Now is the time for an unflinching proclamation of 'Christ and Him Crucified,' and we do ask our readers to band together in prayer and effort that this one saving, healing message may be given out in the power of the Holy Ghost; and have free course in our day and generation.

Acknowledgments.—The article printed on page 25—"The Meat Offering," is extracted from "The Way into the Holiest," or "Talks on the Tabernacle," by A.C., and published by C. J. Thynne and Jarvis, Ltd. That by F. J. Huegel on page 19 is taken from his excellent little book "The Cross of Christ—the Throne of God." As far as we can ascertain, F. J. Huegel's books are only obtainable in U.S.A.

THE OVERCOMER

The Offence of the Cross.

"We preach Christ crucified. . . . a stumbling block."

(I Cor. 1, 23).

A GREAT cry went up from the jeering, reviling Jews who surged about the Crucified Redeemer. "If he be the King of Israel let him now come down from the cross and we will believe on him." We read that "the thieves also, which were crucified with him, cast the same in his teeth."

In recent years a great cry, an echo of that ancient clamour, has gone up from the Church. If Christ would only come down from the Cross! We want the Christ of the Mount, we believe on the Christ of the healing ministry, we love the Christ of the sublime example, we preach Christ of the Social Gospel—but the Christ of the Cross is an offence. "Let him now come down from the cross and we will believe on him."

But the King did not come down. His right to Kingship was never more Divine than in that awful Hour. It was from the Accursed Tree that He would reign. It was *here* that He wrought redemption. It was when from *here* He cried, "It is finished," that "the rocks were rent and the graves were opened." It was when *here* He tasted death for every man, that the veil of the temple was rent, symbolic of the clearing of the way for immediate access into the Presence of God for all the children of men. It was *then* that God's Hour struck—the dawn of the Christian Age. It was *then* that the shackles of an enslaved humanity were broken. It was from *this* Ignominious Tree, however galling the offence of the Cross, that the King still reigns. *From no other throne will He establish His Kingdom.*

A seething volcano might well represent the world's turmoil as it is to-day. Is there no "way out"? Is there no hope? Is there no sure foundation for human happiness? Have the ills of the social order no remedy?

We might as well be honest about these questions and admit that humanly speaking there is no way out. A silly optimism which refuses to face facts only leads to deeper shame and pain. It is to fiddle over Rome in flames. *There is no way out except it be Jesus' way.* And Jesus' way is the Way of the Cross.

Sooner or later experience leads one to a recognition of this fact. It's either the Cross or pride with all its consequent evils. What are wars, what are racial antipathies, what is this insane amassing of wealth in the face of the misery of millions, what is strife in all its forms, what are the social injustices which are causing the earth to mourn and to groan, if not the inevitable fruits of this accursed tree which

we call the pride of man? There is no evil which has not pride in some form as its root. There is no ill which does not spring from man's hinging upon "Self" rather than God.

Any attempt to heal the wounds of our leprous social order, which does not strike at the roots of pride, leads into a blind alley. The blow struck at man's "self life" by the Son of God when He died on Calvary's Cross—God's axe laid at the root of the tree of pride—was Cosmic. It was sufficient to demolish a Universe of sin. It was sufficient to swallow up ten thousand oceans of folly. Nothing else can slay the leviathan of human pride. But we have not been willing to submit to the verdict of Golgotha. We have not been willing to expose the cancers of sin and pride to the radium of the Cross. We have evaded the supreme issue which our Crucified Lord thrust upon the World. However, the Church still has the golden key to such an order of things as will merit being called "The Kingdom of God." It is the Cross of Christ.

When Jesus spoke to His disciples of the necessity of His suffering and death upon the Cross, Peter sought to dissuade Him. Jesus turned upon him with a flaming reproof: "Get thee behind me, Satan. Thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." How much of the Christian service, and ministry, and message in our day comes under this burning condemnation. It is an offence. It savours of the "flesh." It is not of God. The Cross is wanting. It does not spring from a oneness with the Crucified—Resurrected Christ. Calvary is not at the heart of it. God cannot own it. It does not redeem.

F. J. HUEGEL.

PREACH anything, but leave out the Cross, and no one will be offended. Say that Jesus was a good man, a noble example, a wayshower, but don't preach that He died on the Cross to save us from the penalty of sin.

C. H. Spurgeon said years ago. "Preaching that leaves out the Cross is the laughing stock of hell."

We don't need a new gospel to save men. Christ Crucified is still the power of God unto salvation. For the new gospel is salvation by human attainment, but the old Gospel is salvation by divine atonement.

GEORGE WATMOUGH.

To Our Readers.

Dear Friends,

Perhaps the song of Moses best expresses the joy and gratitude we feel over the victory in Europe. "Ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment, a God of truth and without iniquity, just and right is He." As nations we had indeed 'corrupted ourselves'; 'a foolish people and unwise'; shall we be wiser in the coming days?

The relief we feel at the end of the fighting in Germany must not shut our eyes to the deadly struggle in the East in which our kindred and closest allies are still involved: may His mercies still endure.

Nor must our attention ever be turned from that land in which God's plan is still centred, and His purposes fulfilled. As I write a storm threatens which may presage significant developments.

As we watch the attempts of the leaders of mankind to contrive a system of "world security" we cannot but confess ourselves immediate pessimists whilst remaining ultimate optimists. "For yet a little while, He that shall come will come, and will not tarry." For we, who cannot put our trust in any plans of man's devising, realise more than ever that we are citizens of that other country, singing its songs and speaking its language. We are called to be foreigners here, but at home there, occupied in the King's business until the kingdoms of this world are become the kingdoms of our Lord and of His Christ.

Once we have seen that heavenly vision, whatever happens, nothing shall make us afraid. As we turn to those near us, friends and relatives and the folk we meet day by day, a field ripe unto harvest surrounds us. All around, just where we are, is complete ignorance of the things we live by. Few of us have far to go to meet the raising of the eyebrow, the polite silence, the changing of the subject, which is sure to follow our confession of such unfashionable convictions. This may be a very little part of the reproach of Christ which is being borne by our brethren in the heart of the battle, but at His judgment seat may we be found overcomers—by His grace—*just where we are.*

As for our fellow-believers who look to the wisdom of the statesman to inaugurate a day of peace and safety (and there seem to be many such), God forbid that we should judge them in any condemnatory way. Their paths are open to the eyes of the One to whom judgment is reserved: but we must decide whether their ways shall be our ways and whether their hopes and anticipations shall be ours. Is not the line of demarcation between us becoming more and more pronounced as the world's crisis hastens on, and will not the day declare it?

The April 'Overcomer' has only recently arrived.

I note our Editor's kind reference to the work here, and am very sure that prayer has been made for it. Our grateful thanks for this loving fellowship. But the 'Overcomer' is "a magazine for Christian workers", and each one of our readers doubtless covets the prayers of the others for the Lord's blessing on that corner of the Vineyard in which they are working. Shall we resolve to remember each other regularly before the Throne: that we may each enjoy the conscious presence of our blessed Lord and the guidance of the Holy Spirit in our work for Him. Until He comes.

That salvation is nearer than when we believed. Many years have passed since I first learnt its certainty, but I still remember a simile which has often recurred to me since. Sometimes a river on its way to the coast seems just about to enter the sea. Then some deflection turns it aside and it wanders on for many miles before being finally lost in the waiting ocean. So the mercy of our God has continued down the centuries until Grace has included even us in the number of those who, whether sleeping or waking, await the upward call.

One piece of personal news fills me with joy. My wife and I trust, if the Lord will, to be in England on a short visit soon after the issue of this number. We hope then to see many dear friends with whom we have been joined in spirit though separated by distance these seven long years.

Yours in our uniting Lord,

BERNARD W. MATTHEWS.

Bermuda,
June, 1945.

LONDON MEETINGS

At Eccleston Conference Hall,

Eccleston Street, Victoria, London, S.W.

July 5th.—Quarterly Conference.

11.0 a.m.—Speaker: The Editor.

2.0 p.m. to 3.15 p.m.—Speaker: Rev. John Pritchard.

There will be **no Days of Prayer** either in August or September.

October 4th.—Quarterly Conference.

11.0 a.m. and 2.0 p.m. to 3.15 p.m.—Speakers to be announced later in The "Christian" and The "Life of Faith."

Mid-Monthly Prayer Meetings

are held on the third Thursday in each month—and are led by Miss Gravatt. **Time:** 12 noon to 1.30 p.m. **Place:** 146, Queen Victoria Street, E.C. (by kind permission of the British and Foreign Bible Society). **Please note the dates:** July 19th, August 16th, September 20th.

Loud Speaking.

By the Editor.

1 Cor. 3: 21

1 Cor. 4: 7.

1 Cor. 9: 16

NOBODY who has brought up a family will be likely to deny that boastfulness is one of the very early traits of human nature to be manifested in a child. Who has not at one time or another watched with amusement the efforts of small boys to establish a claim to particular prowess—perhaps in swimming or some other form of sport—over their fellows. And this disposition follows us all through life. In fact, it is encouraged and developed in modern training for life with the objective of implanting a self-confidence, which will enable a man so to present himself as to gain acceptance by his fellows of the value he sets on his own powers; and by this means to achieve some ascendancy over them.

It is interesting and instructive therefore to note that God lays down in Scripture His attitude to this tendency of man to glory—boast—or as the Greek work literally translated means: “to speak loud.” The first epistle to the Corinthians gives us four such passages. In 1 Cor. 1. 29-31 we read of God’s declared purpose:— “That no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord” (cf. Jeremiah 9. 23-24). This brings us at once right to the core of what Bishop Handley Moule once termed—“this man-humbling salvation,” a plan of redemption that is an offence to so many. Man cannot gain acceptance with God, neither can he live the life that God requires of him by his own powers and efforts. “If Abraham were justified by works,” we read in Romans 4 “*he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness,*” and the chapter then proceeds lucidly and inexorably to strike at the roots of our innate tendency to exalt our own efforts, and point us to One—“Who was delivered for our offences, and was raised again for our justification.” Humanism—the exaltation of man, which is one of the great blights of modern thought, has no possible claim to be a divinely inspired doctrine when faced by this categorical statement that the man, who seeks wisdom, righteousness, sanctification, or redemption can possess them through a vital union with “Christ crucified” . . . “the power of God, and the wisdom of God”—*but never in himself.* From the beginning to the end of our dealings with God there is one principle of which we must never lose sight, the fact that the Cross strips us once for all of any ground for self-exaltation. If we are to know God at all, then Calvary must be the meeting place. If we are to live as Christians then it must be as being ‘dead indeed unto sin, but alive unto God through Jesus

Christ our Lord.’ There is no other way, God’s revealed purpose is:— “He that glorieth, let him glory in the Lord,” and the anthem our hearts must learn is simply expressed by the hymn writer:—

*“ Ashamed of Jesus! Yes, I may,
When I’ve no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.
Till then—nor is my boasting vain,
Till then, I boast a Saviour slain!
And oh, may this my glory be,
That Christ is not ashamed of me!”*

1 Cor. 3. 21 gives us our next light upon this question of glorying, and is equally uncompromising. “*Let no man*” stands the prohibition “*glory in men.*” The end of a war always brings with it a just meed of praise for ‘famous men’, but we must never forget for a moment that above all is seated One who “bringeth the princes to nothing”; and “maketh the judges of the earth as vanity” (Isaiah 40. 23); and that the greatest feats of men are wrought only by the permission of the Almighty. Here we touch an age-long controversy, which since the days of Babel and of Nebuchadnezzar has brought the pride of man into direct conflict with the majesty of God. Nowhere is the danger of ‘glorying in men’ greater than in religious life. The secret of much of the success of the Roman Catholic Church is that it ministers to the desire of man to glory in, and rely on some ‘go between’; and offers him an infallible hierarchy prepared to take full responsibility for his soul’s welfare in return for the obedience of his will to their dictates. In Evangelical circles the present fashion is to ‘glory in men’ to a degree that is truly frightening; young Christians have their favourite speakers, whom they quote, admire, and treat almost as the film going public does its ‘stars.’ Professor Henry Drummond saw this danger very clearly, and dubbed it ‘parasitism’:— “One man,” he wrote, “is set apart to prepare a certain amount of spiritual truth for the rest. He, if he is a true man, gets all the benefits of original work. He finds the truth, digests it, is nourished and enriched by it before he offers it to his flock. To a large extent it will nourish and enrich in turn a number of his hearers. But still they will lack something. The faculty of selecting truth at first hand and appropriating it for one’s self is a lawful possession to every Christian . . . What is meant to be a stimulous to thought becomes the substitute for it. The hearer never really learns, he only listens. And while truth and knowledge seem to increase, life and character are left in arrear. Such truth, of course, and such knowledge, are a mere seeming. Having cost nothing they come to nothing. The organism acquires a growing immobility, and finally exists in a state of entire intellectual helplessness and inertia. So the

parasitic Church member, the literal 'adherent' comes not merely to live only within the circle of ideas of his minister, but to be content that his minister has these ideas."

Even in the realm of 'revival' there are many who are constantly looking for 'a man', instead of recognising in practice that the source of all spiritual life is in Christ alone. But glorying in men is one of the surest ways of quenching the work of the Holy Spirit, and bringing a blight of powerlessness upon the activities of the Church.

Now shall we turn to 1 Cor. 4. 7. which reads:—

"Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, *why dost thou glory*, as if thou hadst not received it?" This verse speaks of one of the commonest, and yet most unreasonable forms that 'boasting' takes—glorying in our pet theories or our soundness of doctrine. It is easy enough to visualise men exalting their ideologies, say in the political realm, against all comers, and extolling their excellencies to any who will listen. It is surely, however, a marvel of human perversity to find those, who are dependent on the revelation of God the Holy Spirit and indebted for every spiritual blessing to a mighty Saviour, holding up their own system of Church government or prophetic interpretation as something that makes them more truly the disciples of Christ than others. It would be hard indeed to overestimate the havoc that this evil thing has caused in the Church's witness from the period of this epistle down to the present day. The apostle labels indulgence in it as carnality. The Cross is the one place where we can die to this carnality, and be united with each other on the basis of our union with a risen Lord. But there are many, who see the Cross in this aspect as a stumbling block. They would rather be found in the same camp as the Jewish Priesthood, who held so tenaciously to their own view of Scripture even in face of the presence in their midst of the Lord of Glory, than determine to know nothing "save Jesus Christ, and him crucified."

It is surely so obvious, as to hardly need mentioning that glorying in knowledge, with its corollary-exclusiveness, is sabotage of the most effective kind of the witness of the Christian Church in the world. John Wesley has some sound advice to give on this point. In a sermon entitled "Catholic Spirit" he wrote:—

"It is very possible that many good men may entertain peculiar opinions, and it is certain, so long as we know but *in part*, that all men will not see things alike. It is an unavoidable consequence of the present weakness, and shortness of human understanding, that several men will be in several minds in religion as well as in common life. So it has been from the beginning of the world, and so it will be 'till the restitution of all things.'

Nay, further: although every man necessarily believes that every particular opinion which he holds

is true (for to believe any opinion is not true, is the same thing as not to hold it); yet can no man be assured that all his own opinions, taken together, are true. Nay, every thinking man is assured they are not; seeing *humanum est errare et nescire*: 'to be ignorant of many things, and to mistake in some, is the necessary condition of humanity.' This, therefore, he is sensible, is his own case. He knows, in general, that he himself is mistaken; although in what particulars he mistakes, he does not, perhaps he cannot, know.

I say, 'perhaps he cannot know'; for who can tell how far invincible ignorance may extend? or (that comes to the same thing) invincible prejudice?—which is often so fixed in tender minds, that it is afterwards impossible to tear up what has taken so deep a root. And who can say, unless he knew every circumstance attending it, how far any mistake is culpable? Seeing all guilt must suppose some concurrence of the will; of which He only can judge who searcheth the heart.

Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love the single question, "*Is thy heart right, as my heart is with thy heart?*"

It is quite clear that a heart glorying in a Crucified, now Living Lord is a cure for all ills of division in thought; while it is equally clear that where this is lacking there can and should be no attempt at union. Here as well as in all other realms of the Christian Life "The Cross is the touchstone of faith."

Lastly in 1 Cor. 9. 16 we see another illegitimate basis of boasting. "For though I preach the gospel, *I have nothing to glory of*: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." How painfully self-conscious much of our Christian service is! But surely no-one has any title to preach unless God has given him a message that is like a 'fire in his bones', and *must* find expression because 'necessity is laid upon him.' A young man, quite unconsciously, once did me a great service. I had been speaking at a meeting, and had, I felt, been given liberty of utterance, but I did not realise that I was feeling somewhat proud of myself. As I was leaving the hall he stopped me enquiring if he might ask a question. At once a comfortable sense stole over me of having been 'used', which was suddenly and rudely dissipated by the query:—"Would you mind telling me what tie that is you are wearing, I have been wondering all through the service!"

"When once a lay-preacher," wrote Henry Moorhouse, "goes self-ballooning, you may see him again in the flesh, nay you will likely see him too much in the flesh, but you will not see him in the Spirit any more." This is true. Glorying in our ministry—our office—our job—our society—our calling, must

hinder the work of the Holy Spirit, and often this glorying is quite unconscious. To do the work of God effectively one passion must possess us—to glorify Him; one motive must constrain us—the love of Christ; one objective must be ever before us—“That He may see of the travail of His soul, and be satisfied.” All other so-called Christian service will be barren as far as ‘eternity work’ is concerned, and the only way of deliverance from this dead level is “I am crucified” It is possible that we may have to admit with shame that here too in the depth of our hearts the Cross is an offence to us, and we are inclined to hold almost grimly to our own way of doing work for God in spite of the fact that it leads us only into ways of barrenness.

Two other verses come to mind as I write. In the first 2 Cor. 12. 9, Paul having received first-hand assurance of the all-sufficiency of God’s grace declares:—“Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me”—And in the second—Gal. 6. 14, he writes, “God forbid that I should glory, save in the Cross of our Lord Jesus Christ” What lessons he had learned of the ways of God, and what glories he had discovered in the Cross of Christ. May we too become apt pupils in the same school, and thus not only glorify our God, but out of full hearts speak His praises to all who will listen.

Prayer Meetings and Conferences.

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

Cardiff. Weekly Meeting for Prayer. Thursday at 3.0 p.m. at Y.M.C.A. (Room 1). Leader:—Pastor E. Ellison, 3, Bank Buildings, Clifton Street (assisted by other local Ministers).

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

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

Liverpool. Prayer Meeting on the third Wednesday of each month at 3.0 p.m., at 55, Granby Street, Princes Park.

Autumn Conference—September 11th and 12th. Speaker: The Editor. Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool 15.

Manchester. Prayer Meeting on the last Tuesday of each month at 33, Moorland Road, Didsbury, at 7 p.m.

Thames Ditton. On the first Wednesday of each month, at Weston Park Cottage, Weston Park, Bible Reading by Rev. George Harper, and Prayer, 2.45 p.m.

Following Christ.

The Call of Christ.

“Jesus said . . . come ye after Me . . . and straightway they left the nets, and followed Him.” Mark i. 17, 18.

See also Mark ii. 14; John i. 43.

The Person to follow.

“Follow ME.” Mark ii. 14; Mark i. 17.

“The sheep follow HIM.” John x. 4.

The Different Ways of following.

(a) Following with a “but.”

“I will follow Thee, Lord”—*but*
Luke ix. 61.

(b) Following afar off.

“Peter . . . followed Him afar off.”
Mark xiv. 54.

(c) Following intensely.

“My soul followeth hard after Thee.”
Ps. lxxiii. 8.

(d) Following fully.

“Caleb . . . hath followed Me fully.”
Num. xiv. 24.

(e) Following on.

“Let us follow on to know the Lord.”
Hosea vi. 3.

(f) Following whithersoever He leads.

“These are they which follow the Lamb whithersoever He goeth.” Rev. xiv. 4.

(g) Following Christ’s steps.

“Christ suffered for you, leaving you an example that ye should follow His steps.”
1 Pet. ii. 21.

The Condition of following.

“If any man would come after Me, let him deny himself, and take up his cross and follow Me.”
Matt. xvi. 24.

See also Mark viii. 34; Luke ix. 23.

The Lord’s Verdict on all who shirk the Cross.

“He that doth not take his cross and follow after Me, is *not worthy* of Me.” Matt. x. 38.

The Reward in following Christ.

(a) A hundredfold now.

Peter said, “Lo, we have left all and have followed Thee.” Jesus . . . said . . .
“Shall receive a hundredfold now, and in the world to come eternal life.”
Mark x. 28—30.

(b) The light of life.

“He that followeth Me shall not walk in darkness, but shall have the light of life.”
John viii. 12.

(c) The honour of the Father.

“If any man serve Me, let him follow Me . . . him will the Father honour.”
John xii. 26.

JESSIE PENN-LEWIS.

Outlook for Prayer.

"Remember this . . . that I am God, and there is none else . . . declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all My pleasure Yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it."

Isa. 46. 8-11 (Amer. Version).

I AM sure that the first supreme note to strike to-day is heart-felt praise to God Who has so graciously answered our prayers, and given us such a marvellous deliverance from the power of Nazism. In Parliament, Mr. Churchill in his 'Victory in Europe' speech, said that it was only when our armies cleaned up the coast, and over-ran all points of discharge, and when the Americans captured vast stores of rockets of all kinds near Leipzig, and when the preparations on the coasts of France and Holland could be examined in detail, that we knew how grave was the peril, not only from rockets and flying-bombs, but from multiple long-range artillery. "Only just in time," he declared, "did the allied armies blast the viper in its nest, otherwise the autumn of 1944, to say nothing of 1945, might have seen London shattered as Berlin." Surely we can join Field Marshal Montgomery in his public tribute, "This is the Lord's doing, and it is marvellous in our eyes!"

But we have still further cause for praise, which concerns the Church in Europe. Letters which have lately reached us from Mr. Hugh Alexander, Principal of the Geneva Bible School, show how marvellous has been the Lord's Almighty protection over His faithful servants who have so courageously stood their ground amidst terrible dangers. Not only has Switzerland been preserved from attack, but God has enabled Mr. Alexander to print and circulate thousands of Bibles and Testaments and send them out to meet the need of multitudes of souls in Europe crying out for the Word of God. The Bible Houses established by Mr. Alexander in many places in Europe, including those in the occupied countries, have remained open and have escaped destruction and injury, and the faithful secretaries have carried on and been protected. Only the depots at Genoa and Barcelona have closed down, but the one at Genoa hopes soon to open again. The need for the Scriptures is greater than ever, and requests are coming in at a pace which outstrips the ability to print.

Then this morning we hear from a little company in Holland, whose leader, Miss Kunne, was closely associated with us before the war. They have been wonderfully protected all through the terrible conditions prevailing in their country, and Miss Kunne writes to say that they are all alive and well. It is certain that God's deliverances both here and abroad are due to the incessant prayers of the groups of His children, who day and night have been crying to Him.

Let us beware that we do not relax our vigilance nor our insistent prayer. Note the word in Eccles. 8. 8. "There is no discharge in that war." Someone has said, "Satan never takes a holiday." If I see aright, there will be more need for aggressive prayer warfare now than even during the war. Satan will, for example, take advantage of the coming General Election to stir up all the evil forces he can muster for the destruction of this country by causing, if he can, men to be returned to Parliament whose one ambition is their own advancement and the overthrow of every influence of godliness and righteousness. But we read in Dan. 11. 32; "The people that do know their God shall be strong and do exploits."

In the spiritual realm we are faced with a very serious situation and need for persistent prayer. It would appear that the devil is attacking the very centre of our Eternal Hope in Christ by denying the efficacy of the Atonement, and using one of the popular church leaders to advertise his cause. I understand that a new book on The Atonement has lately been published by Leslie Weatherhead. A Christian reviewer writes thus, "The book's failure to grasp the plan of Salvation, as it is presented in the New Testament, is revealed by the statement that guilt cannot be transferred, which means that it is useless for a man under the conviction of sin to seek refuge and peace beneath the Cross of Jesus. That is contrary to the experience of a multitude which no man can number." This is not the only denial of the Atoning Blood. We find another, also by a church leader, whose sermon on the subject is published in a Protestant Church of England newspaper. Because of the deadness and lack of real spiritual life in the churches, people are being attracted by any will-o'-the-wisp by which the devil may seek to ensnare them. It would appear that the enemy is raking up many old counterfeits and false cults, as well as introducing new ones, in order to entice unwary souls into his snares. In fact, his most attractive counterfeits and deceptions are so cleverly camouflaged, that I find that even sincere children of God who have been instructed in the Truths taught both from Keswick, 'Overcomer', and other platforms are being drawn away by them, and Satan is using even Evangelical journals and magazines to advertise his pernicious doctrines. Only as we have taken the renewing of the mind by the Holy Spirit shall we be able to discern the trail of the serpent running through these most plausible counterfeits.

Do pray incessantly for every true and loyal servant of God who is giving a bold and courageous witness to the truth of the unadulterated Gospel to-day.

E. M. LEATHES.

The Meat Offering.

(Leviticus 2).

"Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." (2 Cor. 4. 10).

THIS offering gives us the thought of our Communion with God in actual union with the crucified and risen perfect Man, Christ Jesus. Identification seems to be the great thought pervading the whole. The oil was identified with the fine flour, and the flour with the oil—the human with the Divine, and the Divine with the human in Jesus Christ Himself.

This blended flour and oil then became one substance, when it passed through the fire—the oven denoting the hidden, and the pan the more evident sufferings of Christ. These cakes were consumed in mutual enjoyment by God and man. In the 'memorial' or portion offered to God, the offerer was identified with the offering, and became in it a sweet savour to Him. In the remainder, eaten by the priests, the offering was identified with their manhood becoming part of their life and being.

This identification is brought out continuously in the New Testament by means of a Greek prefix (together) placed before the verb. Thus, we are told we have been crucified and buried *together with* Christ, and that "God . . . hath made us alive *together with* Christ and . . . hath raised us up *together*, and made us sit *together* in heavenly places in Christ Jesus." (Eph. 2. 5, 6).

Consequently we are charged to abide in Him on the throne, while He abides in us on the earth. We are dead and Christ is our life. Our "life is hid with Christ in God." (Col. 3. 1-4). "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." How little does this significance of the meat offering—this aspect of the Cross of Christ seem to be known in the experience of God's people to-day.

The Gospel of the Evangelist usually stops at the Guilt Offering—the forgiveness of sins. The fuller Gospel of the average Convention speaker embraces the Sin Offering, and testifies more or less clearly to the glad fact that "The Lamb of God . . . taketh away the sin of the world," and goes but little further. Others again enlarge to some extent on the Burnt Offering, and the consecration and anointing of the believer-priests, dwelling much upon the anointing or baptism of the Holy Ghost, but fail to see that unqualified success cannot attend their efforts, while they do not themselves apprehend and teach Christ as the meat offering, and identification with Him in His Cross as a vital necessity.

The grains of wheat can "abide alone," and retain their own natural life, and thus fail of their Creator's purpose, even though they may not be rotten or diseased in any way. They are intended for resurrec-

tion and ascension life, but this cannot be unless they "die," and part with their own life. If they "fall into the ground and die," they bring forth much fruit in resurrection life. If they are ground into fine flour, mingled with oil, baked and eaten, they pass into ascension life, for they become a part of the very being and life of another on a higher plane of existence—they become identified with Him and are lost in His life and personality.

It is not enough for us to be delivered from sin and corruption. Our own natural lives must be lost in the Life and Personality of Christ, or we shall be a source of danger and distress, even as Eve was in the beginning. She had not sin in her, but she had her own pure natural life and powers, which she could either use or lay down. She used them on her own account, and wrecked the world.

Christ laid down His pure human powers, only willing, speaking, and working as His Father worked in Him to do, and He saved the world.

We may be consecrated and Spirit-filled, but if we do not see the absolute necessity of laying down our natural lives and powers, in recognition that we have been 'crucified with Christ,' our Christian life and service will be full of a devastating mixture, through inability to discern between soul (Gk: *psyche*, i.e. the natural life) and spirit (Heb. 4. 12). To go on to outposts of the Christian life, while leaving behind us advantage ground, unmastered and unpossessed, to become a stronghold for the enemy, is to court disaster.

As we allow our natural lives to go to the Cross, and to be laid down with His perfect natural life, the oil of the Holy Ghost is mingled with every particle of our beings. They are then tested in the fire, and, even after that, broken before the oil is poured upon them and the fire manifests the fact that they are a sweet saviour to God. It is again the fire of our Divinely-appointed circumstances which makes evident the reality of our stand in the faith of identification with Christ in His death and life. The trusting soul is willing, even in the most testing trials, to be still, as buried together with Christ, until God raises him from the dead, because he feeds on Christ, and so counts on His resurrection and ascension life being manifested in his mortal body—he knows now, "it is no longer I that live, but Christ liveth in me."

It is very noticeable in this connection that not only was leaven—typical of sin—forbidden as not acceptable to God, equally, honey was forbidden, indicating that even the sweetness of the natural life was no more acceptable to Him than sin itself (v. 11). Also the whole had to be seasoned with salt, the Word and Covenant of God safeguarding from corruption and guaranteeing the efficacy of the offering (v. 13).

A.C.

The Grand Peculiarity of the Christian Religion.

By J. C. Ryle, D.D.

THE Cross is *the grand peculiarity of the Christian religion*. Other religions have laws and moral precepts—forms and ceremonies—rewards and punishments. But other religions cannot tell us of a dying Saviour. They cannot show us the Cross. This is the crown and glory of the Gospel. This is that special comfort which belongs to it alone. Miserable indeed is that religious teaching which calls itself Christian, and yet contains nothing of the Cross. A man who teaches in this way, might as well profess to explain the solar system, and yet tell his hearers nothing about the sun.

The Cross is *the strength of a minister*. I for one would not be without it for the world. I should feel like a soldier without arms—like an artist without his pencil—like a pilot without his compass—like a labourer without his tools. Let others, if they will, preach the law and morality. Let others hold forth the terrors of hell, and the joys of heaven. Let others drench the congregations with teachings about the sacraments and the Church. Give me the Cross of Christ. This is the only lever which has ever turned the world upside down, and made men forsake their sins. And if this will not, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek and Hebrew. But he will do little or no good among his hearers unless he knows something of the Cross. Never was there a minister who did much for the conversion of souls who did not dwell much on Christ Crucified. Luther, Rutherford, Whitefield, McCheyne, were all most eminent preachers of the Cross. This is the preaching that the Holy Ghost delights to bless. He loves to honour those who honour the Cross.

The Cross is *the secret of all missionary success*. Nothing but this has ever moved the hearts of the heathen. Just according as this has been lifted up missions have prospered. This is the weapon that has won victories over hearts of every kind, in every quarter of the globe. Greenlanders, Africans, South Sea Islanders, Hindoos, Chinese, all have alike felt its power. "Brethren," said a North American Indian, after his conversion, "I have been a heathen. I know how heathens think. Once a preacher came and began to explain to us that there was a God; but we told him to return to the place from whence he came. Another preacher came and told us not to lie, nor steal, nor drink; but we did not heed him. At last another came into my hut one day, and said:— 'I am come to you in the name of the Lord of heaven and earth. He sends to let you know that He will make you happy, and deliver you from misery. For this end He became a man, gave His life a ransom, and shed His blood for sinners.' I could not forget his words. I told them to the other

Indians, and an awakening began among us. I say therefore preach the sufferings and death of Christ our Saviour, if you wish your words to gain entrance among the heathen." Never has the devil triumphed so thoroughly as when he has persuaded missionaries to keep back the story of the Cross.

The Cross is *the foundation of a Church's prosperity*. No Church will ever be honoured in which Christ Crucified is not continually lifted up. Nothing whatever can make up for the want of the Cross. Without it all things may be done decently, and in order. Without it there may be splendid ceremonies, beautiful music, gorgeous churches, learned ministers, crowded communion tables, huge collections for the poor. But without the Cross no good will be done. Dark hearts will not be enlightened. Proud hearts will not be humbled. Mourning hearts will not be comforted. Fainting hearts will not be cheered. Sermons about the Catholic Church and an apostolic ministry—sermons about baptism and the Lord's Supper—sermons about unity and schism—sermons about fathers and saints—such sermons will never make up for the absence of sermons about the Cross of Christ. They may amuse some. They will feed none. A gorgeous banqueting room, and splendid gold plate on the table, will never make up to a hungry man for the want of food. Christ Crucified is God's grand ordinance for doing good to men. Whenever a Church keeps back Christ Crucified, or puts anything whatever in that foremost place which Christ Crucified should always have, from that moment a Church ceases to be useful. Without Christ Crucified in its pulpit a Church is little better than a cumberer of the ground, a dead carcase, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling block to weak believers, a comfort to infidels, a hot-bed of formalism, a joy to the devil, an offence to God.

The Cross is *the grand centre of union among true Christians*. Our outward differences are many, without doubt. One man is an Episcopalian, another is a Presbyterian—one is an Independent, another a Baptist; one is a Calvinist, another an Arminian; one is a Lutheran, another a Plymouth Brother; one is a friend to establishments, another a friend to the voluntary system; one is a friend to liturgies, another a friend to extempore prayer. But, after all, what shall we hear about most of these differences in heaven? Nothing most probably; nothing at all. *Does a man really and sincerely glory in the Cross of Christ?* That is the grand question. If he does, he is my brother:— we are travelling on the same road.

Christ's Death and Resurrection— and Ours.

We are journeying towards a home where Christ is all, and everything outward in religion will be forgotten. But if he does not glory in the Cross of Christ, I cannot feel comfort about him. Union on outward points is union only for a time. Union about the Cross is union for eternity. Error on outward points is only a skin-deep disease. Error about the Cross is disease at the heart. Union about outward points is a mere man-made union. Union about the Cross of Christ can only be produced by the Holy Ghost.

I lay these thoughts before your mind. What you think about the Cross of Christ I cannot tell; but I wish you nothing better than this, that you may be able to say with the apostle Paul, before you die or meet the Lord, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

NOTE.—It may perhaps be as well to put in a word or two here about the meaning of the term—"The Cross." Bishop Ryle himself wrote:—"This one word, 'The Cross,' stands for Christ Crucified, the only Saviour. This is the meaning in which Paul uses the expression, when he tells the Corinthians, 'the preaching of the Cross is to them that perish foolishness' (1 Cor. 1. 18). This is the meaning in which he wrote to the Galatians, 'God forbid that I should glory, save in the Cross.' He simply meant, 'I glory in nothing but Christ Crucified, as the salvation of my soul.'"

We need to remember that by the mercy of God when 'Christ died for all . . . all died in Him,' and that the working out in our lives of our union with our Risen, Glorified Lord depends on our union with Him in His death. We are told to take up the life attitude of reckoning ourselves to be 'dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (Rom. 6. 11). All this identification aspect of Calvary must surely be included in The Cross—'Christ Crucified, the only Saviour.'

The Lamb is now on the Throne because 'He poured out his soul unto death,' and 'It is a faithful saying: For if we be dead with Him, we shall also live with Him . . .' (2 Tim. 2. 1). This is the message of the Cross. We look back to no-dead Christ, but adore a Living Saviour, who to-day bears the marks of Calvary; and whose Spirit baptises us into His death, that we may also share day by day His resurrection and glory.—Ed.

ourselves to be so, and the attainment will grow out of the faith reckoning.

Now as to resurrection: we find aorists in Colossians 2. 12 and 3. 1—ye were raised with; and Ephesians 2. 6—he raised. But perfects do not appear to be used; the past fact is again that out of which present experience grows.

—From *The Greek Student's Monthly* (February and March, 1928).

IT is a valuable remark of Lightfoot that the two respects in which the Authorised Version—so far as the New Testament is concerned—fails the ordinary English reader are (1) the definite article, and (2) the past tenses of verbs. The reason for this he shows to be connected with the history of the translation of the sacred text; the Vulgate was the Bible of Europe during the Middle Ages, and Latin (1) has no definite article, and (2) has only two past tenses and cannot distinguish between the simple (indefinite) past and the perfect. Now, "the action denoted by the perfect is always connected with the present, if not by the continuance of its effects, at least by the period of time in which it took place being regarded as reaching to the present, whereas the aorist represents the action as completed in a period of time severed from the present"—whether that action was momentary or protracted. Hence we shall expect to find that Christ's death is always expressed by the aorist tense, never by the perfect. 'Christ is dead in vain' says the Authorised Version of Galatians 2. 21. But, we instinctively protest, Christ isn't dead. A reference to the Greek shows that the aorist is used here, as often elsewhere—Christ 'died' (so Revised Version correctly).

With Christ's resurrection the case is different; this is both an event wholly in past time and also a fact abiding to the present; hence we sometimes find an aorist used, and sometimes a perfect, according as the emphasis is on one or the other. For example—Romans 14. 9 says that Christ died and lived (again); and the death and resurrection are both thought of as events. But in 1 Corinthians 15. 4, while aorists are used for the death, burial, and post-resurrection visions of Christ, the perfect is used for the resurrection itself—has been raised; therefore 'is risen'; and so throughout the passage.

We now pass to the believer's death and resurrection as identified with his Lord, and here again limitations of space prevent our doing more than giving a pointer for individual study.

We may begin with Colossians 3. 3. Here we have an aorist—'ye died', not as in the Authorised Version 'ye are dead'. So also in Colossians 2. 20, Galatians 2. 19, Romans 6. 2 and 8, Romans 7. 4 (passive) and 8. In these passages the reference is back to death as an event wholly in time past; and the importance of this is seen when it is realised that the New Testament teaching as to practical holiness is that we are to 'reckon' that to be so which God declares to have happened. It is thus that in Romans 6, 11 the adjective is used, and we are bidden to reckon ourselves to be dead to sin—just because, in the divine counsels, we died to it at Calvary. As a matter of experience, it is not altogether true to say that Christians are dead to sin; but we are to reckon

Continued at foot of preceding column.

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Fidei Coticula Crux
(The Cross is the Touchstone of Faith)

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THE OVERCOMER.

A Magazine for Christian Workers on the deep things of God.
FOUNDED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

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

INDIA. The 'Overcomer', and Overcomer literature may be obtained from the Evangelical Literature Depot, 11, Mission Row, Calcutta.

Book Room Notes.

New Printing.—The third of the 'New' Series Leaflets for Young Christians—"Another Comforter"—giving some simple teaching about the work of The Holy Spirit is now ready; and others will be issued at regular intervals.

We have had several enquiries for the article—"Two Thrones at War" by the late Rev. R. B. Jones. This has now been reprinted in booklet form at 4d. a copy.

Motto Card for 1946.—May we remind our readers that our Motto Card for 1946 is now on sale, and that it will be a great help if orders are sent in as early as possible. The central text is:—'Christ Crucified . . . the power of God'.

Conferences.—A leaflet is being issued as an inset to this number of The 'Overcomer' giving some particulars of the general arrangements for Conferences for 1946. Extra copies can be obtained on application to the Book Room, but if you desire details of any particular Conference will you kindly write to the Secretary named in the leaflet.

LONDON MEETINGS

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

October 4th. **Quarterly Conference.**
11.0 a.m. Speaker: B. W. Matthews, Esq.
2.0 p.m. Speaker: Rev. Douglas Wood, M.A.

November 1st. December 6th.
11.0 a.m. and 2.0 p.m.
Prayer Conferences, led by The Editor, assisted by Members of the Council.

1946.

In 1946 the Quarterly Conferences and Prayer Days at Eccleston Hall will be discontinued, and starting with January 10th, our intention is to hold a Monthly Conference on the **SECOND THURSDAY** in each month in THE ALLIANCE HALL, Palmer Street, Westminster, S.W.1.

Afternoon and Evening Meetings will be held, and special announcements will be made in due course.

Mid-Monthly Prayer Meetings

are held on the **third Thursday** in each month—and are led by Miss Gravatt.

Time: 12 noon to 1.30 p.m.

Place: 146, Queen Victoria Street, E.C. (by kind permission of the British and Foreign Bible Society).

Please note the dates:—October 18th and November 15th. There will be **no meeting** in December.

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

Cardiff. Weekly Meeting for Prayer. Thursday at 3.0 p.m. at Y.M.C.A. (Room 1). Leader:—Pastor E. Ellison, 3, Bank Buildings, Clifton Street (assisted by other local Ministers).

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

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

Liverpool. Prayer Meeting on the third Wednesday of each month at 3.0 p.m., at 55, Granby Street, Princes Park.

Manchester. Prayer Meeting on the last Tuesday of each month at 33, Moorland Road, Didsbury, at 7 p.m.

Thames Ditton. On the first Wednesday of each month, at Weston Park Cottage, Weston Park, Bible Reading by Rev. George Harper, and Prayer, 2.45 p.m.

THE OVERCOMER

The Church's Resurrection Ensign.

The Prince of Life, whom God hath raised from the dead; whereof we are witnesses. Acts 3. 15.

A FULL Cross, with the crucified Substitute stretched upon it, is the first healing sight to the burdened soul that still needs the blessed assurance that they are forgiven to-day, and for ever forgiven all trespasses, and all sins. Then follows the assurance of pardon in the ensign—the resurrection ensign of the Church of Christ:—

An emptied tomb with God's angel in it.

I ask you simply and solemnly do you know any such resurrection experience? Not only that Christ has died on Calvary, and that the blood of atonement has been shed, and through that precious blood you are pardoned and forgiven; but do you know also the wonderful assurance through the empty tomb, and the shining angels in it? Have you had any such experience as though God's great angel, shining as the sun in his strength, had come down, and rolled away the stone from the door of the sepulchre of your poor sealed heart? And do you know, also, what it is to feel that the keepers do tremble, and become as dead, before the presence of the wonderful, resplendent Lord? Do you know what it is when self who is keeping the poor soul of the believer, lies as dead and slain by the presence, and the touch of Jesus Christ? Buried with Him by baptism into His death, let us reckon ourselves to be dead indeed unto sin, to have died, as the original is, unto sin; let us also reckon ourselves to have risen again, to be alive, unto Christ Jesus.

I ask you very solemnly, have you any such experience? Or is it only that your forgiveness is to you but a fleeting, passing thing, which passeth away day after day, returning again, it may be by chance, and as it were with the shadows; or is it the deep, settled, profound assurance that the Lord has forgiven you, and not only so, but that you are actually in the place where Jesus is, and lives, and that He hath rolled away the stone which has hindered you from blessed freedom hitherto—when self is reckoned dead, and Jesus lives and loves for ever? This is the Church's emancipation. We read in the accounts of the first Easter morning that they came with spices to anoint the dead and crucified Jesus, but when Easter is come to the soul all these offerings of the pious unbeliever are over. How much of the ordinary Christian life is occupied with pious unbelief, with the offerings of a fearful affection, instead of the offerings of a child-heart of faith. The Church of Christ as a whole to-day, even, and ever since the blessed Lord's return from the tomb has been hovering between timid, fearful offerings of affection, and that which God has commanded, the

presentation of body, soul, and spirit, in child-faith, to a risen and all-claiming Lord.

My brethren, are you really emancipated, body, soul, and spirit? Do you in reality enter upon that wonderful freedom, the "liberty wherewith Christ hath made you free"? Do we know what it is to walk in His footsteps, and yet in that free love of His, so that we can serve Him in the humblest way, and serve Him in the lowest capacity, and also with the purse? If our purse is not consecrated, we are not consecrated, there is no question about it; if our property, if our time, and our friends, and our homes, are not consecrated, we are not consecrated. Let there be no confusion of terms. If that which is so precious, such as gold, and silver, and art, and science, and human interest, and human friendships, and all that which belongs to this world—if these are not consecrated, we are not consecrated, and we cannot shut our eyes to the fact. If we are still unconsecrated the risen life of Jesus has not become a reality in our souls.

A man's life consisteth not in the things which he hath, in the things which belong to him, but in the things which he renounceth. Let us look at the dear and holy Master in this aspect. There was not a single thing that He did not give away. He gave away everything in that closing will of His. He gave away even His peace:—"My peace I give unto you." He gave away His Father's unspeakable love, that the love wherewith the Father had loved Him might be ours. He gave away to His very murderers His clothes, so that one of the murderers was clothed in the seamless robe. And when all His property was given away, He had yet something to give. He climbed the Cross that He might give away His blood. He could not give it freely with His hands only, so His feet were pierced, and His side was pierced, and His brow was pierced, and thus He bled out His life for every human soul beneath this wide heaven of God.

It is love, love which gives:—"God so loved that He gave." How much do you give?

C. A. FOX.

In Scripture thought, the reconciling death always eventuates in the resurrection, and the resurrection always presupposes the reconciling death; the one is not conceived apart from the other.

H. C. MARIE.

To Our Readers.

Dear Friends,

The other day I watched with considerable amusement our Editor playing football at a boys' camp above the sea at Ventnor. Largely owing to his efforts his side won, and I thought how readily those lads would listen to what their Padre had to say to them at evening prayers that night.

After the game was over we sat on the cliff's edge and talked of the ways the Lord might open to enable the message of His overcoming grace to be passed on to the young Christians who will be the future leaders of their generation.

Those who come after us as evangelists and teachers need the instruction which we have learned to prize in the pages of 'the Overcomer' and the literature linked with it. To them our language may seem old fashioned, and phraseology which has become to us a kind of shorthand may not be acceptable. But however expressed, they need the truths by which we have lived.

I believe that the need of this day is so to present the way of victory in the Christian warfare to young believers in the services and other walks of life that they may be overcomers indeed. How shall they hear without a preacher, and how shall they preach except they be sent?

The truth must be presented in a way that can be assimilated, but it must be the same truth, for the Cross is the same and our warfare does not cease.

As to new methods, we of the older generation must not suppose that the foundations of the house are being shaken if a new coat of paint is put on the front door.

In our brother, Captain Metcalfe, I am sure God has given us the man of His choice, specially equipped to carry out this essential service to the Christian leaders of to-morrow. I beg your prayers for him in all he purposes to do. Difficulties are by no means removed by the cessation of hostilities: delays are inevitable with the present stringency, but with the Lord's good hand continuing upon us we shall be led in the way that He shall choose. Only let us each give ourselves to His service as long as He shall have need of us.

Those in touch with our headquarters will greatly miss the presence there of our friend Miss Wanzer, who hopes to return to her home in Boston, Mass. very shortly. Just twenty years ago Miss Wanzer and I met as newcomers on the same day at Eccleston Hall. Little did we guess the warm friendship and the happy comradeship of the following years. We are deeply grateful for her devoted service to the Overcomer and its readers, and trust that in the United States, where we have so many friends, she

may still continue her close association with our work.

With peace come problems so overwhelming that surely no human wisdom can hope to solve them. Apart from Christ, the hearts of all but the utterly thoughtless must fail them for fear. Yet our God is marching on. His will shall yet be done in earth as in heaven.

Surely I come quickly. Amen. Even so come Lord Jesus.

Yours in that sure and certain hope,

BERNARD W. MATTHEWS.

Bournemouth.

Can You Come Down?

OSWALD CHAMBERS.

THE test of spiritual life is the power to descend; if we have power to rise only, there is something wrong. We all have had times on the mount when we have seen things from God's standpoint and we wanted to stay there; but if we are disciples of Jesus Christ, He will never allow us to stay there. Spiritual selfishness makes us want to stay on the mount; we feel so good, as if we could do anything—talk like angels and live like angels, if only we could stay there. But there must be the power to descend; the mountain is not the place for us to live, we were built for the valleys. This is one of the hardest things to learn because spiritual selfishness always wants repeated moments on the mount.

The first thing the disciples met in the valley was a demon-possessed boy, and we have to live in the demon-possessed valley. After every time of exaltation we are brought down with a sudden rush into things as they are, where things are neither beautiful nor poetic nor spiritual nor thrilling. We never live for the glory of God on the mount, we see His glory there, but we do not live for His glory there; it is in the valley that we live for the glory of God. Our Lord came down from the Mount into the valley and went on to the Cross where He was glorified; and we have to come down from the mount of exaltation into the drab life of the valley. It is in the sphere of humiliation that we find our true worth to God, and that is where our faithfulness has to be manifested. Most of us can do things if we are always at the heroic pitch; but God wants us at the drab, commonplace pitch, where we live in the valley according to our personal relationship to Him. That is where Jesus Christ lived most of His life. The reason we have to live in the valley is that the majority of people live there, and if we are to be of use to God in the world we must be useful from God's standpoint, not from our own standpoint or the standpoint of other people.

Victory in the Evil Day.

Ephesians 6. 18.

By the Editor.

I AM constantly receiving correspondence stressing the evil of the days in which we live. Ought we to be surprised that the days are evil? Are we not living in a dispensation when Satan is yet the 'god of this world'? Has he ever proved to be the author of anything but evil? The important thing surely is that the Scriptures never disguise the fact that the days are evil, but insist that the Church is invested with power 'to stand unshaken in the evil day' (Eph. 6. 13. C and H). We shall do well, therefore, to remind ourselves of two supremely important facts. In the first place, the root cause of the evil around us is the ceaseless activity of 'the rulers of the darkness of this world' (Eph. 6. 12). In the second place, we may, if we will, be armed with the panoply of God, which ensures complete and overwhelming victory. I propose to examine the armour provided for us, because through each piece there is unveiled to us the lines of attack by which the forces of evil plan to render us impotent.

First—truth. The rank and file of the Church to-day are impotent because they are almost unarmed as far as a strong personal grasp even of the basic truths of the Christian faith are concerned. Our failure to grasp the fact that The Spirit of Truth has indeed been given to lead us as individuals 'into all truth,' and that He can reveal all we need direct to us through Scripture, has played right into Satan's hands. Jonathan Goforth telling of the transformation of his whole Christian service, and God's leading into days of revival and triumph for the Gospel in China, wrote:— 'Restless and discontented, I was led to a more intensive study of the Scriptures.' This desperate agonising after the truth of the power of the Holy Ghost brought him to the place of liberty and effective service. If we are to triumph it will never be through the cheap, shallow aids to Bible Study, which are provided for our 'spoon-feeding' to-day—the clichés—the attractive alliterations, etc. All these minister to the fleshly mind, and are as easily forgotten as they are assimilated. The wisdom of Solomon still has a call for each one of us:— 'My son, if thou wilt receive my words, and hide my commandments with thee; so that these incline thine heart unto wisdom, and apply thine heart to understanding; Yes, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh understanding . . . ' (Proverbs 2. 1/6).

The modern fallacies of security and provision of

need without personal effort and sacrifice are eating into the core of the Church's thinking; leaving her deploring the evil about her, but utterly unable to cope with it. We seem to prefer to take the line of least resistance, to listen, to enjoy or to criticise, but we do not stir ourselves to search for the treasure which The Spirit of Truth is waiting to show us, because that search demands time and labour.

Next—righteousness. The history of revivals has always been the story of sin put right; and a powerful Church is always a purged Church with a tender conscience. But we must remember that even the confession and pardon of sins against God and man, although absolutely vital as a first step to victory, is not the whole story. Righteousness is a very positive word, and Christian righteousness is no less a thing than the 'righteousness of God revealed from faith to faith' (Romans 1. 17). Even amongst Christians there is a strong tendency to judge questions of sin and righteousness from purely human standards. And yet Jesus told His disciples:— 'I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven' (Matthew 5. 20); and a Christian is described in Romans 8. 4 as one in whom 'the righteousness of the law' (God's law) is to be 'fulfilled.' Satan has managed to obscure this issue and we must face the fact that if the Church is to prevail against him it will only be when, as John Wesley says:— 'We so preach faith in Christ as not to supercede, but produce holiness; to produce all manner of holiness, negative and positive, of the heart and of the life.' The days will remain evil without relief, and Satan unnecessarily powerful until the Church will permit God The Holy Spirit to sit as judge, and unveil sin as it is visible to the eyes of God. To quote Goforth once again:— 'Let us not delude ourselves by thinking that all is well with our old established Churches at home. It is sin in individual Church members, whether at home or on the foreign field, which grieves and quenches the Holy Spirit.' A letter recently received from a missionary says:— 'The Lord had to convict me of my shut mouth, and that had to be put right openly. The hindrance out of the way new light began to dawn from the Word itself . . . new light about our death with Christ, and the need of abiding in it if we are to abide in 'life' at all.' Here is a soul being liberated for victory and revival, and invested with the 'breastplate of righteousness.' She passed from repentance, and confession to an understanding of her place as 'dead to sin', but 'alive as a partaker of God's Righteousness.'

Now we must pass on to the *'feet shod with the preparation of the gospel of peace'*. Speaking of the Korean Revival, Goforth wrote:— "Everyone seemed almost pathetically eager to spread the 'glad-tidings'. Even little boys would run up to people in the street and plead with them to accept Christ as their Saviour." The same determination to make Christ known was also seen during the Methodist Revival. John Nelson was asked on one occasion by a Court of Law "What were you put into prison for?" Back came the answer. "For warning people to flee from the wrath to come, and if this be a crime, I shall commit it again, unless you cut my tongue out; for it is better to die than to disobey God." The evangelism of our day is mainly evangelism by proxy and organisation, and is practically fruitless. Instead of having triumphant issues it is generally quietly 'ironed out' by the enemy almost before the closing hymn of the campaign has died away. The procedure is generally the same. A local Committee is formed, who invite an evangelist (or possibly a team, which is more in the fashion), hire a hall, and inaugurate an advertising campaign. Meetings are held attended mainly by professing Christians, and except for the occasional conversion of a prepared soul, the Churches settle down once more to their humdrum, lifeless routine. The genuine outsider remains uninterested, and probably quite unaware that meetings have even been held—still dead in sins.

Every individual Christian is responsible for the propagation of the Gospel, and every sanctified Christian must surely be possessed with a consuming passion to make Christ known. 'Put shoes on his feet' commanded the Father concerning the returned prodigal; and I do not think it will be going too far to say that one of the evidences of a 'life hid with Christ in God' is an imperative constraint to use every opportunity that life offers to preach Christ. An evangelising Church will be a persecuted Church, but it will infallibly be a victorious Church; and make no mistake, no dispassionate evangelism, however well-organised, can hope to do work that can only be accomplished by individuals on fire for God.

"We say the world is dying," wrote Catherine Booth. "What for? Sermons? No! Periodicals? No! Religious stories? No! For fine-spun theories? No! For creeds and faiths? You might have them by the dozen. What is it dying for? Downright, straight-forward, honest, loving, earnest testimony about what God can do for souls." These are simple expedients for a victorious stand in the 'evil day', but they are God's expedients and we ignore them at our peril.

And now for faith, and how closely is each bit of armour linked to the others. I often think that we might do well to read Hebrews 11 through again and again until the shame of our doubts, and camouflage eat into our hearts, and we are utterly humbled before God. The epitaph of the generation which perished in the wilderness might well be

written over our day:— "They limited the Holy One of Israel." There seems to be no sense of expectancy abroad in the Church. We find it necessary to make excuses, and blame conditions, circumstances, men, and so on, just as if the Almighty were not in His Heaven, and our Conquering Saviour at His right hand. Ours is a day of human expedients, and the adversary has seen to it that the Church has not escaped the crippling taint of the materialism, which characterises the main currents of modern thought. He knows well that whole-hearted faith in God and Him alone can send all his schemes awry, and smash the powers of his legions. He has made capital out of the way in which the preaching of the Cross has been neglected, because hidden in such preaching is the secret of real faith. 'I am crucified . . . the life I now live in the flesh I live by the faith of the Son of God . . .' (Galatians 2. 20). It is no use trying to work up faith, it is the product of the life of the Son of God within, one of the fruits of the Spirit. How sad it is to see spiritual teaching running in double harness with practical unbelief, and faith placed in means rather than in the unaided ability of God. "The believer," writes Upham:— "Must be willing in the exercise of faith in the mediatorial arrangements and provision, not only to receive forgiveness from Him, but everything else; making God's will the guide of his actions, and God's promises the support of his expectations. He must be willing to be transferred from the dead life of self, to the living life of universal love; from the centre of the created, to the centre of the uncreated; from the hope founded in men, to the true and unchangeable hope in God." Here is a shield from which the shafts of the enemy fall harmless, and covered by which the Christian soldier may stand firm, and see the triumph of the Lord.

Salvation is the final piece of defensive armour mentioned. The Lord Jesus Christ has been raised up to be a Prince and a Saviour, and Satan's main objective is to thwart His gracious saving work which has its source in Calvary, and Calvary alone. Ever since the day when the Epistle to the Galatians was written he has exploited a favourite device to reach his objective here. He has used his influence to propagate a mixture of faith and works, of grace and law. To-day this mixture may be seen even in the 'soundest' Churches, and feebleness in witness is the only possible corollary to such a state of affairs. Listen to Edward Bickersteth. "There is no mixed plan of justification," he wrote. "Those who are expecting to be justified partly by their own works and partly by Christ, who suppose that He will make up what is deficient in their righteousness, are, in reality seeking their salvation from the law. The foundation of their hope is laid on a principle which rejects the great distinguishing sentiments of the gospel. *Christ profits them nothing*; they will be condemned as transgressors of the law, as unbelievers in the gospel. They may ascribe all their works to God, and thank Him, as the Pharisee did, for

enabling them to do those works; but all will not avail . . . " These are strong words, but no stronger than those of Scripture. Did not Paul point out that his preaching on this very theme brought him persecution because of 'the offence of the Cross'? Men will readily accept teaching that leaves them something in which to glory, but stumble at the Cross as the *sole* basis of God's working in their lives. Any adulteration of the Bible plan of salvation, any encroachment on the holy ground of the sphere of authority of the Son of God, at once grieves the Holy Spirit, and renders both life and preaching fruitless and barren. "Christ Crucified" we are told "is to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called both Jews and Greeks, *Christ the power of God, and the wisdom of God.*" (1 Cor. 2. 23/24). It is by virtue of union with Him, maintained as a constant attitude, and inwrought by the Holy Spirit, that we live as Christians, and serve God acceptably, and in this way alone. Our battle cry must be "Immanuel" if it is to strike any terror into the heart of our enemy. Salvation *by Jesus alone* is the one key that can unlock the prisons of Satan's captives.

I have no space in which to deal with the one offensive weapon—the 'sword of the Spirit, which is the Word of God'; or with prayer as the method of our campaigning. It must suffice to say that the gross ignorance of Scripture, and shameful neglect of prayer in our Churches are possibly the most disquieting signs of our day. Until these wrongs are righted, and the Church rises up clad in the panoply of God the evil day will not be illuminated by any rays of light, and the foe will remain complete master of the field. The solemn fact seems to be that victory 'in the evil day' is one of those deeds that we may perform, or ingloriously and ignominiously fail to achieve. We are told quite explicitly what must be done in order that triumph may be gained.

"Take unto you the whole armour of God, that ye may be able to withstand *in* the evil day, and having done all, to stand" (Eph. 6. 13). Shall we not therefore examine ourselves, and ask—"Are we standing thus unshaken with eyes fixed on the Lion of the tribe of Judah?" If not, for our own sakes, the sake of the whole Church, and above all for the sake of those still in darkness for whom Christ died, shall we not set about arming ourselves with all the zeal we can command, remembering Wesley's shout of triumph—"If God be for us, who can be against us?"

As we go to press we hear that our dear friend, Miss Cope, has been called to hear her 'Well done' from the lips of the Lord she has served so faithfully. Many of us will be deeply conscious of the fact that a valuable fellow-soldier has been taken from us, but will rejoice that after much suffering she is '*with Christ,*' which is '*far better.*'

"I Am Not."

(Job. vii. 8)

SOME glory in what they have—others in what they have NOT; for only when we have NOTHING and are NOTHING can God be *all*.

Paul was one of these.

"If I must needs glory, I will glory of the things that concern my weakness" (2 Cor. xi. 30, R.V.).

"I am NOTHING" (2 Cor. xii. 11, R.V.).

I. As regards his preaching—

"NOT wisdom of words" (1 Cor. i. 17).

"NOT excellency of speech" (1 Cor. ii. 1).

"NOT enticing words" (1 Cor. ii. 4).

"NOT in words man's wisdom teacheth" (1 Cor. ii. 13).

II. As regards power—

"The power of God, and NOT of us" (2 Cor. iv. 7).

III. As regards thinking—

"NOT . . . sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. iii. 5).

IV. As regards resources—

"NOT trust in ourselves, but in God" (2 Cor. i. 9).

V. As regards credit—

"NOT that we might appear approved" (2 Cor. xiii. 7).

VI. As regards abundant labour—

"NOT I . . . but . . . God that was with me" (1 Cor. xv. 10).

VII. As regards the preacher—

"NOT ourselves," but Christ the Lord; "ourselves your servants" (2 Cor. iv. 5).

VIII. As regards even life—

"NOT I that liveth; but Christ that liveth in me" (Gal. ii. 20).

IX. As regards spiritual attainment—

"I count NOT myself to have apprehended; but . . . I press toward the mark" (Phil. iii. 12, 13).

Let us note the language of Paul's pattern—the Christ of God.

"My doctrine NOT Mine" (John vii. 16).

"I seek NOT Mine own glory" (John viii. 50).

"I seek NOT Mine own will" (John v. 30).

"I have NOT spoken of Myself" (John xii. 49).

"I am NOT come of Myself" (John vii. 28). See John xiv. 10, 24.

"I am NOT; oh words unwelcome
To the lips of men;

'I am NOT; oh words that lead us
Back to God again.

"Speech of heaven, from wise men hidden,
Unto children taught;

Few the words of that great lesson,
Only 'I am NOT.'—Suso.

JESSIE PENN-LEWIS.

Need and Supply.

By Helen M. Whitlock.

The writer of this study of Isaiah 55 was a missionary of the Africa Inland Mission, and a reader of the 'Overcomer', who recently lost her life in an airplane accident.

May her message, so plainly the product of a new and joyous understanding of the liberating power of the Cross, bring to many the discovery of this sole secret of effective service.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price." Isa. 55: 1.

I WONDER if you have ever heard the gracious "Ho, every one," of our Blessed Lord? If not, His voice is calling to you to-day, saying: "I will pour water upon him that is thirsty, and floods upon the dry ground. . . ." But first, there must come to us a knowledge that we are as dry ground, a desert needing water. Yes, the condition that the Lord has made is **thirst**.

And to the condition of being thirsty our Lord adds: "And he that hath no money; come ye, buy and eat. . . ." Are you thirsty? Are you sure you have no way of satisfying that thirst? Ah dear one, Christ our Lord wants to get us to the place where we can find no rest, no water, no satisfaction apart from Him and His life within us. In other words, when we cannot help ourselves, when we have no money, then and only then, does He bid us come.

Are you deceived into thinking you are thirsty, and wondering why God does not come into your life in a full way? Examine yourself, and see if you are thirsty, or if you want God to come in your way, and into your manner of life. When He begins to show us we have nothing, how quickly we draw back. How the flesh rises up and says: Lord don't touch **that**, for that is my right, and surely not **that** Lord, for how could I exist if you take **that** away, and we begin to see whether we are really hungry and thirsty. How thirsty are you? Does your tongue fail for thirst? Are you poor? Or have you some money left? The condition is: "He that hath no money, come ye. . . ."

Oftimes our very service for God hinders us from having His life in all of its fullness within us, for He says: "Wherefore do ye spend money for that which is not bread?" Are you working for God, spending time and energy, yea even giving your life for that which is not bread and for that which satisfieth not? If so, our blessed Lord beseeches you to hearken diligently unto Him.

"He that hath an ear, let him hear. . . ." Rev. 2: 29. And as we hearken He permits us to eat of that bread of Heaven, even Jesus, and our soul

delights itself in fatness that we never knew could be. Hear Him plead:

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55: 3.

If we **come** and hear, He makes that everlasting covenant just as He did with David, with Christ, and then with us because we are found in Him.

"Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." Isa. 55: 4-5.

He will fulfill to us that same covenant. Others shall seek our Lord. Yes, others shall seek our Lord through you, but not because of you, or what you have become, but because of the Lord thy God.

Now comes the question: What shall we do to find this full life in Christ, what is the first step? Well, our Lord clearly answers us—

"Seek ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55: 6.

Seek **now**, not later; not when you become more righteous or when you are doing more of His known will but **now**; call **now** while He is near. Is He near to you? Do you love Him? Well, ask Him for more. David said, "What shall I render to the Lord for all His benefits toward me, I will take the cup." Will you take of His cup and drink it to the full? Will His death become your death, for He took you with Him? Hear Paul say, "I am crucified with Christ," "Knowing this, that our old man is crucified with Him." "For ye are dead, and your life is hid with Christ in God."

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55: 7.

Yes, seeking Christ means a forsaking of our own ways. The ways of the flesh are wicked, and in Romans 8, we are told they cannot please God. It is possible to be saved and yet walk in our fleshy ways until God cannot show us what the exceeding greatness of His power is, to us ward who believe. Our own thoughts hinder Him, however good our thoughts may be, however helpful they may be.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8-9.

As soon as we are ready to forsake our ways and thoughts, He, our Lovely Lord, will abundantly pardon and bring us into oneness with Himself, "For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Oh that we may let go of our way, even the fleshy way, that is enmity against God, that we may have His way, His thoughts pouring into our beings.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." Isa. 55: 10.

Without that rain from Heaven, try as we may, we cannot bring forth fruit for His glory. But when His doctrine falls as the dew on us, and His blessed Word is opened to us by the Holy Spirit, then it is, first bread for us to eat, and when we eat it to the full and have it realised in our lives, then it becomes seed to sow, and bread to those who eat. Oh that we would first come and eat, then sow, rather than trying so hard to reach the lost with methods of this world and wholly apart from God's way or time.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

How often we quote this verse and try to hide under it. But until the life has been brought into the place where one knows his way is not God's way, and his thoughts are not God's, and His Word falls from Heaven as the dew, opened up unto him by the Spirit of God, how can he claim the latter part of this verse, that the Word shall not return void. Oh, it behoves us to come and die to **self** that He may live in and through us. That every moment that continual fellowship of the Spirit may be realized and our ears continually opened to hear His voice, saying: "This is the way, walk ye in it." Isa. 30: 21. Then, and only then, can the Word of God accomplish all of His will in us.

When one has come to the end of his way, and by faith makes Calvary his death, as the Lord already has done for Him, and has forsaken his way and his thoughts, even his thoughts of the way, God must work, or the way he thinks He must work, then God can pour His resurrection life into that body and work with him for His glory. And that one shall

have the blessed promises of the last two verses made reality in his life:

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. 55: 12.

The joy of our blessed Lord is our portion in this life and not only joy but no unrest, for we shall be led forth with peace. Notice, this life is one of leaning on our blessed Lord. We shall "be led" We no longer walk hoping we are in the Lord's will. We no longer judge the Lord's will by what we see, but we hear a voice. "Blessed are your eyes, for they see: and your ears, for they hear." Mt. 13: 16. And when we are led thus we have peace and rest. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

The mountains, those hindering things, together with the little hills shall break before you into singing. And all the trees of the field shall clap their hands. The trees of the Lord, according to Isa. 61 and the Psalms, are the Spirit-filled ones. The Lord says in Isa. 61: 3, that He would undertake for Zion and give them, "the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." There is nothing like the true fellowship of the Spirit in believers where no flesh is yielded to. And so as we go out in the joy of the Lord, led forth in peace, the trees even God's own shall rejoice with us.

Then last, but Oh so blessed, especially to those who have laboured for the Lord or tried to labour for Him in the flesh producing thorns:

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off." Isa. 55: 13.

Have you laboured and yet see nothing but thorns and briars? Well, come to Him, let our Lord fill your heart with faith and show you what He did to liberate you on Calvary. Not only from condemnation but from **self**, that you not only have life but life more abundantly. If the Son therefore shall make you free, ye shall be free indeed," Jn. 8: 36. And instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle; the fir tree, evergreen and durable; the myrtle tree, full of oil, even the Holy Spirit. This bringing forth is to the glory of the Lord, for He says, "It shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Come, then! and let our Lord fulfill His desire in you.

HELEN M. WHITLOCK.

Outlook for Prayer.

"This is the confidence which we have in Him, that whenever we ask anything in accordance with His will, He listens to us. And since we know that He listens to us, whatever we ask, we know that we have the requests which we have asked from Him."
1 John 5. 14/15. Weymouth.

TWO feelings are uppermost in my mind as I try to visualise the present 'outlook for prayer.' The first is one of gratitude and thanksgiving to God. He has lifted for the time being the dread weight of war from the world; and the great words of praise in the Book of Common Prayer seem most fittingly to sum up what must be in all our hearts:—

"O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen."

The second is a sense of responsibility. God has a definite will and plan for the world in our day, and only through the Church can that plan be implemented. Is not therefore our first call to pray for the 'Church, which is His body' (Eph. 1. 22/23). Satan knows, what we hardly seem to realise, that God has elected to work out His will through the agency of His saints; and is therefore making every endeavour to separate individual believers from God and from each other. The exhortation of Eph. 6. 18 might in fact have been written at this moment for this very hour—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints . . ." It is simple enough to do the devil's work by criticising our fellow Christians, praying for them is hard; but it will not only sweeten our own outlook, but be a mighty instrument in His hands for the prosecution of His campaign in the world.

Now for the world at large. I believe that there is one familiar prayer that should be always on our lips; not just as a petition, but as an authoritative declaration made by virtue of our union with the enthroned Saviour—"Thy will be done in earth, as it is done in heaven"—And we must remember that God does not always reveal all the details of the working of His will to us, in fact often He is not able to do so because of our limitations. His purpose for this Gospel Age is declared in Acts 15. 14—"to visit the nations, to take out of them a people for His name"—This great work continues in peace or war. The Bible became a best seller in France during German occupation, and a Bible House kept open in Paris for the whole period. Before the Italian invasion of Ethiopia the nominal

Church was in a very low condition, but war brought a revival, which has completely changed the aspect of things. Eastern China was invaded by the Japanese, and Christian refugees carried the gospel to unevangelised areas of Western China. Through the closing of the Burma Road new trade routes were exploited through Tibet, and Assam opening a completely unexpected door to the evangelist. These and many other facts serve to show that God is not limited in the carrying out of His declared purpose by the shape of world affairs.

We need to watch world affairs intelligently, but we need to avoid like poison the danger of making up our own minds as to what ought to be done, and unconsciously attempting to dictate to God the shape of events and governments. He has those to whom He reveals some of His secrets, as He showed Hudson Taylor the way to the heart of China, but they are those specially selected for some particular operation in the general campaign. We also need to keep clear of speculation about what one writer calls 'intriguing signs of the times'. It is so easy to feed a love for the unusual and spectacular, and to allow our fleshly mind to become obsessed with 'vain jangling' (1 Tim. 1. 6), by seeking to pry too closely into 'the times or the seasons, which the Father hath put in His own power' (Acts 1. 7).

Our business is to pray, not just to talk of praying; and to be the expression on earth of the Father's will, which we must maintain in the face of all that appears to the contrary, and can proclaim with the most positive assurance and boldness.—Ed.

NOTE.—Owing to the fact that she has been taking a much needed and well-earned holiday, Miss Leathes has been unable to contribute her usual prayer page. We trust that in our next issue she will be writing for us as usual.

Please make your prayers very wide. Just ask for the whole body of Christ every time you pray for anything for yourself. "The Spirit maketh intercession" not for me, but "for us." The intercession of the Spirit is for the whole body of Christ, so you get your share in that. May the Lord break up the idea that we are important persons. We are only little fractions of the whole.

Christ is praying all the time, for 'He ever liveth to make intercession for us.' When your spirit is brought into union with Christ, there will be ever flowing from your spirit a ceaseless stream of prayer.

J. P.-L.

From Our Readers.

The Cross and the Believer.

THE preaching of the Cross is an absurdity to those who prefer to remain in the City of Destruction, but to those who prefer the City of Gold it is the manifestation of the power of God, for there the believer sees Christ having been made a curse for him, thus redeeming him from the curse of the law. Christ, the Just One, died for us, the unjust ones, that He might bring us to God. He bore our sins in His own body on the Tree; in this death the believer died with Him and is now dead to the world, dead to its allurements, dead to the self-life that is so great an enemy to things spiritual. On the other hand, the believer has been raised with Christ to live a resurrected life, raised to do the will of God. Paul was the great exemplar of this truth. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

The believer lives on the Resurrection side of the Cross, and is concerned not with a cross of wood or a crucifix, but with the tremendous issues that accrue from a crucified and risen Saviour. The believer stands on the Resurrection ground with regard to the powers of darkness; the death on the Cross has rendered Satan a defeated foe and Christ the mighty Victor, and we are (or should be) sharing His victories.

The powers of darkness assail every believer in one form or another—in temptation, in evil thought, in self-assertion for honour, in doubting the promises of God and mistrusting His protection. All these may be met in the power of the Holy Spirit, claiming the victory of the Lord on the Cross and testifying to our oneness with Him in His death and Resurrection. We shall come forth more than conquerors through Him who loved us, and by so doing day by day, we show forth our union with Him in death and resurrection, till He come.

A.D.H. (Nigeria).

A testimony to the power of the Cross from the mission field is something that brings a thrill to all our hearts; and we are grateful to our friend for this tit-bit.

God's 'Reserves'.

I believe with all my heart that Revival is coming to Australia, and am well aware of the danger of satanic counterfeits. It has been and still is my earnest prayer to God that He would raise up a sanctified, fearless band, ready to hail its arrival. Only those, who have drunk deeply of the Cross of Calvary, and know its power in their lives, will be of any use in keeping the revival stream pure. There seem to be so few who are "out and out" for God these days. They are lovers of pleasure more than lovers of God in this district where I am living, and I think it is the same most everywhere, is it not? One is tempted to think like Elijah that they stand alone for God,

and the truth of His Word. But I believe God has His reserve forces awaiting His command.

R.E.B. (Australia).

God's 'reserves' is an encouraging thought, and it is indeed wonderful to realise that we are not the only ones with a burden and problems, but that God is working in His own way in every land.

Clinic Matter.

I am wondering if we may not have as an added blessing in our 'Overcomers' a page in the form of a Clinic? I believe it used to have this occasionally, and they are of untold benefit. I have in mind specific experiences of prayer warriors in their dealings with individual cases, etc. . . . In voicing this request I believe it speaks for many hearts.

L.M.R. (U.S.A.).

In the 'Overcomer' for April 1944 we expressed our intention of endeavouring to restart such a page. I have tried working up old clinic matter, but it has not seemed really profitable to try and repeat material which has been so ably handled in the booklet 'The Clinic Hour' and other publications. I am therefore waiting for two things:— (a) to see if readers send in questions which are burdening them; and (b) for the re-opening of Conferences with Question Hours which may well provide us with valuable material of this kind.

Contrite-Mindedness.

Many people ask the question, "Why is it so hard for the sinner to repent and find his way to true contrition in these days?" I believe the answer lies at the threshold of the church; there is little of the spirit of true repentance found within her ranks. Too many take it for granted that at conversion is the only time they need repentance. This is a serious mistake. God wants His people to always be contrite-minded; then there will be faith without hypocrisy. Repentance and faith are heavenly twins.

Why has the call to repentance among God's people died out? If its sound is still going forth, why does it not find an echo in the heart of the sinners? Because the spirit of repentance has no place in the hearts of many believers. We shall never see repentance in the sinners till we have it restored to the church. How long is it since you and I have shed a tear of repentance? Here is the reason why there is no repentance in the sinners. No wonder the Gospel message no longer penetrates, and how shall it, when the church, in those midst the sinner sits, is not in a state of repentance.

Rev. A.J.S. (U.S.A.).

This is true; and the reason is very largely—that the Cross is not preached. Calvary is the one place where the pride and self-satisfaction of both saint and sinner is overthrown, and kept down. We must preach the Cross.

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