

The  
**OVERCOMER**

FIDEI COTICULA CRUX  
THE CROSS IS THE TOUCHSTONE OF FAITH



VOLUME XXIX

1948

JANUARY, 1948

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FIDEI COTICULA CRUX  
THE CROSS IS THE TOUCHSTONE OF FAITH



THE CHRISTIAN CALL RUNS NO DIFFERENTLY IN THIS TWENTIETH CENTURY THAN IT DID IN THE FIRST. IT IS STILL A CALL TO SELF-DENIAL AND TO CROSS-BEARING. THE CHRISTIAN LIFE IS STILL A GYMNASTIC AND A WRESTLE AND A BATTLE.

*Selected.*

THE OVERCOMER BOOKROOM

"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND

# THE OVERCOMER

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

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

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## BOOK ROOM NOTES

### Le Vainqueur.

The first edition of the New French *Overcomer* has been issued. In order to avoid congestion here in the office it is being sent out in November, February, May and August. Any of our readers who would like to receive this little paper, or can use copies by sending them to friends in French-speaking countries, should write to us. We do ask for your prayers and practical support in exploiting this "wide-open" sphere of service that God has placed before us.

### Translations.

Translations of the little booklet—"Dying to Live" are completed and in the printers' hands in German, Spanish and Greek. It has taken longer than was at first anticipated to complete the Swahili edition of "The Cross of Calvary and Its Message," but the manuscript is being finally corrected now, and we hope to give definite information about this in our April number. We do ask our Readers' prayer and help in all possible ways in this wider circulation of the Message of the Cross, which can alone meet the desperate needs of men's hearts in these days. At the moment the door of opportunity

seems to be wide open in many lands. How long it will remain open in some of them no one can tell. We are aiming, therefore, through our Free Distribution Fund, to meet needs where to-day it is possible to sell books and to take every advantage of each opening that occurs to meet the floods of evil with the proclamation of the triumph of the Victor of Calvary.

### New Booklets.

We are glad to be able to announce two additions to our list of sixpenny booklets.

(a) *Communion with God*—which we feel that our readers will find to be a particularly valuable booklet. It is made up of three small booklets :

- (i) Communion with God.
- (ii) Co-praying with the Spirit of God.
- (iii) Co-working with God (originally entitled—"The Cross and the Natural Man").

(b) *More than Conquerors*—This is composed of two of the original "Inner Life" Series booklets :

- (i) More than Conquerors.
- (ii) The Cross and our Weaknesses, and an *Overcomer* leaflet—  
Out and Out Divine.

### Life out of Death.

A new edition of this booklet has been printed. It is one for which there has been much demand recently. The price, as has been the case of some of our other booklets, has had to be raised to ninepence.

### Preliminary Announcement.

We are working on a translation from the French of a book "Fighting the Famine of the Word of God during the War", which describes how God used the Bible Houses of Geneva, Paris, and those situated in other parts of the Continent, founded by Mr. H. E. Alexander, to meet the clamant need for the Scriptures during the war. It is a fascinating story, and one that will stimulate prayer and action towards meeting the challenge of these post-war days, because it shows so clearly how God works in spite of and through circumstances which look humanly impossible. We hope to be able to bring this out early in the New Year, but at the time of going to press are unable to give an exact date, or indicate prices, etc. Perhaps friends interested in this book will write to us, and we will advise you the moment it is ready.

### To Readers in U.S.A. and Canada.

You will help us greatly if your remittances are sent by International MONEY ORDER. If you state the amount you are sending in British money to the Postmaster at any American or Canadian P.O., he will make out a Money Order at the current rate.

Neither cheques on American Banks—nor dollar bills realise their full value in England ; and they make for complication in office work.

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# THE OVERCOMER

## The Victorious Wrestler

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."  
Eph. 6 : 12, R. V.

THE epistle to the Ephesians does not end with the ninth verse of the sixth chapter. "Finally, my brethren, be strong in the Lord," which opens up to us the truth regarding the Christian's warfare, is the consummation of revelation in this epistle.

No true Christian is exempt from this warfare. He who fully possesses his inheritance in Christ (1 : 11) and is walking worthily (4 : 1) is then expected to engage in the spiritual warfare going on in the heavenlies (6 : 12). God has no place for a spiritual pacifist. He calls every saint to arms.

But God has a divine order which cannot be reversed. It is utter folly for a Christian to rush into warfare with mighty, supernatural Satanic hosts, unless he can creditably pass God's efficiency test, so clearly outlined in Eph. 4 : 1—6 : 9.

To war with Satan one must be walking with the Spirit. Therefore it behoves us, who propose to be wrestlers, to watch our walk.

The Apostle Paul, himself a tried and trusted warrior, by two crisp commands warns of two vulnerable spots which open to Satan the way of victory through crippling the Christian in spiritual warfare. Then by a third he exhorts every Christian to perfect his preparedness for warfare.

### "Neither Give Place to the Devil." 4 : 27.

*Giving place to the Devil* gives Satan headquarters in Christ's camp. It provides him a base from which to conduct his campaign. *Giving place to the devil* makes a part of Christ's army an ally of His arch-enemy, for the devil will not wrestle against himself. *Giving place to the devil* lessens the man power of the Lord's host and surrenders to Satan spiritual resources which belong only to the Captain of our salvation. It compels Christ to go out to war handicapped. It weakens the warring power of omnipotence. It diminishes the working force of the supernatural. *Giving place to the devil* divides allegiance and puts traitors and deserters into the army of the Lord.

So the devil is ceaselessly busy seeking to gain some place in the life of every Christian wrestler. He will start with a very small place, anything so long as he gains a foothold. He knows our weak spots. He comes up on our blind side. He breaks through where the crust is thinnest. He bides his time until he can take us unawares. He tempts at our most susceptible points. He works wily,

arch-deceiver that he is, to beguile us into making a league with him. To the truly spiritual warrior he comes most often as a veritable angel of light, even ensnaring some by claiming to be an envoy from God. He uses any method, however clever or cruel, to gain access and does his best to disguise his approach. What he seeks to gain is a "place" to begin his activities, that he may undermine the Christian warrior's morale and render him incapable of fighting. "And Grieve not the Holy Spirit of God." 4 : 30.

One who might shrink with horror and fear from giving place to the devil may nevertheless be making his victory in the heavenlies possible by grieving the Holy Spirit.

The Holy Spirit dwells within us to reproduce within us the victorious life of the glorified Christ that we may be enabled "to stand", and to release through us His supernatural power that we may be empowered "to withstand". Whatever restrains or restricts the Holy Spirit from carrying out His work to His utmost capacity, plays into Satan's hands to defeat Christ.

Then what is it in us that grieves the Holy Spirit? Naturally anything *unholy*. Whatever in us that is contrary to what He is, grieves Him. He is the Spirit of truth, faith, grace, wisdom, power, love, discipline, holiness, so anything that is *untruthful, unbelieving, ungracious, unwise, unfruitful, unloving, uncontrolled, unholy*, grieves the Spirit of God. Therefore sin of any nature or degree, whether open or secret, whether in flesh or spirit, whether gross or refined, grieves the Holy Spirit.

### "Be Filled with the Spirit." 5 : 18.

This is the slogan of the victorious wrestler. It is the Spirit-filled warrior, and only he, who overcomes and overthrows the Satanic hosts.

"*Filled*" with the Spirit's wisdom (1 : 17) he discerns the wiles of the devil (6 : 11). "*Filled*" with the Spirit's power (3 : 16), he stands against them. "*Filled*" with all the Spirit's fulness (3 : 19) he is supernaturally equipped to engage in this warfare between the supernatural forces of good and evil and is supernaturally strengthened to come off victor.

"Wherefore take unto you the whole armour of God, that ye may be able to stand your ground in the day of battle, and, having fought to the end, remain victors on the field." (6 : 13).

RUTH PAXSON.

## To our Readers

My dear Friends,

I am glad once again to send you warm greetings as we enter another year. Only those who possess the sure and certain hope of His coming can face the threatening future with calm and complete assurance. These are days when we watch for His appearing more than they that watch for the morning. We dare not watch with folded hands, for the night cometh when no man can work. We each have our appointed task of prayer and personal witness to be pursued with faithfulness under our loving Master's eye, by the enabling of His Spirit within us: until the day dawn and the shadows flee away.

Have you not been impressed by the unity of our battle line across the world? We think less to-day in terms of foreign missions and home work, and see more clearly that the issues are inherently the same. The crying paganism of Christendom merges into that of heathendom so that the front is seen as one and indivisible.

As I look from my small corner, it seems that our Christian warfare is joined with an intensity differing from that of earlier days. We are facing deadly assault from those who talk our language but do so with a vital difference. I suppose we have all experienced that opposition to the Truth as it is in Jesus, so often found amongst those who call themselves His friends. They use our most sacred words, but "the Cross" doesn't mean to them what it means to us. Even the Blood of Christ is accounted an unholy thing, and there is a significant silence regarding the very person of our blessed Lord.

The Faith once delivered to the saints is a faith that must be contended for: always remembering those that have not bowed the knee to Baal in all the Churches the world over. Meanwhile the hungry sheep look up, can we help to feed them? Their ignorance is profound, can we help teach them?

As we ponder over world issues, standing in prayer for God's will and the confusion of the great adversary, we stand also for His will in our own personal surroundings. I think of our readers around the world in such varying conditions of service that they must represent a cross-section, as it were, of that great vineyard in which the Lord's people are at work. May He use each one of us, just where we are, to the praise and glory of His Name.

In the world at large two great opponents appear to be facing each other in a struggle for world domination. Rome and Moscow both claim the adherence of all peoples. Rome as a political power is being hard pressed in Europe, but her influence in the West is a growing threat to liberty. Will the last days see these two protagonists in final conflict?

I venture a word of personal news, for I know we are remembered in prayer by many dear friends. Goodness and mercy have followed us all the days both in the little Bible Book Room, and in the work

at the U.S. Naval Base. The joy of pointing souls to the Lord in hospital, prison, and barracks is just the same joy that our brethren experience in heather lands. The ignorance is truly pathetic in so many lives. Now and then one finds the believer—sometimes very shy—but always lonely, and so glad to clasp a brother's hand. We rejoice too, in increasing blessing on the sale of Bibles and helps to its study. Contacts with Christian workers have been a surprise. We didn't know that the Lord had so many of His own in Bermuda! The open Bible in the window on the street brings touch too with some who are seeking 'the Way' and some who have back-slidden from it.

A great joy has been meeting, through the Book Room, with a little group of Christian sailors in one of the British cruisers recently on this Station. Our home has been open to them, and now they have sailed for England and discharge from the Navy leaving us feeling rather bereft. Such friendships show the wonder and privilege of being in that great family in which distance cannot sever, and parting are only for a little time.

So, whatever the coming days may bring, we look for the day of reunion with all we hold dear in the Lord. That day is surely coming, perhaps is near at hand, when we shall see the King, and He will give each of us our part, however humble, in His eternal and glorious Kingdom.

Yours in His glad service,

BERNARD W. MATTHEWS

*Bermuda.*

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### "THE CHURCH OF THE LIVING GOD"

1 Timothy 3. 15

Church of the Living God AWAKE,  
Let not thy slumber veil thine eyes,  
But cast it from thee and forsake  
The way of ease, to seize the Prize.

Church of the Living God ARISE  
And take thy place with Christ thy Lord:  
What if this calls for sacrifice  
It matters not, He will reward.

Church of the Living God BEHOLD  
Thy Saviour on the cross of shame,  
In burdened agony untold  
That thou might'st triumph through His pain.

Church of the Living God PROCLAIM  
Thy Saviour risen from the dead  
That all mankind may hear His fame,  
And to His cross in faith be led.

Church of the Living God RECEIVE  
The Holy Spirit's quickening power:  
'Tis what thy Lord delights to give  
To meet the challenge of the hour.

Church of the Living God REJOICE,  
And banish all of doubt and fear:  
In gladsome song lift up thy voice,  
Thy sovereign Lord will soon appear.

George Harp

## Born into Conflict

BY THE EDITOR

WHILE turning over the pages of a magazine I recently stumbled across an article on the poet, William Blake, in which his writings were compared with those of the modern psychologists. I was particularly interested in one of the writer's statements. "The soul of every man" he says, "except that of the saint is in a state of disintegration; *we are most of us unconscious of this conflict, except in moments of stress and in our dreams . . .*" As I read this the fact came home to me with a new force that one infallible sign of the uprising of new life in one converted to God through faith in our Lord and Saviour Jesus Christ is a consciousness of conflict. The heart of man is a great battlefield between right and wrong, light and darkness, God and Satan; and the Christian is in a very real sense one, who is born into a warfare that will only end with his final entrance into the immediate presence of God, when this life has been left behind. A story has been told of a High Church dignitary, who was "tackled" by an enthusiastic worker in the open air. "Sir!" was the question asked, "Have you found peace?" "No!" came the immediate answer "I have found war!" Both were right; for while it is gloriously true, and should be proclaimed unequivocally from every pulpit that "being justified by faith, we have peace with God through our Lord Jesus Christ", it is equally true that from end to end the New Testament reveals the bitter struggle against powerful enemies, both within and without, that every Christian must face, but in which he may overcome through grace.

In the first place shall we try to discover what Scripture has to teach us about *the conflict within*? Romans 7 describes an inward condition familiar to us all. "I find" writes the Apostle in verse 21, ". . . a law, that, when I would do good, evil is present with me." In verses 22 and 23 he continues, "For I delight in the law of God after the inward man: *but* I see another law in my members, *warring against* the law of my mind, and bringing me into captivity to the law of sin which is in my members." The Greek word translated "warring" here is a very strong one, and suggests the thought of the massing of forces in an "all out" attack. Is not this one of the major problems facing the work of God to-day? Do not many of us "delight in the law of God" as proclaimed from the pulpit and platform, but utterly fail in the application of what we hear to the realities of life. Prayer, for instance, is often the subject of addresses and Bible-readings, *but*, speaking broadly, the Church does not pray. Soul-winning is a theme that regularly appears on the syllabus of our Evangelical Conferences, and in theory we all admit our

responsibility in this direction, *but* there is a dearth of workers, who are prepared to give themselves in sacrificial service in order that others may be won for Christ. Most of us like to hear preaching that sets a high standard of holy living, and do not greatly object to feeling "a little convicted" by plain speaking on the necessity of "putting our house in order", *but* the startling fact is that there is little noticeable difference between the attitude to life of the evangelical believer, and the "worldling" he secretly despises. It would be easy to go on accumulating evidence of the same kind, but surely enough has been said to show that in very many "Christian" hearts, and in the Church as a whole, the whole force of evil in the fallen nature is waging an undoubtedly, and yet quite unnecessarily successful campaign against the saving, sanctifying work of the Holy Spirit of God.

In Paul's case, and what was true of him, is surely equally true of all, who are determined to "go on with God", the struggle reaches the point of desperation before relief comes, and the way of victory is revealed. "O wretched man that I am!" he cries, "who shall deliver me from the body of this death?", and it is a cry of real agony, but it is followed immediately by the shout of triumph, "I thank God through Jesus Christ our Lord" (Romans 7: 24/25). It is true that the saint alone knows the antidote to the disintegrating power of inner conflict—Jesus Christ "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1: 30). Is it any wonder that Paul tells the Ephesians: "For *this cause* I bow my knees unto the Father of our Lord Jesus Christ . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; *that Christ may dwell in your hearts by faith . . .*" (Ephesians 3: 14/17). The voice that calmed the winds and waves of the sea of Galilee is the only voice that can still the turbulent strife, which at times rises so powerfully in the human breast.

Other passages of Scripture tell the same story of the inner warfare of the Christian life. James, for instance, writes "From whence come wars and brawlings (margin) among you? Come they not hence, even of your lusts that *war* in your members" (James 4: 1). He puts his finger here on the root cause of the tragic disunion so common amongst Christians of our day. It is perfectly natural for you and me to stand on our dignity; to feel that we are always right; to succumb to the rising swell of partisanship that carries us into taking sides for one party in our Church against another; or in attaching

ourselves to our favourite teacher, and taking up cudgels against all and sundry on his behalf. Paul's verdict on all this is succinctly devastating. "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men" (1 Corinthians 3: 3). Those, who profess most knowledge of the deeper truths of Scripture, are often the greatest sinners in this respect. Being blind to the "lusts that war in their members" they lay the blame always on others; on circumstances; on the increasing evil in the days in which we live; on anything and everything but themselves. Overcome by their own carnality, their outlook is that of perpetual criticism, their presence a continual cause of friction, and they become unconsciously, but inevitably a most potent hindrance to the spread of the Gospel in the world. Here again the one cure is in the person of a Living Saviour, who is the author of peace and concord, and the making inoperative of the might of the old nature. "I am crucified with Christ; it is no more I that live, but Christ is living in me . . ." (Galatians 2: 20—Conybeare), is the act of God upon which Paul rested for his deliverance, and which is just as powerful today applied in practice in your life and mine.

Peter also has his contribution to make on this subject. In the second chapter of his first epistle he writes with glowing eloquence of the high privilege of the Christian calling—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his most marvellous light"—verse 9. Then follows a call to victory in the inner conflict, which he himself knew so well. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, *which war against the soul*; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (verses 11/12). Neither does he leave us without also pointing out the way of certain triumph. "Who his own self bore our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye *were* as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (verses 24-25). Once more the living presence of our glorious Saviour, and our union with Him in His death and resurrection are shown to be the keys to triumph in the inner conflict which rages in all our hearts.

There is nothing new in all this. We are on familiar ground. But the day by day application of the truth in our lives is the one essential and often missing factor. Never let us relax our vigilance—the enemy within the gates is never so dangerous as when apparently inactive. It is for us to pursue him, seek him out, ask that the Holy Spirit shed the searchlight of His presence into the innermost recesses of our nature, where we may find him strongly entrenched in unsuspected places. We must

not be surprised at any evil we may see within, nor let it encompass our downfall by refusal to face and recognise it. Nor need we fear! John Newton had learnt the secret of an utter reliance upon saving grace, and wrote out of a full heart:

"Though Sin would fill me with distress  
The Throne of grace I dare address  
For Jesus is my Righteousness."

What a truly wonderful Saviour we have!

The picture would not be complete without some reference to *the foes without*, who have so close and unholly an alliance with those within. The man, who in these days shuts his eyes to the might and subtlety of the powers of darkness, is guilty of gross folly. Every Christian is the object of the bitter hostility of Satan, and all his hosts. No man can escape from the clutches of the "god of this world" without a bitter struggle. No man can become one through whom Christ is manifested in this world without the persistent opposition of the spirits of evil.

The Greek word used in Ephesians 6: 12 to describe this conflict is significant. It is the technical word for a wrestling match in the arena, concerning which the lexicon gives the following explanatory note: "*The wrestler had to throw his adversary either by swinging him round, or tripping him up, and then to keep him down.*" Constantly the enemy strives to throw us down. If he cannot swing us to one extreme, he will seek to swing us to the opposite. If he cannot keep us lukewarm, he will make fanatics of us. There is no limit to his armoury of wiles. Again he will constantly watch to trip us into some foolish speech, some hasty, ill-advised action, some sinful deed—and who is there among us, who does not, more often than we care to admit, take a fall. He must not, however, *keep us down*. Bunyan's Christian in the Valley of Humiliation was brought very low, but it was not long before he was on his feet again; Apollyon put to flight, and a bout won to encourage him on his pilgrimage. What is the secret of victory here? Once more, it is Christ Himself. "From henceforth, be made powerful in the Lord and in the strength of His might" (Ephesians 6: 10 R.V.m). Every piece of armour in the following verses speaks of Christ. Indwelt by Him through the Spirit, encased in Him, and linked to Him, seated triumphant at "the right hand of the Majesty on high", we may learn the way of victory, and if we need it the way of restoration too. John shows us the balance of this most clearly. "My little children," he says, "these things write I unto you *that ye sin not.*" That is the life of purpose that must dominate you and me in every aspect of our life! Then he goes on—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins . . ." (1 John 2: 1/2). We may be consistently victorious in Him, but if we are tricked and thrown, we may have instant restoration, and rise to fight with renewed

purpose, and watchfulness through the cleansing power of the "blood of the Lamb".

It should be clearly understood that it is quite impossible to do battle for others until the problem of conflict in our own lives has been successfully resolved. It is sheer hypocrisy to attempt to remove the mote from our brother's eye, when there is a beam in our own. And yet many of our evangelical activities are unconsciously a form of escapism from the reality of this conflict; a mere source of satisfaction, rather than an occasion for gaining a genuine understanding of the way of victory. For this reason the defeated, discouraged outsider does not come to us. Instinctively he knows that our own conflict being unresolved we have little to offer him, and so he quietly sinks deeper and deeper into the morass of a weary, slightly cynical indifference.

May I be forgiven for closing with some blunt questions? What of your own personal conflict? If you are intensely conscious of it that is healthy. It means that the Holy Spirit is working deep in your heart. Can you yet say, however—"I thank God through Jesus Christ our Lord"? Is John Newton's witness in the final verse of his hymn already quoted, your battle cry also?

"Against me earth and hell combine;  
But on my side is Power divine;  
JESUS IS ALL, AND HE IS MINE."

*Based on notes of an address given at Hove in October, 1947.*

## SLAVANKA, 1948

THE THIRD POST-WAR

CONFERENCE FOR CHRISTIAN WORKERS

will (D.V.) be held at

"SLAVANKA", BOURNEMOUTH,

May 24th to 29th.

We hope to have the programme ready during February, and full particulars will appear in the April issue of the *Overcomer*. Will you pray that we may be clearly guided in every detail? We are anxious that it shall not be just "another Conference", but that the time that we spend together shall be abundantly to His glory, and the liberation of the Message of the Cross.

We particularly wish to invite applications from missionaries, who are in England during that time, for places in the Conference as the guests of the Council.

All correspondence concerning the Conference and gifts towards the Guest Fund should be addressed to the Conference Secretary, 2, Westbourne Park Road, Bournemouth, Hants.

## A Ministry of Leadership

BY E. LEROY

LET us first and foremost be determined that we preach Christ Jesus as Lord (2 Cor. 4:5) with a new emphasis in these great days of destiny and opportunity. Shall we remember that our own experimental union with Christ in death and resurrection, can alone qualify us for a Ministry of Leadership. It takes a crucified and risen Christian to effectively preach a crucified and risen Christ. It involves the subjective outworking of the Cross in practical experience day by day, for manifestly there can be no evincing of resurrection life apart from death. His death, yes, but also yours and mine. Is it not only as we mortify that which is of the "natural" that we can share the life of the heavenlies? No flesh can glory in that realm. To see Him is to fall at His feet as one dead. Surely a full and glad consent to His Lordship first amongst ourselves as co-workers with God and then amongst the members of our classes is the vital need of us all.

Efficiency of administration or orthodoxy of message—important as these are—are not synonymous with spiritual effectiveness, nor must they be allowed to supplant this vital essential, a corporate and individual amen to His Pre-eminence.

I feel that many problems would be speedily solved if this fundamental principle were realised in subjective reality as well as in objective doctrine. So many of the pressing problems of finance or extension and other general matters would cease to harass us (and possibly cease to exist at all) if this deeper issue were honestly faced.

When the divine conditions are fulfilled the Lord proves conclusively that He is able to look after His own work in every respect. Is it not true that when Christ is sanctified as Lord in the hearts of His workers, those jarring differences which we so often excuse on the ground of "natural temperament" would disappear? When the mind that is in Christ Jesus is in us, carnal disputes and fleshly judgments, attitudes, actions, and words are given no place. Instead there is the melting of hearts into oneness of vision and purpose which results in true spiritual fellowship of service. In this way the enemy is robbed of his battleground.

This is not something extra-ordinary or extreme but the normal outworking of the basic essential condition of true conversion, the Lordship of Christ. Thus through yielded and spirit-filled messengers our fellows shall not only be spiritually impressed but they will recognise the mighty impact of the message and be led to a fuller acknowledgment of the pre-eminence of the Christ the Son of the Living God. Blessings abound where He reigns.

*From an article printed in "Team Witness" for August, 1947, entitled "The Technique of running a Bible Class."*



# The Cross— The Power of God unto Everyday Salvation

BY REV. A. R. BOUGHEN

IN Belfast the other day the minister, in whose church I was taking meetings, said to me, "What do you think is the average Christian's idea of the Cross?" I replied, "I think it is chiefly a matter of physical suffering—in short that the Lord Jesus was more or less a martyr to His high principles and was at last hounded down by cruel men and crucified."

Is it not a fact that the professing Christians you meet with generally connect the Cross with the one idea—physical suffering. To most Churchgoers it is an historical event in the world's life that happened two thousand years ago, when the Lord Jesus, a righteous man, died a cruel death on Calvary.

### But that is not the Cross.

To you and me it is much more than that; and so I purpose presenting five aspects of the Cross, and you will see as we go along how they relate to everyday life.

1. **There is the physical aspect** as shown in Psalm 22. This is the aspect which is the only one seen by thousands of professing Christians. Look at verse 15! "*My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death.*" In that verse is depicted the figure of the Christ suspended between heaven and earth. Having already gone through the physical sufferings of the previous night; and having carried His own cross, He now feels that His strength is drying up.

Then verse 16, "*For dogs have compassed me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet.*" There I see the Lord Jesus fastened to a cross of wood, the Roman soldiers taking the nails and driving them into His hands and feet.

Then verse 17—"*I may tell all my bones: they look and stare upon Me.*" All the muscles of our Lord's physical nature collapsed, so that the bones stood out and seemed to stare upon Him. And He died. Of course we could turn to the Gospels, and to Isaiah, and mark the thorns pressed upon His brow and so on; and when one remembers what a magnificent physical nature the Lord Jesus had one realises that the more sensitive the instrument, the more exquisite the pain. What He suffered no man can tell!

I remember being taken with hundreds of other boys and girls to a service in the parish church, and I can hear now the clergyman's voice describing the physical sufferings of the Lord Jesus. I wept at the recital, but I was not saved! We may believe in those sufferings and yet not know the power of the Cross.

What are the physical sufferings of Jesus in relation to the Cross? Were not the physical sufferings, as it were, the outer shell? And those who refuse to crack the outer shell do not reach the inner kernel. There are thousands of professing Christians who never get beyond the outer shell of the Cross. They bring flowers to it—raise their hats to it—bow to it, but do not know its power in their everyday lives. They never get beyond the rudeness and roughness of man upon our Saviour's physical frame.

2. **There is the Exemplary Aspect.** Read 1 Peter 2: from verse 21 onwards. There you get five steps regarding this great example set by Jesus which the Apostle calls us to follow:

(a) "*He did no sin!*" There was not in Him the sin of murmuring. He did not murmur about or question His sufferings. He did well and suffered for it, but took all patiently. How easy it is when we suffer and take up our Cross to follow after Him nevertheless to sin. The tendency is there. One of the Lord Jesus could it be written, "He did no sin."

(b) "*Neither was guile found in His mouth.*" What a subtle temptation that is! To place a thing in such a light as to make it different to what it is—guile. There was no guile in the Saviour. I cannot tell you how this probes my own heart as a Christian minister. Guile comes as a temptation to every Christian, but our Saviour's Cross teaches us we are to have no guile.

(c) "*When He was reviled He reviled not again.*" I knew a man who went out of the Communion Service and on the doorstep met his brother and began to revile him; and the brother, in his turn 'went for' him. But our Saviour, "when He was reviled, reviled not again". What a marvellous example! What our Saviour *could* have said from the Cross to that crowd.

This marvel of the Christ on the Cross is revealed in Isaiah 53—"He was oppressed and He was afflicted, yet He opened not His mouth: He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth". Do you see how the Cross can be translated into your life and mine, so that we shall not be the artifice of guile; and when reviled shall not revile again?

(d) "*When He suffered He threatened not.*" How much more there is in that word than we can think of now! All power was His. He had power over His enemies. Man may have *that* power, but the greater power is to hold back the power we have,

hold it in check until God's time for using it. So Jesus Christ waits until His enemies shall become His footstool, but on the Cross He held His power in check. That is a great need in everyday life. "When He suffered He threatened not." All those points are negative. *What did He do?* Here is the positive.

(e) He "committed Himself to Him that judgeth righteously". How we try to justify ourselves! The Cross teaches me this tremendous fact: my service and suffering are in God's Hands. Just as God justified Jesus and gave Him "a Name that is above every name", a place "far above all", because "He committed Himself" to God as the righteous Judge, so will He reward and justify the trusting believer.

3. Next, there is the Vicarious Aspect. Christ did something on the Cross for you and me, that is absolutely essential to salvation. You may believe both the physical and the exemplary aspects of the Cross, and yet not be saved; but you cannot know by faith the vicarious aspect and not be saved. This is the "Word of the Cross" to us. Here we begin to touch the vital aspect of Calvary. "He gave Himself for our sins." That is the work of the Cross in relation to sins. 2 Corinthians 5:21 tells us that Christ "became sin" for us. Let a man believe that, and through the living Christ, Who carries in Himself all the virtues of that Cross, he will come to know the Cross as the power of God unto Salvation.

Christ so dealt with our sins there on the Cross that you and I can rejoice in complete forgiveness.

How vital it is that we who are soul-winners bring seeking souls there! It is not a matter of understanding; it is a matter of believing in what God did at the Cross.

I remember dealing with a poor ignorant woman who told me she had never prayed. When I turned to Isaiah 53 and said, "Will you read that?", she replied, "Sir, I cannot read!" So we repeated it together: "He was wounded for (changing the word "our" to "my") MY transgressions; bruised for MY iniquities." She asked me, "What does it mean?", and I explained; then enquired, "Do you believe that Jesus died for you?", and she said, "Yes, Jesus died for me!" Then I continued, "Don't you want to thank Him?" And she did, in simple faith.

But now a sad fact confronts us. Thousands believe this and yet go on sinning! Take the pride in our churches, that great sin of the human heart which brings people down as nothing else does. It wrecks churches—it wrecks individuals. Through pride Satan fell from his high estate; and many a would-be follower of Jesus has fallen in the same way.

Take unbelief—the great sin which hinders progress! We want to understand. God will not allow reason to come first in the matter of salvation. "This is the victory . . . even OUR FAITH." Reason comes after faith. And there are other sins, like jealousy. Why are you jealous of someone else?

That is a sin. That is the old nature. Are you irritable to the point of breaking out? That is a sin! But "The word of the Cross is the power of God" over sin and ALL sin and every sin. So you see we have to go deeper into the Cross.

4. In Romans 6, we have the Union Aspect of the Cross. "Know ye not," asks Paul, "that as many of us as were baptised into Jesus Christ, were baptised into His death"—covered with His death. All the values of that death are thus made mine.

Now notice in verse 5 the Apostle Paul goes on to say, giving a different figure, "For if (or since) we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

All the values of that Cross of Christ are mine if I have been planted in the "likeness of His death"; and also the values of His resurrection. Now read verse 6—"Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed". When you destroy a thing, it becomes inoperative. Jesus destroyed the devil at the Cross. He is still alive, but inoperative so far as our lives are concerned.

A dear brother I know says he can't sin. Let us keep the balance of truth; don't let anyone push us into error as we study these truths.

There is someone you want to "go for". Ask God to make that feeling inoperative. This victory is a matter of revelation. I pray that the Holy Spirit may light it up to you.

Notice the word "plant" again. "Since we have been planted together." I am permanently planted into the work of the death of Christ. When you have planted something you don't take it up next day. You leave it to get all the values of the soil and the sun, you leave it to grow. "Planted into His death," you are planted into the Saviour, Who was dead and Who rose again. You cannot dispense with the death any more than you can do without the life. Let us pray, "Lord, I believe; save me from unbelief and give me the power of Thy Cross in my everyday life"!

5. The last aspect of the Cross we are taking is seen in Col. 2:15, and is the Victorious Aspect of the Cross. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." In what? In the Cross! Verse 14 says: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross". We have already dealt with that in the Vicarious Aspect. Every man and woman who refuses the light is in league with the powers of darkness. Turn to the light and you become linked with the Leader of the Light. Some Christians say, "Don't talk about Satan".

I remember a dear saint of God saying, "If you talk of victory you must expose the Enemy"; and one of the great aspects of the Cross is victory over

the devil, the enemy of God and man. Praise God ! The devil is a defeated foe ; and just as you and I draw in the air which is all around us so we can inbreathe in Christ victory over all the powers of darkness.

I remember years ago, the leader of a Mission asking me to see a young fellow for some spiritual talk, and I said, " You are the leader ; you ought to see him ". " No, I want you to," he replied. That young fellow in his early twenties, had suddenly become obsessed with fear and the doctor said it was nerves. I am not under-estimating the power of bad nerves, but as I looked at that young fellow, I thought, " You are not a nervous subject ", and diagnosed the trouble as Satanic oppression.

I said to him, " If I give you two bottles of medicine, will you take them every day? " He agreed, and I took up the Bible and said, " This is the medicine : Psalm 34 : 6 ' *This poor man cried and the Lord heard him and delivered him from all his fears.* ' Get on your knees every day and say, ' Lord, will you do for me what you did for David? ' "

Then I took him to Hebrews 2, where Satan is shown as inoperative, because Jesus Christ partook of our flesh and blood, " *that through death He might destroy him that had the power of death, that is, the devil and deliver them who through fear of death were all their lifetime subject to bondage.* " (verses 14, 15), and with it linked Colossians 2 : 15—" Take those every day until you are delivered from fear " I told him. In a fortnight that young man was back in his Mission and a happy worker.

If you recognise and accept these five aspects of Calvary, why not, so to speak, inhale them into your system, and say : " Lord ! make it all mine, that I may prove in everyday life that the Cross is indeed the power of God, and show others the way too. "

*Notes of an address given at Hove, July 1, 1947.*

**" The effectual . . . prayer of a righteous man . . . "**  
James 5. 16.

*O Thou, my Foundation, let me entirely rest on Thee, the Rock. When the storms come and I tremble on the Rock, let me know that Thou dost not tremble. Let my faith and hope stand not on my emotions or circumstances or subjective experiences, but on Thee my Saviour, who wast delivered for my offences and raised again for my justification. Deliver me from any confidence in the flesh. Let me glory in the cross. And when I stand blameless before Thee, then hear Thou my song together with the great chorus, " Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honour, and glory, and blessing. "*

*Wm. Romaine.*

## Benefit out of Battle

By REV. A. B. SIMPSON

THIS is one of the purposes of temptation, that we may be workers together with God in destroying evil. We read of Joshua's battles that " It was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly. " It was not enough for Israel to beat them off and be saved from their attacks, but God wanted them exterminated. And so when God allows the enemy to appear in our lives it is that we may do him irreparable and eternal injury, and thus glorify God and be workers with Christ in destroying the works of the devil.

For this purpose God frequently brings to light in our own lives and in our work for God, evils that were concealed, not that they might crush us, but that we might put them aside. But for their discovery and resistance they might still have remained unrevealed and some day have broken out with fatal effectiveness. But God allows them to be provoked into activity in order to challenge our resistance and lead to our aggressive and victorious advance against them. Therefore when we find anything in our own hearts and lives, or in connection with the work of our Master committed to our hands which seems to threaten our triumph or His work, let us remember that God has allowed it to confront us, that, in His name, it might be forever put aside and rendered powerless to injure or oppose again.

Beloved, are we thus fighting the good fight of faith, resisting the devil and rising up for God against them that do wickedly? Are we looking upon our adversaries and our obstacles as things that have come, not to crush us, but to be put aside and become tributary to our successes and our Master's glory? Thus shall we be " more than conquerors through him that loved us " and as the prophet beautifully expresses it, " Behold, all they that were incensed against thee shall be ashamed and confounded ; they shall be as nothing ; and they that strive with thee shall perish. Thou shalt seek them, and shall not find them, even them that contended with thee : they that war against thee shall be as nothing, and as a thing of naught. "

It is to have such a victory as brings actual benefit out of the battle and makes it tributary to our own and our Master's cause. It is possible in a certain sense to take our enemies prisoners and make them fight in our ranks, or at least do the menial work of our camp. It is possible to get such good out of Satan's assaults that he shall actually become our ally without intending it and shall find with eternal chagrin that he has been doing us real service.

# Conformity to Christ's Death

*Resurrection . . . sufferings . . . death. (Philippians 3 : 10)*

BY REV. SAMUEL CHADWICK

THE order of the words quoted above is significant. There are those who interpret it as the Pauline method of arguing backward from experience to fact. He first knew Christ as the risen Lord, by later experience he knew the sufferings of Christ even to conformity with His death. Such interpretation misses the chief point of the apostle's spiritual biography and teaching. It interprets the fellowship of His sufferings as partnership in the sufferings of His earthly life, whereas it is fellowship in the life of the risen Lord of which he speaks. The earthly sufferings of our Lord are left to all Christians for an example, but the sufferings of the Resurrection Life fill up the "unfinished sufferings" of Christ (Col. 1 : 24). The death of Christ is the pattern and standard of life for those who know Him and the power of His resurrection. They are made conformable to His death.

There is a two-fold aspect of the Cross.

The death of Christ is an atoning sacrifice for the sin of the world. That is the primary, essential, central fact of the Christian faith. The Christian experience of saving grace begins at the Cross. There is a denial of the Cross that is flippant and hardly distinguishable from blasphemy. It is the pose of a mentality which is immature, and the superficial confusion that misses the poetry of sublime and inspired speech. It confuses fact and truth, and misses both the revelation and the power. On that side it is easy to understand the horror of repellent tragedy, but faith sees through the murder to the sacrifice, and the Cross becomes the way into the experience of pardon, deliverance, and peace.

## The Cross in the Risen Life of Our Lord.

The Cross neither began nor ended at Calvary. As an atoning sacrifice the event is complete and final. He died unto sin once, and Calvary can never be repeated. There is no Cross in Heaven, the sphere of eternal verities, but the Lamb of God was slain from before the foundation of the world, and still stands as newly slain in the midst of the Throne. Christ carried His Cross to Calvary, and when He rose from the dead He still bore the print of the nails. He showed unto them His hands and His feet. The material and physical aspects of the Cross had gone but the marks were still there, not only on His body, but also for all who would be His disciples. The Cross reappeared with every appearing. He laid it upon Mary, and sent her away with the message and song of the Easter morning. He laid it upon Peter, in a thrice-repeated commission and a prophecy. He laid it upon Thomas, in a faith which still has its yoke. He laid it upon the assembled apostles, when He showed unto them His hands and His side and sent them forth in the fellowship of His mission, His Spirit, and

His wounds. In that fellowship they would know Him and the power of His resurrection, the fellowship of His sufferings, and be made conformable unto His death. The Cross is the pattern of the resurrection life. The resurrection is the standard of power, the fellowship of His sufferings is the privilege of the resurrection power, and the Cross is the pattern and inspiration of the resurrection life in Christ.

## The Alpha and Omega of the Cross.

Faith begins at the Cross, lives by the Cross, and ultimately triumphs through the Cross. It is the Alpha and the Omega, the A and the Z, of salvation. That which was historically manifest at Calvary is eternally present in the midst of the Throne of God. The redeemed in glory all triumphed through the Cross, having washed their robes and made them white in the blood of the Lamb. They overcame through the blood of the Lamb, by the word of their testimony to the power of the blood of the Lamb, and because the blood of the Lamb so transformed them that they counted not their own life as of any account to themselves. They were baptized into His death.

The death of Christ is the ultimate pattern of life. This is the consummation, in which there is the supreme revelation and the universal example. Too much can be made of the pattern of His earthly life. There were limitations of the flesh. There are things He did we cannot do, and there are conditions in our life of which He had no experience. The imitation of Christ's life may become slavish and pagan. It is not by copying that we become like Him. The pattern of His death is the only perfect example, and it is perfect because it sheds the trappings of the material, temporal, and incidental. We cannot reproduce the earthly conditions of His life, but we can be conformed to His death. We are called of God to be conformed to the image of His Son (Rom. 8 : 29), and in nothing is Christ so clearly and fully revealed as in His death, as His death is interpreted in the power of His resurrection.

The Cross is the divine pattern of life.

## The Sign of Christian Discipleship.

The Cross is the badge of the Christian. It is the sign by which the disciple of Christ is known, not because Christ died on the Cross, but because the Christian lives by the Cross. It is a symbol as well as a memorial. The ultimate revelation of His death becomes the absolute authority of life. That is the logic of the Cross. "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2 : 20). There must be a death before there can be a resurrection, but the

resurrection ratifies death and brings the power of a new life in fellowship with the risen Saviour. Of that risen life the death of Christ is the pattern to which it is conformed. The verb is passive, for it is by the living power of the indwelling Christ working according to the faith of Christ.

The call cannot be to conformity to the physical conditions of Christ's death, but to the eternal principles revealed in the Cross of our Lord; and of these there are two that comprehend all. The first is absolute obedience to the will of God His Father; and the second is the absolute outpouring of Himself for others. The word used by the Scriptures is "conformity", and in His death there was absolute conformity to the will of God. That loyalty cost Him all that Calvary involved. It was not conformity without conflict, nor was it the only point at which there was the burden and anguish of the Cross. There was more than one crucifixion between Bethlehem and Calvary. He was no Stranger to the Cross when He spread out His hands to the man who came with hammer and nails. The Cross was the last and ultimate trial, and though it cost Him sweat of blood He was true and loyal to the will of the Father. There was no conflict of will between Father and Son, and in all there was complete allegiance, "even to the death of the Cross". The will of the Father was His meat and drink, and His joy was in all things to do the things that were pleasing to Him. The disciple of Christ, in the power of His resurrection and in the fellowship of His sufferings, is made conformable to His death—he lives as Christ died.

The second comprehensive principle revealed in the death of Christ is the outpouring of Himself in redeeming love and compassion for others. "He gave Himself." He could not save Himself, because He came to save others. That is the logic of faith in Calvary's sacrifice. He gave Himself! There were those who would have had Him spare Himself, but there is no redemption in self-sparing, and no man who spares himself can be His disciple, conformed to His death! "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). That is life conformed to the pattern of His death. This is the order: Crucifixion with Christ; the power of His resurrection; the fellowship of His sufferings; becoming conformed unto His death.

*Note: Rev. Samuel Chadwick's name is one that is venerated throughout the Christian Church. This article is a chapter from his book—"The Gospel of the Cross", published by the Epworth Press, which is a selection from articles from his pen, first published in the magazine—"Joyful News".*

The resting-place for sin is the Cross of Christ.  
 The resting-place for self is the Tomb of Christ.  
 The resting-place for weariness and care is the Throne of Grace.  
 C. A. Fox.

## Doubts

From the letters of ANDREW JUKES

TO speak more directly as to your doubts touching revealed religion, I suppose a man (I do not say a woman) will always be open to some such doubts until he has himself seen and experienced the very things which revealed religion speaks of. But all may see those very things, if only Christ is formed and grows up in us. We are not left to hearsays or tradition, which may be corrupted, or to a mere letter or book, which may be a fable or which cannot be understood. What God has given us is an eternal life. Christ and His saints had it of old. We have or may have, the very selfsame life at this day. Till we have it, and have it in its fullness, there must be more or less uncertainty. But the Gospels not only tell me what happened 1,800 years ago. That would be but little help to me. They tell me what I see and feel; and I really see no further into the Gospels, or into Scripture generally, than I see the selfsame things now done or doing by the same one blessed Worker, who is still with and amongst us though few see Him, and fewer understand Him. Thus the truly converted man is himself not only the comment but also the fulfilment of all Scripture for it speaks of but two things, namely, the old man and the new; and both these are in us, and still go on their old way, as unchangeably as vines and brambles now grow exactly as they did four thousand years ago. Nothing but the *formation of Christ in us His conception, birth, life, death, and resurrection*—that is, the fulfilment in us of all that we read in Scripture was fulfilled for us—can ever perfectly free us from such doubts as those you speak of.

\* \* \* \* \*

As to the question of *substitution*, while, as you know, I entirely dissent from the popular pseudo-Evangelical doctrine, that Christ took our place that *we should not take it*, and died that *we should not die* and suffered that *we should not suffer*—all of which is not only opposed to Scripture, but to fact and experience—I yet hold that Christ did stand in our place and under our burden, which is the exact sense of the word *substitute*. . . . If Christ did not stand in our place and under our burden, and so take upon Himself our weaknesses, our death, and our curse, why did He die? Why was He accursed? I answer, He was accursed because He stood in our place, in our nature, under our burden, for us. He did not stand under it that we should not stand under it, which is what the pseudo-Evangelical school teaches; but He stood under it because we were under it: by standing under it to make us one with Himself, by the resurrection of the dead, out of our lot into His lot. He stood under our burden. He stood under it for us. This is *substitution*.

# The Christian Worker

BY MRS. PENN-LEWIS

*Notes of a study given in Sweden in 1898*

**G**OD so loved that He gave His only Son." How familiar the words, yet how little known in their deep meaning. In them lies the motive power for all Christian Service. In them lies the story that began far back in the ages of eternity.

**"God so loved that He gave."**

The King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto—God the Father *so loved* that by the force of His own being He must needs give His all, His only Son, the light of heaven, for the souls of men yet in their sins. Even though He looked to see if there were any that did understand, and seek God, and found that they had all together become filthy, none doing good, no not one (Ps. 14 : 2-3). Yet "God loved, and gave His Son".

**"He loved me and gave Himself"** (Gal. 2 : 20)

Again the same story. God gave His Son, the Son gave Himself. Who can tell what passed between the Father and the Son as together they "devised means whereby the banished might be restored to the Father's heart" (2 Sam. 14 : 13). In the fulness of time the Son left His Father's bosom, and came to this lost and ruined world, a "foreign country" to Him in deed and truth.

What heavenly rights did He lay down as part of the giving of Himself?

1. **His Home.** "The Son of Man hath not where to lay His head." (Luke 9 : 58).

2. **His Position.** "Who being in the form of God counted it not a thing to be grasped but emptied Himself taking the form of a bond-servant." (Phil. 2 : 6-7. R.V.)

3. **His Riches.** "Though He was rich yet He became poor that ye might be rich." (2 Cor. 8 : 9).

He left His heavenly rights behind, and when He reached the land of His choice, He chose again the path of sacrifice and laid down for the sake of souls all that men hold dear. Did He cling to His kinsfolk after the flesh and say "I cannot go" when His friends sought to claim Him? Matthew 12 : 48-50 gives the answer.

The earthly ties must be subservient to the claim of God and souls, if we would tread in the pathway of the Lord—"He that loveth father or mother MORE than Me is not worthy of Me." (Matt. 10 : 37).

Let us trace out other lawful things that He laid down.

1. **His personal interests.** "I must be about My Father's business." (Luke 2 : 40).

2. **His own Will.** "I seek not mine own will but . . . the Father." (John 5 : 30).

3. **His own plans.** "My time is not yet come." (John 7 : 6-8.)

4. **His need of sympathy.** "Weep not for me but for yourselves." (Luke 23-28.)

5. **His leisure.** "No leisure so much as to eat." (Mark 6 : 31.)

6. **His privacy**—see Mark 6 : 32, 33, 34.

7. **His need of food and rest.** (John 4 : 6, 32.)

Finally He crowned this life of sacrifice and self-surrender by dying for those who rejected Him, and whom He had come to save. Ere we pass on to see how He calls His own to follow His steps—let us look a moment at His equipment—the power that enabled Him as perfect man, through God, to steadfastly set His face to carry out the purpose determined in the counsels of eternity (see Ephes. 1 : 9-11.)

**"Who through the Eternal Spirit offered Himself to God."** (Heb. 9 : 14.)

Born of the Spirit, yet He, also, needed the on-coming of the Eternal Spirit at Jordan (Luke 3 : 21, 22) to enable Him to walk the path to Calvary with His face set as a flint to give Him back to the smiters (Isa. 50 : 6) and finally to die.

Though He alone offered Himself to God as the Ransom, the propitiation for our sins yet we, too, are called to follow His steps (1 Pet. 2 : 21) and walk "even as He walked". (1 John 2 : 6.)

"We ought to lay down our lives for the brethren." (1 John 3 : 16.) We are called to fill up that which is behind of the afflictions of Christ for His Church's sake. (Col. 1 : 24.)

He calls us to "look from the top" from the standpoint of God and enter into fellowship with His purposes to a ruined world. He bids us love as He loved (John 15 : 12-13) *and give*.

He calls us to sink our personal interests, our own wills, our own plans, our craving for sympathy, our leisure, our privacy, our needs, our all, yea, our lawful things, to go forth bearing

**"The marks of the Lord Jesus."** (Gal. 6 : 17.)

and through the Eternal Spirit seek to be spent out on the service of souls whether at home or abroad as our God may reveal in His own way and Time, with this driving force.

"Necessity is laid upon me . . . if I do it of mine own will I have a reward, if NOT voluntarily then a stewardship is entrusted to me" (1 Cor. 9 : 16). May God send forth in this day of great need to all parts of the world, a band of souls so stamped with the marks of the Lamb that it may be manifest to all.

# The Offence of the Cross

*Death in Me—But Life in Others*

BY ALEX R. HAY (Buenos Aires)

LEAVING all to follow Christ does not exempt from persecutions. He who takes up the Cross must face inevitable persecution. Peter had left all and thought he was ready to suffer any persecution, even to face death. The persecution came but of a kind he was not prepared to face and he failed. We may say readily and sincerely, "I am ready to face anything for my Lord", but we shall certainly find, like Peter, that we are not so ready—not in our own strength. The persecution will be of a kind that we will be able to meet only in His strength. After Pentecost Peter was ready: he was ready in his Lord's strength. The Spirit of the Lord was dwelling in him and he was fully yielded to walk in the Spirit.

The persecution that comes to one who really is willing to leave all that is of self and to take up the Cross in the full meaning of that term, is of a kind that requires something far greater than all the heroism that the soul powers are capable of. How many a young Christian has been disappointed and puzzled as he started out bravely, ready, as he thought, even eager, for an occasion to show his faithfulness in a bout with the enemy. But as the days passed no opportunity came to display his strength, at least not in the way he expected. And when the test did come it was of a kind he did not understand and he failed.

The test that came to Peter required a Peter that had taken up his Cross, a Peter that was dead; but Peter had not yet died, and so he failed. The persecution that comes when one takes up his Cross to follow Christ in true, full surrender and denial of all that is of the self-life, or soul-life, is of a kind that gives no place for heroics. In the first place, there is no persecution or test that comes to us that is not permitted of God, and any persecution He permits is for one purpose only—to work in us more of that true death to self so that more of His true life may fill us to His glory. It is a persecution that will never bring any glory to the flesh, will never be pleasant to the flesh and will always mean the Cross with all its shame.

It is a persecution that may be avoided. He who does not take his Cross and follow all the way with his Lord will escape it. The testimony of the Cross will not be in his life. For that reason the offence of the Cross will not be there, so no persecution will be aroused. What draws persecution is the testimony to God's judgment of all that is of the soul—of man's own wisdom and goodness and works and power—as "filthy rags", that must be cast away as vile, all part of the sin-ruined soul that must go to the Cross, down into death.

That complete acknowledgment of worthlessness and unworthiness, that complete surrender to God, the soul of man is not willing to make. The soul is willing to be religious; it is willing to do good works, it is willing even to suffer heroically, so long as it may take credit for it, but it does not want to die; to recognize truly its own unworthiness and submit wholly to God. It wants to continue living, to glory in itself, to continue occupying the seat of authority and control—the Throne.

The Throne belongs to God and to Him alone. Satan sought to usurp it; and man, who fell into that same sin of Satan, also would still lay claim to it. Whatever would challenge that claim and testify against it arouses hate and brings persecution. And that hate is manifested not only in those who are of the world but sometimes in those who name the Name of the Lord. Whether the person is an unbeliever or a believer makes no difference; if the soul is on the Throne the result will be the same. The hate and persecution will come as readily from the professing believer as from the unbeliever. To both the testimony of the Spirit is regarding the absolute claims of the Cross, and in both the flesh cries, NO! It was the religious man whose hate crucified Christ, and the organized Church has its hands steeped in the blood of the martyrs.

*We know that no doctrine is complete and true unless viewed against the background of the Cross. Here we may see the difference in the reactions which false and true doctrines produce in the soul.* Much may be taught about faith, prayer, love, service, and even Christ-likeness that is very acceptable to the soul. It gives no offence, rouses no persecution. It may even create applause. It is doctrine into which the Cross does not enter. The soul is allowed to live, to be religious, to be good, to pray, to have faith, to do great things for God.

But let these doctrines be preached with the Cross as their starting point and the only ground upon which their truth can be known and experienced and the situation changes. When it is shown that true prayer must be Holy Spirit guided and according to God's will, and that God's will can be known only by the one who, moment by moment, "reckons himself dead" and walks in the way of the Cross with his Lord in full surrender, then the flesh is offended. It means death to the flesh and the flesh rises in indignation and wrath. And so it is when the witness is given that all service to God must be in the Spirit, the work of the indwelling Spirit of the Lord, and that the Spirit can fill us and bear His fruit through us only as that which is of the flesh is on the Cross.

Such a witness is not popular. Because it means death to the flesh, the flesh will resent it, will call it extreme and fanatical, will oppose it, if necessary, with the bitterest hate. It was the Cross in Christ's witness that brought to Him the Cross. The Cross in Paul's witness brought to him the Cross. The Cross in the believer's witness will always bring to him the Cross. The Cross means death—but only to self. The Cross of Christ brought life—life that will flow to eternity, life that springs anew in every soul that turns to Him in faith. The Cross in the believer also brings life—life within and life flowing to others. As Paul says, "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." (2 Cor. 4 : 11, 12.)

(From "The Prairie Overcomer".)

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**The victory of Jesus is the inheritance of His people. The world, death, Satan, and sin, shall all be trampled beneath the feet of the champions of the faith; while those, who rely upon the arm of flesh, shall be ashamed and confounded for ever. C. H. Spurgeon.**

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## The "Overcomer" Prayer Bond

An increasing number of friends far and wide are finding Miss Leathes' Prayer Bulletins of very real value in these days when the trend of world events is often puzzling, and the need to understand just how to pray is so great. If you would care to receive these circulars, and be linked with this prayer fellowship, will you write direct to : Miss E. M. Leathes, 2, Kingsway, Wembley, Middlesex.

### LONDON PRAYER CONFERENCES

Will our London readers please note that these meetings will in future be held at :

CAXTON HALL,  
Westminster, S.W.1.

**Dates :** January 15th.  
February 19th.  
March 18th.

**Time :** 11 a.m. to 1 p.m.

**Preliminary notice :**

There will (D.V.) be a full day of Conference Meetings (also at Caxton Hall) on **April 15th**, details of which will be available nearer the time.

Book the date now.

### BIRMINGHAM

On the initiative of friends living in Birmingham a day of meetings has been planned for **Thursday, February 19th**—to explore the possibility of holding a regular Conference. The speakers on that occasion will (D.V.) be Rev. A. R. Boughen and The Editor of the *Overcomer*. All enquiries about these meetings should be addressed to : Rev. J. Hanbury Hill, 74, Fourth Avenue, Bordesley Green, Birmingham, 9.

### MORECAMBE and HEYSHAM

Our friend Mr. W. Astley, who has been arranging the Manchester meetings, has retired from business and moved to : 14, Buckingham Grove, Morecambe and Heysham, Lancs. He would be glad to hear from any friends interested in launching a Conference in that district. Mr. T. Loxham, also an old friend, is taking over the Manchester meetings. His address is 29, Hillend Road, Lawton Moor, Wythenshawe, Manchester. We are grateful to them both for their fellowship, and pray that His blessing may be with them continually.

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### REGULAR MEETINGS ORGANIZED BY OUR READERS ARE HELD AT :

<b>Cardiff</b>	Enquiries to Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.
<b>Crowborough</b> (Sussex)	Enquiries to Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.
<b>Hove</b>	Enquiries to Mrs. Richards, "Cartref," 51, Clarendon Villas, Hove, 3, Sussex.
<b>Liverpool</b>	Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool, 15.
<b>Manchester</b>	Enquiries to Mr. T. Loxham, 29, Hillend Road, Lawton Moor, Wythenshawe, Manchester.
<b>Thames Ditton</b>	Enquiries to Mrs. Trolley, Weston Park Cottage, Weston Park, Thames Ditton.
<b>Plymouth</b>	Enquiries to Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

We regret that owing to space we are compelled to cut these announcements down to the bare minimum but hope that those interested will communicate direct with the friends whose names we have given.

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APRIL, 1948

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# The OVERCOMER

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FIDEI COTICULA CRUX  
THE CROSS IS THE TOUCHSTONE OF FAITH

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AS SURELY AS HE OVERCAME,  
AND TRIUMPH'D ONCE FOR  
YOU ;  
SO SURELY YOU THAT LOVE  
HIS NAME,  
SHALL TRIUMPH IN HIM TOO !

*John Newton.*

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THE OVERCOMER BOOKROOM

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"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND

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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.

Editor : J. C. METCALFE, M.C.

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## TERMS OF ISSUE.

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

**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.

**Pakistan.** "The Overcomer" and Overcomer literature may be obtained from the Evangelical Literature Depot, 11, Mission Row, Calcutta.

## BOOK ROOM NOTES

### War on the Saints.

The sixth edition of this book is now **sold out**, and for the time being we can only supply the two sections printed separately as advertised in the Book List on the cover of the magazine.

The whole question of re-publication is under review, and at present we are not in a position to make any positive announcement about a new edition, but one will be made *at the earliest possible moment*. We shall greatly value your prayers that we may be given wisdom to know and to do the Will of God in this matter. In the meantime we would suggest to our readers that such books as "The Warfare with Satan", "Life in the Spirit", "The Conquest of Canaan" and "The Clinic Hour" all give much valuable light on the spiritual conflict, with which the Church is faced in these days.

### Songs of the Heavenly Life.

In the *Overcomer* for October, 1947, we raised the question of publishing a new, and possibly extended, edition of this little hymn book. Some of our friends have written to us about this, and we wish to thank them for the encouragement and help of their letters. It is, however, *a matter which will have to wait*.

We are finding that, owing to increasing sales, we are faced with so much re-publication that we have had to work out a kind of "priority" system, and there are a number of books and booklets which *must* be re-issued before we can embark on a new hymn book.

### Fighting the Famine.

We are not able yet to quote a price for this book announced in our January issue, but work on it is nearing completion. We are hoping to bring it out at an early date, and will deal with all enquiries as soon as we are able to give definite information.

### The Battle for the Mind.

This valuable little booklet is at present out of print, but a new edition will be available before long, and details will be announced in the July *Overcomer*.

### Bibles.

There is a disturbing shortage of Bibles in these days, and the situation in this respect is not likely to improve. We have been asked to co-operate in collecting second-hand English Bibles—or for that matter—Bibles in any language, to help meet existing requirements, and if possible to build up some stock against future needs. The condition of the binding does not matter, as arrangements are being made for re-binding where necessary. If you have any Bibles not in use they would be gratefully received and put to good use by : The Bible House, Cadoxton, Barry, S. Wales.

### The Bookroom.

The Bookroom will, as usual, be closed for the month of August, and we would ask our friends to be kind enough to arrange that orders—especially large ones—reach us either before or after this month.

### Names and Addresses.

It is a great help if our friends, when ordering books or magazines, will kindly **PRINT** their names and addresses.

### To Readers in U.S.A. and Canada.

You will help us greatly if your remittances are sent by **MONEY ORDER**. If you state the amount you are sending in British money to the Postmaster at any American or Canadian P.O., he will make out a Money Order at the current rate.

Neither cheques on American Banks—nor dollar bills realise their full value in England ; and they make for complication in office work.

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"The Overcomer" Literature Trust,  
payable at Bournemouth, England.

*If I unsought*

*Intrude upon you on some crowded day,  
Give me a moment's prayer, in passing thought ;  
Be very sure I need it ; therefore, pray.*

—Selected.

# == THE OVERCOMER ==

## “Time” or “Eternity”

A Word to Workers

IF we have been brought through the gateway of the cross into newness of life, *what shall we aim at* in the light of eternity? This is a question to be settled in the presence of God in view of the judgment seat of Christ, lest we should be “not approved”.

*What shall we aim at* in our various departments of Christian work? Outward success, large numbers, the applause of others, popularity with the Christian world, or—shall we “*make it our aim . . . to be well-pleasing unto Him*”? (2 Cor. 5 : 9, R.V.). Shall we aim at success in the sight of God? Are we willing to live a hidden life and do a hidden work, a work to be revealed in the day of Christ as able to stand the testing fire?

*What shall we aim at* as regards the members of our various Bible and other classes?

Shall we now use everything as a means to a *definite end*, and that end the conversion of those still without “God and without hope”? Shall we let go the mere fleeting object of “influencing them for good”, and “watch for . . . souls, as they that must give account”? (Heb. 13. 17). Shall we tarry before God and “ask” that He will “give them life”?

*What shall we aim at* as regards the Christians committed to our charge? Shall we now be content with leading them to Christ, and then leave them in the condition of “babes yet carnal”? Shall we not seek to lead them into the “full stature of Christ”, and never be content until we see them matured souls

“filled with the Holy Ghost”?

Do we really believe that God is no-respecter of persons, and that every blood-bought child of His may be “endued with power from on high”? Are we workers watching and praying until every one reaches this point? Think of the results! Think of all that it would mean if every Christian was truly God-possessed and God-equipped. It is impossible for any soul to be anything else but a soul-winner when filled with the Holy Ghost.

When shall we learn that our power to reach the masses beyond the little circle we immediately touch, depends upon our leading the Christians into such knowledge of God that they become centres and channels of blessing to those around them?

Do we see that *this* is the “short cut” to the “regions beyond”? Do we see that *this* is effectual work? Do we see that six souls, matured and

knowing their God so that they are made “more than conquerors” in every circumstance of life, represent better and deeper work than fifty brought to Christ, remaining as babes in Christ, easily swamped by contrary influences when gone beyond the reach of our influence?

We long to reach the masses unsaved. We think, and pray, and scheme how to do it. The answer lies close at hand! Let us reach them by *leading every Christian on to know in life experience the fullness of the Holy Ghost*.

“*In me first for a pattern*,” said Paul the apostle. We can lead on just as far as we have gone, and no further. Let us see to it that those around us behold in us the God-possession we urge them to obtain. Let us ourselves be object lessons of what others are to aim at. Let us henceforth be ambitious (2 Cor. 5 : 9, R.V. mar.):

*To be well-pleasing unto God alone*. “We make it our aim (are ambitious) to be well-pleasing unto Him.” (2 Cor. 5 : 9, R.V.)

*To be saturated with Divine love*. “The end . . . is love . . . from which some not aiming at have turned aside unto vain talking.” (1 Tim. 1 : 5-6, R.V.)

*To reach the souls no one else can*. “Making it my aim (or being ambitious) to preach the gospel, not where Christ was already named.” (Rom. 15 : 20, R.V.)

*To be faithful in the work committed to our hands and be content*. “Be ambitious to be quiet and to do your own business” (1 Thess. 4 : 11, R.V.) or “Be ambitious to be *unambitious*” is Conybeare’s rendering. A life lived to please God alone, making “love” its sole object in all its dealings with others; aiming ceaselessly in true self-effacement to do the work that others are not doing; content to lead a hidden life, faithful in its own sphere. Such a life will be for eternity, and not for time.

JESSIE PENN-LEWIS.

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see the results in the hot working day, the cool evening hours are drawing near when you may rest from your labours, and when they will follow you.

DR. MACLAREN.

## To our Readers

Dear Friends,

In a few weeks' time we shall be gathering for our Annual Conference, and I often find myself thinking when letters or orders for books come from some of you in other lands—"How much I should like to meet you, and how nice it would be if you could be with us at our Conference!"

Truly the "fellowship of the saints" is a wonderful thing! But I think we must always bear in mind the fact that true fellowship can only grow out of a common purpose. We read in the New Testament of being "called into the fellowship of His Son Jesus Christ our Lord" (1 *Corinthians* 1. 9); of "The fellowship of ministering to the saints" (2 *Corinthians* 8. 4); of "fellowship in the Gospel" (*Philippians* 1. 5); of the "fellowship of the Spirit" (*Philippians* 2. 1.); and of "the fellowship of His sufferings" (*Philippians* 3. 10). Here are links, which form a chain binding together those who are of one mind in a united campaign of love and service. This is no mere temporary enjoyment of each other's company, but a deep oneness, proof against distance, time, and the assaults of the enemy, and it results in emphatic testimony being given to the world to our Lord and Saviour Jesus Christ (*John* 17. 21 and 23).

We are giving prayer a prominent place in the Conference. We shall pray for you, and do ask you to pray for us that it may not be just another series of "meetings" (one gets rather tired of meetings sometimes), but a season spent in the presence of God, and to His glory.

It is going to be our privilege to have with us an abnormally large number of missionaries, and Christian workers labouring in difficult spheres of service, and I am going to ask readers to help us by placing an adequate "Guest Fund" at our disposal to meet this very real need.

To change the subject! The British and Foreign Bible Society which has been responsible for the issue of the Scriptures in more than seven hundred and sixty languages and dialects, was founded in the troublous days of the Napoleonic wars. The founders, to quote from the Bishop of Lichfield's foreword to the book—"These Remarkable Men" by John A. Patten, "*never thought of postponing their projects to quieter times.*" We live in days of peculiar difficulty, but I believe that God's plan is that men and women shall be able to read and study literature expounding the message of the Cross *in their own tongue*. This will mean big developments in our work as time goes on, and I do want to ask your fellowship in prayer that we may have wisdom and ability neither to lag behind, nor push on in front of God's programme in this matter.

The launching of an *Overcomer* in German along the lines of *Le Vainqueur* is more than probable during the next few weeks, and we shall be grateful for any help

and advice our readers can give us in getting this little magazine into effective circulation. As Mrs Penn-Lewis reminds us in the article: "Time o Eternity", the real answer to reaching the great unsaved, needy masses of Europe is equipping Christian men and women as effective ambassadors of our Lord and Saviour, Jesus Christ. Our aim is to help in doing this.

Only yesterday we had a letter from Egypt enclosing some soiled torn pages from an old number of the *Overcomer*, which had come into the hands of the writer. He asked for permission to translate article into Arabic for magazines circulating in that country. Such spontaneous outflow of the Message of the Cross must more and more become our objective in believing prayer.

We all have much to do, and many problems to face these days, and it is the easiest thing in the world for the enemy to rush us off our feet, and crush us with a thousand burdens we have no right to carry alone. May I then conclude with some lines by Fay Inchfawn:

"Ah, friend, consider well the Master's plan  
For aiding poor distressful man . . .  
'Pray ye,' He said, 'join forces with the One  
Who knows what can be done  
Just in a working day . . .'  
Remember that He bears  
Each need beneath His wing.  
Out of the hurry and the din  
O weary restless heart, creep in!"

Ours is a paradoxical life of conflict which is rest!

Yours in His service,

J. C. METCALFE.

## Preaching with Survival Value

A revival that would contain any survival values must set forth an initial experience of grace that not only pardons but also bestows a generous, world-conquering portion of the nature of the pardoning God. What consummate folly is manifested by a constant dwelling upon the imputation of righteousness while saying little or nothing about an impartation of the same. This utterly shallow mode of preaching is exquisitely complemented by the spiritual poverty of those who are deceived by it. Unless there is a return to the preaching of regeneration in the mode of Paul, Wesley, Edwards and Finney hell is due to reap a harvest in this age that will make Heaven shudder. It matters not how otherwise orthodox a system of teaching may be, if it does not set forth the holiness of God as wrath against sin, and also set forth this holiness as graciously available to the penitent believer through Christ and by the Spirit, it has no true element of survival in it.

R. A. KERAY in *The Midnight Cry*.

## Conflict All the Way

BY THE EDITOR

I HAVE just been re-reading the episode in *Pilgrim's Progress* where Christian visits the Interpreter's House, and sees amongst other things the vision of the strongly guarded doorway, and the man who "when every man started back for fear of the armed men . . . came up to the man that sat there to write, saying, 'Set down my name, Sir! . . .'" Christian service has always been a conflict, and we must engage in it in this same spirit; or we had far better leave it well alone.

I want, in this connection, to study a Greek word, used as far as I can discover, eight times in the New Testament. It is the word "*agonizomai*" of which the main meaning is to "contend for a prize in the games". Paul uses it six times in his epistles in direct reference to Christian service. We will take them in the order in which they occur.

The first time he uses the word is in **1 Corinthians 9: 25**. He has been explaining that for him preaching the Gospel is in no sense a profession or occupation, or even a voluntary work of charity, but an obligation. "Woe is me," he says, "if I preach not the Gospel! For . . . a dispensation of the Gospel is committed unto me" (verses 16 and 17). To meet this obligation he is prepared to go to all lengths—even to the extent "I am made all things to all men, that I might by all means save some" (verse 22). Then he goes on to lay down the standard of self-discipline needed in the ministry of the Gospel. "Every man that *striveth* for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (verses 24-27).

This raises the whole question of our present day attitude to training for the ministry or mission-field. Are we not inclined to place far too much stress on the merely academic, the externals of preaching? The result is that the ministry, ordained or lay, possesses very few men who are equipped and disciplined to become deliverers of souls. The use of soulpower to stir the emotions, and gain "decisions" costs little, but to graduate into the ranks of those who can lead the way into battle against the powers of sin and darkness costs all. Those on the threshold of Christian service must settle the matter once for all. Am I willing to face the discipline of the Cross worked into every aspect of my life, to become a bond-slave—to be made all things to all men—to bring even my body into subjection. These are the unavoidable terms of enlistment in the most difficult,

and yet most honourable of all callings; and it is as well to remember that such a level of self-discipline is only attained by a deliberate, purposeful determination to go right through with it. Satan will come to us as he came to our Lord Himself with the plea "Be it far from thee . . . this shall not be unto thee", and if we are to live and work to the glory of our Heavenly Father, our reply must be just as uncompromising as was His.

The second time Paul uses the word is in **Colossians 1: 29**. In verse 27 he unveils the true meaning of the "mystery" made plain to men in the Gospel "*which is Christ in you, the hope of glory . . .*" In verse 28 he defines the objective of preaching (and I think it is fair to include "writing" as well as "speaking" in this category)—"*that we may present every man perfect in Christ Jesus*". What a tremendous aim! And one which all the powers of fallen human nature, and all the subtleties of Satan and his hosts will strain every nerve to thwart! We can probably all of us gain some kind of a "following", but have we patience to woo our opponents, lovingly instruct the obstinate, and see the deliverance of the devil-dominated? That is the true criterion of evangelistic gift, the crown of pastoral oversight!

"Whereunto," Paul continues, "I also labour, *striving* according to his working, which worketh in me mightily. For I would that ye knew what great conflict I have for you. . . ."

Here was no artist producing sermons, through which could be secured the reputation of being an orator, a master of the science of words. Here was no author carefully weighing each phrase so that his work might be acclaimed by the critics, and have an honoured position on the library shelf. Here was no diarist, or writer of letters which perhaps would keep his memory green amongst readers of coming generations. Paul preached and wrote under the dominating influence of an overmastering passion, on behalf of his hearers or readers, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding. To the acknowledgment of the mystery of God, and of the Father, and of Christ . . ." (Colossians 2: 2).

For him ministry always spelt conflict. Energised by the mighty working of the Holy Spirit, he kept this objective in view for all with whom he came into contact "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ" (Acts 26: 18). The pride

and prejudices of the human heart, backed by all the principalities and powers of darkness continually arrayed themselves against him. But with him words were weapons, and preaching a campaign. Listen to his confidence in his God-given armament! "We do not war after the flesh," he cries, "(for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds), 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" (2 Corinthians 10 : 3-5).

C. A. Fox, living and labouring in the succession of warrior-preachers, wrote: "That Sermon which leaves its listeners sweetly placid as an unruffled lake reflecting itself, is an injury to the Church of God". He is right; the mere giving or hearing of an address has no value in itself, but may only pile up condemnation for both speaker and hearers. Sinners must be roused and saved, believers must be established, sanctified, and put to work. Paul was never satisfied until he could see "Christ formed" in his converts, and persisted in conflict for them through thick and thin to this end. We cannot afford to be more easily satisfied.

Now shall we turn to **Colossians 4 : 12** which reads: "Epaphras, who is one of you, a servant of Christ, saluteth you, always *striving* (m) fervently for you in prayers, that ye may stand perfect and complete in all the will of God". Here we are introduced to the prayer conflict. It is worth noticing that the prayer warrior of this passage was apparently not a worker of any particular prominence or outstanding gift. He was just a member and representative of the Colossian Church, but he had learnt a rarely understood lesson—the technique of fighting prayer. Much is said and written dealing with various aspects of prayer. Communion—intercession—worship have all rightly received close attention from Christian teachers, but fighting prayer is rarely spoken of, and is, in fact, an idea often viewed askance as being not quite "orthodox". But what are the facts of the case? The Christian Church is called to fulfil her saving ministry in a world that "lieth in the wicked one". Not only is the unconverted man dominated in a very real way by the powers of darkness, as workers in heathen lands are fully aware, because they see his grip in its most blatant forms; but the Christian also is beset on every hand with determined assaults of the foe designed to dislodge him from his standing ground "in Christ", as the prevalence of backsliding in our day all too clearly proves. The prayer warrior fights in the unseen realm, and striking directly at the enemy in the background with the sharp edge of the glittering sword of the Word of God, sees those for whom he fights not only brought to Christ, but made to "stand perfect and complete in all the will of God". This important side of Christian work needs sanely studying, then testing and learning in the university of practical experience. There is many a minister

of the Gospel, who would give much to have in his congregation a band of those to whom he could appeal in these words "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye *strive* together with me in your prayers to God for me" (Romans 15 : 30), and who could understand and respond to the call. This prayer warfare is incidentally one of the main needs to-day if we are to see genuine revival. Always remember, too, that it can only lead to victory as it is deep rooted in the fact that at God's right hand is the Victor of Calvary, Who in His Cross made an open show of the mighty principalities and powers of hell, otherwise we only expose ourselves to the enemy's counter-attack.

In **1 Timothy 4 : 10**, we see the Christian conflict linked with persecution, which always dogs the footsteps of every faithful witness to Christ. This is probably one of the hardest aspects of warfare to face. To set out on some project with high hopes, and pure motives, and then to have to endure the misunderstanding of those, who ought to be our most loyal collaborators. To long to help, and meet with nothing but rebuff if not open opposition. To walk alone feeling the keen edge of the secret disapproval of those we love. These bring us into some of the darkest spots in this grim campaign. And yet, if in spite of these things, we can still bring self to the Cross, and manifest the sweetness and winsomeness of Christ, what a victory is here! Such prayers as, "Father, forgive them for they know not what they do" uttered by Our Lord as the nails were driven home, and amid the taunts of the embittered priests—or "Lord lay not this sin to their charge!" the cry of Stephen in the face of the rage of his persecutors, who were hounding him to death, have done more to carry the cause of truth to victory than anything else. We may triumph over our foes and critics by our clever handling of a situation, or silence them by our brilliant retort, but we can only disarm and win them by patient love. The fact that persecution and suffering is the inevitable result of following Christ is a "hard saying", and yet even here is joy—"If ye be reproached for the name of Christ *happy are ye*, for the spirit of glory, and of God resteth upon you" (1 Peter 4 : 14). It is not, then, for us to pity ourselves but to rejoice.

Knowing full well from a long personal experience the intensity of conflict that besets the ambassador of Jesus Christ, Paul gives this ringing call to his son in the faith, Timothy. "*Fight the good fight* of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6 : 14). You and I can lead no one a step further than we ourselves have gone. Such a call can only be given by a seasoned warrior, for whom the ministry is a fight, and whatever outer things may look like, a victorious campaign right to the gates of heaven.

It was literally from the gates of heaven that Paul at length looked back over his long career, and

was able, by the grace of God, to say: "I am now ready to be offered, and the time of my departure is at hand. *I have fought a good fight*, I have finished my course, I have kept the faith: *henceforth* there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto them also that love His appearing". (2 Timothy 4: 6-8).

Love for His appearing is no passive, sentimental emotion, but an absolute response to His call to warfare in ministry, in prayer, in suffering until we are finally released from our commission, and that day dawns when that which is merely of this earth shall be swept away, in the manifestation of the magnificence of the new creation He has been working on all the time.

"There's a fight to be fought, there's a work to be done,  
 And a foe to be met ere the set of the sun,  
 And the call is gone out o'er the land far and wide—  
 Who'll follow the banner? Who's on the Lord's side?  
  
 O'er the waters it soundeth from lands far away,  
 Where the rebel usurper holds fair realms in sway;  
 There are chains to be severed, and souls to be freed;  
 Our Captain is calling; Himself takes the lead."

On every hand we are hearing of the darkness of the day in which we live, and the difficulties that surround Christian service. Much of such talk is unconsciously defeatist, and engenders a supine passivity of outlook. But John writes in the same chapter in which he discusses the activities of anti-christ—"The darkness is past, and the true light *now shineth*". There is radiance from the past to brighten our path, the reflection of the finished work, and mighty triumph of Calvary; and before us there is the morning star of everlasting day. Shall we not see that this light penetrates to the very depths of the kingdom of darkness; and through the God-appointed means of fighting ministry and prayer; and if He will—persecution and suffering, do His work faithfully "until He come".

## Rest

Matthew 11: 28

BY REV. OSWALD CHAMBERS

REST means the perfection of motion. "I will give you rest," that is, 'I will stay you'. Not—"I will put you to bed and hold your hand and sing you to sleep"; but—"I will get you out of bed, out of the languor and exhaustion, out of being half dead while you are alive; I will so imbue you with the spirit of life that you will be stayed by the perfection of vital activity". It is not a picture of an invalid in a bath-chair, but of life at such a pitch of health that everything is at rest, there is no exhaustion without recuperation. Physical health is a delight because it is an exact balance between our physical life and outer circumstances. Disease means that outer circumstances are getting too much for the vital force on the inside. Morally it is the same. No one is virtuous naturally, we may be innocent naturally, but innocence is often a hindrance because it is nothing in the world but ignorance. *Virtue can only be the outcome of conflict*. Everything that does not partake of the nature of virtue is the enemy of virtue in us. Immediately we fight we become moral in that particular. Spiritually it is the same, everything that is not spiritual will make for our undoing. "In the world ye shall have tribulation," said Jesus, "but be of good cheer, I have overcome the world." Spiritual grit is what we need. We become spiritual whiners and talk pathetically about 'suffering the will of the Lord'. Where is the majestic vitality and might of the Son of God about that! "Come unto Me, and I will give you rest," *i.e.*, 'I will imbue you with the spirit of life so that you will be stayed by the perfection of vital activity'. Jesus will produce in us the actual experience that is exactly like the reality; that means that the very life of Jesus will be manifested in our actual lives if we will face the music in His strength. Faith is not a mathematical problem, the nature of faith is that it must be tried. How many of us are laying up 'gold' for a rainy day? When we go through the trial of faith we gain so much wealth in our heavenly banking account, and the more we go through the trial of faith the wealthier we become in the heavenly regions.

# THE ANNUAL CONFERENCE

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**"SLAVANKA" (BOURNEMOUTH),**  
**MAY 24—29, 1948**

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## Sound Fruit

BY ALEX R. HAY, *Buenos Aires*

REVIVAL is a word that is greatly misused these days. A return to God that gives the Holy Spirit freedom to manifest His power and wisdom as He wills is revival. But to-day, in many places, man's substitute for the Spirit's power, wisdom and work is called revival—the spell of oratory or personality, emotionalism produced by the song leader, music, the sentimental story, and as much showmanship or mob-psychology as the leadership of the meeting is able to apply. By such means "revival" with professions of conversion are "guaranteed". But such revival is not the work of the Spirit of the Living God.

Paul and the other preachers of the Gospel in the New Testament church did not make use of any such things. Paul said, "And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came, announcing to you that which God had commanded me to bear witness to. For I determined to be utterly ignorant, when among you, of everything except of Jesus Christ, and of Him as having been crucified. And so far as I myself was concerned, I came to you in conscious feebleness and in fear and in deep anxiety. And my language and the Message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home; so that your trust might rest not on the wisdom of man but on the power of God" (Weymouth, 1 Cor. 2: 1-5).

Paul determined (definitely decided) to set aside anything that was of human wisdom and works and to depend exclusively upon the Holy Spirit. His reason was that he wished the faith of the converts to have a purely spiritual basis.

That means that had he introduced such human aids into his ministry, *the fruit would not have been sound*. The faith of those saved would have rested partly upon these things and not entirely in the power of the Spirit.

When the Holy Spirit is really working there is power in the simple preaching of the Gospel. His power cannot be replaced by human aids. The aids are counterfeits and their fruit partakes of their character.

To-day, too often, among fundamental Christians, oratory, emotionalism, entertainment of one kind or another, shallow, sentimental choruses, are the human tools used for "creating an atmosphere" and "bringing revival". Why are such tools used? There are several reasons. To use them it is not necessary to pay the cost of being filled with the

Spirit. It is much easier to use them than to walk in such obedience to the Holy Spirit that He has freedom to manifest Himself through us. It is not necessary to have real faith nor to prevail in prayer to use them. With them it is easy to rouse emotions and get "results". It is pleasant to use them. They allow a full display of man's cleverness. The flesh can glory in them even while it says that the results are the work of the Holy Spirit. The preacher with the winning smile, the self-assured "good mixer", occupies the centre of the stage.

It is all done in the Lord's Name and the Spirit is given the credit for the results; but did the people see the Lord alone? Was the power really the Holy Spirit's power?

Man is laying the hand of flesh heavily upon God's work, and where this is so there can be no true revival. To see a true working of the Spirit of God in power we must get back to the spiritual way where there is repentance from all the works of the flesh, where the flesh with its pride, earthly wisdom and self-confidence is crucified and we go to God in true humility and simple faith. God's arm is not shortened, but He is straightened in His people.

*Extracted from an article in "Field News", the organ of the New Testament Missionary Union.*

## What is Unselfishness?

SELFISHNESS is a passion for self; unselfishness, or selflessness, is a passion for God, and that always means for others in their need. The streams of life naturally turn out. Wherever Satan has been able to control or influence with His subtle cunning, those streams all turn in. And wherever the streams all turn in there is a Dead Sea. Many a man's life, many a so-called Christian man's life, is simply the coast-line of a Dead Sea. We ought to be studying more carefully the direction of the current of that stream, I mean the under-current.

Jesus was swept by a passion for Another. He was utterly unselfish, selfless in this strong, good meaning. And, if you will please note very sharply, He was so because He chose to be. The air about Him was thick with temptations luring the other way. *He had to choose, and, very reverently let me say, that that choice was not easy.* It took a real, positive, continual action by His will.

S. D. GORDON.

# The Sacrifices of God

Psalm 51 : 17

*The Personal Testimony of* REV. CHARLES SIMÉON

"IT is now a little above forty years since I began to seek after God; and within about three months of that time, after much humiliation and prayer, I found peace through that Lamb of God who taketh away the sins of the world.

With this sweet hope of ultimate acceptance with God, I have always enjoyed much cheerfulness before men; but I have at the same time laboured incessantly to cultivate the deepest humiliation before God. I have never thought that the circumstance of God's having forgiven me, was any reason why I should forgive myself; on the contrary, I have always judged it better to loathe myself the more, in proportion as I was assured that God was pacified towards me (Ezekiel 16: 63). Nor have I been satisfied with viewing my sins, as men view the stars on a cloudy night, one here and another there, with great intervals between; but have endeavoured to get, and to preserve continually before my eyes, such a view of them as we have of the stars on the brightest night: the greater and the smaller all intermingled, and forming, as it were, one continuous mass; nor yet as committed a long time ago, and in many successive years; but as all forming an aggregate of guilt, and needing the same measure of humiliation daily, as they needed at the very moment they were committed. Nor would I willingly rest with such a view as presents itself to the naked eye; I have desired, and do desire daily, that God would put (so to speak) a telescope to my eye, and enable me to see, not a thousand only, but millions of my sins, which are more numerous than all the stars which God Himself beholds, and more than the sands upon the sea-shore. *There are but two objects that I have ever desired for these forty years to behold; the one is, my own vileness; and the other is, the glory of God in the face of Jesus Christ:* and I have always thought that they should be viewed together; just as Aaron confessed all the sins of all Israel whilst he put them on the head of the scape-goat. The disease did not keep him from applying to the remedy, nor did the remedy keep him from feeling the disease. By this I seek to be, not only *humbled and thankful*, but *humbled in thankfulness*, before my God and Saviour continually.

The consequence of this unremitted labour is, that I have, and have continually had, such a sense of my sinfulness, as would sink me into utter despair, if I had not an assured view of the sufficiency and willingness of Christ to save me to the uttermost. And at the same time I have such a sense of my acceptance through Christ, as would upset my little barque, if I had not ballast at the bottom sufficient to skin a vessel of no ordinary size. This experience

has been now so unintermitted for forty years, that a thought only of some defect, or of something which might have been done better, often draws from me as deep a sigh as if I had committed the most enormous crime; because it is viewed by me not as a mere single grain of sand, but as a grain of sand added to an already accumulated mountain.

Hence, then, my sighs and groans when in secret, and which, when least thought of by me, may have been noticed by others. And if the Apostle Paul so felt the burthen of sin as to cry 'O wretched man that I am! who shall deliver me from the body of this death?' (Rom. 7: 24); who am I, that I should not so feel, or so express my feelings; or that I should even wish to be exempt from them?

Nor is it on a personal account only that groans are uttered. A minister who knows what it is to 'travail in birth for his people till Christ be formed in them', will find many occasions of sorrow, as I have of late years. I have had a people, some of whom have ill understood their duty towards me (Heb. 13: 17) and have constrained me 'to give up my daily account, not with joy, but with grief'; or as it is in the original, 'with groans'.

But supposing those expressions of my feelings to have been on a personal account only, and that only from a sense of my unworthiness, I am far from conceiving it to be on the whole an undesirable experience; for by means of it my joys are tempered with contrition, and my confidence with fear and shame. I consider the religion of the day as materially defective in this point; and the preaching of pious ministers defective also. *I do not see, so much as I could wish, an holy reverential awe of God.* The confidence that is generally professed does not sufficiently, in my opinion, savour of a creature-like spirit, or of a sinner-like spirit.

Finally, God Himself is light, and I am to be as like Him as I can. But what is light? Is it not a combination of different rays,—the red, the orange, the yellow, the green, the blue, the indigo, and the violet? Some would think, perhaps, that they could make better light, if they had the brilliant rays alone; but so think not I; I would have the due proportion of the sombre with the bright; and all in simultaneous motion; and then I think I should resemble more the created and the uncreated light. At all events, this is my one ambition, to live with one Mary at my Saviour's feet, listening to His words (whilst others are cumbered about the world), and to die with the other Mary, washing His feet, with my tears, and wiping them with the hairs of my head.

## The Practical Possibilities of the Prayer Conflict

I HAVE taken some extracts, which bear witness to the need and value of prayer warfare, which I submit to our readers for their prayerful consideration, suggesting that they put this whole matter to the test in the peculiar difficulties of their own situation.

The first extract is from a booklet—*Prayer—Focused and Fighting*, by Mr. G. H. Lang, and is an account, written at the time, of tent meetings for Moslems held in Egypt in July and August, 1910. It illustrates the controlling power of prayer, especially united prayer, in difficult situations which arise in the wars of the Lord, and it enforces the assurance He gave to men of faith that "Nothing shall be impossible unto you" (Matt. 17 : 20).

Let praise be given to God that this is so, that nothing—literally *nothing*—is impossible, and that even to us, that is to the reader and to the writer as individuals.

But let it be remembered that God chooses the "weak things" for accomplishing impossibilities. Upon this text (1 Cor. 1. 27) one has written, "He hath chosen the weak things. He has not made shift with them—taken them because there were no others. No! He hath *chosen* them."

What could be simpler, weaker, less exciting than a small card, inviting the reader to a meeting, and quoting the words, "What must I do to be saved?" and "Now is the day of salvation"? Who would have thought of commotion being caused by merely placing a tent on the sea shore at the remote end of Ramleh, and seven miles from the main part of the city of Alexandria, inviting Moslems to hear the good news?

But by such innocent means God is pleased to carry forward His business, that "the excellency of the power may be of God, and not from ourselves", His feeble servants.

But will Moslems attend gospel meetings? The answer is that from fifty to sixty attended each of the six Sunday meetings held (and they were of different classes socially), whilst smaller, but most markedly interested audiences came to two week-day meetings which closed the series.

But can they be induced to give a quiet hearing whilst Christ is preached as the Son of God, and His death is proclaimed as the only way of life? We can bear personal witness that no audience in an English church could be quieter, and both the American Consul and the Chief of Police commented upon this feature in the presence of the writer.

But can Mohammedans be really stirred to deep interest? Let a fellow-worker tell of the many nights when he was kept late conversing with men who made it their earnest business to discover of whom fuller enquiries could be made, and of which seekers several seemed to present clear tokens of being subjects of the gracious, positive working of the Holy Spirit. These cases came to light ere the meetings closed; but we are certain that in gatherings so marked by a deep sense of the presence of God, many more hearers were truly wrought upon than made themselves known at the time.

But we have spoken of commotion being caused by this work, and it may be well to let it be known again how different are the conditions of service in a Moslem land from the quiet, uneventful circumstances of England.

From the first announcement of the Arabic meetings the local Moslem newspapers entered upon a campaign of bitter opposition. Fierce articles appeared, containing misrepresentations and appealing to prejudices, political and religious. The city authorities took note of the situation, fearing a public disturbance. The Chief of the Public Security

Department, an Englishman, and happily well disposed, attended the meetings, sometimes with plain clothes officers. The friend responsible for the tent and the meetings being an American subject, the United States Consul took a lively (and kindly) interest, and came out from town several times. One of the highest officials in the land, a Moslem, staying in the district for a time, is reported to have thrown his influence in the direction of having the meetings stopped, if possible. Local authorities, being Mohammedans, would doubtless have been glad to take this action had it been legally possible; but it was with regret we heard that one leading English official was with them in this desire.

And thus did this little tent by the blue sea, and this quiet gospel work, become promptly a centre of acute interest in the highest political circles, to the diplomatic and consular agencies, to the local authorities, and to the police and the people.

No doubt the delicacy of the general political situation in Egypt had something to do with this concern; for a riot involving Moslem, Coptic, American, and English interests might very likely have proved an unwelcome public complication.

Nor was the fear of disturbance at all unfounded. After the meetings closed we were told by officials who knew the facts that a plot was actually formed to break up the fourth Sunday meeting, so as to provoke the interference of the police, and thus give the Moslem authorities the needed pretext for closing the tent. Some twenty or more men, well known to the said Chief of the Secret Police, were then present. One of the number was to rise in the meeting and ask a question, and upon discussion arising this gang were to provoke an uproar. The scheme got so far that the appointed man did rise and ask a question, but being quickly and neatly replied to by the speaker he could do nothing but at once resume his seat; and he and his confederates were so non-plussed that they knew not what next to do, and so did nothing, and the meeting proceeded quietly to the finish. So the only result was that these particularly evil men, together with the private police present in readiness, heard for once the gospel which probably they never otherwise would have heard!

### The Secret of Victory.

Thus amidst difficulties and uncertainty this effort, outwardly most decorous and uneventful, was conducted. And if we are asked the secrets of the work being safely carried on in spite of powerful official opposition and popular resentment and plotting, and of its being continued to the appointed conclusion (the tent being then needed elsewhere), we answer that the victory was gained over human enemies by it being first gained over spirit foes. In these battles our wrestling is not against flesh and blood but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies (Eph. 6 : 12).

This being recognised by the few workers more immediately responsible for the meetings, these "with all prayer and supplication prayed at all seasons", dealing in the heavenly places with every known fact and feature of the situation, and seeking, by definite and believing appeals to God, to provide against every contingency. Before the meetings, during the gatherings, and afterwards; by day and by night; alone and altogether this small band of soldiers fought the battle in the Spirit, and by reliance upon the faithfulness of the Lord to His promises.

Taking by faith their God-given place as already seated upon the throne in Christ, and as therefore holding in Him the authority of God to further His work committed to them, these few believers controlled the situation in the interests of

the gospel. First binding the strong powers of heaven, it became possible to restrain earthly authorities by the prayer of faith. Suspend the spirit instigators of evil, and the human actors can be restrained.

In answer to prayer Moslems came to the meetings, and prayer secured the quiet, orderly seasons mentioned. The prayers of faith opened hearts to attend to the Word preached, and prayer supported the speakers, Coptic and English. Prayer secured a sense of the Lord's majestic spiritual presence, and prayer made possible the powerful convicting operation of the Holy Spirit.

In the light of these events, confirming as they do observation and experiences in very many lands, and of work among various races, religions, and classes of society, we dare to affirm that whensoever and wheresoever the Lord's servants will consider such praying the principal and most urgent and indispensable feature of our work, then and there will come true the words of our Lord to us, "NOTHING shall be IMPOSSIBLE to you".

Nothing very wonderful is possible without this type of praying, but the greatest wonders are wrought by means of it. This is fact, even if we do not understand the why of it.

Next we have an extract from a leaflet—"Our Throne Rights" by Sarah Foulkes Moore, published in America.

"Instances may be multiplied to show that in every situation where, in faith, the obedient child of God claims his throne-rights in Christ and boldly exerts his authority that none are able to stand before him. A mother was grieved with the lying disposition of her child. Learning of the authority of 'His Name'—quietly but firmly in the Name of Jesus she rebuked the lying spirits and saw her child delivered. In personal work difficulty is often encountered in dealing with souls. The mind of the seeker after salvation often seems bound and blinded. A quiet attitude of victory over the opposing spirits often brings quick deliverance to the captive. In another instance a Christian worker was often conscious of a stupifying power coming over his mind and paralyzing his will. He was often pressed down and perplexed. He did not know of the oppression of the evil spirits in the atmosphere and did not resist the attacks but stood passive and helpless before them. One day it came to him from God to say out loud, 'This is the devil. I resist him in the Name and power of the Lord who conquered him at the Cross.' He felt instant relief from the oppression on mind and body. His mind cleared. His will became strong to resist. His faith in Calvary's victory extricated him from a mass of perplexing circumstances that had for years hindered his testimony and prayer life."

Finally we have a letter from Dr. A. J. Broomhall, Sikang, China, published in *China's Millions* for January/February, 1948, and headed "Learning to Pray".

"What God promises He is able to carry out. On our recent trip into Independent Nosuland He gave us some answers to prayer that in our faithlessness may seem remarkable, though to Him they were simple matters.

In Sichang, on the border, we had been asking for an interpreter, and out of the longings of my heart I was expanding the prayer to include colleagues of all kinds for the great work that lies before us, when I walked a tall, educated Nosu of the ruling class. Somehow I was attracted to him from the very first. He looked strong, steady, humble, and at once I began to pray for his conversion. If he was to travel with us, live with us, eat with us, go through untold adventures with us, our opportunity of leading him to the LORD would be unique—and had we not been praying for years already that God would raise up an Apostle among the Nosu themselves? That could only come about by men such as this young fellow, Chao Szu-chiang, being won for Him.

When his wages had been settled, a date set for the start of our journey, and Chao sent home to prepare for the road, I despatched two telegrams asking for special prayer for him. It seemed to me that his conversion was a matter of first-rate importance, almost a challenge to test the whole issue of whether the Devil or God was to be supreme in Nosuland. Certainly there could be no doubt that Satan would contest every move to conquer this stronghold of his. And in due course we set out and crossed the border of the Promised Land.

From the first there was evidence that the prayers of many had been effective, and Chao's heart was ready for the Truth. He was very friendly, and seemed to be interested in the New Testament, which I lent him. Never in his life had he heard anything of the gospel, and was only vaguely aware of having heard the name of Jesus in school days. But he was cautious and uncommunicative. We reached the little town of Chaochio, a cluster of twenty or more mud houses inside a high "city" wall. Six years ago the Chinese who had succeeded in settling there numbered about 3,000, including troops. But the Nosu resented their presence, and one day rose against them, driving out the great majority, burning down their homes, and making a cattle kraal of the town. Of the two leaders in this revolt, one was a young man named Ba Tc'ie A-ku, a dashing warrior who made a great reputation for himself at the time, and to this day is well known throughout Nosuland. He came to see us, a fine handsome fellow, not yet forty, but with the shallow complexion of an opium smoker. By then we had had dealings with many Nosu of all ranks, and I longed for them all that they might know Him whom to know is life eternal, but as A-ku sat and talked with us I felt compelled to pray specially for him.

**Prayer must be definite.**

It struck me that hitherto my prayers for Chao had been too general, too inconclusive, and unless I took it more seriously this one was going the way of so many prayers. So I studied the conditions laid down in scripture for prayer for which the answer (not simply No!) was guaranteed: Mark 2. 22-24; John 14. 13-14, 15. 7, 16; I John 5. 14, 15; and others. And soon I realised that in this case the conditions were fulfilled on God's side and mine, and only the free will of Chao and A-ku remained to be brought into tune—and there were good indications that they were already predisposed to believe. Accordingly, I wrote their names and the date in my Testament above the verses in John, to remind me of my conviction if ever the Devil should attempt undermining it, and started praying thankfully for a speedy realisation of the answer.

Chao Szu-chiang was reading steadily through the gospels, and became more and more interested. The LORD's Prayer appealed strongly to him, and he started to read it every day before turning to other passages. He asked if he might pray himself, as he had seen us doing, and I told him provocatively that "God heareth not sinners" except their prayer of repentance. But he persisted, and every day we had fresh questions to answer, especially when he started studying a catechism of doctrine.

Then came the day when he was sitting on the floor near me while I wrote my diary, and suddenly looked up and asked how he might be born again. It was the moment I had waited for with aching impatience. We talked a long time, and I painted a full picture of persecution and setbacks in the service of Christ, but he had thought it all through. The strong chains of superstition and spirit worship were broken, and he was determined to pay any price that might be necessary. We knelt together by his bed, on June 12th, in the very heart of Nosuland, at Chuheh, our future home, and the first Black Nosu (*i.e.*, one of noble birth) found the Saviour. Since then he has gone on well—we often had Bible study together during the rest of our journey—and as I write, a letter has arrived from him in which he thanks me most warmly for having led him to know the LORD.

We had reached Chuheh by fording a river in spate, at no little risk, and it had been raining every day, so return was

out of the question unless the weather changed for the good. At first it seemed impossible to me to pray for better conditions, simply for our own comfort and convenience, but, after ten days' delay, the success of our expedition was involved, and I turned to my verses of Scripture again. Before I prayed, however, there was a break in the weather and our hopes rose, but the next day dawned again with sheets of rain pouring down and no prospect of being able to cross the river. This time I opened my Testament before the LORD and put the situation to Him. I was abiding in Him, it was surely His will that the trip should not fail through waste of time and resources, it would be to His glory if I prayed in His Name for the river to be crossable, and I had implicit faith that what He promised He was able to perform. So I claimed His promises and settled down to my work. Soon afterwards, some Whites (retainers) came to report that, with the lull of the previous day and the weather suddenly clearing again, it would be worth going as far as the river, eight miles away, on the off-chance of getting across. We packed up and went. And the story of our crossing, with saddles awash and the animals trembling with fear in the running waters as a feudal battle took place over our heads, has been told in another place.

Back at Chaochio we tried to make arrangements for an escort to take us through the dangerous, lawless part of Nosuland that separated us from the River of Golden Sand and the Chinese city of Chaotung in the east. But rumours of fighting on our route made most of our friends advise strongly against attempting the journey. Only Chao and the magistrate shared my feeling that we would be all right, and the weight of opinion very nearly forced us to cancel our plans. A-ku, however, had previously said he was willing to escort us, so I decided to wait for him to return from the country. To retreat at this point, to retrace our steps with all the waste of time and money it entailed (for it would have meant prolonging the journey by several weeks and travelling long distances by slow means), could surely not be the will of God for us. Besides, as yet we had had no opportunity of telling A-ku the Good News, "and how shall they believe in Him of whom they have not heard?" Once more I made sure of being on certain ground, and, to quote from my diary, "felt all conditions were fulfilled, so prayed and accepted our safe passage to Chaotung in the Name of Jesus". A few minutes later A-ku arrived back from the country and said he was still prepared to take us.

#### The Struggle Intensifies.

But that was not the end. *The next day was a tense one of argument back and forth, and it felt as if a grand battle were raging in the spiritual realm, with the Evil One doing his level best to prevent us from penetrating right through his domain.* A-ku was drunk when we wanted to discuss plans for the journey, and our many advisers had much to say. I wrote in the diary for June 24th: "All this has been disturbing, conflicting with my strong belief that it is the LORD's will for us to go straight ahead. So I went on the city wall alone, out of earshot, and reasoned it out with Him, re-reading the prayer promises I am relying on, and checking up on each condition stated. Again it seems clear that everything points to going direct to Chaotung, so I reclaimed the promises for this occasion and cried defiance to the Devil in the name of the LORD, giving thanks for prayer answered in advance."

Then the sky broke, and the rivers swelled enough to impede us completely. All that night and all the next morning it poured torrents. Already we had delayed until our supplies of barter were getting dangerously low, and I was growing desperate and bold. I prayed for fine weather and a fordable river. Within an hour there was blue sky, and the following day we made the crossing. The answer may have been on its way before I prayed, but I was learning to pray in the will of God.

A-ku had a scheme. Unknown to us, he decided to show off the strange foreigner to his relatives all along the route, and took us by circuitous bypaths for three days. It cost us more of our precious stores than we could afford to use, and led us into grim straits later on, but it gave us time to

talk with him, and resulted in the crowning glory of his conversion. He handed me his rifle one afternoon, and asked me what the markings on it meant. This was my chance. From the date, 1938, I told him about the birth of Jesus and His death on the Cross for us. And A-ku, wide-eyed, took it all in, believing every word, and received a new heart the same day.

He had to return to Chaochio, however, and we went on without him toward the battle area. Three thousand men were engaged in deadly feudal warfare across our road. A-ku had believed that we would be able to make a detour round the danger zone, but the people he had committed us to, we soon discovered, were shirking the responsibility. They planned to take us back, deeper into Nosuland, and to send us on by an altogether different route. We retired to bed conscious of being in a very tight situation indeed, with the devil saying, 'It's all very well being pious about it, but you got yourself into this mess against good advice.' Our supplies were all but exhausted, to prolong our journey by even one day would land us in the gravest of difficulties. Wherever we went the Nosu killed a pig or sheep in our honour, and every time this happened we were in honour bound to repay them full value in cloth and other gifts. Yet to go on, apparently, meant running great risks of injury and capture, and if anything happened to us, A-ku and his friends would be held responsible.

Early the next morning I went out on the mountainside, overlooking the deep valley and the hills beyond that we should have to cross, and came to the conclusion that it was necessary and essential for us to go straight ahead whatever the risk. So yet again I prayed on the sure basis of my good friends, the prayer texts, that our escorts' views might be changed. Turning to my Bible and reading where I had left off the day before, I came to this: '(Abraham) being fully persuaded that what God had promised He was able to perform;'—and stopped. It was true, it was there for us, He was going to answer my prayer. I returned to the house to enquire what our escorts' plans were, and was told they had decided to take the risk, always keeping a hill between us and the battlefield. My entry on that occasion, made in a tight corner of another kind, reads: 'There have been too many miracles already for me to doubt the truthfulness of God's promises about prayer, so long as the request is truly in His Name, to His glory, according to His will, and asked by a believer who is abiding in Him.'

All glory be to Him, for nothing was plainer to us on each of these occasions than the truth. 'Without Me ye can do nothing.'

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## War in Heaven

Revelation 12 : 7

The Bible revelation of the existence of the armies both of good and evil in the heavens so clear in the New Testament, is also plainly set forth in many passages in the Old Testament, as well as in the Name of God—The Lord of Hosts. There is a type of prayer which is based on this revelation, and if, as we believe, these things are true, then spiritual Christians hold, what I may call, the master key to events down here.

If we are free in our own spirits, if we have not been swayed by one or another of the various brands of defeatism . . . then the nature of our conflict will be seen by us in its true colours, and we shall *know* how to pray.

"If in intercession we present ourselves before God as sons and daughters, heirs and heiresses, and not as . . . those, who are beaten and tearful, *then* it can truthfully be said of such a prayer meeting: 'The shout of a King is among them.'" (*Numbers 23 : 21*).

H. E. ALEXANDER.

Rev. 12:11

# Christ's Battle School

Revelation 12: 11

BY REV. A. R. BOUGHEN

VISITING in a low lodging-house in Birmingham, I once said to a man, "I don't suppose you want to stop here?" His emphatic reply was, "No sir". Within the heap of rubbish covering that broken life there was a surge of desire for victory over his circumstances. In this desire for victory we touch one of the deepest instincts that God has implanted in man, broken and marred as it often is.

Our text lays down the great principle of the overcoming life: "They overcame by the . . . Lamb". (*We will come back to the omitted words a little later*).

The Lamb is the Supreme Overcomer.

Have you ever looked at the life of the Lord Jesus from that viewpoint? Note, for instance, how in Luke's Gospel we have Jesus Christ presented as the Son of man, meeting every human temptation, facing every difficulty, "tempted in all points like as we are, yet without sin". (Heb. 4: 15).

He is the great Master-Man. No life has ever been perfect but His. He met the challenge of Sin, of Satan, of the world, of the under-world, and of death itself, and HE TRIUMPHED AT EVERY POINT.

The people spoken of in our text overcame first of all by getting into touch with the Supreme Overcomer, and is not that what you do in everyday life? You want to be master of some trade or profession. Do you not go to somebody who has overcome all the intricacies of that trade or profession, and put yourself under him for him to teach you? You don't go to a novice but to a master.

Years ago I set out to be master of a certain craft, and I gave myself to it for ten hours a day five days a week under a teacher. How patiently I watched him, and what he did I did. When I did not do as he did, he shewed me where I was wrong. I remember when I started I did not hold a little hammer the right way. He asked me, "Has not your hammer a handle?" "Yes." "But you are not holding it!" Gradually one was able to imitate, and the point is, I had got into touch with a master. Jesus is the Master "Overcomer". How closely are we in touch with Him?

"They overcame by . . . the Lamb." It is contact with the Lamb that enables us to overcome. Remember it is not *casual* contact between master and pupil that brings victory; and it is not casual contact with Christ Jesus that enables us to overcome. He imparts His own life to us so that the contact can be always maintained.

A friend of mine in Dublin had a class of boys at the time when the Australian cricketer, Don Bradman, was knocking our bowling all over the field in his masterly fashion. One day he said to his boys: "How would you like to play cricket like

Don Bradman does?" Of course they all wished to. "Well, I'll send him a note and ask him to lend us his bat. Won't that make you play cricket in the same way?" asked the teacher. "Oh, that wouldn't do it!" exclaimed the boys. "Well, shall we send for his cap and one of you wear it as you play?" And he went through all the professional cricketer's equipment, and asked of each article, "Would that do it?"

Then one lad said, "Sir, we should have to have Don Bradman's *spirit* to play as he does". That was surely an inspired answer, and it gave the teacher his point for the lesson he wanted to teach.

Perhaps you have been trying to follow the Christ without His Spirit, endeavouring to win through on moral grounds? As you look back you must realise it has been a failure. It is a great thing when we learn that we cannot follow the Lamb of God without the Lamb's Spirit.

Have you ever noticed the contrast between the disciples of the Gospels and the apostles of the Book of Acts? In the Gospels we see them timid, quarrelsome, failing, hesitating, forsaking. All those words can be written beside the disciples' lives during that period.

Look at them later on! What made the difference? They had the Spirit. There is all the difference in the world between you overcoming and letting Christ do it. "They overcame by . . . the Lamb."

Whom did they overcome? The devil! An old Puritan said: "The foes of a Christian are internal, external and infernal".

External foes? Yes! We live in a world that would drag us down. One of the saddest things in our national life to-day is the way men and women in factories and elsewhere try to drag down boys and girls who come from Christian homes. But there is a victory that overcomes the world, the devil, the flesh and Self. Yes! You have to overcome that inner nature of yours! Each one of us has to face our own peculiar temptations—the passion to—"get rich quick", impurity, jealousy, lawlessness, pride. How much time do you give to learning conquest of these through contact with the Overcomer? The more you make of Jesus, the more will His Spirit rule in you and victory be assured.

But notice, I left out some words till now. "They overcame by THE BLOOD." Calvary is the heart of all victory. The spirit of the Overcomer could not be given until Jesus was glorified (John 7: 39) and Jesus could only be glorified *via* the Cross.

It is through the Cross there is victory. The lack of emphasis on the Cross in our modern Christianity is a sign of the apostasy of the "last days". The

more you make of Jesus Christ and His offering "once for all" on Calvary, the more the Holy Spirit is able to work in and through you.

"They overcame by the blood of the Lamb and by the word of their testimony." It would be a grand thing if henceforth there could be a bigger place in all our lives for testimony to men and devils, to the blood of the Lamb.

*"And they loved not their lives unto death."*

There are many ways of losing your life. Jesus said: "He that loseth his life for My sake shall find it" (Matt. 10: 39), and "Whosoever will come after Me, let him deny himself and take up

his cross and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospels, the same shall save it" (Mark 8: 34-35).

"They loved not their lives unto death." Here is where the Lord will lead you—to the place of death; so that all that is short of His standard will be put to death; and by His own Spirit He will create in you the new creation and in the strength of that new life you will go forth to overcome.

*Notes of an address given at the Hove Conference—July, 1947.*

## Do We Preach the Gospel?

BY REV. A. F. C. READ

**A**N Indian Evangelist of many years' experience once confessed that every time he went out to preach, he trembled lest he should unwittingly misrepresent the Gospel. May it not be that if we preachers too trembled a little more before speaking in personal work or public ministry, many more hearers might become truly concerned about their eternal welfare?

It is a very grave error to think that because we are orthodox we therefore necessarily say the right things at the right time. Anyone tempted to think in this way ignores human weakness and underestimates the power of the great adversary of souls. Is it not possible to talk *about* the Gospel, praise it, invite others to believe it, and yet fail to get to grips with its essential vitality? Is it not also possible that emphasis on side-issues may veil the real thing? We may find "tit-bits" replacing meals for the hungry, palliatives instead of cures for the sick of soul, and in this way it is possible that Evangelical ministry may unconsciously compete with the public-house by stifling a sense of need in sending men to despair and eternal loss.

Let us briefly consider the divisions into which the great doctrines of Grace fall as they deal with the initial, progressive and final salvation of the individual for whom Christ died and rose again. This classification may serve as a framework into which all the relative teachings, promises and realisations may be placed:

**The Origin:** The Gospel is God's first and last word to men in this dispensation. Our Lord Jesus Christ in all His words and works is the embodiment of it. "God Who . . . spake in the past . . . HATH IN THESE LAST DAYS spoken unto us by His Son (Gk. in Son)". It was "His Father's business" the Son came to do. The eternal love of God and His purpose in Creation is brought to light "in His Son". The Son was "anointed to preach the good tidings to the meek and proclaim liberty to the captives". All orthodox preaching is therefore

merely "clanging cymbals" unless it is presented in the light of the great purpose of God. All the great events of history both in the past and present are subservient to the purpose of God. The Universe with all its wonders is not in any way comparable to the wonder of God's love for a sinner, and the progressive working of that love in the calling out and formation of men and women into the image of Christ. The Gospel is no *afterthought*, nor *first-aid treatment* to valance the result of sin. It is the plan behind Creation itself.

**The import:** Christ brings to mankind a double command. "Repent" and "believe" (Mark 1: 15). The right-about-turn significance of repentance is little preached to-day. The implications of the word "believe" are usually ignored. Yet, the whole structure of this man-ward side of the Gospel is but an amplification of these two words. The gracious work of the Holy Spirit is always to lead men to see things as God sees them. The "blindness" of the natural man gives way to the "sight" of the spiritual man. He, and he only who has "turned round", "changed his mind" in this sense, can say "one thing I know, that whereas I was blind, now I see". Neither does it stop here; the *repentant* heart and *believing* mind is the characteristic of a real child of God. How important is it then to start right! The twelfth Chapter of the Epistle to the Romans is but the progressive out-working of this great matter.

**The challenge:** The call of Christ to discipleship is scarcely heard in these days of slogans, catch-phrases and sentimental chorus singing. "Come ye after Me" implies the necessity of being *taught stage by stage in life by the Holy Spirit*. Young people especially should be warned not merely to imitate the lives of Gospel heroes, nor to copy the mannerisms and phraseology of favourite preachers. The "natural" man shrinks from spiritual discipline because he thinks that his soul is his very own. "Can two walk together except they be agreed?"

The call to this walk with God is not "deeper teaching" it is essentially part of the Gospel. Ignore it in preaching and the enquirer is left only with a "prescription." Omit it in teaching and the young believer is left with little more than a form of words, and is ill-prepared for the pathway of faith. Enoch walked with God for three hundred years, and "was not for God took him". The Christian is born for nothing less. "Whosoever doth not bear his cross and come after Me, cannot be My disciple."

**The Warfare:** Spiritual pacifism is altogether false. A negative or neutral attitude to sin and satan is unchristian. "I came not to send peace, but a sword." Men are called by God to a *new* kind of battle, and *new* kinds of weapons are henceforward to be used. The conditions of this warfare are unremitting, but the outcome certain. Sin and weakness in the fight are equal to treason. It is very solemnising to note that the twenty-first Chapter of the Revelation mentions "the fearful" (Gk. timid) in the same list as murderers and idolators. Many of us are physically weak and timid, but with such a Captain as Jesus our Lord, we need never lose courage in the spiritual battles before us.

We could expand these four points considerably. We could add numerous equally valuable and important texts to those already mentioned, but what really matters, and it is this that we seek to press home is the *greatness* and *completeness* of our Gospel.

Finally, in asking ourselves the question "Do we preach the Gospel?" we must ever remember that without an increasing knowledge of God in His Word it is almost impossible to do so. A successful interpreter must not only *transliterate*, but know the mind of the speaker and what he is seeking to say. The Gospel preacher likewise must spend time with his Lord and learn His mind before venturing to pass on His message.

Let us therefore labour to equip ourselves more

thoroughly for our task, not forgetting to "live" as well as speak, with increasing clarity, the wonderful words of life entrusted to us.

## The "Overcomer" Prayer Bond

For years now Miss Leathes has been responsible for the "Overcomer" Prayer Bond, and has sent out her regular Prayer Bulletins, which have been a great help to many of our friends all over the world. She aims at mobilising informed, effective prayer for the whole Church of Christ in these days of conflict and opportunity. If you would care to receive her Bulletin will you please write to her direct. Her address is Miss E. M. Leathes, 2, Kingsway, Wembley, Middlesex.

### LONDON MEETINGS

A day of Conference at which the speaker will be the Editor of the *Overcomer* will (D.V.) be held on April 15th in CAXTON HALL (Kent Room), Westminster, S.W.1.

There will be the usual Prayer Gathering in the morning—

11 a.m. to 1 p.m.

The afternoon and evening Conference meetings will be at :

3 p.m. and 7 p.m.

Morning Prayer Conferences will also (D.V.) be held at Caxton Hall :

11 a.m. to 1 p.m.

Dates : May 20th.  
June 17th.  
July 15th.

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### REGULAR MEETINGS ORGANIZED BY OUR READERS ARE HELD AT :

- |                                |   |
|--------------------------------|---|
| <b>Cardiff</b>                 | Enquiries to Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.           |
| <b>Crowborough</b><br>(Sussex) | Enquiries to Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.   |
| <b>Hove</b>                    | Enquiries to Mrs. Richards, "Cartref," 51, Clarendon Villas, Hove, 3, Sussex.       |
| <b>Liverpool</b>               | Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool, 15.                          |
| <b>Manchester</b>              | Enquiries to Mr. T. Loxham, 29, Hillend Road, Lawton Moor, Wythenshawe, Manchester. |
| <b>Thames Ditton</b>           | Enquiries to Mrs. Trolley, Weston Park Cottage, Weston Park, Thames Ditton.         |
| <b>Plymouth</b>                | Enquiries to Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.             |

We regret that owing to space we are compelled to cut these announcements down to the bare minimum but hope that those interested will communicate direct with the friends whose names we have given.

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JULY, 1948

# The OVERCOMER

FIDEI COTICULA CRUX

THE CROSS IS THE TOUCHSTONE OF FAITH



THE ONLY TIME IT'S TOO  
LATE TO LEARN IS WHEN  
YOU KNOW IT ALL.

*Selected.*

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# THE OVERCOMER

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

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## BOOK ROOM NOTES

### "Soul and Spirit."

It has been necessary to reprint this book, which explains so much that it is hard to understand in the trends and currents we have to contend with in Christian work to-day. As is the case with all books re-issued in these days we are afraid that the price has had to be put up, and this book now costs 2/9, plus 2d. postage.

### "The Spiritual Warfare" and "The Battle for the Mind."

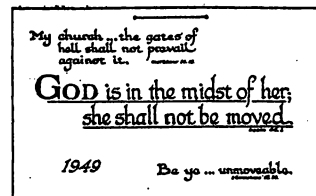
A fresh supply of these two booklets is now available. The new price of "The Spiritual Warfare" is 9d., postage 1d., and that of "The Battle for the Mind" 4d., postage 1d.

### "Fighting the Famine."

This book is now ready, and the price is 2/6. It not only gives an interesting account of the way in which the Word of God has been made available throughout Europe during the recent years of war and chaos; but is also instructive in revealing the actual application to Christian work of the scriptural principles of spiritual warfare.

### "Motto Cards" for 1949.

We are reproducing below a miniature reproduction of our 1949 Motto Card. This will, as usual, be printed in red and black, and the price will be the same as this year's—2d. each, 2/- per dozen, plus postage 2d.



### Bible Study.

It is probable that some of our readers may be feeling the need of help in Bible Study. One of the trustees of the Overcomer Literature Trust—Rev. A. R. Boughen—is responsible for an excellent correspondence course of Bible Study, particulars of which may be obtained direct from him. His address is: 88 Manor Road, Stechford, Birmingham 9.

### The Bookroom.

The Bookroom will, as usual, be closed for the month of August, and we would ask our friends to be kind enough to arrange that orders—especially large ones—reach us either before or after this month.

### To Readers in U.S.A. and Canada.

You will help us greatly if your remittances are sent by MONEY ORDER. If you state the amount you are sending in British money to the Postmaster at any American or Canadian P.O., he will make out a Money Order at the current rate.

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Money Orders should be made out to:

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Milk will not support the man in active service. The man of God needs deeper truth: and it is, I believe, the lack of this deeper truth in the Church which so effectually leaves us without power for service, and brings it to pass that much of what is done is performed in the energy of the flesh, rather than in the power of the Spirit.

It is written, "strong meat belongeth to those of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5. 14).

It is "by reason of use," that is, by using the truth we already possess, that the senses are exercised to advance further. Let us act up faithfully to the light we have, use out fully the grace already given, then surely our spiritual strength will not only rapidly but wonderfully increase.

ANDREW JUKES.

# THE OVERCOMER

## Bearing Fruit

*From me is Thy fruit found—(Hosea 14: 8)*

EVERY disciple of Jesus Christ is called by His own commissioning and consecrating words, to be in the world what He Himself was from the first to last, a true witness for God. "*I have ordained you to go and bring forth fruit;*" "*As My Father sent Me, so send I you*". We are to bless the world by our very presence in it, as well as by our labours for it. But this we cannot do unless our strength for service is perpetually renewed; and it is only from much secret fellowship with Christ that the renewing of strength can come.

For He tells us unmistakably that for any union with Him in *service* there must first be union of *life*. He speaks of Himself as the Vine, and of His disciples as its branches: but the whole fruitfulness of the branches depends upon the closeness of their vital connection with the Vine. It is the life that is in the Vine flowing freely and continuously into them that alone keeps them in a fruit-bearing condition. If our power as witnesses for God in the world is small, the reason of that is given by the Lord Himself, "*Cut off from Me, ye can do nothing*". We give out so little, only because we take so little in.

The interdependence of the Vine and the branches is very wonderful. *Without the branches the Vine can do nothing*. If His disciples do not bear fruit, then, so far as the blessing of the world is concerned, He lives in vain. But *without the Vine the branches can do nothing*. If they cease to bear any fruit, or if their fruit is poor, it is because the flow of His Divine life into them has been checked, or has altogether ceased. All that the Vine possesses is for the use of the branches. The Divine riches of grace are not stored up in Him for Himself, but for them; to be communicated every day and every hour to each separate branch, that it may use them for His praise, and so prove the truth of the words, "*From ME is thy fruit found*." For larger fruit-bearing, therefore, we must live in far closer and more intimate connection with Christ than we usually seek.

There is an expression used by Paul which contains an idea somewhat unfamiliar but very suggestive. He speaks of "*growing into Christ*." That is more than growing into the likeness of Christ. It is growing into increasing closeness of personal union to Christ. The whole Christian life is a growing *out of* Christ, as the branch grows out of the stem: but that outward growth is conditioned by, and proportioned to, an inward growth, a growth farther *into* Christ, as the branch, the farther out it grows, grows also farther in, its fibres taking ever a firmer hold of the stem. There is a *deepening of their insertion*, as well as an

extension of their spread. But this constant deepening of connection with Christ, who is our life, is a secret thing, a process unseen by any eye except God's. Our outward growth and fruit bearing are the only things that can be seen of men: but wherever this outward growth is, it is the result of an inner process that cannot be seen, the soul taking, in secret, an ever firmer hold of Christ, becoming more and more closely bound to Him by faith and love, and so receiving more uninterruptedly the power for serving Him.

There is a celebrated vine at Hampton Court that for many years disappointed the gardener's hopes. It was quite healthy, but there were few grapes. One year, however, it was unexpectedly laden with clusters of the finest fruit. Seeking to discover the cause of this, the gardener laid bare its roots, and traced their ramifications, and found that they had suddenly gone through the banks into the river Thames. That is a parable for all of us. If we are to bear fruit in large abundance we must get access to the hidden resources of God's grace that are waiting for us to tap—and that is a secret process, a secret between us and God alone. Without this deep fellowship, this secret communion with the Unseen, there will be no growth for any of us: but with this, and because of this, there will be abundant fruit—fruit even to old age. And He who is the Unseen Giver of what we unseen receive will be glorified in us who are thus "*enriched by Him unto all bountifulness, causing through us thanksgiving unto Him*."

G. H. KNIGHT.

No tree can grow except on the root from which it sprang. Even as we need to look to the first Adam and his fall to know the power of the sin within us, we need to know well the Second Adam and His power to give within us a life of humility as real and abiding and over-mastering as has been that of pride. We have our life from and in Christ, as truly, yea more truly, than from and in Adam. We are to walk '*rooted in Him*,' '*holding fast the Head from whom the whole body increaseth with the increase of God*.' The life of God which in the incarnation entered human nature, is the root in which we are to stand and grow; it is the same almighty power that worked there, and thence onward to the resurrection, which works daily in us. Our one need is to study and know and trust the life that has been revealed in Christ as the life that is now ours, and waits for our consent to gain possession and mastery of our whole being.

REV. ANDREW MURRAY.

## To our Readers

Dear Friends,

I am writing this letter a few days after the close of our Annual Conference at Slavanka. I think that most of us came away from our week together with a renewed sense of vocation and of limitless resources placed freely at our disposal. Emphasis on The Sovereignty of God, His design to fulfil His purposes in and through us, and the inexhaustible treasury of divine grace, prepared the way for the speaker on the third evening, in dealing with the subject of "Abounding Opportunity", to stress the call given in the Conference programme; "*Now is the day of opportunity for sending out the full-orbed message of the Cross into all the world with all the resources at our command*"; The missionary meetings followed soon afterwards, and we caught a glimpse of the fact that God's work in grace is as infinite in variety as it is in nature. The personality of each speaker differed so greatly from all the others; but in each God was seeking to "reveal His Son", and through each to fulfil His purpose for our day and generation.

You and I may not have great ability or gifts, but we may all make it possible for Him to "prolong His days" in us, so that "the pleasure of the Lord shall prosper in His hand" (Isaiah 53 : 10).

To return to the question of sending out the message of the Cross! The new German *Overcomer* is now an actual fact, and as I write we are waiting for delivery of the first number from the printer. The spontaneous effortless way in which contacts and channels for distribution have been brought to us has been the very real seal of God's blessing on this venture.

"Dying to Live" in Spanish is also due to reach us from the printer any day now, and the possibility of a small Spanish *Overcomer* is also under review. Already there is evidence that such a paper would be welcomed in many quarters, and we do ask that you will pray that we may have clear guidance concerning this.

A most encouraging offer of assistance has just reached me for preparing and making the message of the Cross available for Russian believers. A request for permission to translate and reprint from the *Overcomer* in Danish has also been gladly acceded to.

The issue of "The Cross of Calvary" in Swahili, and "Dying to Live" in Greek is taking much longer than was at first anticipated, and your fellowship in prayer is asked that all difficulties may be finally swept out of the way.

The great African Continent is much on my heart these days. It does seem that the leaders of the Church in Africa will need all the help and solid teaching matter that can be placed in their hands, in these days of unparalleled development throughout the Continent. We are in touch with missionaries

who are considering the possibility of translation into Yoruba, and are feeling our way forward to find the will of God for us in this sphere.

The world looks very large when one begins to examine possibilities for this translation work, but the objective "*that men and women shall be able to read and study literature expounding the message of the Cross in their own tongue*" is one towards which we feel we must steadily move forward.

May I finally say "Thank you" to the friends who gave so generously to the Conference Guest Fund, letters already received from those we were thus enabled to invite to the Conference, show how much your kindness was appreciated.

If at all possible we shall endeavour to give notes of some of the messages given at the Conference in our October issue, but just how much it will be possible to give I cannot say yet.

May God's enablement be yours in all your work and witness.

Yours in His grace,

J. C. METCALFE.

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### "OUR GOD IS A CONSUMING FIRE"

(Hebrews 12. 29)

#### I.

How shall I bear the awful sight  
Of God's consuming fire,  
The darkened cells He brings to light :  
On sin, His righteous ire ?

#### II.

This burning fire, Thou givest me,  
This purifying flame :  
That I may render Lord to Thee  
Praise worthy of Thy Name.

#### III.

Lord of the all-consuming fire  
Thus Thou would'st make me fit  
Alone Thy glory to desire  
And at Thy feet to sit.

#### IV.

O, Fire of God, Thy quickening rays  
Impart new life to me.  
Deep and mysterious are Thy ways,  
That lead to Calvary.

#### V.

'Twas there through fire and flood for me  
Lord Jesus Thou did'st go :  
'Tis mine through union now with Thee,  
Triumphant grace to know.

GEORGE HARPER.

# The Right Man on Our Side

BY THE EDITOR

**I**T is a constant source of instruction to me as I read the Scriptures to note, what I call in my own mind, its compensating truths. To cite an obvious example! Man's utter depravity, and complete inability to recover by his own efforts from the fall, is fully and forcibly stated in the Bible; but over against it is always set the "full, perfect and sufficient" sacrifice once offered for man by the Lord Jesus Christ on Calvary. The first fact viewed alone might well drive any thoughtful man to despair; but when the second fact is set side by side with it, Paul's expression of joy and wonder must surely become ours too—"O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Romans 11 : 33).

The same principle operates in the case of the unceasing conflict the Church is called to wage "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6 : 12). The Bible unveils with startling clarity the vast satanic system of deception and oppression, which holds empire over fallen mankind; and when one looks out on the world as it is to-day, the chaos in international affairs, the darkness that covers the hearts of the bulk of mankind, and the prevailing powerlessness and deception within the Christian Churches, are enough to daunt the stoutest heart. What you and I need is therefore a clear grasp of the grand compensating truth of the Victory of Calvary, and arising from it the ability to bring a positive message to our day and generation.

Here is the plain Scriptural fact! The Holy One of God, who died for us on the Cross, lives as our representative in the seat of authority—"on the right hand of the Majesty on high" (Hebrews 1 : 3). We are told in Philippians 2 : 8-11, that He "became obedient unto death, even the death of the Cross. Wherefore God also *hath* highly exalted Him, and given Him *The Name* which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This harmonises with the words of Jesus Himself to His disciples—"All authority is given unto me in Heaven and in earth" (Matthew 28 : 18). Acceptance of and action in the light of this fact was the secret of the success achieved by the early Church, and has been the inspiration behind every victorious invasion of the strongholds of darkness ever since. Martin Luther, for instance, in the first verse of his great battle hymn unveils the power and craft of Satan, and then continues :

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

May I suggest, therefore, that as a first antidote to the blight and defeatism, engendered by satanic subtlety, which threatens us all alike to-day in Christian work, you should take the Bible for yourself and find every passage you can, which proclaims the Lamb of God as the Mighty Victorious Lord, and ask the Holy Spirit to make this fact live to and in you as never before. Remember! An ounce of truth revealed to the spirit, is worth many tons of theory lodged in the mind; and we Christians are suffering from a heavy overdose of theory.

Martin Luther was under no illusion as to the might and cunning of the enemy, and he was not the man to bury his head in the sand, and say "These facts are unpleasant, I will pretend they are not there." He was driven by the Holy Spirit to the Word of God, and seeing there the revelation of the reigning Christ; went out into battle in the confidence of a victory already won at Calvary, and in the strength of One mightier than all the powers of hell.

Shall we for a moment turn back to Philippians 2, where it seems to me that we are given some very practical light as to what our attitude should be in view of the paramountcy of our Risen Lord. "Wherefore, my beloved" reads the very next verse—verse 12, and this "wherefore" links what follows with all that has been said in the previous verses. "As ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation* with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." The fact of the exaltation of the Lamb to the very 'midst of the Throne' (Revelation 5 : 6) is here made the base from which every advance in Christian living, and adventure in service is supplied. We are told that it must be applied to the circumstances of our own lives, and that humbly and carefully we are to see to it that His triumph is not negated, but manifested continually just where we are. We are to keep our eyes off men and conditions; to avoid grumbling and disputes; and through the indwelling

Spirit to keep ourselves from the deception and oppression of the enemy, and the vagaries of our "old man", so that we may be "blameless and harmless". We are not to be overcome by the darkness, which surrounds us, but to be shining lights, who display the glories of the Word of Life by behaviour as well as lip.

Many of us are facing problems that seem to have no solution, situations that puzzle us beyond words, defects in our own walk and experience, individuals we long to see delivered and brought to Christ but whom we seem powerless to touch; and above all there are the great clouds of indifference, sin, and ignorance overshadowing the hearts of men about us, which all our efforts to penetrate seem unavailing. Let this fact sink right into the very core of your being. *In Christ and Christ alone is the answer.* Make no mistake! Satan will spare no effort to drive a wedge between us and our Lord; to keep us constantly running after non-essentials. But in the Lord Jesus Christ is vested all fulness and all power, and "we are complete in Him" (Colossians 2: 10). Our attitude in these days needs more and more to be "My soul, wait thou *only* upon God" (Psalm 62: 5).

A glance at a few passages in the Acts of the Apostles will show us how this attitude was the secret of the power of the early Church, and how they brought into practical operation the might of the name of Jesus.

Peter, faced with human impotence on the very steps of the temple in the person of the lame man, says: "Silver and gold have I none; but such as I have give I thee; *in the Name of Jesus Christ of Nazareth* rise up and walk" (Acts 3: 6). Subsequently in his defence before the Sanhedrin he tells of this man's cure in these words: "Be it known unto you all, and to all the people of Israel, that *by the name of Jesus Christ of Nazareth*, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole" (Acts 4: 10). The invariable answer to human need is to be found in the person and name of Jesus Christ our Lord.

Saul of Tarsus was "apprehended", and given this commission "to bear *my name* before the Gentiles" (Acts 9: 15) to fulfil which we are told that he "hazarded his life" (Acts 15: 26). In Acts 16: 18 we see him face to face with a devil-ridden life, and in utter simplicity, using the authority of that great Name: "I command Thee" he says "in the name of Jesus Christ to come out of her", and the demon "came out the same hour". Acts 19: 13 shows us that this Name is no mere "charm". How tied many of us are to a "form of words"! I have often been asked "how shall I pray about such and such a situation", and the very voicing of such a question shows a lack of true spiritual understanding. The one thing that matters is our own deep knowledge of the power of the Name of Jesus; and a humble walk with Him so that we may be taught by the Holy Spirit the right moment, when we may proclaim His Name, and see strongholds fall before Him. Note

carefully the wording of this verse: "Then certain vagabond Jews, exorcists, *took upon them* to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preached." Note also the answer of the demons to the sons of Scaeva, "Jesus I know, and Paul I know, but *who are ye?*" The Victor of Calvary is known, and feared in the kingdom of darkness, as are they, who united with Him in His death and resurrection, are also seated "in heavenly places". Apart from this vital union with Him, let no one tamper with powers and forces far too strong and cunning for flesh and blood to do battle with!

Let us face facts! The floods of evil *are* steadily rising. We *are* confronted with a peculiarly subtle and devastating advance of the powers of evil against the Christ of God and His Church. The very elect *are* in danger of deception, and witness to the gospel is threatened with eclipse. *But the day of grace has not yet finally closed*, and His promise is "I am with you *always*, even unto the end of the age" (Matthew 28: 20). "Do I really believe this?" is a question I often ask myself. Do you? If we do then everything is at once simplified. The authority of His Name, the power of His throne, and His unfa ling fulness are at our disposal. It only needs that we cut adrift from non-essentials in doctrine, and activity, and concentrate upon learning from our willing teacher, God the Holy Spirit, how to apply this ample provision step by step, day by day, to every situation around us. We shall then see Satan give back on every hand, or shall experience such a manifestation of God's grace that under extremity of pressure His fragrance shall be spread abroad around us, and the "pleasure of the Lord shall prosper in His Hand"!

## Endurance

*A gem from Mrs. Penn-Lewis' Bible:*

We count them happy that endure—James 5: 11.

Endure . . . chastening—Hebrews 12: 7 etc.

Endure . . . grief, suffering wrongfully—1 Peter 2: 19. cf: 1 Peter 3: 17.

Endure . . . temptation—James 1: 12. cf. 1 Peter 1: 6/7.

Endure . . . The Cross—Hebrews 12: 2. cf: Philip-pians 2: 5.

Endure . . . the contradiction of sinners—Hebrews 12: 3.

Endure . . . afflictions—2 Timothy 4: 5.

Endure . . . hardness, as a good soldier—2 Timothy 2: 3.

Endure . . . all things, for the sake of those we are seeking to win. 2 Timothy 2: 10 cf: 1 Corinthians 9: 22.

Love endureth all things—1 Corinthians 13: 7.

Can thine heart *endure* . . . in the days that I shall deal with thee? Ezekiel 22: 14.

He endured, as seeing Him Who is invisible. Hebrews 11: 27.

# Satan's Methods

BY LEWIS SPERRY CHAFER

THE two great activities of Satan are referred to in 2 Thes. 2 : 4 in connection with the Man of sin, who will be Satan's last and greatest manifestation. This being is spoken of as he "who opposeth and exalteth himself above all that is called God, or that is worshipped." These two activities are inseparable in that, while Satan is seeking to exalt himself above all that is called God or that is worshipped, he can keep his subjects or prolong his own existence only by an unceasing warfare in which he opposes himself against God. Whether Satan now believes that he may yet succeed in spite of the decree of the Cross and the evident superior power of God, is not revealed.

It is still further revealed that the enmity of Satan is not only toward the person of God, from whom he has everything to fear, but also toward every true child of God. Too much emphasis cannot be placed on this fact. Satan has no controversy or warfare with his own unregenerate people, but there is abundant Scripture to prove that he makes unceasing effort to mar the life and service of believers. The motive for this effort is all-sufficient: they have "partaken of the Divine nature" (2 Pet. 1 : 4) and afford, therefore, a possible opportunity for Satan to thrust his fiery darts at the Divine Person. Thus the believer becomes a medium of connection between the Divine Person and the Satanic Order; for God literally loves the unsaved through the believer (Rom. 5 : 5), and on the other hand, the prince of the Satanic system, as well as many of his subjects, is seeking an opportunity for a thrust at the person of God. Several important passages on the latter point may here be noted: Jno. 16 : 33; 2 Tim. 3 : 12; 1 Jno. 3 : 13; 1 Pet. 5 : 7-9; Eph. 6 : 10-12 R.V.

The teaching of these passages clearly indicates the Satanic enmity toward the believer, and the believer's utter helplessness apart from the Divine sufficiency. They also reveal a degree of enmity which would result in the believer's life being crushed out, were it not for the evident answer to the prayer of Jesus: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one" (Jno. 17 : 15).

Again, the opposing power of Satan may be seen in the matter of Christian giving. Millions are given without solicitation for education, culture and humanity's physical comfort, but real world-wide evangelization must ever drag on with its shameful limitations and debts. This warfare of Satan is even more noticeable in the *believer's prayer life*; this being his place of greatest usefulness and power, is subject to the greatest conflict. In this connection it may be stated safely that there is *comparatively no prevailing prayer to-day*; yet the way is open and the promises are sure. Then, also, if the believer cannot be beguiled into indifference or a denial of

Christ, he is tempted to place an *undue emphasis upon some minor truth*, and, in partial blindness, to sacrifice his whole influence for good through the apparent unbalance of his testimony.

Satan's warfare against the purpose of God is still more evident in his direct hindering of the unsaved. Not only are they constantly blinded to the Gospel, but, when the Spirit would draw them, their minds are often filled with strange fears and distorted visions. Their inability to cast themselves upon Christ is a mystery to themselves, and nothing but the direct illuminating power of the Spirit in conviction can open their eyes and deliver them from their gross darkness.

## Compromise.

Satan has always adapted his methods to the times and conditions. If attention has been gained, a complete denial of the truth has been made; or, when some recognition of the truth is demanded, it has been granted on the condition that that which is vital in redemption should be omitted.

This partial recognition of the truth is required by the world to-day, for, while the direct result of the believer's testimony to the Satanic system has been toward the gathering out of the Bride, there has been an indirect influence of this testimony upon the world which has led them to see that all that is good in their own ideals has been already stated in the Bible and exemplified in the life of Jesus, and *that every principle of humanitarian sympathy or righteous government has been revealed in the Scriptures of truth*. Thus has grown a more or less popular appreciation of the value of these moral precepts of Scripture and of the example of Christ. This condition has prevailed to such a degree that *any new system or doctrine which secures a hearing to-day must base its claim upon Scripture*, and include, to some extent, the person and teachings of Jesus. The fact that the world has thus partly acknowledged the value of the Scriptures is taken by many to be a glorious victory for God; while, on the contrary, it cannot be proven that fallen humanity is any more inclined to accept God's terms of salvation than in the generations past.

It is, therefore, *no longer safe to blindly subscribe to that which promises general good, simply because it is good, and is garnished with the teachings of Scripture; for good has ceased to be all on one side and evil all on the other*. In fact, that which is evil in purpose has gradually appropriated the good until *but one issue distinguishes them*. *Part-truth-ism has come into terrible and final conflict with whole-truth-ism*, and woe to the soul that does not discern between them. The first, though externally religious, is of Satan, and leaves its followers in the doom of everlasting banishment from the presence of God; while



the latter is of God, and "has promise for the life that now is and that which is to come."

It is also noticeable that the term "infidel" has, within a generation, disappeared from common usage, and that manner of open denial of the truth has been almost wholly abandoned. Yet the real Church has by no means lost her foes, for they are now even more numerous, subtle, and terrible than ever before. These present enemies, however, like the unclean birds in the mustard tree, have taken shelter under her branches, like the leaven in the pure meal, they are penetrating and appropriating her most sacred altars and institutions. These vultures are fed by a multitude, both in the Church and out, who, in Satanic blindness, are committed to the furtherance of any project or the acceptance of any theory that promises good to the world or is apparently based upon Scriptures; little realizing that they are often really supporting the enemy of God.

### Counterfeit.

A counterfeit is Satan's most natural method of resisting the purpose of God, since by it he can realise to that extent his desire to be like the Most High. Every material is now at hand, as never before, for the construction of those conditions that are predicted to appear only in the very end of the age. In 2 Tim. 3 : 1-5, one of these predictions may be found: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

Every word of this prophecy is worthy of most careful study in the light of the present tendency of society. The fifth verse is especially important in connection with the subject of counterfeits to the truth: "Having a *form of godliness*, but denying the power thereof: from such turn away." Here it is stated that in these last days *forms of godliness* shall appear which, however, deny the power of God; and from these leaders the believer is warned to turn away. The important element in the true faith which is to be omitted in these "forms" is carefully defined elsewhere in Scripture: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1 : 16). "But we preach *Christ crucified*, unto the Jews a stumbling block, and unto 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. 1 : 23, 24). Therefore, that which is omitted so carefully from these forms is the salvation which is in Christ. This is most suggestive, for "there is none other name under heaven given among men, whereby we must be saved", and it is by salvation

alone that any deliverance can be had from the power of darkness. Without this salvation Satan can still claim all his own. It is perhaps necessary to add that, judging from all his writings, this salvation, of which Paul confesses he was not ashamed, was no less an undertaking than *regeneration by the Spirit*; and whatever other theories may be advanced, this is the teaching of the Spirit through the Apostle Paul.

It, therefore, follows that one feature of the last days will be a form of godliness which carefully denies the power of God in salvation.

Again, Satan is "in the latter times" to be the promotor of a system of truth or doctrine: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron;" (1 Tim. 4 : 1, 2). These predicted Satanic systems are here carefully described. Their offers will be so attractive and externally so religious that into them will be drawn some "who shall depart from the faith;" they being enticed by seducing spirits. These attractive systems are not only from Satan, but are themselves "lies in hypocrisy", being presented by those whose conscience has been seared with a hot iron. No more illuminating terms could be used than these. A lie covered by hypocrisy means, evidently, that they are still attempting to be counted among the faithful; and the conscience seared would indicate that they can distort the testimony of God and carelessly point other souls to the bottomless pit, without present remorse or regret.

The doctrine of devils is again referred to in Rev. 2 : 24 as "the deep things of Satan" and is Satan's counterfeit of "the deep things of God" which the Spirit reveals to them that love Him (1 Cor. 2 : 10).

Thus there is predicted for the last days of this age, both a form of godliness which denies the power of salvation that is in Christ; and a system known as "the deep things of Satan" or "doctrines of devils", which calls some adherents from the true faith and speaks lies in hypocrisy. Can there be any doubt that these two Scriptures describe the same thing, since they also refer to the same time? The lies of one can be but the covered denial of salvation in the other.

Again, Satan has his assembly or congregational meeting which is his counterfeit of the visible Church. This assembly is referred to, both in Rev. 2 : 9 and 3 : 9, as the "synagogue of Satan"; an organized assembly being as important for the testimony in the deep things of Satan as it has been in the things of God.

In Matt. 13 the tares appear among the wheat and their appearance is said to be after the sowing of the wheat. So, also, the "children of the Wicked one" appear and are often included and even organized within the forms of the visible Church.

The assembly of Satan, *calling itself a part of the*

*visible Church*, is to have its ministers and teachers. This is stated in 2 Cor. 11 : 13-15. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Here is a remarkable revelation of the *possible extent of the Satanic counterfeit*: "False apostles, deceitful workers, transforming themselves into apostles of Christ" and "ministers of righteousness;" yet these are shown to be only agents of the great deceiver, Satan, who is himself transformed into an angel of light. It is evident that the method of this deception is to *imitate the real ministers of Christ*. Certainly these false apostles cannot so appear unless they *gather into their message every available "form of godliness"* and cover their lies with the most subtle hypocrisy. Evil will not appear on the outside of these systems; but they will be announced as "another gospel" or as a *larger understanding of the previously accepted truth*, and will be all the more attractive and delusive since they are heralded by those who claim to be ministers of Christ, who *reflect the beauty of an "angel of light,"* and whose lives are undoubtedly free from great temptation. It should be noted, however, that these false ministers do not necessarily know the mission they have. Being unregenerate persons of the Satanic system, and, so, blinded to the real Gospel, they are *sincere*; preaching and teaching the best things their energizing power, the angel of light, is pleased to reveal unto them. Their gospel is one of human reason, and appeals to human resources. There can be no appreciation of Divine revelation in them, for they have not come to really know God or His Son, Jesus Christ. As all this is true, how perilous is the attitude of many who follow attractive ministers and religious guides only because they claim to be such, and are sincere, and who are not awake to the *one final test of doctrine* by which alone the whole covered system of Satanic lies can be distinguished from the truth of God. In this connection John writes the following warning: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 Jno. 10).

There yet remains one mighty element in the programme of Satan's counterfeits in addition to his outward forms, deep doctrines, church and ministers—that is, the Man of Sin, the blasphemous counterfeit of the blessed Christ; who is yet to appear; who will be the very incarnation of Satan; and "whose coming is after the working of Satan with all power and signs and lying wonders and all deceivableness of unrighteousness in them that perish" (2 Thes. 2 : 9,10). As the whole purpose of God in the ages has its consummation in the yet future coming of Christ, so Satan, in imitation of the programme of God, has appointed a coming one (2 Thes. 2 : 9) who will be his greatest manifestation, and upon whom

he will bestow his greatest wisdom, power and attractiveness. The study of this mighty and imposing character can only be suggested in the following pages.

The titles of Satan would indicate that he is attempting, also, in his own person, to counterfeit the Persons of the blessed Trinity. He appears as "the god of this world" in imitation of God the Father; he appears as the "Prince of the world" in imitation of God the Son; and "*the spirit that now energizeth in the children of disobedience*" is his *imitation of God the Spirit*, who dwells in and energizes the true believers. Thus his desire to be like the Most High has led him to a blasphemous attempt to imitate all the separate manifestations of the three Persons of the Godhead. But, since redemption, which he proposes to hinder, is the work of the second Person, God the Son, Satan more often appears as a counterfeit of Christ, both in title and undertaking; and this is the character in which he makes his last and most desperate effort before he is banished to the pit and his final judgment is begun.

*Extracted from Mr. Chafer's book: "Satan and the Satanic System".*

## FUNDAMENTALISM AND THE CROSS

BY PRINCIPAL L. E. MAXWELL

TODAY the Cross is not our sole inspiration. Our devotion is to an objective, to a cause, to an organisation, to orthodoxy. We are promoters, diplomats, strategists. How little we know of prevailing prayer! How little time we spend on our knees! Our very orthodoxy deceives us. The Cross for our salvation—how we contend for that! But the Cross for self-crucifixion—how we abhor that!

Do we realize that Paul says concerning such doubleminded men as ourselves: "I tell you even weeping that they are the enemies of the Cross of Christ". Oh yes, we preach the Crucified, but we know how to keep off the Cross. And beloved, the Cross has not had its place in our fundamentalism. Its principle does not reign. The Communist says: "Christ died on His Cross, but you ministers live on it". And until we consent to an inner crucifixion that will cut us away from self-infatuation and self-preservation we shall never beget strong spiritual children. Only when Zion travails does she bring forth her children. But we are living in the lap of a soft and lustful Laodiceanism. "This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth". Our poor powers are so paralyzed that we can put forth no vigorous missionary effort to produce masculine heroes of the Cross. We have fed the flesh, catered to the flesh, humoured the flesh, trained and educated the flesh—all, presumably, to do the work of the Spirit! What fleshly wisdom! What amazing folly! We have done everything to the flesh but take it where it belongs—to the Cross!

# Christ, Our Convoy

BY WILLIAM GURNALL

**B**E not dismayed at the report which the Scripture makes of Satan's power ; let them fear him who fear not God. What are these mountains of power and pride before thee, O Christian, who servest a God that can make a worm thresh a mountain ! The greatest hurt he can do thee, is by nourishing this false fear of him in thy bosom. It is observed, Bernard saith, of some beasts in the forest, though they are too hard for the lion in fight, yet tremble when he roars. Thus the Christian, when he comes to the pinch, indeed, is able, through Christ, to trample Satan under his feet ; yet before the conflict, stands trembling at the thought of him. Labour, therefore, to get a right understanding of Satan's power, and then this lion will not appear so fierce as you paint him in your melancholy fancy : Three considerations will relieve you, when at any time you are beset with the fears of his power.

It is a **derived power** ; he hath it not in himself, but by patent from another, and that no other but God ; " All powers are of him," whether on earth or in hell. This truth, subscribed in faith, would first secure thee, Christian, that Satan's power shall never hurt thee. Would thy Father give him a sword to injure thee, his child ? " I have created the smith " saith God, " that bloweth the coals—I have created the waster to destroy," and therefore assures them ; " that no weapon formed against them shall prosper ; " Isa. 54 : 16-17. If God provided his enemies arms, they shall, I warrant you, be such as will do them little service. When Pilate thought to scare Christ with what he could do toward the saving or taking away his life, he replies, that he could do nothing except it were given from above, John 19 : 10 ; as if he had said, ' Do your worst, I know who sealed your commission.'

This considered, would meeken and quiet the soul, when troubled by Satan within, or his instruments without. It is Satan buffets, or man persecutes, me, but God who gives them both power ; " The Lord ", saith David, " bids him curse ; " " The Lord ", said Job, " hath given, and the Lord hath taken." This keeps the King's peace in both their bosoms. O Christian, look not on the jailor that whips thee, may be he is cruel ; but read the warrant, who wrote that, and at the bottom thou shalt find thy Father's hand.

It is a **limited power**, and that two ways ; he cannot do what he will, and he shall not do what he can.

(a) He cannot do what he will : his desires are boundless, they walk not only to and fro here below, but in heaven itself, where he is pulling down his once fellow-angels, knocking down the carved work of the glorious temple as with axes and hammers ;

yea, dethroning God, and setting himself in his place ; this fool saith in his heart, there is no God. But he cannot do this, nor many other things which his cankered malice stirs him up to wish ; he is but a creature, and so hath the length of his tether, to which he is staked, and cannot exceed ; and if God be safe, then thou also, for thy life is hid with Christ in God ; " If I live ", saith Christ, " you shall live also." You are engraven on the tale of his heart ; if he plucks one away, he must the other also. Again, as he cannot hurt the being of God, so he cannot pry into the bosom of God. He knows not man's, much less the thoughts of God. The astrologers nor their master could bring back Nebuchadnezzar's dream. As men have their closets for their own privacy, where none can enter in but with their key, so God keeps the heart as his withdrawing room, shut to all besides himself ; and therefore when he takes upon him to foretell events, if God teach him not his lesson, nor second causes help him, he is beside his book ; so, to save his credit, delivers them dubiously, that his text may bear a gloss suitable to the effect, whatever it is. And when he is bold to tell the state of a person, there is no weight to be laid on his judgment ; Job was a hypocrite in his mouth, but God proved him a liar. He cannot hinder those purposes and counsels of God he knows. He knew Christ was to come in the flesh, and did his worst, but could not hinder his landing ; though there were many devices in his heart, yet the counsel of the Lord concerning him did stand, yea, was delivered by the midwifery of Satan's suggesting, and his instruments executing his lust, as they thought, by fulfilling God's counsel against themselves. He cannot ravish thy will. He cannot command thee to sin against thy will ; he can make the soul go faster ; that is, on its way, as the wind carries the tide with more swiftness ; *but he cannot turn the stream of the heart contrary to its own course and tendency.*

(b) Satan's power is so limited, that he shall not do what he can. God lets out so much of his wrath as shall praise him, and be as a stream to set his purpose of love to his saints on work, and then lets down the flood-gate, by restraining the residue thereof. God ever takes him off before he can finish his work on a saint. He can (if God suffers him) rob the Christian of much of his joy, and disturb his peace by his cunning insinuation, but he is under command ; he stands like a dog by the table, while the saints sit at this sweet feast of comfort, but dares not stir to take off their cheer ; his Master's eye is on him. The want of this consideration hinders God in his praise, and we of our comfort ; God having locked up our strength in the performance of our

duty. Did the Christian consider what Satan's power is, and who dams it up, this would always be a song of praise in his mouth. Hath Satan power to rob and burn, kill and slay, torment the body, distress the mind? Who may I thank that I am out of his hands? Doth Satan love me better than Job; or am I out of his sight? Is his courage cooled, or his wrath appeased, that I escape? No, none of these; his wrath is not against one, but all the saints; his eye is on thee, and his arm can reach thee; his spirit is not broke, nor his stomach stayed with such millions he hath devoured, but keen as ever, yea, sharper, because now he sees God ready to take away, and the end of the world drawing on so fast. It is thy God alone whom thou art beholden to for all this; his eye keepeth thee. When Satan finds the good man asleep, then he finds our good God awake; therefore thou art not consumed, because he changeth not.

It is a ministerial power, appointed by God for the service and benefit of the saints. It is true (as it is said of the proud Assyrian), "he meaneth not so, neither doth his heart think so," Isa. 10 : 7 : it is in his heart to destroy those he tempts; but no matter what he thinks. As Luther comforted himself, when told what had passed at the Diet at Nuremberg against the Protestants, that it was decreed there, but otherwise in heaven; so for the saints' comfort, the thoughts which God thinks to them are peace, while Satan's are ruin to their graces, and destruction to their souls; his counsel shall stand in spite of the devil. The very mittimus which God makes, when he commits any of his saints to the devil's prison, runs thus: "Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," 1 Cor. 5 : 5. So that tempted saints may say, we had perished, if we had not perished to our own thinking. This leviathan, while he thinks to swallow them up, is but sent of God (as the whale to Jonah) to waft them safe to land. "Some of them of understanding shall fall, to try them, and to purge them, and to make them white," Dan. 11 : 35. This God intends when he lets his children fall into temptation, as we do with our linen, the spots they get at our feasts are taken out by washing, rubbing, and laying them out to bleach. The saints' spots are most in peace, plenty, and prosperity, and they never recover their whiteness to such a degree, as when they come from under Satan's scowering. We do too little not to fear Satan; we should comfort ourselves with the usefulness and subserviency of his temptations to our good. All things are yours, who are Christ's. He that hath given life to be yours, hath given death also. He that hath given heaven for your inheritance, Paul and Cephas, his ministers and ordinances, to help you thither, hath given the world, with all the afflictions of it, yea, the prince of it too, with all his wrath and power, in order to the same end. This indeed is love and wisdom in a riddle; but you who have the spirit of Christ can unfold it.

## There is Deliverance

By REV. F. B. MEYER

THE self-life is our greatest struggle. In speaking thus, we must, of course, distinguish between our natural endowments, which are sacred gifts, for which we may thank God, and our desire to exploit them to obtain admiration and praise from our associates. It is the ego-bias which hurts all and spoils the music of our lives!

We must give this ubiquitous self no quarter; but the conflict, as Paul explains in Romans 7, will be long and arduous. As the sun rises, its beams strike lower and yet lower down the pit. We find depths of selfness, ever lower down, affecting the motives of our life. Often shall we repeat the apostle's cry for deliverance; and there is deliverance in our daily dying to the self-life by our union with the Cross of Christ.

Our old man, that is, our self-life, has been nailed to the Saviour's Cross. Through our union with our Lord in His death, we, in the purpose of God, have died to sin even as He died to it. We were one with Him in His grave and we are one with Him in His resurrection. That is our position, objectively; but by faith we must make it subjectively real. We must consider that our old self was crucified with Christ and that in the Cross we have passed into the glorious liberty of His resurrection. The death that Jesus died was a death to sin once for all; and the life that He lives, He lives to God. So we must regard ourselves as dead to sin and self, but as living to God through our union with our Saviour. The self-life may not be dead, but we are dead to it!

An illustration may be given from the experience of Dr. Tauler of Strasburg, who did much to prepare the way for Luther and the Reformation. He was a fine preacher, and the whole city hung upon his lips. He was greatly startled, therefore, when a humble Switzer, one of the Society of "the Friends of God", named Nicholas of Basle, crossed the mountains, entered his church, and said, "You must die, Dr. Tauler! Before you can do your greatest work for God, the world, and this city, you must die to yourself, your gifts, your popularity, and even your own goodness, and when you have learned the full meaning of the Cross you will have new power with God and man."

At first he greatly resented this intrusion, but ultimately left his pulpit for a time, and retired for meditation, prayer, and heart-searching. As the inner vision grew clearer, he came to realise how much of his ministry had been inspired by the inveterate wish to make an impression, not simply for Christ's sake, but with the view of maintaining and increasing his own prestige. Finally he left "life's glory dead" at the foot of the Cross, and resolved to have one objective, and one only, Jesus Christ and Him crucified. From that moment his preaching began to help people as never before, and prepared for Luther and the New Age.

# The Enthroned Christian

BY F. J. HUEGEL

## CHAPTER I Doctrinal Foundations

THERE are sublimities in the Christian life which are rarely experienced, and which may be summed up in what may be termed "Throne-life". As we read in Ephesians 1 : 3 the spiritual blessings which have been bestowed upon us as Christians are ours "in heavenly places in Christ Jesus". The believer, according to Col. 3 : 3 is dead, and his life is *hid with Christ in God*. His citizenship, Paul tells us, in his Philippian epistle, is "in heaven". The exaltation and the glory of his position are yet more emphatically expressed in the second chapter of Ephesians, where we are told that the believer has actually been raised up together with Christ and together with Him made to sit in heavenly places.

That there is such a thing as an actual sharing of the Saviour's exaltation—a participation of the life of the Throne—is amply and clearly stated in the Scriptures. Not simply in isolated texts, nor by a clever reading into the sacred text what after all may not be found there. Nor is it made patent by forced interpretations in keeping with the Biblical bias of some particular sect or "school of thought". The sublimities which are to occupy us in the following chapters are rather the goal of the entire body of Biblical Truth. To them the high-ways of Christian revelation lead. It was for their attainment that the Redeemer came and for their fulfilment He consummated His Redemptive Work on Calvary's Cross.

The Christian shares in spirit his Redeemer's Throne. His life as a Christian is the life of the Throne. With his Lord he was quickened; together with Him he was raised up; and with Him he was made to sit in heavenly places. These are sublimities rarely dreamed of by those who bear the name Christian, and yet they are within the grasp of faith—the inheritance of *all*. It is only a question of cashing our cheques, for every promise of God, as Spurgeon was wont to point out, is a cheque on the bank of Heaven. The promises are yea and Amen "in Christ Jesus". His Name makes them "gilt-edged".

It is in Paul's Epistles that the fact of the Christian's enthronement comes out in boldest relief. But this fact may also be seen in the Gospels even as the great oak is seen in the acorn. Paul brought nothing to light save that which Calvary's consummation made possible. He simply brought to a full flowering, by the inspiration of the Holy Spirit, what was implicit in the cross and the Empty Tomb. The Saviour pointed to union with Himself, in unmistakable fashion, as the goal of Redemption. In the Upper Room He gave us the incomparable figure which was to express forever the wondrous fact of the believer's oneness with his Lord. "I am the vine, ye are the branches . . .", followed by the instructions and promises. "Abide in me and I in you . . ." "He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing . . ." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

It comes to a yet clearer focus in His High Priestly Prayer in which He prayed: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world". And again: "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me".

Ah yes! The Saviour intends that all true believers should be one with Him. How else are they to be saved? Salvation in its ultimate expression cannot be anything but participation in the life of God. The wages of sin is death because it separates from Him. The gift of God is eternal life because it unites believers with Him. Jesus came that

we might have life, abundant life, and this abundant life, the life of the ages, we have *in Him*. It is, as we read in Revelation, from the Throne and from the Lamb, that the river of water of life, clear as crystal, proceeds.

Each of the seven letters to the churches of Asia dictated to John on the Isle of Patmos by the Lord Jesus Himself closes with a promise given—"to him that overcometh". "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," . . . etc. So run the promises, among the most precious in Holy Writ—seven in all. The final one, no doubt one of the most astounding among the galaxy of sacred promises given by God to man, is the one which stands as a mighty rock at the heart of this great theme. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. 3. 21).

Now there is nothing in these promises which close the seven letters to the churches of Asia, culminating as they do, with this amazing declaration on the part of the Lord Christ Himself, regarding the high privilege of the Christian, which would lead one to believe that the reference is to life beyond the grave. The Christian in spirit is to share his Saviour's throne *here* and *now*. His position among the children of men may be the humblest, yet in spirit he stands in vital union with the enthroned Christ of God. The New Testament nowhere attributes to death (mere physical dissolution) any power to lift the soul to higher planes of existence which are not already a fact in embryo. It is only faith that can do this. Faith, not death, will bring us to Christ and His Throne. I shall not have hereafter what I do not already have here and now in spirit. No! the Saviour is not thinking of life beyond the grave. He never ascribed any virtue to death (physical dissolution)—it was always just death and no more.

This is clearly seen in the Bethany episode! When Jesus said to Martha, "Thy brother shall rise again", she answered: "I know that he shall rise again in the resurrection at the last day". It is only with difficulty that Jesus makes her realize that He is not talking about anything of the kind. "I *am* the resurrection and the life," is His amazing proclamation, the purpose of which was to stab Martha's slumbering thought, all taken up with grave clothes, into a realisation of the fact that *here* and *now* resurrection was to be achieved. "He that liveth and believeth in me shall never die." And that Martha might understand, Jesus cries out to one who already stank: "Lazarus come forth", and he that was dead came forth.

Ours is the same difficulty. "To him that overcometh I will grant to sit with me in my throne"—we sigh and say, "Some day perhaps, in the city of God". But no! Jesus cries: "I *am* the resurrection and the life". And in the Bethany episode the Saviour proclaimed the fact to all the ages. He never spoke without speaking also to the ages. His Word reverberates down the immensities of Time, and will never pass away, though heaven and earth do. He is the resurrection and the life, *now*! We have been raised up and made to sit with Him in heavenly places, *now*.

I repeat, we come to the throne to participate in "throne-life", *now*. Mere physical dissolution, in a sense, has no more promise than the grave itself. It is faith that binds us to Jesus our Lord. "He that liveth and believeth in me shall never die." Jesus did not say: "To him that dieth (speaking to believers) will I grant to sit with me in my throne". He said: "To him that overcometh". Now, John tells us in the fifth chapter of his first Epistle that "overcomers" are simply believers. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." "This is the victory that overcometh the world, even our faith."

So the Saviour is only saying: "To him that believeth will I grant to sit with me in my throne". The key is found in what follows: "Even as I also overcame and am set down with my Father in his throne". It takes us back to Calvary. "Even as I also overcame." It was on the eve of His Cross that the Saviour cried: "Be of good cheer, I have overcome the world". It was the night that He was betrayed and entered fully upon His Passion, that He said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee." The Saviour's hour was the Cross. And it was *there* that He overcame the world. It was *there* that He bruised the Serpent's head, by death destroying him who had the power of death, that is the devil (Hebrews 2:14).

It is, as we shall see in later chapters, the faith that enters into the victory of the Cross into the realisation of Calvary's Consummation, which brings the believer to the throne.

## CHAPTER II

### The Teaching of the Pauline Epistles

IT is in the Epistles of the apostle Paul that the "Throne-Life" of the believer finds its complete doctrinal exposition. It lies at the very heart of the Pauline theology.

When, on the road to Damascus, Saul of Tarsus, "breathing out threatenings and slaughter against the disciples of the Lord", beheld the risen Lord, falling blinded to the earth, he did not go to Jerusalem, as we read in Gal. 1:16-17, to confer with the apostles. At first sight this would seem to have been a colossal error, for he knew nothing of the Gospel of the Lord Jesus Christ and they had so much which they might have taught him. But no; it was solitude which Paul most needed in that hour, when the voice which came from the glory said: "I am Jesus".

How that revelation must have seared and blasted Saul's soul. This Jesus of Nazareth, whom the Jews had hated, persecuted and reviled, nailing Him at last to an ignominious cross to die the most shameful of deaths between two criminals, was, after all, none other than the promised Messiah, the Christ of God, God manifest in the flesh! Little wonder he did not wish to confer with flesh and blood, but plunged rather into the Arabian desert where for three years he held holy converse in deepest solitude with God and with his own soul. "This Jesus whom we crucified as a fraud, a blasphemer, and an imposter—the One Who by the Word of His power upholds all things (Heb. 1:3), the One in whom dwelleth all the fulness of the Godhead bodily (Col. 2:9), the One by whom all things both in heaven and on earth were made (Col. 1:16)!" I can hear Paul say to himself, as he broods in the solitudes of the Arabian desert—"How terrible! How deep the mystery! How hideous and how black the sin!"

But Paul was not alone. He declared in after years that the Gospel which he preached was not received from man; he was not taught it, he says "but by the revelation of Jesus Christ" (Gal. 1:12). The Saviour Himself was His Own Interpreter to Paul. This once proud Pharisee would surely have died of shame and remorse (no one had persecuted the church as he) had not the Lord stood by him and given him the light of His own interpretation of the Cross. It was as when Joseph spoke to his brethren, saying, "ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive". "Take it not so to heart, Paul," *our Joseph* must have said to this chosen vessel of his; "ye meant it for evil, but through this very Cross, so shameful and so hideous, I will save the world."

Paul came out from his desert retreat aflame with a Message—the heart of the New Testament Revelation. To him, it was given to develop, unfold and apply the unfathomable implications of the Cross and the empty Tomb. None gloried in the Cross as he, for none understood the Cross as he. Three years in the lonely wastes of the Arabian desert with the awful shadow of Calvary upon him and the risen Son of God at his side had done their work. Henceforth he was to know nothing save Jesus Christ and Him crucified. It was to be all of grace not mixed with even the slightest

trace of the Law. The Gentile was to be on an equal footing with the Jew in the Church (the body of Christ) without the ministration of a single Jewish rite, for the all-sufficient reason that Christ had died *for all*. Redemption was through His Blood! It was by faith, and faith alone, that men were to be justified and find peace with God. It was Paul who formulated the great principles which were to lie at the heart of the Church's life and growth all down the centuries. It was this man in whose Epistles there is hardly a reference to the Saviour's earthly ministry and teaching, but who best understood the immeasurable meaning of Calvary; this one who counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord, and who was willing to count it all but dung if he might only win Christ and be found in Him. It was this man, who was God's chosen vessel to bear the Saviour's Name before "the Gentiles and kings and children of Israel." (Acts 9:15).

Paul tells us in 1 Corinthians that the Gospel which he preached has as its keystone in the arch of God's Truth, the fact "that Christ died for our sins according to the Scriptures; and that He was buried, and that He arose again the third day according to the Scriptures" (1 Cor. 15:1-4). This emphasis on the Saviour's death by which we receive the atonement (Rom. 5:11) is something so basic in Paul's Epistles, that those who are not willing to glory in the Cross as he did, are bound to find themselves strangely out of step with the apostle. No amount of exegetical squirming and shuffling can ever hide the fact of their disagreement with him. His insistence on the Cross as the basis of atonement and reconciliation has, however, unfoldings and developments which take the Christian far beyond mere forgiveness and justification. They take him into what I have called in the preceding chapter, the sublimities of "Throne-Life".

It can all be summed up by the word, *identification*. The believer is identified with Christ. As Christ identified Himself with man's sin and, for man, met sin's just reward through the shedding of His blood, so man, when he believes, is identified with Christ, and in Him, dies to sin that he might live unto God. Romans 6 gives us the full doctrinal formulation of the fact as it is in the mind of God. "Knowing this that our old man is crucified with Him (Christ)." (Rom. 6:6). In view of this great fact Paul bids the believer to reckon himself to be dead indeed unto sin and alive unto God through Jesus Christ, our Lord (Rom. 6:11). In Colossians we are told that as believers we are dead and that our life is hid with Christ in God (Col. 3:3). In Philippians we read how Paul expresses his great desire to know the Lord Jesus Christ "and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"—as though the Saviour's Cross were to be the very mould into which his life should be cast. (Phil. 3:10). In 2 Corinthians we are told that, as believers, we bear about in our bodies the dying of the Lord Jesus that the life also of Jesus might be made manifest (2 Cor. 4:10)—as if Calvary and the Empty Tomb as two complementary facts making one (which they do) were being reproduced in the believer's own life and experience.

This brings us to the crowning declaration of Paul's Epistles, and we now come to the sublimities of "Throne-Life". Identification could not begin at the Cross without ending on the Throne. In God's thought and purpose as expressed by Paul, the believer is identified with his Saviour. What happened to Christ the Lord, as Son of Man (representative man) necessarily happened to all. The Head of the Church and His body (the Church) are one. What happens to the Head happens to the Body. The judicial standing of the Body is exactly that of the Head. If Christ was nailed to the Cross then I, as a believer, am there with Him. God in His holy Word declares it to be a fact. If Christ was buried, I too was buried. (See Rom. 6:4-5). If Christ was raised up in newness of life, then I too have been raised up. (Rom. 6:4). If Christ ascended to the Throne, then I too, in spirit, have been made to "sit in heavenly places".

Ephesians 2 is the classic Biblical expression of the fact of the believer's association with his ascended and enthroned

Lord. Let us quote the entire passage just as it is: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." Please observe—not only raised up, (for resurrection is one thing, ascension another), but actually made to sit in heavenly places in Christ Jesus. Here you have the sublimities of: "Throne-Life". Jesus Himself says: "To him that overcometh will I grant to sit with me in my Throne." This is not to be taken as a mere hyperbole, a figure of speech, or an ethereal allusion to some vague possibility. We see, from Paul's Epistles that the Saviour means us to take His Words exactly for what they stand for and mean. "Throne-Life", doctrinally, is a fact in Christian experience. If doctrinally a fact, why not actually?

### CHAPTER III

#### The Enthroned Life a Revelation

THAT "Throne-Life" for the apostle was a fact to be translated into vital experience, is evidenced by the earnest prayer which he offers on behalf of his brethren at Ephesus. It will be well to quote this entire prayer.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers: That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power . . ." (Ephesians 1: 15-19).

At this point it would be well for us to break off for a moment and ask: "Just what is this mighty power, which causes the apostle to heap glory upon glory in an effort to reveal to the Ephesians, and through them to all Christians, 'the riches of the glory of the inheritance' in the saints?" He seems almost beside himself in an effort to express what cannot be expressed. There are no words in human speech, it would seem, that can satisfy him. What he wishes to convey to his fellow Christians is so great that he becomes desperate in his efforts to expound it. He falls back, therefore, on earnest intercession that the Father of glory might give to the Ephesians the spirit of wisdom and revelation, might enlighten the eyes of their understanding so that they might grasp *what after all cannot be expressed*. What is this mighty power so exceeding great which is "to us-ward who believe"? It is, Paul affirms, the power "which He (the Father of glory) wrought in Christ, when he raised him from the dead." (Ephesians 1: 20).

There you have it! The believer is participant of the selfsame power that the Father wrought in Christ when He raised Him from the dead. This is the persistent basic idea of Paul's Epistles, and perhaps the most luminous star in the firmament of Divine Revelation. It is the very glory of Redemption. In simplest terms it reads thus: The Saviour's Resurrection is the Christian's resurrection—they are one. "He that is joined unto the Lord is one spirit" (1 Cor. 6: 17). What falls to the Head, falls to each member of the body. What happened to the Saviour, befell Him in His character as Son of Man, the Federal Head of a Redeemed Humanity, and therefore is communicated, *ipso facto*, to every member of His body.

But Paul goes beyond mere resurrection. "Throne-Life" is the goal of his thought. We have not simply been raised up with Christ, but, which is the point in question, with Him, have been made to sit in heavenly places. So we go on with the Ephesian prayer taking it up where we left off: "*and set him at his own right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that*

*which is to come: and hath put all things under his feet, and gave him to be head over all things, to the church which is his body, the fullness of him that filleth all in all.*" (Eph. 1: 15-23). The thought is clear and simple. The power, which works in the believer, is the power the Father wrought in Christ when He raised Him up and set Him at His right hand in heavenly places, far above all principality and might, and dominion and power, and every name that is named, not only in this world, but in that which is to come.

It leaves one breathless! One would not dare to utter such things were they not the plain teaching of the Scriptures. Were it not the Holy Spirit speaking through the apostle, one would be afraid of such sublimities. It would be natural to cry out: "This is presumption". But it is not presumption to believe God's Word. Pride is the handmaid of doubt, not of faith. We must be careful here, so as not to be deluded by a mock-humility which would have us grovel in the dust when God offers us a throne. The devil fights these things because he knows they mean the overthrow of his strongholds. He preaches us pretty sermons on humility, but the end is disobedience, doubt, pride and sterility. Let us not heed the false reports of the spies who were overawed by the Jerichos of the Land of Promise. Let us arise and enter in though there be giants. It is a good land flowing with milk and honey.

The key verse of Ephesians is found in the first chapter, verse 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." *It is a thing that has already been done*. Our own feelings have nothing to do with the matter. Whether our Christian experience may have been concomitant or whether it may have fallen far below such a standard, does not enter into the picture. We shall come to that in the next chapter. What matters are the Divine affirmations of true Christian experience as declared by the Word of God. Experience is no criterion. Experiences fluctuate; no two are quite the same. God lays down a universal standard. It is to this that Christian experience must direct itself. God's verdict is that believers are identified with Christ in death and resurrection. He bids us reckon ourselves dead unto sin and alive unto God through Christ our Lord. He tells us that He has already blessed us with all spiritual blessings in heavenly places in Christ. He tells us that with Jesus we have been raised up and that we have been made to sit together with Him in heavenly places. The exceeding great power, which works in us, is the selfsame power which wrought in Christ when He ascended to the Father's Throne. These are the affirmations of God in His Holy Word. I may never realise all this in experience, still it is my judicial standing before God. He affirms it—not I. If I refuse to bring experience up so that what God declares to be my judicial standing is fully translated into a present experience, I not only rob myself of infinite riches, but contradict the Most High; I make void His Holy Word and sin is at my door.

Plain as it all is, *it takes a revelation*, as Paul said in his prayer, to bring Christians to such a standard. But that should not startle us. All Christian experience in the final analysis is based on revelation. You get nowhere without it. "Lord!" Paul cried in effect, "give them the spirit of wisdom and revelation in the knowledge of these things." When Peter confessed his faith in Jesus as the Christ, the Son of the Living God, he was told that he had received a revelation from the Father, and that flesh and blood had had nothing to do with such knowledge. Paul declares that no man can call Jesus Lord but by the Holy Spirit. The Saviour Himself said that it was the function of the Holy Spirit to take the things that had to do with his Person and Salvation, and to reveal them to believers. The Author and Finisher of our faith is Christ the Lord, in view of which fact it becomes only too clear that there can be no progress without revelation. I repeat, if "Throne-Life" requires a revelation ere it can be realised, *nothing else* in the Christian life is realised without the illumination and work of the Holy Spirit.

"If ye then be risen with Christ, seek those things which

are above." It is not the "if" of doubt, but of sequence. Since ye are risen with Christ . . . is the thought, "Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God." (Col. 3: 3) It is the same as the Ephesian proclamation. The sublimities of "Throne-Life" are not hazy fancies. They are the Crown of the eternal verities of the Christian life. "Ye are dead, and your life is hid with Christ in God." Thus in cryptic fashion the apostle reiterates the great fact, the full glory of which he cannot explain, but prays the Spirit might reveal; namely, that the believer shares the Saviour's Cross, and therefore also His Resurrection and His Throne.

*Recently Mr. F. J. Huegal, whose writings are well known amongst Evangelical Christians sent us the manuscript of a new book, entitled—"The Enthroned Christian", and we are printing this section by section in the "Overcomer", with the objective of finally publishing it as a complete book. We do pray that God will greatly bless this exposition of our identification with Christ in all its range and fulness, and lead many through it into the practical experience of this great doctrine in life and ministry.*

## The "Overcomer" Prayer Bond

In a recent circular to her Prayer Bond, Miss Leathes wrote: "If we cannot go out into the dark places where Satan's seat is, to rescue souls, we can at least pray with all persistence and supplication for all our missionaries, for they do indeed need our support. Many of them are living in an atmosphere saturated with the asphyxiating breath from the pit, and prayer and even concentration on the Word of God is often next door to impossible. 'But thanks be to God, Who giveth us the Victory through our Lord Jesus Christ. Therefore . . . be ye steadfast, unmovable, always abounding in the Work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' (1 Cor. 15: 57, 58)."

It would be impossible to exaggerate the value of this ministry of prayer to the Christian Church in

these days. If you would like to have closer contact with these prayer warriors, and to receive Miss Leathes' Circular, will you please write to her direct at: 2, Kingsway, Wembley, Middlesex.

### LONDON MEETINGS

The Morning Prayer Conferences will be held during the next three months as follows:

July 15th and August 19th: at Caxton Hall.

September 16th: at St. Ermin's (next door to Caxton Hall).

Will you also make a note of the fact that a full day of Conference will (D.V.) be held on:

November 18th.

*Full particulars will be given in the "Overcomer" for October.*

### BIRMINGHAM

It is hoped to hold further meetings in Birmingham during the autumn. Interested friends can obtain information from: Rev. J. Hanbury Hill, 74 Fourth Avenue, Bordesley Green, Birmingham 9.

### BRISTOL.

A Conference will (D.V.) be held in Bristol from **September 26-29**. All enquiries about these meetings should be addressed to: Rev. W. H. McWhinnie, 63 Kellaway Avenue, Bristol 6.

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### REGULAR MEETINGS ORGANIZED BY OUR READERS ARE HELD AT:

<b>Cardiff</b>	Enquiries to Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.
<b>Crowborough</b> (Sussex)	Enquiries to Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.
<b>Hove</b>	Enquiries to Mrs. Richards, "Cartref," 51, Clarendon Villas, Hove, 3, Sussex.
<b>Liverpool</b>	Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool, 15.
<b>Manchester</b>	Enquiries to Mr. T. Loxham, 29, Hillend Road, Lawton Moor, Wythenshawe, Manchester.
<b>Thames Ditton</b>	Enquiries to Mrs. Trolley, Weston Park Cottage, Weston Park, Thames Ditton.
<b>Plymouth</b>	Enquiries to Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

We regret that owing to space we are compelled to cut these announcements down to the bare minimum but hope that those interested will communicate direct with the friends whose names we have given.

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OCTOBER, 1948

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THOUSAND WAVES,  
A WHOLE RED SEA HIS FIAT CLEFT  
IN TWAIN,  
AND SAINTS WITH HIM STILL TREAD  
THE UNTRODDEN MAIN.

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# THE OVERCOMER

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

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Editor: J. C. METCALFE, M.C.

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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.

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## BOOK ROOM NOTES

### An Important Announcement.

The original purpose of the *Overcomer* was twofold:

- (a) to give teaching to Christian workers concerning the deep things of God.
- (b) to report on the World wide distribution of the Word of the Cross booklet, the aim of which was evangelistic.

We are convinced that all true emphasis on the overcoming life must of necessity result in reaching out to the multitudes without Christ. After much consideration and prayer we have, therefore, decided to include a monthly evangelistic leaflet specially designed for the non Church goer, amongst our publications.

We are hoping to launch some of our friends who make no sustained effort to win others for Christ, on a course of prayerful distribution amongst their friends and acquaintances. Much can be done through the printed page backed by believing prayer; and we do call upon our readers to join us in this further endeavour to preach Christ in these last days.

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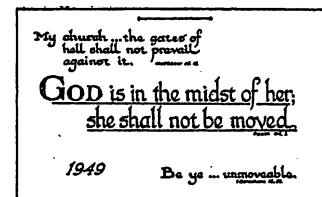
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- (a) Overcoming the Accuser
- (b) Translated out of the Power of Darkness
- (c) First Bind the Strong Man

and should prove extremely useful to all Christian workers.

### "Motto Cards" for 1949.

We are reproducing below a miniature reproduction of our 1949 Motto Card. This will, as usual, be printed in red and black, and the price will be the same as this year's—2d. each, 2/- per dozen, plus postage 2d.



(Continued on inside of back cover).

# == THE OVERCOMER ==

## "Be still, and know"

*A Meditation on Psalm 46*

**J**EHOVAH is indeed our God, our Refuge and our Strength. Often too, have we known Him as a very present help. Yet how far, far oftener it has candidly to come to this: "Be still, and know that I AM GOD!" His attributes are soundless and boundless, but back, ever back must we come to Himself. This is life eternal—this the Alpha and Omega in one—to know God. Whether it be the witness of such an one as Paul the aged, or Augustine, or Richard Baxter, the word is ever the same—God, God, GOD, and that I might know Him. But watch withal one tremendous thing. The atmosphere of such a knowledge is that war ever and inexorably precedes peace. "Come, behold the works of Jehovah, what desolations He hath made" in making peace! There is no birth without a pang. There is no high hill but beside a deep valley.

I, a little bob-about of humanity, must be still to know Him. Therefore He must make me still with a solemn stillness. He wars with me for my peace. "From whence come wars," asks the Apostle, "if not from this old, old war—the soul versus God? Come, therefore, behold the desolations He hath made! Behold the trusty treasures of His deep designs, and see how in loyal love God roareth as a lion in the path of His rebel child." He had only this one way with THE SON when He undertook our case; and He hath no other way with the sons. God must desolate me for my peace. He must cross His Church before He can crown it. Come, then, behold not only life's desolations, but also life's consolations. After the desolation comes the consolation.

Look, too, at the specific details in our Psalm of this peace-after-war postulate, and how it eventuates.

Firstly, He, the Holy Warrior God, breaketh my rebel bow. Yes, the old bow that had hurled many a dart at Him, our God. Now, all is far otherwise. His arrows are sharp in the heart of the King's enemies. To emancipate, He must needs subjugate.

Secondly, in bringing about the rebel soul's peace, He cutteth the spear in sunder. Yea! My old spear wherewith I pierced His wounded side, cruel spear that wounded Him—but unto my healing! Best stroke of my God that snappeth it in twain. Now it will pierce no longer. That spear, though, is not wholly abandoned; it is now beaten into a pruning hook. He only breaks the spear to make it a pruning-hook—emblem of peace, yea, peace through direct, reddest war. The old spear wherewith I stabbed my God I now use to prune myself. Anon,

too, it will prune others, for what He tells me in darkness, that must I speak in the light.

Thus, by the inexorable law of cross-and-crown sequence, we emerge upon these sweetest of words, "BE STILL". I would not be still, so He had to make me still. Come, behold the desolations He hath made, all to this intent. Here, a sick-bed there, a hidden heart trial; and everywhere a cross for all who will ever wear a crown.

"The evening and morning were the first day." And we will never, never have a Divine day unless it be after all the primal pattern of God's first mode. The Devil's day is the opposite of God's. The satanic formula runs, "the morning and the evening make the diabolic day". Yes, first the morning then the evening that never sees a sunrise. With God our God the evening and morning make a Divine day!

"And Know." Ah! they know best who have battled with God and have been defeated. "I will be exalted" is God's cry. So must man be laid low but not so low as ever the Son of Man lay. And He who went lowest must be highest. "I will be exalted." So, too, shall we find like exaltation is like humiliation. The same word is used for being "lifted up" on a cross and on a throne, and the same glorious Lord was lifted up on both.

Thus we work out at the Forty-sixth Psalm's lovely end, which is really its beginning too. There is a secret key, and that key lies in the mention of Jacob's name. For every mention of the phrase "God of Jacob" really means "God of (EVEN) Jacob!" Yes, the God of even such a wriggling cheat as he: "The God of all Grace" and therefore "the God of (even) Jacob". "The Lord of hosts is with us, the God of Jacob is our refuge," our "high tower". There is exaltation for Jacob and all his ilk! The Lord of hosts is with us now as surely as He was against us with all His hosts to break and subjugate us for our peace. Hence this abrupt juxtaposition of "Lord of hosts" and "God of Jacob".

Ah! God had indeed to desolate this Jacob ere He could console him. Come, behold the works of the Lord in this Jacob. Come, behold him broken indeed, at last by life's Jabbok; lamed for life, but oh, so peaceful now! Broken at last the old cunning, Jacob bow, cut asunder the unerring spear of his youth! And as by that brook Jabbok he battled along, God did say to him in love, as a nurse to weary child, "Be still and know that I am God".

DAN CRAWFORD

## To our Readers

Dear Friends,

Few human joys compare with the joy of home coming. When to the meeting with kindred and friends is added re-union with those bound with us in the Lord's service, that joy is full indeed. Neither time nor distance can sever such ties.

The homcomer is bound to find things different. The ranks of the stalwarts are thinned, and many still with us cannot bear the old burdens. A new generation has arrived to learn and practice the lessons of Romans 6 and many other Scriptures vital to the days in which the Church of God is living. The problem is how to give the teaching, which so vitally arrested us, in the language of a new generation, so that it can be grasped and assimilated, and result in holy living.

I believe that the Holy Spirit is still using *The Overcomer* and our literature to continue the testimony for which He designed it. Not that *The Overcomer* and its readers are alone entrusted with this glorious doctrine of Grace. It has been held and passed on by the faithful down the years from the beginning. It is ours still to pass it on. Do we not see the enemy fighting by every possible device to obscure and overlay by false human imaginations this very Grace in which we stand?

Then let it be ours to hold fast this form of sound words, which we have heard from those who have gone before us. Let us not be alarmed if the old methods of presentation change and give place to new; only let the truths be the same. The foundations of Grace are as unchangeable as God Himself. He who still leads us in the train of His triumph will surely so lead those who come after us.

Perhaps the greatest privilege of our visit has been the constant touch with our beloved friends at "Cartref" with its personal review of all the activities of *The Overcomer*.

The features of the work which have most impressed themselves upon me have been its extension to a widening circle of younger believers at home and abroad, and the prospect of an open field in various foreign tongues. Requests for translation and offers of help in adequately rendering articles and booklets in new languages present a problem as well as a challenge, involving much time and thought in these difficult days.

It has also been a great encouragement to see the steadily growing demand for our literature in the U.S.A. and Canada. Never was a greater need for a clear and incisive presentation of the vital teaching of the believer's identity with his Lord in His death and resurrection, so that the life of Jesus should be manifest in our mortal bodies. These things are familiar in theory to those of us who have been accustomed to their repetition these many years. Alas that so often we have deplorably failed in their

practice! Now, to our joy, we hear of the field extending. Young men and women catching the vision and taking up the burden, while those of other tongues are coming into the circle of blessing.

As we return to our own small and humble corner of the great vineyard, we would most warmly thank those who include Bermuda in their prayers. Indeed, they are being heard and answered. We believe that the pattern of our service there is of the Lord, as we believe it is for our brethren here. We would learn more of our oneness in Him and with His whole church in that great family of Faith; remembering always "that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people".

Ever yours in that same blessed Company,

B. W. MATTHEWS.

*Bournemouth, September 1948.*

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## Risen with Christ

Rise with Thy risen Lord

Ascend with Christ above.

And in the heav'nlies walk with Him

Whom, seeing not, you love.

Look on your trials here,

As He beholds them now,

Look on this world as it will seem

When glory crowns your brow.

Walk as a heavenly race,

Princes of royal blood;

Walk as children of the light

The sons and heirs of God.

Fear not to take your place

With Jesus on the throne,

And bid the powers of hell and earth

His sovereign sceptre own.

Your full redemption rights

With holy boldness claim,

And to its utmost fulness prove

The power of Jesus' name.

Your life is hidden now,

Your glory none can see,

But when He comes His bride will shine

All glorious, as He.

A. B. SIMPSON.

*From the Alliance Weekly.*

# Grace Abounding through the Cross

BY THE EDITOR

*Notes of Bible Readings given at the Annual Conference at Slavanka—1949*

THOMAS GOODWIN one of the finest of the old Puritan expositors once wrote : " It is the greatest thing in the world to settle men's hearts in ' the true grace of God ' (as the expression is in 1 Peter 5. 12), to have a right knowledge of it, as salvation is attributed to it, and to sever it from whatever is in a man's self, and yet to give that due to what is in man that belongs to it. My brethren, to trust perfectly in the grace that is offered, that is brought to light in the revelation of Jesus Christ, to trust perfectly in it, not by halves, but fully, and to have the right art of doing it, and not to turn this grace into wantonness, to settle the gospel upon a right wheel, for it runs upon free grace, and yet to say that works and faith and holiness are required, to do this practically in a man's own spirit *is the hardest thing in the world*. Men are easily put by ; for carnal reason comes, and that would mingle works and something in a man's self with it ; and then self-love will come, and turn the grace of God into wantonness, and make a clean other gospel of it.

This very little sentence, *By grace are ye saved*, is the main thing of the gospel . . . "

So the aim of these Bible Readings was just this " to settle men's hearts in ' the true grace of God '."

The general Theme : " **Grace Abounding through the Cross** " was broken up into four subheadings. We have only space to give the notes on which the addresses given were based, but there is a sense in which this will be no loss to our readers.

Professor Henry Drummond points out a very real danger in our Conference-going. " One man," he says, " 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 oneself is a lawful possession to every Christian." By giving the " bare bones " of these Bible Readings we are therefore aiming simply to provide a pointer, which will lead our readers into fresh discoveries, made by their own study, of the magnificence and vastness of the grace of God.

The first sub-heading was : " **Grace—God's Answer to the Reign of Evil** ", and a definition of the word " grace " was sought from thoughts expressed by writers of several different sections of the Christian Church. These were as follows :

(a) **John Wesley on Ephesians 2. 5.**

This text lays the axe to the very root of spiritual pride and glorying in ourselves . . . Grace, without any respect to human worthiness . . . Faith, with

an empty hand and without any pretence to personal desert, receives the heavenly gift.

(b) **Thomas Goodwin on Romans 3. 24.**

There is first His grace ; and, secondly, to show that it is not anything in us, He addeth the word ' freely ' to it. He doth not only call it grace, but His grace, by way of distinction ; and then He adds ' freely ' to it, to cut off all things from it.

(c) **D. L. Moody.**

Grace means unmerited mercy—undeserved favour.

(d) **Bishop Handley Moule.**

Grace is the free and loving favour of God in its spiritual efficacy.

(e) **Bishop Ellicott.**

Grace is the moving cause of salvation : faith only the instrument by which it is laid hold of.

(f) **L. Sperry Chafer.**

Grace means pure unrecompensed kindness and favour. What is done in grace is done graciously. *From this exact meaning there can be no departure* ; otherwise grace ceases to be grace. To arrive at the scope and force of the Bible doctrine of salvation by grace alone we need to follow consistently the path indicated by the exact meaning of the word.

Next we turned our attention to the condition by which man might become the recipient of divine grace. Three verses of Scripture helped us here : Proverbs 3. 34—James 4. 6 and 1 Peter 5. 5 ; the burden of which is identical. " *He giveth grace to the lowly.*" Much promising Christian living founders upon this rock. Like Naaman we are much more willing to seek to " do some great thing " (2 Kings 5. 13) than to learn the art of being spiritual beggars (Matthew 5. 3) utterly dependent upon the " pure unrecompensed kindness and favour " of God. An extract out of a letter from our friend Mr. Matthews from Bermuda strikingly illustrated this thought. " Sometimes I realise that it is far easier to do the work of an evangelist amongst the tough unsaved people outside, than to feed the sheep inside. *We sheep think we know so much !* "

The ground was now cleared for the development of the particular theme for the day, and we proceeded to an examination of the following passages : 2 Timothy 1, 7-11, Romans 16. 24-27, Ephesians 3. 1-12, in order to get a clear grasp of the fact, that God's dealings with man in grace are not just something hastily patched up as a counter move to Satan's successful temptation of Adam and Eve in Eden ; but had been carefully planned and laid up for us " in Christ Jesus *before the world began* ", " which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit . . . ".

Grace is set over against three main rivals in the New Testament.

- (a) The universal reign of sin over man . . . Romans 5. 12-21, in which passage it is categorically shown as emerging triumphant—where sin *abounded, grace did much more abound.*
- (b) The universal dominion of Satan over man . . . Hebrews 2. 6-14, where He who "by the grace of God tasted death for every man", thus wrested authority and power out of the hand of "him that had the power of death, that is, the devil".
- (c) The universal helplessness of the law and the works of the law to encompass man's salvation . . . John 1. 14.-17, Galatians 2. 21 and Romans 8. 3. The realm or condition of grace is the only place where God's salvation can be known and experienced. "By the works of the law" no flesh *can* be justified.

Peter's declaration in Acts 15. 11 at the stormy Council held in Jerusalem, established once for all the sweeping down by grace of all barriers between Jew and Gentile, and was an absolute denial of any other basis of approach to God. He argues that God "which knoweth the hearts" had been pleased to bestow the Holy Spirit on the Gentiles, so that man has no right to attempt to alter His decision; ending with the magnificent declaration, "We believe that *through the grace of the Lord Jesus Christ, we shall be saved, even as they*".

\* \* \* \* \*

The second division of our main theme was: "**Grace—the ground and balance of Sanctification**", and this key verse of Scripture was used as a summary of this aspect of our subject. "And now, brethren, I commend you to God, *and to the word of His grace* which is able to build you up, and give you an inheritance among all them that are sanctified" (Acts 20. 32) followed by a quotation from Martin Luther's comment on Galatians 2. 9 in which he writes: "He calleth grace here, *whatsoever he had received of God*; to wit, that a persecutor and waster of the Church, he was made an apostle, was taught by Jesus Christ, and enriched with spiritual gifts".

It is a common mistake to look to grace for justification before God, and then to set to work to live the Christian life by self-effort; and to imagine that in some way or other we must earn our sanctification, by the fulfilment of certain conditions. In modern evangelical circles it almost amounts to the building up of a new law, obedience to which only too often forms the basis of assessment of a man's "spirituality". In actual fact New Testament teaching runs directly counter to such an attitude, and grace faces us at every turn as God's sole means and reason for bestowing His gifts. Many passages were examined as follows:—

- Romans 6. 1 and 14.** Setting forth grace as an argument for, and the ground of victory over sin.
- 2 Corinthians 1. 12** contrasting grace with living by the light of fleshly wisdom.
- 2 Corinthians 8. 1-2** showing grace to be the motive force for liberality in spite of poverty.
- 2 Corinthians 9. 8** making grace the equipment for every good work.
- 2 Corinthians 12. 9** showing grace to be sufficient to maintain us in affliction and infirmity.
- Ephesians 2. 5-8** attributing to grace the sublimities of Christian experience.
- Colossians 3. 16** grace as the source of song.
- Colossians 4. 6** grace the salt of speech.
- 2 Thessalonians 1. 12** exalting grace as the ground of our union with Christ.
- Titus 2. 11-13** sounding out the message of grace—holy living.
- Hebrews 12. 15** grace, the antidote for bitterness.
- Hebrews 13. 9** grace to be preferred before all externals.
- 1 Peter 3. 7** grace the glory of home life.
- 2 Peter 3. 18** grace the agent of growth.

The possibility and danger either of nullifying God's dealings in grace or of turning the grace of God into lawlessness was finally emphasised from 2 Corinthians 6. 1 and Jude 9.

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The third section of our studies—"Grace—the driving force of Service and Warfare" was again introduced by a key verse of Scripture: "I am the least of the apostles . . . but 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!" 1 *Corinthians* 15. 10, and a quotation this time taken from the preface to John Bunyan's *Grace Abounding*.

"In this discourse of mine you may see much; much, I say of the Grace of God toward me. I thank God I can count it much, for it was above my sins and Satan's temptations too. I can remember my fears, and doubts; and sad months with comfort; they are as the head of Goliath in my hand. There was nothing to David like Goliath's sword, even that sword that should have been sheathed in his bowels; for every sight and remembrance of that did preach forth God's deliverance to him."

There is no such thing as effective Christian service unless it springs from pure grace; and is deep rooted in grace as God's sole method of imparting the equipment necessary to meet all the demands of ministry to which He calls.

The headings used to illustrate this great spiritual principle were as follows:—

**The call to preach.** Galatians 1. 15 (confirmed also to others: Galatians 2. 9. Acts 14. 26.) Ephesians 3. 1-12. Romans 15. 15.

**The call to service of all kinds.** Romans 12. 1.8.

**The call to build.** 1 Corinthians 3. 10.

**The call to help.** Hebrews 4. 16.

**The call to endure.** Philippians 1. 7. 2 Timothy 2. 1.

\* \* \* \* \*

The final sub-division of the main theme of the Conference was "Grace—the preacher's central Theme", and a strong plea was made that the preaching of grace might become for all those gathered at the Conference, not only a priority, but a passion. Again a key verse was used:—

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ." *Galatians* 1. 6-7.

And a quotation taken from a Lecture on Preaching delivered by R. W. Dale at Yale University.

"Have you anything to tell men that will make heaven seem nearer to earth than it ever was before; that will compel them to feel the tragic grandeur of human life and the infinite contrast between righteousness and sin? Have you anything to tell them which will save them from the bitterness of despair in their worst sorrows, and which will keep them calm and enable them to exercise self-restraint in their greatest successes and triumphs? Have you anything to tell them that, in the fiercest heat of youthful passion, under the severest strain of business and professional anxiety, and when the cold selfishness of old age is creeping upon them, will enable them to master the world, the flesh, and the devil? You are to be ministers of Christ—have you anything to say that ought to make the authority of Christ more awful and august to the conscience and the will, and the mercy of Christ more tender to the heart, of every man that listens to you? If not, then, whatever comes of it, refuse to be a candidate for a pulpit, refuse to accept the pastorate of a Church. Go down to New York, and work in the docks, or to Chicago, and get employment in the lumber trade; go out west and cultivate a farm, edit a newspaper, turn lawyer, become clerk in a store or a hired waiter in an hotel; do anything to earn an honest living, *but in God's Name do not become a minister!*"

Then once more we turned to detailed passages of Scripture.

**1 Peter 1. 10** declares God's plan to deal with man in grace to be the central theme of Old Testament prophecy.

**Acts 20. 24** shows how Paul's conception of ministry was inextricably interwoven with the preaching of grace. Cf:—also 1 Peter 5. 12.

**Acts 13. 43** reveals that grace as the basis of continuance in the Christian life must be part of the preacher's message. Cf:—also *Galatians* 1. 6.

**Galatians 5. 4** points to the necessity of continually keeping grace to the fore as the one antidote to the poison of legalism, which so speedily and yet so subtly spreads through our whole religious life and outlook. Cf:—also *Galatians* 2. 21.

**2 Corinthians 8. 9** links up grace with the preacher's exhortation to liberality in giving.

**Titus 3. 7** gives grace the honoured place of being the evangelist's charter. What a need there is of a revival of the preaching of the unadulterated grace of God, divorced from the modern shifts to make the gospel palatable!

**2 Thessalonians 2. 16** links grace with the preacher's beautiful ministry of consolation.

**Hebrews 10. 29** stresses the need that the preaching of such grace bestowed upon men, needs to be accompanied by a ministry of warning. God's grace must not be treated lightly—"He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unclean thing, and hath done despite unto the Spirit of grace?"

The glories of grace surely must mean for us a new passion of intensity and earnestness, and we can do no better than round off these very inadequate hints to assist in the study of so grand a theme with a brief extract taken from an editorial in the *Alliance Weekly*:—

It is divine grace that brings the gospel to us. "The things which we have heard" have not come through our seeking. This very fact lays great responsibility upon our hearts to "give the more earnest heed" to them. But having heard we immediately become debtors to God and to our fellows. To God—in the acceptance and appropriation of what He so freely offers for the supply of our higher natures. To men—in the passing on of the message of salvation, the hearing of which gives to them also the heavenly privilege of knowing Him and becoming "sons and daughters of the Lord Almighty", or the awful responsibility of rejecting His grace.

For some work we choose none but the strong; and when God calls us to ministerial labour we should endeavour to get grace that we may be strengthened into fitness for our position, and not be mere novices carried away by the temptations of Satan, to the injury of the church and our own ruin. We are to stand equipped with the whole armour of God, ready for feats of valour not expected of others: to us self-denial, self-forgetfulness, patience, perseverance, longsuffering, must be everyday virtues, and who is sufficient for these things? We had need live very near to God, if we would approve ourselves in our vocation.

C. H. SPURGEON.



# The Enemy

BY CATHERINE MADDOX, M.B., B.S.

*We have the kind permission of the Home Director of the China Inland Mission to reprint from "China's Millions", and we feel that this article taken from the July/August 1948 issue should be broadcast as widely as possible amongst workers in the dark places of the earth. May its sane, triumphant message bring light and blessing to many facing the onslaughts of hell.*

## "FROM THE POWER OF SATAN UNTO GOD."

These words occur in the commission of the greatest missionary of all time. He was to be sent to the Gentiles and "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God". The missionary's task has not changed with the years, and we who go, and those who intercede, might do well to know more of what we are up against in wresting souls from Satan to GOD. The study of the enemy is a vital part in all human warfare, yet how little we Christians know of the enemy of souls!

### The Enemy's Person.

We are told in the book of Job that "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord". The Missionary to heathen lands who sees souls transformed by the person of JESUS CHRIST is left in little doubt as to the person of the devil, as taught in scripture.

### The Enemy's Army.

When CHRIST asked the spirit in the Gadarene demoniac "What is thy name?", the answer was, "My name is Legion; for we are many". And the apostle Paul tells us that "we wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". The devil has his emissaries, active and organized.

We sing: "JESUS the name high over all,  
In hell, or earth, or sky;  
Angels and men before it fall,  
And devils fear and fly."

That hymn takes me back to homes on the North China plain—thatched mud-walled cottages with beaten earth floors. High up across the corner of the room in each heathen home is a little empty triangular shelf, placed there for the demons to rest on. Needless to say, when JESUS CHRIST takes possession of a home this shelf has to go. And it is into such homes that we are called to help cope with the situations that arise after the shelf is removed. For the powers of darkness wreak vengeance on those who wrest from them their thrones. In some homes the occupants were tormented by wild dreams at night, and household articles were said to jump about the room. One woman we visited was physically ill, and neither she nor her heathen neighbours were under any delusions as to the reason. We were not called to give medical advice, but to sing, and pray, and name the name before which devils fear and fly.

### The Enemy's Territory.

The devil showed CHRIST all the kingdoms of the world and said "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it". CHRIST is the rightful king of all the earth, but the devil is the usurper, and reigns as such. Pergamos was described as a place "where Satan's seat is", suggesting that some places on this earth are dominated by him to a greater degree than others. And it certainly seems to be a fact that he holds special sway in heathen lands where Christ is not owned, even nominally, as LORD. Missionary work in North-West and West China and in North India is admittedly harder and less fruitful than in other parts of those lands. Can the reason be that a live Church in these parts would imperil Satan's throne in the Central Asian lands where his sway is still almost undisputed? Prayer for revival in these border provinces might do much to open the way for the light to shine into the dense darkness beyond. The enemy is not going to take easily the assault upon Nosuland by C.I.M.-ers, and others, so we need to know something of spiritual warfare if we are to take our part in this advance.

### The Enemy's Objective.

When Zechariah was shewn Joshua, the high priest, and Satan standing before GOD, Satan's purpose was clearly stated; he was standing at Joshua's right hand "to resist him". Joshua's task was to build again GOD's house in a land which enemy forces had conquered, and Satan would have anything but that. GOD has His Joshuas to-day, and Satan still resists them. But what is behind his opposition to them? When the LORD GOD told the devil of the Saviour, He said "thou shalt bruise His heel". So Satan's opposition is ultimately directed against CHRIST Himself. If we really love Him, can we take this lying down? Yet how often we do, because we know so little about spiritual warfare!

### The Enemy's Tactics

The enemy's work might be divided into his having free course in his own territory, and his resistance to GOD's servants. A few examples of his activity are given from an experience all too small because of knowing shamefully little of his wiles;

1. We are told that the devil is "a murderer from the beginning". I once had a worrying missionary patient. Superimposed on the ordinary medical signs, which were bad enough, came other alarming signs, and the conviction came that the devil was out to kill the patient, who was a Joshua indeed—a

missionary used to help many into the rest of the promised land. Now of what use were ordinary medical means in such a case? They proved useless, but the moment two of us stood together in the exercise of our authority against Satan, the signs promptly ceased. The attacks were repeated, and the result was the same each time.

2. I am sure it is a mistake to attribute all illness to the direct intervention of the devil. And yet CHRIST clearly suggests that some is his work, when He refers to a physically afflicted woman as one "whom Satan hath bound". I had a missionary patient with an abscess, a common-or-garden abscess. I watched it developing and beginning to point as the pus formed. The abscess was delaying the patient's recovery from an operation, and GOD suddenly revealed to her and her husband that it was a direct enemy attack. Well, what was to be done in such a case? What I did was to come along with a local anaesthetic and a good sharp knife! But I had been forestalled; the patient and her husband had resisted the enemy, and when I took the dressing off there was no abscess there!

3. A little girl of twelve was brought into hospital out-patients one day by her relatives. Not one of them had even heard the name of JESUS. They said she was quite mad, and requested the appropriate medicine. Even the heathen usually can tell the difference between insanity and demon possession, but they had slipped up on the diagnosis this time, for it seemed obvious that it was a case of demon possession. We refused the request for medicine, lest the girl should recover in answer to prayer, and the glory be given to the medicine. We told the family for the first time the story of JESUS, though the little patient seemed beyond taking in anything. The work in the out-patients' department was stopped while the staff gathered round, and the Chinese Biblewoman led us in prayer. The girl was brought back a second time in the same state, and the same procedure was repeated, and we saw no more of her. Some weeks later the Biblewoman came charging along as fast as her once bound feet would carry her. "Do you remember that little girl?" she asked, "I've just met her, perfectly sane and well, and going on an errand for her mother". I asked her, "Why! are you all right now?" and she looked at me in surprise and said, "Well, didn't you ask JESUS to make me well, and didn't you say He would? Of course I'm well!" Jesus said, "The devil is gone out of thy daughter."

4. A veil needs to be drawn over the details of an early journey in China! The trouble was that not one of us had been long enough in the land to understand the people or their ways, and we fell out badly with an escort and muleteers. Things reached such a pitch one day that, towards evening, there was an open quarrel witnessed by heathen villagers. The drivers refused to take us any further, and worked off their feelings on their poor animals. We sat on top

of the baggage, piled high on the carts, and prayed and prayed, but without effect. Then two of our number were seen standing under a tree by the roadside with bowed heads. As they rejoined us, the drivers swung themselves on to the carts, drove off, and took us to our destination. What had happened was that GOD had revealed to these two the real origin of the trouble, and they had exercised the authority that was theirs in CHRIST. "Satan hindered us" wrote Paul of a missionary journey. He does so still, and we need to know how to deal with him.

5. Christ named the enemy the "father of lies" and we do well to remember that deception is one of his main lines of attack. He blinds unbelievers to CHRIST; "the god of this world hath blinded the minds of them which believe not, lest . . ."; also he blinds Christians to himself, to the existence of his forces of darkness, and, above all, to his defeat at Calvary. "Satan himself is transformed into an angel of light" was written as a warning to Christians.

So in Paul's commission, "to open their eyes" was closely linked with turning the Gentiles from Satan to GOD. It will be noticed that in dealing with each of the cases mentioned above a perception was needed that could be given only by the Holy Spirit Himself.

#### The Enemy's Defeat

Three points might be made about the enemy's defeat;

1. *There is a war on.* We are told plainly that "we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places".

2. *The war is won.* When CHRIST cried from the cross "It is finished", what was finished? We shall probably never know all that was accomplished there, but the Colossian Christians were told a good deal of what was done. Not only were their sins taken out of the way and so forgiven; and not only were they risen with CHRIST because they had died in Him; but the powers of darkness were conquered once and for all . . . "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in the cross." It is not for us to fight the hosts of wickedness; the fight has been fought, and the battle won.

3. *We have authority in Christ to gather in the spoils of victory.* The first thing CHRIST did when sending His disciples out as missionaries was to give them authority over all devils, and over all the power of the enemy. But how can we mortals—even if saved mortals—have any kind of authority over the hosts of Satan? Well, in a sense, we have none: the authority is CHRIST's, not ours. For when GOD raised HIM from the dead He "set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion . . ." But we are in CHRIST so all that He has—authority included—is ours. For God "hath raised us up

together, and made us sit together in heavenly places in CHRIST JESUS."

Leaving China for furlough meant flying over the Hump, as all other routes were closed by war. For hours we droned over the jungle, with the Burma Road winding like a white ribbon below us. Later we rose into the clouds which enveloped us on all sides, and blotted out all view. Then, towards evening, we rose still higher, and came out above the clouds where the sun shone in the clear sky. The solid masses of cloud below us were lit with a rosy, golden light like a sunset on a rough, but motionless sea. The earth was still there, and the clouds and darkness we had struggled through were still there. But we were "far above" all this, because the plane was above, and we were in it. So GOD has placed us in CHRIST above the entanglements of earth (while still on it in the flesh), and above the clouds of enemy forces. But Satan would blind our eyes to this fact in order to keep us bound by the things of earth, or else enveloped in, and struggling with, the powers of evil, lest we should exercise our authority in CHRIST against him.

An illustration, read in China, that has helped me to understand authority is that of a policeman on point duty. The policeman has no strength in himself to stop the oncoming traffic. If he hurled himself at it with all his might he would fail to stop it—and would suffer for his pains! But because of his official position, he has only to raise his arm, and the traffic must come to a standstill.

When Moses stood at the top of a hill and held the rod of GOD aloft, so that Israel prevailed against Amalek, there is nothing to suggest that he was making intercession. He was exercising his God-given authority against the enemies of the LORD. We who are pledged to pray for China, how much do we exercise the authority that is ours? How much part are we playing in this spiritual warfare?

A word of warning about mis-diagnosis, and lack of balance in spiritual warfare. The exercise of our authority in CHRIST is not a cure for all ills. It has been said that "War is 99% waiting," and the soldier of JESUS CHRIST will not be required to spend his whole time in the front-line trenches. There were times when it was not for Moses to hold the rod of GOD aloft, but to get down to the hard toil of intercession, and times when his work was to trudge in the wilderness with his people. A Mrs. Yellow was brought by her heathen relatives day after day to the Mission compound because they said she was quieter there. (We took their word for it, but wondered whatever she was like at home!) We labelled her as demon-possessed, and took up our stand against the enemy with no effect whatsoever. It was months before we obtained a full history, and found she had a common type of temporary insanity! To attribute troubles indiscriminately to the devil does not make for a healthy atmosphere. We do need balance, and above all, we need to be in touch with our LORD that He can give us spiritual perception. We need, too,

to remember that there are hosts of light as well as hosts of darkness. When the eyes of Elisha's servant were opened to the unseen forces, they were angelic armies he saw. Plenty of illustrations could be given of angelic ministry on the mission field.

But let us take our eyes off the enemy, defeated as he is, and even off the angels, and fix them on the Victor. Two points seem to stand out. Firstly, what it must have cost Him on the cross, not only to bear our sin, but to have all the forces of hell levelled against Him! And, secondly, what a Saviour we have, victor over Satan himself, enthroned King, far above all the powers of darkness, and able to make His mighty victory avail towards the sons of men! The first case of demon possession I ever saw was a little boy about nine. I could speak no Chinese so my part was to stand by in silent prayer while my senior missionary spoke and prayed aloud. I noticed that every time I thought about the cross the boy cried out. What a name, high over all, that the very *thought* of Him should make the devils fear: the name of JESUS!

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## The Sword of the Spirit

It seems to me that Christians everywhere, and of every race require to be stirred in their hearts with a renewed sense of responsibility, towards man and towards their Lord and Saviour. They also need to grasp the authority and power committed to them for the working out of the task of witness to the Lord Jesus before the world. I think I would put it that probably all of us need to take a simpler view of things, becoming as little children. Have we not rather tended to trust the forces of education, civilisation, psychology, and so on, rather than the Sword of the Spirit, the Word of God? And then sometimes perhaps, where we ought to have used our brains in the study of the Word itself, that we might have wisdom and efficiency in its use, we have allowed ourselves to become stereotyped. The watchword of this industrial age is "Mass Production" and we rather think we can use the same methods. It does seem that the trouble is right in the Church, rather than in the world of those who sit in darkness and the shadow of death. Every Christian ought to be able so to use the Word that day by day as he comes in contact with the pitiful problems all around there would be that flashing of the Sword that would be truly a witness to Jesus Christ as the Saviour. But, alas, how many have themselves need to be taught, led by the hand carefully, totally incapable of helping others because so uninstructed themselves. And so the lies get in.

F. J. ROUNTHWAITE

*An extract from a letter written in August, 1948.*

## Quietness or Passivity?

**Q.—How do you distinguish between the mind being passive, and the mind being “silent” to God?**

**A.—**The mind being “passive” means that it is sluggish and heavy, and unable to act and think; whilst the mind being “silent unto God” is simply an awakened liberated mind, refraining from healthy action in other directions to be quiet before the Lord. You may know the difference by considering whether your mind can be still by the decision of your volition, when you need to be “silent into God”; or whether your mind is unruly in action in either direction—manward or Godward. The mind should, in its normal condition, be awake, but not full of rushing uncontrollable thoughts. Always keenly alert to see the mind of the Spirit at the moment, by being awake to every duty; awake to everything in your environment—to see, to watch, to catch, to think; ready to act as God gives you light, and moves in your spirit to the doing of His will. Briefly, if the mind is purely “quiet” it is ready for action at any moment. When the mind is “passive” it is NOT FREE TO ACT.

There is a right and a wrong quietness. The first is best described as pliability to every indication of the will of God, so that, with ease, the believer turns, moment by moment, as directed by the Holy Spirit. The second—a wrong “quietness”, or passivity—is allowing the mental, and other faculties to lie dormant, which makes the man as one acted upon by an unseen power, rather than one energized by the Holy Spirit to intelligently work with God. This comes about through having a mistaken idea of what being “channels only”, or “instruments used by God” means, and this again is often the swinging to another extreme in fear of the activity of the “flesh”. The believer desiring to be “spiritual” sees clearly how the natural intellect, and reason hinders the apprehension of the things of the Spirit, and so he imagines that the intellect must not be called into use, and some even take a pride in saying that they have “not been to college”, and have had no “teaching of man” at all.

All this swinging to extremes comes through the lack of teaching concerning the inner meaning of the Cross, and the deeper knowledge of the Cross which should come to the believer really progressing in the spiritual life. The general idea that the Christian has “done with the Cross” when he is justified by faith, and has apprehended his judicial death with Christ, prevents the Holy Spirit leading the soul into Phil. 3. 10, and 2 Cor. 4. 10-12 in their deepest meanings. In other words the Christian practically assumes that he enters a position through his justification, and judicial “death”, where he only needs to draw upon the life of Christ, forgetting that the negative—or fellowship with the death of Christ—is the necessary complement of the positive inflow of the risen life of the Lord. Consequently, he expects

the Lord to add the “new” to the “old” without his persistently, and progressively yielding the “old” to death, to make room for the “new” (Rom. 8. 13).

What has this to do with wrong passivity? This. That the intellectual powers need to be brought under the death-work of the Cross, so that the natural activity of the mind may cease. It is this soulish activity of mind which the spiritual man fears, but the remedy is not passivity—or refusing to use the mind—but the renewing of the mind through the death-power of the Cross, so that the “mind of Christ” becomes increasingly wrought into the believer, and he receives a “sound mind”, usable by the Holy Spirit to its fullest capacity. Then the reasoning powers will become more acute and alert than in the time of their soulish activity; and wisdom from above will take the place of the natural wisdom. See James 1. 5; 3. 17.

The outcome of wrong passivity is two-fold (1) a lack of intellectual power through the habit of not using the mind, whereas the mental capacity of every child of God should reach its fullest development through the renewing of the Spirit; (2) all passivity of mind gives ground to evil powers to work upon the man, and use him unknown to himself, for the Holy Spirit does not so much work upon, as work with the believer, *i.e.*, He seeks the whole man as a fully developed and intelligent co-worker, not merely a passive machine. The believer is an “instrument,” but one not passively wielded, so much as intelligently energized, with every faculty awake and usable. Col. 1. 29 most concisely shows this, and Phil. 3. 13 “I labour” means toil, and “stretching forward” speaks of every nerve and muscle—spiritually, mentally and physically—full bent in pressing on in the life of God.

You ask if Satan can make an impression when the mind is “silent before God”. Yes, if you allow the “silence” to drop into passivity, or inertness. You must learn to recognise how he makes impressions, first by suggestions in the mind—thus indirectly influencing the spirit—second, by pressure on your spirit—thus indirectly influencing your mind.

*This extract is taken from the booklet by Mrs. Penn-Lewis, “The Spiritual Warfare”—see Book List.*

### SLAVANKA 1949

The Annual Conference for Christian Workers for 1949 held in connection with the *Overcomer* will (D.V.) be held:

**May 16-21.**

It is hoped that the following will be amongst the speakers:—Dr. and Mrs. Buxton (*Ruanda*); Rev. A. R. Boughen; Rev. B. S. Fidler (*Barry*); Captain J. C. Metcalfe, M.C.; Mr. James Stewart (*E.E.C.*); Mr. Harold F. Wildish (*Jamaica*); and others.

# The Enthroned Christian

BY F. J. HUEGEL

## CHAPTER IV

### The Logic of The Enthroned-Life

WE have now seen that the "Enthroned-Life" is plainly taught in the New Testament. The Saviour Himself speaks of it. The Apostle Paul boldly declares it to be a fact. Believers, we read, share the Saviour's exaltation. With Him they have been raised up, with Him they have been made to sit in heavenly places. They are "hid with Christ in God." They "reign in life by one, Jesus Christ", having received "abundance of grace and of the gift of righteousness" (Rom. 5:17). All things are theirs because they are Christ's; and Christ is God's (1 Cor. 3:21-23). Christ is their life and when He shall appear, they shall be manifested with Him in glory (Col. 3:4).

There is also a logic, apart from the purely Scriptural basis, in all this, which we shall do well to consider. New Testament doctrine never runs counter to reason. It does of course transcend it for it is a Revelation. Reason alone could never have conceived such love, such a Saviour, such a redemption, and such a destiny for Man, though there are strong hints of these in nature. Reason could never have come to such conclusions alone, but once the Revelation is given, reason sees its incomparable beauty, and faith grasps the proffered gift. Moreover, reason as it contemplates the heavenly panorama presented by the Word, can find abundant evidence in Nature and in life which illustrates, exemplifies, and reveals the logic of Revelation.

There is a logic in the Enthroned Life which, where there is faith reason is quick to discover. It springs from the very nature of redemption, and bears the same relation to it that roses in full bloom bear to a rose-bush, or a harvest of wheat to seed-sowing, cultivation, rain and sunshine. Without "Throne-Life" all that goes before does not make sense. The Enthroned Life is the end towards which all the great highways of Divine Redemption lead. Let us see if it is not so.

The coming of the Saviour is the fulfilment of all Old Testament Prophecy. "Search the Scriptures for they are they which testify of me." "In the fulness of time God sent forth His Son made of a woman." In the Virgin's womb Deity clothed Himself with the form of a Man. Here is "the mystery of godliness; God was manifest in the flesh" (1 Tim. 3:16). He became in deepest essence, Son of Man—bone of his bone and flesh of his flesh. It was no "seeming" flesh or "apparent" humanity. He was as truly man as a bird is a bird, or a fish a fish. Forgive the homely speech but this must be emphasized! Redemption hinges on the fact and therefore the Enthroned Life. But He was also Son of God; so truly God that all things were made by Him, and that in Him dwelleth the fulness of the Godhead bodily.

He was crucified, dead and buried; because He had come that He might bear man's sin, and be bruised for his iniquities. Therefore it must be as a Man that He must suffer. Not only was guilt put away by His death but sin in the flesh as a principle was condemned. "God sending His own Son in the likeness of sinful flesh, condemned sin in the flesh" (Rom. 8:3). All this freedom the Scripture says is mine as a believer. It was *my* sin that was put away; sin *in me* that was condemned. "I am crucified with Christ"—Paul said it, true, but he said it on behalf of all believers as Romans 6 fully bears out. On the third day Christ arose—"Destroy this temple and in three days I will raise it up." Now He arose as a Man—it was the self-same body; glorified, yes, but still human. Our vile bodies are to be fashioned like unto His glorious body (Phil. 3:21). It was I who arose, the I of a new creation. "But God . . . hath raised us up together" (Eph. 2:4-6). "You . . . hath He quickened together with Him" (Col. 2:13). "Ye are risen with Him through the faith of the operation of God" (Col. 2:12). In the thought and purpose of God the Representative Man and

those He represented are united in one. This thought is to be carried even to the ascension and the Throne. He ascended into heaven—*We* have been made to sit together with Him in heavenly places in Christ Jesus (Eph. 2:6). We reign in life by one, Jesus Christ. The power to us-ward believe is the self-same power which the Father of God wrought in Christ, when he raised Him up and set Him on His own right hand, far above all principality and power. Christ's place on the throne is ours too. *We* are there with Him. Incomprehensible perhaps, but a fact!

There are beautiful types in the Old Testament prefigure the Enthroned Life. Take the case of Mephibosheth, son of Jonathan, son of Saul. He was living in poverty, Lodebar. He was lame in both feet. He was closely allied to the King's enemies, being in fact of the house of Saul which was ruined and in disrepute. A sadder plight could be conceived. In oriental lands, in such an era, to belong to a house that had been at war with the king, and finally overthrown spelled shame and ruin such as we can hardly realise to-day.

But David had loved Jonathan and had covenanted with him to care for his offspring. David was a man after God's own heart. He would shew "the kindness of God" unto this child of Saul who had so fiercely persecuted him; he had so relentlessly sought to slay him. A royal messenger is sent to Lodebar. Mephibosheth, poor, despised, and lame is brought to Jerusalem. "Why should the king look upon such a dead dog as I?" he cries in consternation. "He is to eat bread at the King's table. He is to be as one of the King's sons. His lands are all restored to him. Ziba, an old servant of Saul, and his sons, are ordered to till the lands and to bring in the fruits for Mephibosheth's enjoyment. He is to be as a prince. He is to share the king's glory as if he were the son." "Mephibosheth" we read, "dwelt in Jerusalem, he did eat continually at the King's table." He who had been a "poor dead dog" is lifted to the very throne.

Analogies and types are, however, but shadows after the truth. The believer's position in Christ goes infinitely beyond the meagre hints. There is one, however, that seems to convey a perfect idea of the exaltation of those who form the mystical body of Christ. Paul uses it in his Epistles, and the Saviour Himself refers to it in His Parables. John, in Revelation, clothes the indescribable glory of the consummation of redemption with its imagery. It is the Church conceived as the Bride of Christ. "The kingdom of heaven is like unto a certain king which made a marriage for his son."

Where the king is, there is also the bride. If the King sits on the throne, it is the bride's high privilege to be there also. The King does not reign without the queen. In Psalm 45, one of the great Messianic Psalms, we read of the glory of the king. "In thy majesty ride prosperously because of truth and meekness and righteousness." "Gird thy sword upon thy thigh, O, most mighty, with thy glory and thy majesty." "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." These words are taken over into the Epistle to the Hebrews and said to be fulfilled in Christ. "Thy Throne, Oh God, is forever and ever; the sceptre of thy kingdom is a right sceptre." Now it is indeed wonderful to note that the Psalmist in these inspired utterances, which the New Testament points out as being a picture of the Messiah-King, refers to the queen as standing at His right hand clothed in gold of Ophir. Where else would the queen be found if not at the right hand of the King, and sharing His throne?

"The king's daughter (in oriental lands husbands often address their wives as daughter) is all glorious within; her clothing is of wrought gold." "Harken, O Daughter, and consider, and incline thine ear; forget also thine own people and thy father's house. So shall the king greatly desire thine

beauty; for He is thy Lord; and worship thou Him." As we shall see in the following chapters, the Enthroned Life is only possible on a basis of utter separation. The Cross lies at its heart. We die to sin. The world is crucified unto us and we unto the world. "Forget also thine own people and thy father's house."

## CHAPTER V

## The Enthroned Christian and the Cross

LIKE everything else in the Christian life, the Throne is a gift. The Enthroned Life is as much a matter of grace as forgiveness or justification. Faith, whether it have to do with the sublimities of Christian experience or the first steps in grace, is always the only condition on the human side. We do not *begin* in the "spirit", with all things pertaining to Salvation freely given, to *end* in the "flesh" where to attain the "sublimities" we must win by effort. No! It is ever, all and only of grace. Christ, the Lord, has been made unto us wisdom, and righteousness and sanctification and redemption (1 Cor. 1 : 30).

Like everything else, I repeat, in the Christian life all is freely given to us, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things," even His Throne. The Galatian Epistle forever settled the heresy of—"Christ, plus". *Nevertheless it costs.* It costs us nothing—and it costs us all.

The Cross stands at the entrance to the Christian Life. It is this way or not at all. And the same Cross stands at the entrance to the Enthroned Life which is not something different or something new. It was ours when we first accepted Jesus and our sins were washed away by His Precious Blood. But as we grow in grace and a knowledge of our Redeemer, we come to a fuller apprehension of our privileges and glory in Him. The Enthroned Life goes beyond sanctification—it is the Peak of Redemption. It naturally presupposes many steps;—surrender, consecration, the Spirit's infilling, victorious living, all are involved and presupposed.

I repeat, as the Cross stands at the entrance to the Christian life, so it stands in conjunction with the Enthroned Life. I would be yet more explicit and say, it stands at the heart of the Enthroned Life. The Saviour came to the Throne by way of the Cross! "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also highly exalted Him, and hath given Him a name which is above every name." (Phil. 2 : 8-9). Now, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2 : 5). Exaltation in God's way only comes by The Cross. The lower we go with Jesus into death, the higher we go with Him in resurrection.

An Enthroned-Life on any other basis would only lead to the satanic counterfeit of the garden—"Ye shall be as gods," Satan's strategy was the suggestion of greatness "on their own." It is still his prime weapon. In a word, it is "Throne-Life" without the Cross, which is a damnable counterfeit, and explains all the hell there ever was, or will be, either here or hereafter. Away with such devilish frauds! The difference is infinite—it is the difference between Christ and Antichrist; Calvary and Caiaphas.

In dark hours of trial when the Cross has seemed heavy, words which were often upon my dear mother's lips invariably came to me. "There can be no crown without a cross." Indeed, the Enthroned Life is jealously guarded by the Cross. Only those who will embrace the stripping of Romans 6 can enter here. "Our old man is crucified with Christ." It is a severe verdict. But the verdict has already been executed. God did not consult us about the matter. He did not ask us if we agreed or if we thought the case of "the old man" was desperate enough to warrant such a verdict. It was, after all, human nature that really gave the verdict when it crucified the Spotless Son of God. Here the appalling leprosy of the "old man" like most diseases eventually do, came to a crisis. Sin's nature and essence declared itself. And in so doing it unconsciously declared God's verdict. If "the old

man" is not worthy of death, then Golgotha has no meaning.

Here is *God's* verdict. He does not ask if we like it. Judgment has been given and executed. Faith must now step in and carry out *God's* verdict so that the Christian's judicial standing before God as one crucified together with Christ, may be also his experimental position. He must by an act of faith enter into the Saviour's death. "Reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord."

*This must be an ever present experience.* What has been called "the radium of the Cross" is ever active. The believer never reaches a stage in Christian experience when by faith and the co-action of the Holy Spirit, who is quick to step in and work where there is faith, it is no longer necessary to appropriate "the radium of the Cross". The fact of the matter is that in Scripture the Cross and the Resurrection form what Mabie has called "the death—resurrection—midprocess." They are one. Where, therefore, the power of the Saviour's resurrection is at work, the Cross is also at work. I cannot enter into the power of the Resurrection without also entering into the radio-active power of the Cross.

Note how the two in Paul's Epistles are ever associated. "Buried with Him, ye are risen with Him" (Col. 2 : 12). "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3 : 10). "Ye are dead and your life is hid with Christ in God" (Col. 3 : 3). "If we suffer, we shall also reign with Him . . ." (2 Tim. 2 : 12). The two go hand in hand. The devil, too, as we have seen would also offer us a throne of a kind with "Self" as king. But the "Throne-Life", which Jesus would share with His own, reads: "He that overcometh will I grant to sit with Me on My throne." The condition is the utter dethronement of "Self". "Self" is to be crucified. The "flesh" is to be kept under the "radio-active" power of the Cross.

Now, all this comes to a peculiarly sharp focus when we turn to Revelation and view the Throne as John was privileged to behold it on Patmos. He saw "a door opened in heaven", and "the Lion of the Tribe of Judah" who had prevailed (Rev. 5 : 5). "And I beheld," he writes, "and lo in the midst of the throne . . . stood a Lamb as it had been slain." No more astounding word is to be found in all the Scriptures. I cannot say that I understand it, yet the basic idea is clear enough. It is that with the throne is forever associated the Cross. It would seem that the Cross is in the heart of God. The millions upon millions of redeemed, who gather about the Throne of God, sing the new song, saying: "Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood . . ." There is in heaven an eternal glorying in Calvary's consummation. Indeed, "The Lord reigneth from the tree"—as, according to ancient authorities, Psalm 96 : 10, should read.

Heaven would not be heaven, love would not be love, the throne would not be the throne of God, were there no Cross. Paul's cross-centred theology finds wondrous confirmation in "the Revelation of Jesus Christ" which God gave to John on the Isle of Patmos. And here it is where the Enthroned-Life of the believer, associated so vitally as it is with the Cross, also finds blessed confirmation. As C. H. Cox once wrote, "the resurrection-life gravitates towards the Cross." The more truly the believer apprehends his throne privileges and "reigns in life by one Jesus Christ", the more truly will he understand and exemplify Paul's "I am crucified with Christ . . ." There can be no fuller and deeper appropriation by the Christian of all that the Enthroned-Life means, without an equivalent deepening of what Paul calls the fellowship of Christ's suffering in conformity to his death. This is as it should be! Such a glory without an ever fuller experience of the "radio-active" power of the Cross, would be infinitely perilous. The glory must forever and alone be God's. The fruits of such a marvellous life of exaltation in union with Christ must ever be Calvary-love as expressed in a Christ-like passion for the redemption of the children of men. In such a world as this it can never mean anything but a re-enactment of Golgotha, if not materially, yet ethically.

## CHAPTER VI

## The Way to the Enthroned Life

WE have come now to the problem of *the way*, into this life of union with the King. Jesus Himself our Lord is ever *the way*. He is not only our righteousness but our sanctification, our redemption, and also our wisdom. Actually what is presented in these chapters on the Enthroned Life is nothing new. It has ever been at the heart of the Gospel. To begin with, it is a fact; everlastingly and gloriously a fact, as Peter declares, that Jesus our Lord and Saviour bore our sins in His body on the tree. Here lies the ground of our redemption. Any other ground is sinking sand and false. It is also a fact that the Saviour took with Him to the Cross (Rom 6) "the old man". Judicially "the old creation" died when He died. Our doubting it, or even our believing it, does not alter the fact any more than a blind man's doubts regarding the existence of the sun in any wise affects the constitution of the universe.

Furthermore, it is a fact which God declares in His Holy Word, that the Saviour's resurrection was corporate, all true believers having risen from the grave of sin with their Redeemer. As we have seen from a number of passages found in the Epistles, not only does the believer share the power of the Saviour's Resurrection, but is involved in the glory of His Ascension, having been made to sit with Him in heavenly places. The Enthroned Life is a fact. The Word of God declares it to be the judicial position of every true believer. Whether we believe in the facts of the case, I repeat, in a sense, has nothing to do with the matter. Though all should doubt, it would still be as true as any other fact that lies at the heart of the Christian Revelation.

To carry the fact over into experience there must be faith. God always works this way. It is best that it should be so, for if these things became ours without faith they would only harm us and God would be dishonoured.

If we would "reign in life by one, even Jesus", that we might more fully express the verities of the Christian life; and experiencing the liberation and exaltation of spirit, which such a position entails, might bear more abundant fruit in which the Father may be glorified, then we must believe. We get nowhere, however, without an all-consuming passion for the realization of this our blood-bought inheritance. We are told what befalls those who are neither hot nor cold. We will get nowhere if our motives are wrong. God will not be mocked. Our object must ever and only be His glory. The greater the blessing, the more strictly must this principle be enforced. Such privileges as the Enthroned Life involve are not given that the fruits should be consumed upon our lusts. The flaming swords of the Cherubims which turn every way "to keep the way to the tree of life", must do their work. It is simple enough; these things are not for man's lust but for God's glory.

Once settle this inner principle, which ever recurs for fresh settlement, and which is never really settled until the deep ground work of the Cross is laid (even then I may build again the things which I destroyed making myself a transgressor) (Gal. 2:18); still, I repeat, once settle this pivotal principle and the rest becomes amazingly simple. I agree with the theologian who said; "If it isn't easy, it isn't good." The good has the backing of the universe, therefore, it is easy. It is easy because it is backed up by the very forces that sustain a million worlds. One may just "walk in" as a child walks into the private office of his father, who happens to be a king; or a wife walks into the official chamber of her husband, who happens to be President of the United States of America.

We must realize that it all comes to us as a gift in Christ Jesus your Lord. The Father is honoured by our hearty and grateful acceptance of His gift. We can do Him no greater honour than by simply taking our place with Jesus in the power of His ascension and, in spirit, sharing His Throne. To doubt at any point when God has spoken is always a damning thing. We must just get in line with God's purposes and plans and say a hearty "Amen!" Faith says "Amen" to God's Word, and is always the bridge over which the divine

forces move to construct that Christian experience, conforms to the Word.

Of course, there will be struggles. The sinner's forgiveness and salvation takes his first steps in the faith, has them too. The struggles are not to make us; God has declared to be a fact. They come because of as regards the fact. God is true, let my experiences be they may. *I must not build upon the quick-sand of shifting experiences.* We must get that settled once for all. If I feel it all first, before I can believe it is true, woe us! That would not be faith at all. Faith says: "Praise God for His unspeakable gift," even when feeling circumstances utterly contradict the Scriptural: saith the Lord." If we go by "feelings" we will learn even the A.B.C. of Christian living.

I have found it a great help to keep reminding myself I do not have to climb this loftiest of all mountains. I do not have to begin at the bottom and slowly work n up. I did not do that to obtain forgiveness. I began top. Jesus had already achieved it on Calvary. I at the top and worked down. Just so in the matter Enthroned Life. It has all been achieved and I am comr to go in and possess the land. I can begin at the to work down. This is faith's order. The natural man re the order. He feels that he must "earn", "struggle" and "do", in order to obtain. *But not faith's order.* Faith shouts and the walls of Jerich Faith sings because all things are hers in Christ, ev Throne. Faith rests on God's Word which declares tha Christ, our Lord, we have been made to sit together in hly places and give thanks that thus it is.

Yes! We may start at the easy end and work down are already at the top if we are really Christ's and Ch ours. He has already taken us with Himself to the T. Read Ephesians 2 again! "God who is rich in merc His great love wherewith He loved us, even when we dead in sins, hath quickened us together with Chris grace ye are saved;) and hath raised us up togethe made us sit together in heavenly places in Christ Jesus.

There you have God's word for it that you may be, the top and work down. This is all that is needed f Holy Spirit to do His gracious work and make the Enth Life ours in actual experience. Amen! Praise the For He is good and His mercy endureth forever!

## CRUCIFIED WITH CHRIST

"I have been crucified with Christ; yet I live; and longer I, but Christ liveth in me." Gal. 2. 20.

The thought of fellowship with Christ in His bear cross, has often led to the vain attempt in our own pov follow Him, and bear His image. But this is impossi man until he first learns to know something of what it to say, "I have been crucified with Christ".

Let us try to understand this. When Adam died, a descendants died with him and in him. In his sin in Par and in the spiritual death into which he fell, I had a s I died in him. And the power of that sin and dea which all his descendants share, works in every ch Adam every day.

Christ came as the second Adam. In His death o Cross, all who believe in Him had a share. Each one say in truth, "I have been crucified with Christ". A representative of His people He took them up with H the Cross and me too. The life that He gives is the cru life in which He entered heaven, and was exalted t throne, standing as a Lamb as it had been slain. The l of His death and life work in me, and as I hold fast the that I have been crucified with Him, and that now I n live no more but Christ liveth in me, I receive I to conquer sin; the life that I have received from Hin life that has been crucified and made free from the pov sin.

ANDREW MUF

# Prevailing Prayer

BY H. E. ALEXANDER

So that we can pray we must grasp the significance of the word in Ephesians 2. 18—"Through Him (Jesus Christ) we both have access by one Spirit unto the Father." Access! What a blessed word! We read that under the law "the way into the holiest was not made manifest". Access was not available except to Aaron once a year. But under grace this access to the Father is open for all in Christ. No one is excluded from the amazing privilege of access to the throne of all authority, power, and the riches of grace. This access is given to us by the Holy Spirit. Often, when you pray, do you not feel that this access to the Father is not for you? Airmen have a special word to describe a heavy mass of cloud, they call it a "ceiling", and this ceiling hides the blue sky. "The ceiling is low" they say. It is often like this in our prayer meetings! The ceiling is just above our heads—the ceiling of Ephesians 1. 21, *made up of the spiritual principalities and powers which are in the heavenly places.* We are underneath instead of above in Christ!

This access lifts us in prayer *above* the spiritual objectives, situations, or difficulties for which prayer is needed—whether it be on our own behalf or for some local situation, or for Switzerland, or even for the world in its agony. If the Lord finds that we are yielded to Him in spirit, and can, therefore, enlighten as a lamp our understanding, He will give us His Light on the hidden movements behind spiritual difficulties, and situations, which He will then lay on our hearts in prayer. Then, our thoughts yielded to the obedience of Christ, we shall have full access right to the Throne, which is the key-position for every situation.

Let us pray like this, and there will never be a 'ceiling' over our prayer meetings: I warn you that this is a lonely path. Few Christians understand it because the majority do not feel their need, but are satisfied with the doing of their own will, religious sentimentality, carnal zeal, or mere intellectualism, which though it may be scriptural is always barren. Their spirit is asleep, passive, unconscious of spiritual realities, and in consequence defeated without knowing it. The enemy knows full well how much he gains from a state of impotence in the Churches, and amongst Christians, who are incapable of disturbing his dominion. He will allow anything except this spiritual resurrection, this access to the Throne which turns each prayer meeting into an armed exploit to which the Lord will grant a complete triumph.

*The above is a brief extract from the book "Fighting the Famine" (see book list) which not only contains much valuable teaching concerning prayer warfare, but shows this type of prayer in action in the face of difficulty and opposition. It is well worth careful reading.*

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THE EDITOR of the *Overcomer*.

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