

FIDEI COTICULA CRUX

*(The Cross is the Touchstone of Faith)*

# The Overcomer

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

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Volume XXIII

Second Series.

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1942.

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January  
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NEW SERIES.

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

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*A Quarterly Magazine for Christian Workers  
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*Moses, the Prayer Warrior—*

*p. 6.*

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

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*Published (D.V.) Quarterly on the first Thursday in January, April, July, October.  
For terms of issue, see inside cover.*

# THE OVERCOMER.

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## TERMS OF ISSUE.

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## PLEASE NOTE.

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**The Manager, Overcomer Book Room,  
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Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the Postal Regulations during the holiday season make delays at such times unavoidable.

## Centre Distributors

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

**Change of Address.** No alterations can be made during last fortnight before issue, when all the wrappings 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.

## MONTHLY MEETINGS

at Eccleston Conference Hall,

Eccleston Street, Victoria, London, S.W.

A Quarterly Conference will be held in 1942 (D.V.), in January, April, July and October, and in the two intervening months, a Prayer gathering led by Miss Leathes. For dates and hours of meeting, see below:—

Jan. 8.—See Notice in next column, and note DATE.

Feb. 5.— } —Prayer Warfare, 11 a.m. to 3 p.m.

Mar. 5.— }

Apr. 2.—Quarterly Conference, 11 to 3.30 p.m.  
(Speaker to be announced later).

The Overcomer Literature will be on sale at the Bookstall.

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

Dates: Jan. 15, Feb. 19, March 19.

## NEW YEAR CONFERENCE, JANUARY 8th.

(Note change to second Thursday in January).

Two Special Meetings have been arranged (D.V.) for Jan. 8th, at Eccleston Hall, when it is hoped all friends in reach of London will endeavour to come, and to bring others. The Special Speakers will be:

11 a.m. Rev. Theo M. Bamber, and others.

2 to 3.30. Rev. John Pritchard, D. F. T. Ellis, and others.

The afternoon meeting will close in time for friends to get away well before the black-out.

## Prayer Meetings.

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

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

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

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

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

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

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

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

Manchester: No meetings until further notice.

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

## BOUND VOLUME OF

## "THE OVERCOMER" for 1941.

The issues of 1941 may now be obtained bound together in stiff paper covers, price 2/- each, postage paid 2/2.

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The Cross and the Sinner	} Price 4d. post free 5d.
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The Resurrection side of the Cross	

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

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

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# THE OVERCOMER

## Chariot Followers and Incense Bearers.

By Rev. George Harper.

IN the Apostle's word in 2 Corinthians ii. verses 14 to 16, we have a remarkable pen-picture, brimful of interest. In all likelihood he stood at the gate of one of the great cities of his day—was it Ephesus, or Corinth? Probably the latter. There came the Roman chariot with the Conqueror therein, riding in triumph. Chained to this chariot were the prisoners of war, poor captives, their feet and backs bleeding as they were being dragged along. Meanwhile they were compelled to scatter incense, which to the conqueror was the symbol of life, but to these sad captives it was the symbol of death.

Paul was arrested by the Holy Spirit over this, that is, by way of a tremendous contrast. One day the Conqueror of Calvary had met him. There was a conflict. The slaughtering of Christ's followers was in his mind. Ah, but he was defeated: he fell to the earth, conquered. Ever since that day, so memorable to him, he had been chained to the chariot of Jesus, the Victor of the Cross—not with the chain of iron, or even gold, but with the cords of an eternal love. Not only so, he had been an incense scatterer of the knowledge of Christ—to some a sweet savour of life unto life; alas, to others of death unto death. Conybeare's translation here reads:

*"Thanks be unto God Who leads me on from place to place in the train of His triumph, to celebrate His victory over the enemies of Christ; and by me sends forth the knowledge of Him, a steam of fragrant incense throughout the world."*

Thus the scene is one of victory—a capital "V".

Let us consider the VICTORY OF OUR LORD. In Ephesians iv. 8 (Weymouth) we read, "When he re-ascended on high, He led captive a host of captives." When? This must have had an historic fulfilment somewhere, sometime. When the body of our Lord lay in the tomb? Or was it at His ascension? "Captives," not by tyranny, or by down-trampling, but by His all-conquering love. From the waiting place in Hades to Paradise, the place of holy fellowship, these were led by our blessed Lord. In this we have another historic world event, but what of those here and now? They are His captives by redeeming grace, chained to His chariot wheels. One day heaven will witness these following the Lamb whithersoever He leadeth (Rev. xiv. 4).

*The Lord has still a pageant host:  
In Him they boast, once sinners lost.  
... Led by the Lamb they onward go  
Triumphant over every foe,  
Through grace the victor's crown they'll wear  
In raptured bliss beyond compare.*

This leads us to consider THE VICTORY OF CHRIST'S CHURCH, His Body. This follows, it sequalises. It cannot be said of the Church as a whole that she is

experimentally in her Lord's victory, but it is her privilege, and that of every individual member.

We now touch another marvel of our union in Christ. First, there must be capitulation to Christ; next there is companionship with Christ; then follows conflict and conquest through Christ. There is a VICTORY-PLACE for Christ's people. Where may it be? At His Cross now, and finally revealed at His Coming. We identify ourselves with His death—then with His risen life. Thus we "celebrate His victory" over all Satan's hosts. At the glorious appearing of our Lord, the Church triumphant with Him will "celebrate His victory" over all His enemies before a wondering universe.

There, too, is the VICTORY-PURPOSE for Christ's people. What may this be? They are to be His incense bearers, scattering, or diffusing, the knowledge of Christ: namely, proclaiming Christ crucified, risen, reigning, and returning in His glory. Look at verse 15. The literal rendering here is "We are Christ's fragrance unto God." There is fulness of redemption in this. On no other ground can it be considered. Oh, the honour of being joined to the conquering chariot of our Lord! Diffusing such sweet incense wherever we go, in the life we live, and in the words we speak concerning God's beloved Son. Dr. Matheson wrote:

*My heart is weak and poor  
Until its Master find;  
It has no spring of action sure  
It varies with the wind.  
It cannot freely move  
Till Thou hast wrought its chain,  
Enslave it with Thy matchless love  
And deathless it shall reign.*

"Alleluia:

*For the Lord our God Omnipotent reigneth."*—

Rev. xix. (R. and A.V.)

Jehovah reigns on high  
Above earth's desolations,  
There on His Throne He rules alone  
Mid heaven's exultations.  
On earth the nations reel  
Neath Satan's power oppressing:  
In small and great, with evil hate,  
His cruel will expressing.  
Ye saints of God, Look up!  
Your triumph now is nearing.  
Through rending skies you soon shall rise  
To welcome Christ's appearing.  
Victorious through His Cross  
His risen life receiving,  
'Tis yours to share His conquest there,  
'Till hell shall cease deceiving.  
Like sound of waters great,  
With thunders loud attending,  
His saints shall raise triumphant praise  
From age to age unending. Alleluia!

G.H.



## To Our Readers.

MY DEAR FRIENDS,

In these days of world distress it is easy to forget that our citizenship is essentially a heavenly one. In this life we have a heavenly as well as an earthly standing, but the earthly side looms large when physical distresses or mental anxieties press us down. The word still applies to God's children "thou shalt be above only and thou shalt not be beneath." We need not be down under the power of circumstances or of the enemy: we have the earthly life to live, but essentially we belong somewhere else.

Heavenly mindedness to the believer is like air-mindedness to the fighting airman, a quality upon which his efficiency depends. It makes us in a very true sense strangers and foreigners down here and at home—up there: yet without disloyalty, or indifference to the ties that bind us to our fellows. It is the giving unto Caesar the things that are Caesar's, and to God the things that are God's.

Empires may fall, nations may destroy each other in dreadful conflict, but the Cross remains the centre of the Universe, and Christ crucified is still the Power of God and the Wisdom of God.

Christian and pessimist must surely be a contradiction in terms. Christianity and sadness may often be found together. There is in fact a Christian conviviality which, except in the very young, savours of shallowness. In the face of present world conditions anything resembling levity in outlook is unthinkable: nevertheless the believer is, by the very nature of faith, an ultimate optimist, however dark the outlook. Samuel Rutherford wrote: "sorrow and saints are not married together, or suppose it were so, Heaven would make a divorce." But I fear sorrow and saints are much in company these days, and our hearts go out in loving sympathy to those who are in the shadows of anxiety for what the future may bring, for others perhaps far more than for themselves.

In a dry land where no water is, the great resource is prayer: prayer for God's will in ourselves as well as in the world around us. I have read that the Greek text of St. Peter's word is: "Throw away all your worry upon Him for He takes care for you." The great thing is that we should be in God's Will, however our matters go. If we only want to want His Will He knows our hearts and accepts our desires.

Surely to be accepted in the Beloved means just this, that though we cannot see our way, all is well with the accepted one. The life of faith is one long act of trust—not in our understanding of what God is doing, but in God Himself as seen in the person of His Son. "He that hath seen Me hath seen the Father" is a most precious word, lifting up the heart, when our affairs get out of hand.

Bunyan's Pliable may cry "Ah, neighbour Christian, where are you now?" "Truly," said Christian, "I do not know," but though we may not know where we are, we do know Whose we are. It may be that we find it easier to trust God for ourselves than for a world in which Satan rages, knowing that his time is short. Questions arise to which the only

answer is another question, "Shall not the Judge of all the earth do right?" We face the future together in this confidence.

And now I risk Miss Garrard's blue pencil, but I hope she will not edit me too drastically.

As to the future of *The Overcomer*, we can only say with great thankfulness "Hitherto hath the Lord helped us." I consider each number issued under present conditions a clear token of His goodness. Our Editor has referred before to shortage of paper which must grow increasingly acute. But this is by no means the only difficulty which must be faced in these days of tension. The dislocation of the lives of Christian workers, involving the suspension of many meetings and conferences add to the anxieties of those who are responsible for such journals as ours. Will you remember our sisters in your prayers as they seek to continue their ministry as long as the Lord would have them. The written fellowship is more precious as other fellowship is curtailed.

When I think of the wide circle of our readers, and call to mind happy contacts with so many in East and West around the world as well as in England, I would send greetings in the Lord to all brethren, known and unknown. How warmly our Council and Headquarters will join me in this I know full well, despite the many miles of dangerous ocean that separate us.

May the New Year bring us world peace if the Lord will, but if not, the best of all for believers is—GOD IS WITH US.

Yours in His abounding Grace,

BERNARD W. MATTHEWS.

Bermuda,

November 20th, 1941.

MY DEAR FRIENDS,

With deep thankfulness we echo our Chairman's word—"Hitherto hath the Lord helped us," as we send forth the first of yet another year's issue of our magazine. We have not "edited" his remarks anent the increasing difficulties of the work, for we know it will be fuel for prayer to many of our readers. Indeed, we might add to his list—yet "the God of the impossible" is with us, and the battle is not ours but His. We know that the powers of darkness would rejoice to see the end of this witness to the Cross of Christ and His mighty power, and this knowledge increases our determination to "press on." We have always recognised very clearly that the ultimate responsibility for each issue of "The Overcomer" was upon God and not ourselves: otherwise the burden would have been too great to carry. But our insufficiency has been His opportunity, which surely accounts for the abundant blessing which attends its ministry.

As I write, America has recently entered the war as a belligerent, and we want to assure our many friends in that land of our deep understanding and sympathy, and our prayers for their rulers, their forces, and their people. We know that there is no such thing as a wholly "Christian" country, but you share with us the privilege of spreading the Scriptures and the knowledge

(Continued at foot of page 9.)

## A Heart of Compassion.

By Mrs. Penn-Lewis.

**"PUT** on, therefore, as God's elect, holy and beloved, a heart of compassion," writes the Apostle Paul to the Colossians (Col. iii. 12, R.V.); and in all his letters he so lays bare his own heart that he himself becomes an ensample of that "heart of compassion" which he enjoins upon his readers. "Though ye have ten thousand tutors in Christ, yet have ye not many fathers," he exclaims to the Corinthians, as he writes to them in their spiritual babyhood lovingly to admonish them, and bid them beware of the danger of being "puffed up," and of "glorying" in spiritual experiences greater than those of others. They gloried in being "rich" and "reigning," whilst Paul and the other Apostles were living as "men doomed to death." These babes in Christ, yet carnal, whom he could not feed with strong spiritual meat, were glorying in being "wise in Christ," whilst he and Apollos were "fools for Christ's sake." They were "strong," whilst the chosen vessel, called to suffer great things for the Name of Christ, was "weak." They had "glory," whilst he had only dishonour . . .

What a contrast between the rich, reigning, strong "babes in Christ," and the Apostle with the great heart who calls himself their father—because in Christ Jesus he had begotten them through the Gospel! "Ten thousand tutors"! "Not many fathers"! How true it is in our own day. *Many teachers* (Jas. iii. 1) but not many willing to suffer, and to bear others on their hearts until they are brought through their babyhood stage into spiritual maturity.

"A heart of compassion"—of yearning tender pity born only of the life of God in a believer, which brings power to suffer and endure for the sake of life and growth in others. There are those who think that fellowship with Christ in His death means a lessening of sensitiveness and power to feel, whilst others rebel against this thought, and say they do not believe in eliminating the "emotional" in spiritual experience. The life of the Lord Himself, and the letters of Paul, clearly show us the true balance between these two extremes. In the first case, the truth is that fellowship with Christ in His death simply delivers us from undue self-sensitiveness, and sets us free to be increasingly and acutely sensitive to all that concerns Christ and others. In the second case, all that is needed is that the surface emotionalism be taken away, so that the very deepest depths of the inmost being may be opened and the life of God within be poured out for others.

The expression in the Authorised Version of Col. iii. 12, is very suggestive: "Put on bowels of mercies." This speaks of depth of truth and power of sacrifice, which do not come from the mere moving of surface emotion in a "powerful meeting." Professor Bain tells us that feelings and emotions are "distributed throughout the nerve centres of the internal organs of the body" . . . "Hence their great power compared with mere thought, which is confined to the limited range of the head." Thought confined to

the head and mental powers describes well the ten thousand tutors," who can be teaching, and giving light and knowledge, without a trace of the "bowels of mercies,"—the heart of compassion referred to by Paul.

In brief, it is heart we need—the power to feel for others, and to sacrifice ourselves for them. It is this lack of tenderness and compassion that makes "truth" cold and repelling to souls who need it. "My bowels, my bowels! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace," cried the prophet Jeremiah concerning Israel (Jer. iv. 19, R.V.); and this capacity for suffering over others made him so peculiarly a picture of Christ when He came as a "Man of Sorrows." This inward melting of the heart, when the very nerve centres of the body are moved so that the whole man is broken with pain for the need of others, is referred to as the experience of the Saviour when He cried: "My heart is like wax; it is melted in the midst . . ." (Ps. xxii. 14).

This same wonderful moving of the whole inner being in strong compassion is said to be the cause of God the Father sending the Son as the Dayspring from on high to visit us. This came about "through the heart of mercy of our God" (Luke i. 78; R.V. m.), and Jeremiah, in fellowship with God, also pictures Him as moved and troubled over Ephraim as a "dear son" who had turned away from Him.

It is this wondrous unveiling of the heart of our Father-God which we so deeply need to know, so that we may speak, as Jeremiah spoke of Him, to wandering souls. "I am a Father to Israel, and Ephraim is My firstborn," said the Lord. "I have surely heard Ephraim bemoaning himself," but "as often as I speak against him, I do earnestly remember him still . . ." (Jer. xxxi. 20).

This same word, "bowels of mercies," is translated "tenderhearted" in various passages of the Word. "Be ye kind, tenderhearted, forgiving one another . . ." the Apostle writes to the Ephesians (Eph. iv. 32); "If there are any tender mercies and compassions, fulfil ye my joy that ye be of the same mind . . ." to the Philippians (Phil. ii. 1-2). "Onesimus . . . I have sent back to thee in his own person, that is my very heart . . ." he writes to Philemon (10-12, R.V.). These passages show how God can communicate to His redeemed the very "heart of mercy" and "bowels of compassion" which moved Him to give His Son to die for sinners, and moved that Holy One upon His cross in strong love and pity for those who crucified Him.

"Tenderhearted, forgiving . . . even as God forgave," said Paul. And who that has known how freely and sweetly and compassionately the whole being can be moved by the love of God to a loving, melting forgiveness toward another—even before the first trace of sorrow or regret for wrong doing—will not be able to tell of God's forgiveness to any repentant sinner or child of God? And how these tender mercies

and compassions rejoice in filling to the full the joy of others! How they pour out in gracious, tactful words, as seen in Paul's letter to Philemon over his runaway slave! See how Paul's "heart of compassion" reveals itself in his language concerning him—"my child, whom I have begotten in my bonds" (ver. 12, R.V.). And this about a Phrygian slave! The very heart of Paul had yearned over this soul in "bowels of mercies," so that he ceased to be, to him, a slave, and he saw him only as a "child" begotten in his time of suffering and sorrow.

Oh what a wealth of gracious, God-given compassion was manifested in Paul. His heart is seen in his letters—not in our narrow conception of love, in the sense of earthly, personal affection, loving only those who love us (Matt. v. 46), but in the wider, fuller, richer revelation opened to us in the words of our theme—"a heart of compassion," yearning, pitying, suffering; pouring out in wealth of Divine fulness upon all, without any thought of return. "I seek not yours, but you," he writes to the Corinthians, "for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend, and be spent out, for your souls. . ." (2 Cor. xii. 12, 15, R.V.). "Though the more abundantly I love you the less I be loved" (A.V.) And again to the Thessalonians: "Life is for us life indeed, since you are standing fast in the Lord" (1 Thess. ii. 8, Weymouth), and "when I could no longer endure the uncertainty," I "sent to know the condition of your faith" (ver. 5)—showing how deeply Paul's "heart of compassion" lived in the lives of those he had nurtured for Christ, as "a father . . . his own children (1 Thess. ii. 7 and 11, Weymouth).

Ten thousand tutors! *Not many "fathers"!* We can truly say so in the light of this glimpse into the heart of the Apostle Paul. "Tutors" to teach, correct, admonish, advise—but few to suffer with others, with such a burden of heart as to write of their need with "anguish of heart and many tears." Few to yearn over others with the whole inner being moved in compassionate longing for their welfare, in fellowship with the very "heart of mercy of our God." Would we say to-day that the Apostle's language is exaggerated? Could he really speak of a soul he had yearned over as his "very heart"? Ah yes, for Paul's great heart was in fellowship with the Father, and with His Son Jesus Christ, and "desperate tides of the whole world's anguish" were "forced through the channels of this single heart" reaching out upon even a slave brought to him in his bonds.

Is this heart of compassion possible for each one of us? Yes, for we are bidden to "Put on," as "God's elect, holy and beloved, a heart of compassion. . ." And why? "Seeing that ye have PUT OFF the 'old man' with his doings" (Col. iii. 9, R.V.). Calvary's Cross is the place of blessing. There let the old, earth-born limitations be put away. There let the old, selfish, self-seeking, grasping life be left, as we "PUT ON the 'new man' which is being renewed after the image of Him that created him"; wherein there "cannot be" earthly distinctions, division, separations, jealousies, but "Christ all in all." In the heavenly sphere—"IN Christ Jesus"—alone can

the "heart of compassion" be given, and the soul be so taken into fellowship with Christ's sufferings as to know throughout its whole being that yearning love and pity which is, in truth, of God and not of man.

It is written that the "new man" is "being renewed"; a gradual process which follows the crisis of the definite "putting off" of all that is of the old creation life, and the decisive putting away of "all anger, wrath, malice, railing, shameful speaking . . ." Then in the renewal of the whole man comes, in due season, the stage of real fellowship with Christ in His travail over others, when the whole inner being is moved to pain by the "tender mercies" of God over a nation, as with Jeremiah; or to yearning for Christ to be formed in others, as with Paul. Moved to the compassionate, gracious manifestation of God's forgiving love; to the impossibility of "shutting up" compassion from any in need (1 Jno. iii. 17); to the yearning longing and prayer for others "in the tender heart of Christ Jesus" (Phil. i. 8, Alford); and the glad spending out of life and love for all, even though the more abundantly the love is given, the less the outpourer is loved!

## *And the night* "The Mighty God."

THE very name of God is a wonderful treasure house, when we understand its meaning. It is an Anglo-Saxon word, a shortened form of "Good." Goodness is frequently used in the Bible for God; and "good", in the Hebrew, includes everything that is beautiful and fair, great and excellent. Was it not such a vision of God, granted to him through a long life, that constrained Kingsley, in his dying hours, to say, "How beautiful God is"?

All that God is, the Lord Jesus Christ is. Each thought of perfection in character and work which we attribute to the Father we attribute as well to the Son: for we have the authority of Christ as to the close, intimate relationship between God the Father and God the Son. "I and My Father are one" he said to the Jews (John x. 30). When Philip, in the longing of his heart, voiced the request that man in every age has somehow made, "Lord, show us the Father", His reply was, "He that hath seen Me hath seen the Father" (John xiv. 9).

We cannot look upon the sun, for its splendour is blinding. But when we see the western sky in a flood of gold and purple, or the summer sea sparkling and flashing in its joy, or the moon filling night with its wondrous brightness, we know that all comes from the one great source. So is the Father reproduced in the Son, in His character, life, actions, words, aims, and especially in His great sacrifice on the Cross.

This name, therefore, is correctly applied to the Lord Jesus Christ, "The Mighty God."

The first meaning of the word "mighty" is, to show oneself strong. The Hebrew for God is "El", meaning the Mighty One, so that literally, the name given to Christ is "The mighty Mighty One." The idea of more than ordinary strength is

attached to the word. It is the superlative degree of strength. In Christ there is ability, without a trace of weakness, to answer each demand made upon Him. The Lord Jesus thus stands far above all that is human. In Him there is more and yet more for every phase of life.

The strength of man is very limited. Our most frequent experience is that of being up against circumstances or forces which we, unaided, can neither successfully meet nor victoriously control. Have we ever tried to measure our strength? What does it amount to in the face of a subtle, sudden temptation? or when the cloud of a heart-breaking sorrow enfolds us? or when the fear of death grips and chills us? Common occurrences such as these reveal our strength as a bruised reed. The strength of a nation has distinct limits. War produces exhaustion among the combatants, winner and loser alike.

But the reverse side of human weakness is Divine Omnipotence. The heavens and the earth, the "Time Vesture of the Eternal", proclaim Him to be "The Mighty God." Amid the wrecks of Nations, from generation to generation, He stands firm and true; and in every age trusting hearts have found that "He faileth not."

Isaiah gives us a picture which presents a marvellous contrast. He says that "even the youths shall faint and be weary, and the young men shall utterly fall" (Isa. xl. 30). That is the power of the world at its highest, its strength at its greatest, its life at its best: and the character of it all is weakness, and its end faintness and failure. Then on the canvas, with glowing colours, he paints this masterpiece of Jehovah: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increases strength."

That is God, the Mighty God! That is Christ, the mighty Mighty One! In what directions, then, may we look for the display of His strength? What saith the Lord?

"He is able to do exceedingly abundantly above all that we ask or think" (Eph. iii. 20). "He is able to make all grace abound toward you" (2 Cor. ix. 8). "He is able to keep you from falling" (Heb. vii. 25). Who has ever gone to God through Christ, to be sent empty away? Who has ever believed with the heart, to find Him unresponsive to such faith? Who has ever definitely accepted Him as Saviour, to discover that His salvation is a myth? No one at any time has taken the Lord Jesus Christ at His word and found Him untrue. He is "The Mighty God", the mighty Mighty One, Who is ready to save. He who yields to Him, the Strong One, is on the high road to a life abounding with the richest experiences of what God in Christ can be; but He must have His way with us.

Oh, let us take our hands off our lives and yield them to Christ. As His fingers sweep over their harp-strings, there will issue from them the music of obedient living, of warm love, and devoted ser-

vice that will reveal His wonderful power: the world will know that He is "The Mighty God", and we shall be satisfied.

The second meaning underlying the word "mighty" is "to bind". That presents visions of the power of Christ, and two lights specially break forth from the Word as revelations of the plan of the Eternal Saviour.

(1) *He can bind up what is broken.* A life broken by sin? Yes, He can bind up that and make it pure. A life broken by failure? Yes, He can take such a life and transform it into a success. A life broken by disappointments? Yes, He can grasp that life with His wondrous grace, and fill it with peace and satisfaction. And a life broken by sorrow? Ah yes, He can throw around it His everlasting love, and give it a new song to sing. He is the Master Physician. Many a broken heart has "the Mighty God", the Lord Jesus Christ, put together again; and the pathway to His Throne and His heart is never closed.

He Who hath heard thy cry will never close His ear:  
He Who hath marked thy faintest sigh will not forget thy tear.

That is one of the most thrilling messages of the Gospel. "He that planted the ear, shall He not hear." (Ps. 94. 9). Easier is it to get to the Mighty One than to reach an earthly sovereign. We are more certain of touching the Throne of God than of standing in the throne-room of King George. Nothing can keep anyone from Christ, except the sin of rejecting Him.

Let us yield ourselves to Him in no grudging spirit, and He will yield Himself to us, to give us freest pardon, fullest salvation, greatest strength, and the medicine of His grace and love will bind up heart and life.

(2) *The power of Satan was broken by Christ on the Cross.* Through the darkness deepening around us light flashes out on the purpose of the "Mighty Mighty One" to prevail over, and bind His great enemy. The power of Satan was broken at Calvary, when in death Christ became Victor. The history of Christianity has been the story of the destruction of the devil's power over nations and men. Every reformation, every struggle for national freedom from oppression, every chain of slavery that has been snapped, every revival and awakening of men and women to understand their need of God and to seek the Saviour, every enterprise for the proclamation of the Gospel throughout the world—these have been instances of Christ binding the devil and prevailing over him. The Mighty, Mighty God has triumphed.

The last great battle of the world will soon be fought between the Deceiver of Eden and the Conqueror of Calvary. The day is drawing near when "the desire of all nations" will come. Let us watch for it, and see that we are ready.

Gordon B. Watt, M.A.

Yea, Amen: let all adore Thee,  
High on Thine eternal throne.  
Saviour, take the power and glory;  
Claim the kingdom for Thine Own.

Moses, Prayer Warrior  
 Prayer, Moses

## Moses, the Prayer Warrior.

By Rev. John Pritchard

*Moses His chosen stood before Him in the breach.*—Psalm 106. 23.

**I**T is very significant that the Psalmist uses a military metaphor in this statement in order to describe the action of Moses. He is portrayed as a prayer-warrior. Very few, comparatively speaking, realise that prayer is a warfare. Most people now-a-days are giving up much of their leisure time and many of the hours which normally would be spent in sleep in order to play their part in our nation's war effort. They do it willingly and even gladly, because they realise that we are at war, and yet before war came they would have scorned the very idea of a night, or half-night of prayer. It is high time that Christian people generally realised that behind this war, which is claiming everybody's attention, a great age-long spiritual conflict is raging, and every Christian is called to be a prayer warrior. Let us think of the incidents referred to in our opening text, and of Moses the Prayer Warrior.

### I. The Incidents.

There are two notable occasions when Moses stood before God in the breach. You will remember that whilst he was in the mount receiving God's revelation, the people grew impatient and cried to Aaron, "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (Ex. xxxii. 1). In response to their cry, Aaron made a golden calf, and they said "These be thy gods O Israel, which brought thee up out of the land of Egypt" (ver. 4). This was a deliberate breaking of the commandment "thou shalt not make unto thee any graven image." The wrath of God was kindled and He threatened to consume the people and to make of Moses a great nation (ver. 10).

The second occasion was when the children of Israel failed, because of unbelief, to enter the Promised Land, and murmured against Moses and Aaron. Again God's wrath was kindled, and He said to Moses, "How long will this people provoke Me? and how long will it be ere they believe Me for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Num. xiv. 11, 12).

Idolatry and unbelief, these were the two great sins that incited God's wrath and caused Moses to stand in the gap as a prayer-warrior. And are not these sins prevalent to-day? We marvel that the people could ever say of a golden calf "these be thy gods, O Israel, which brought thee up out of the land of Egypt." Yet we need to beware lest the time should come when the people of our own land should point to guns and planes, to tanks and ships, and say "These be thy gods, O Britain, that brought thee up." The unbelief of Israel, and their failure to enter the Promised Land, has become proverbial, but what of the unbelief of our own nation—and not only of the nation, but of the professing Christian

Church! Surely God is angry still with idolatry and unbelief, and surely there is need, as never before, of prayer warriors—men who will "stand before God in the breach."

### II. The Intercessor.

I have already called your attention to the interesting fact that the Holy Spirit caused the writer of this Psalm to use a military metaphor in describing what Moses did on these two occasions to which we have referred. This calls our attention to the important fact that prayer is indeed a warfare, and that every intercessor is a warrior. It is greatly to be deplored that few people take prayer so seriously. In days of crisis and difficulty most people seem to believe that they can rush panic-stricken into the presence of a neglected God, and get all they want for the asking. They do not realise that there are definite laws which govern prayer, and they certainly do not realise that, as Dr. S. D. Gordon has said in one of his books on prayer, every prayer concerns at least three persons. Whoever else it may concern it concerns, at least, the person who prays, God to Whom he prays, and Satan. It is this latter fact that makes prayer a warfare. On these two occasions when Moses went to God in prayer on behalf of the nation, Satan was immediately concerned. God had formed this nation to be the vehicle for the accomplishment of His great and mighty purposes, and the devil was out, with all his cunning and intrigue, to frustrate those purposes. Whoever, therefore, dared to stand before God on behalf of Israel must also stand against Satan.

There are thousands of people in our own land who are saying daily prayers for victory, but very few of them really wage prayer warfare or realise that Satan is personally and directly concerned in this matter. Ours is by no means a righteous nation, but we do believe that the cause for which we fight is a righteous cause. Victory for our enemies would mean the end of religious freedom, the closing down of our missionary work. Victory for our own nation will, please God, mean the outgoing of the Word of the Lord, both by the sending forth of missionaries and by the printing and circulation of the Scriptures. These are some of the issues at stake which make us feel justified in praying for victory. But those very issues make it certain that Satan is no idle spectator, and that all who stand in the breach before God for Britain must also stand against the Devil.

Let us turn first to Exodus 32 and then to Numbers 14, to examine the prayers of Moses, and to observe the nature of his intercession.

In Ex. xxxii. 7, we find God saying to Moses, "THY people which THOU broughtest out of the land of Egypt," but when Moses prays he begins by casting the responsibility back upon God, and says "Lord, why doth Thy wrath wax hot against THY people, which THOU hast brought forth out of the land of Egypt with great power and with a mighty hand?" (ver. 11). Moses rightly felt that the respon-



sibility of this people was altogether too great for him, and so, by faith, he casts the burden upon the Lord. All prayer warriors must learn the secret that the battle is not their's but God's. How many of us Christian workers would be crushed and overwhelmed by the greatness of the task to which God has called us if we did not know how to cast the responsibility onto the Lord!

Then Moses goes on to plead for God's own reputation—"Wherefore should the Egyptians say, 'For mischief did He bring them out, to slay them in the mountains and to consume them from the face of the earth?'" God's own reputation was at stake, and this is a powerful plea. Finally, Moses reminds God of His covenant—"Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self . . ." (ver. 13). God delights when His people plead His promises and covenant. We have a far greater covenant to plead than Moses had, for we have "the new covenant in His Blood", and this is one of the mightiest weapons we have in prayer warfare.

Turn now to Numbers xiv. and see how in this case also Moses pleads God's reputation amongst the nations (ver. 13-16). He then goes on to plead God's own nature and grace—"the Lord is long suffering and of great mercy . . ." We too have such a mighty weapon, for we plead the Name of Jesus, which really means His Nature. You will notice that in the Psalm from which our text is taken, we have this statement: "Nevertheless He saved them *for His Name's sake*," (Ps. 103, 8). These two incidents, therefore, teach us something of the weapons which are at our disposal for prayer warfare, and some of the pleas which are sure to prevail with God and against Satan. Let us summarize them:

(a) We declare that the "battle is the Lord's"—

the responsibility is not ours but His. (b) We plead the cause of His own reputation amongst the nations. (c) We plead the "precious Blood of Christ"—the seal of the new covenant. (d) We plead the Name of Jesus.

We cannot leave this part of our subject without noticing the wonderful record in Exodus xxxii, 30-35. Notice how Moses, the prayer-warrior, completely identified himself with the people for whom he was interceding: "Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of the book which Thou hast written." God had suggested to him that He would make of him a great and mighty nation to take the place of Israel. This was something that Moses might have grasped at, but not so: he would identify himself with his people. If they lived he would live, if they perished, then he would perish. This gives us some little insight into the cost of intercession!

### III. The Response.

It only remains briefly to notice the way in which God responded to Moses' intercession. In both cases, as we might expect, Moses' prayer was heard and answered. In the first incident God did not consume the people, but continued to lead them forward on their wilderness journey. In the second incident God said, "I have pardoned, according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers xiv. 20-21).

We know "a greater than Moses," One Who has stood, and Who still stands, for us "in the breach before God"—the Lord Jesus Christ our Saviour, Who ever lives to make intercession for us. And into this work of intercession, and into this warfare, you and I are called. Let us strive, like Moses, to stand before God in the breach.

## The Sin which is Cruel as the Grave.

THERE is one sin which, in Holy Scripture, is compared to the horror of a grave, and that is the sin of jealousy. Like the grave, it is cruel in its strength to divide, in its power to blot out happiness and joy, and in its corrupting and disintegrating force. Its blighting loneliness is unique, as is its dissemination of tragedy and sorrow.

Without doubt jealousy is the most prevalent sin to be associated with members of the Church of Christ to-day. By its means friends are divided, the interests of Christ's Kingdom are crippled, and joyful anticipation in Christian service is changed into questioning, distress and pain. By its means that which has been built up with much cost and pain is destroyed, with the result of broken hearts and saddened lives. Even men of extraordinary resilience have been bowed and broken under the overwhelming strain of the jealousy of some fellow Christian. Sometimes gifts bestowed upon men and women by the risen Christ have been made so heavy a burden to them, that some have been driven to take the very gift and cautiously hide it away, lest it expose them to further cruel suffering such as they have already tasted. There are many victories of the Cross of

which the Christian community never hears because those who led the forces into battle on that day shelter behind silence, rather than expose themselves to the hurt which will follow publicity should some thwarted seeker for self-glorification make it an opportunity for attack.

Not even Christ Himself could escape the hurt of this deadly dart. "Who makest Thou Thyself?" "Which of us shall be the greatest?" were questions levelled at Him or asked in His hearing. Only of His sufferings and of His cross did no one covet a greater share. That, He might bear alone. How often must He have said within Himself "Now is My soul troubled."

To-day the Church of Christ is in greater danger from this deadly thing than she is from any outside attack. Let every reader think of the circle in which he moves, of his own Church Councils, of his own sphere of service, and try to think how much more effective for good they might be if the spirit of jealousy were removed from them. Can Christian leaders absolutely reckon on the support and co-operation of others? How much thought has to be spent in weighing the possible offence which a certain move might

cause to another, and in considering how to obviate the difficulty? How often is the best man or woman NOT used for a job, only because someone else might be hurt unless given precedence?

What are we really striving for while we work under such abnormal pressure? To what purpose is our wide organisation? Is our objective a high standard of efficiency, the satisfaction of receiving general appreciation, or the coveted praise of some individual? Or is it that we may see the coming of the Kingdom of Christ, that He may be glorified and that He shall be satisfied? Dare we, finally and when we are alone, say to our Lord that this is the purpose and intention of life as far as we are concerned? Do we see our own piece of service in right proportion to the whole, or does it loom so large as to overshadow all else? Truly might our Lord say to those who profess His Name, "Ye know not of what manner of spirit ye are." Satan cannot cast out Satan to-day, any more than he could two thousand years ago, and until our personal outlook is rectified it is foolish to waste energy on building up for another to destroy.

Can anything be done to eliminate the virus? Is there any possibility of jealousy being rooted out of the Christian community and dispelled from the Church, from the missions to which we belong, and from the ministerial groups which include us? Jealousy is a mortal disease and the remedy is a drastic one. No soporific treatment, no palliative, no soothing draught can effect a cure. The first step towards remedial treatment is diagnosis of the disease. The trouble is jealousy, and it must be called by its right name—not touchiness, nor sensitiveness, but jealousy. The second stage is frank recognition of the symptoms. It will be found that there is a measure of subtle and secret pleasure being derived from the failure of another, that other one being viewed as a competitor and not as a co-operator. It will also be found that all his achievements are likely to be undervalued, that spontaneous praise of him is unwelcome and that the instinctive reaction is a well sounding remark on the danger of giving praise to man. An old divine once remarked "There may be a few men who have been spoilt by praise but there are many more who have been spoilt for the lack of a little of it." When the diagnosis is made and its truth has been admitted, then and only then can it be dealt with by the Great Physician.

The mental gallery of the jealous man is always badly lighted, so that the pictures hung there are denied the benefits of a good light, while the hall where his own are shown is arranged to show everything to the best advantage.

The clinic reveals one strange phenomenon which is the point at which jealousy ceases to operate. As soon as the great preacher is dead, the noted writer is buried, or the honoured leader has passed on to his reward, all jealousy of him suddenly ends. This fact is, in itself, worthy of consideration, for it reveals so truly the real nature of jealousy and why it is so cruel. The man who provoked it has run his race, has received his praise from God, and now he might well be envied for he has touched reality, and all pretences and subterfuges are over for him. Meanwhile

the miserable sinner who tortured him through years of his earthly pilgrimage is unaccountably relieved of all his jealous inspiration, and if he analyses his own condition he will see that he is no longer envious of one who has moved out of the orbit where comparisons can be made. This is proof that this Satanic snare is a lust of the flesh, a product of man's unregenerate heart, and concerned only with the passing show of earth's illusions, as it were a blind spot in the Christian's eye.

Let us resolve that this evil thing shall be put away from our midst. It can be done; by God's grace and power it shall be done, and the Church be free to move on to the accomplishment of her glorious vocation. "It all depends on me, and I depend on God."

Onlooker.

## On the Watchtower.

"I have commanded My consecrated ones, yea, I have called My mighty men for Mine anger, even them that exult in My Majesty." *Isaiah xlii. 3 (R.V.).*

THESE is doubtless more than one interpretation of this passage but may not this statement be applied to the present time and to the sons whom the Lord is bringing to glory? We read in Heb. xi. of those mighty warriors of the Old Testament who "through faith subdued kingdoms, wrought righteousness . . . from weakness were made strong, waxed mighty in war, turned to flight foreign armies." The Bible is full of such examples, for the Bible is a Book of War, and "the Lord is a Man of war, Jehovah is His Name" (Ex. xv. 3).

From Eden onward this earth has been a battle ground between God and the devil, and will continue so until the Lord appears to establish His reign of righteousness and consign Satan and his hosts to the abyss. If we study the Word we shall find that Satan's ambition from the beginning has been to take the place of God and to be worshipped (Isa. xiv. 13-14). All down the centuries he has been maturing his plans for world dominion, and from time to time he has sought out men to serve his purposes. He even dared to make an attempt through Christ Himself (Lk. iv. 5-8); and now he has brought things to a climax, for all over the world he has his invisible agents and "world-rulers," ready to subjugate men and women to his will.

In the awful conditions prevailing to-day, Satan's chief manoeuvres are directed against Great Britain, because his aim is the extinction of Christianity, and it is largely through this island that the Gospel has been propagated to the ends of the earth. "Britain," declared Japan some time ago, "is the bulwark of Christianity. If Britain falls, Christianity will be extinguished." We little know all that we owe to our God for His wonderful and gracious protection over this country, especially during the past two years.

But not only from without, but from within our spiritual enemy is seeking, by every devilish device, to corrupt and undermine us as a nation. The trouble is that so many of our leaders are blind to the working of these invisible forces of darkness, who are the real organisers of this conflict. We read in Dan. xii. 10, "the wise shall understand." Compare this with 1 Cor. i. 26-31; only those who know their God can under-

stand the nature of the foe we have to face. The real issue lies, not with Hitler and his Gestapo, but with the massed hosts of Satan's unseen forces, the invisible "princes" of countries (see Dan. x. 13), the "principalities and powers arrayed against us in the heavenly warfare" (Eph. vi.). The angel sent from God in answer to Daniel's prayer was actually held up for three weeks by the invisible "prince of Persia," who withstood him, and not until Michael "one of the chief princes" of God's angelic host, came to his aid could he get through to Daniel. Does not this give us a glimpse of the awful power of Satan? Not all the combined power of air, sea and land in the entire world could withstand them, depending on human strength and wisdom alone. But Christ Himself, in His wounded broken body, stretched on the Cross in utter physical weakness during those hours of darkness, in the mighty power of God utterly defeated and routed these forces of evil (Col. ii. 15, Weymouth).

Daniel had a revelation of "a great warfare." Possibly he was allowed to peer through the centuries, as was Isaiah (Isa. xxi. 2-9) and see future terrible happenings. The result of this fearful revelation was three weeks of mourning and fasting for Daniel, but after it he had a vision of the Lord of Glory. This vision corresponds with those given to Isaiah, the Apostle John, and even to Job. The effect upon all was the same—they were humbled to the dust.

What do we learn from this? If we are to co-operate in this heavenly warfare we also need a vision or unveiling of God. Not a vision to our outward senses, but to our inner spirit. We may be truly "born from above," we may know *about* God, but *do we know God*? Isaiah declared "I saw the Lord, high and lifted up . . . then said I, 'Woe is me for I am undone,'" Job said "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself and repent in dust and ashes. When, on Patmos, John saw Him he "fell at His feet as dead" (Rev. i. 17). This is true revival. If we who are the Lord's praying ones are continually occupied with the corruption and iniquity in the world, and the horrors of this terrible war, we shall become obsessed with it to an unbearable degree. Daniel had been praying and confessing the sin of his people for weeks and the burden of it must have been intolerable, beyond human strength to bear. What he needed to sustain him was the Throne vision of God's sovereignty and omnipotence. But at the moment when the glory of God shone upon him, there also came a revelation of his own utter depravity, and all his own strength left him. As we read in 1 Cor. i. 29—"that no flesh should glory in His Presence."

Consider Moses. Chosen of God from early years to deliver Israel, yet he had to be stripped of every vestige of human wisdom. When in obedience to God, he entered the presence of Pharaoh to demand Israel's release, he was driven out with Satanic rage, and even the children of Israel turned upon him in fury, declaring that he had made matters worse for them. Down on his face before God, Moses declared his own utter inability to face such a terrible foe. Then God's answer came: "Now shalt thou see what I will do to Pharaoh"! From that moment Moses went forth in the strength of Jehovah, and "he endured as seeing Him Who is invisible."

Now take that old warrior, the Apostle Paul, as a last example. In his epistles he confesses how terrible was the pressure of the powers of darkness upon him. Note 2 Cor. i. 8-9: "We would not have you ignorant brethren, concerning our affliction which befel us in Asia, that we were weighed down exceedingly, beyond our power . . . we despaired even of life. Yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God Who raiseth the dead" (R.V.). Again in Ch. 7. 5 he declares "We were troubled on every side: without were fightings, within were fears."

Then we read of his conflict for the church, and here I believe Paul had a vision of the conflict for the whole church of God throughout this dispensation (Col. i. 24). Dr. Lightfoot's rendering of Col. i. 29 and ii. 1 is enlightening: "For this end I commit myself to the arena of suffering, putting forth in the conflict all the energy which He inspires, which worketh in me mightily. For I would that ye knew the magnitude of the struggle which my anxiety for you costs me . . . and for as many as have not seen my face in the flesh." The purpose of it all is summed up in Ch. i. 10-11, and then in Eph. vi. 13 we have the Apostle's last call to the prayer warriors—"Wherefore, take unto you the whole armour of God, that you may be able to stand your ground in the day of battle, and having fought to the end, to remain victors on the field" (Weymouth). *E. M. Leathes.*

(Continued from page 2)

of Christ in the dark places of the earth, and as Mr. Pritchard has said in these pages, the issues at stake for the Kingdom of God are so great that they form a mighty plea in our prayers for victory. The children of Israel in old times were wayward and unbelieving, for the most part, yet how many times did God deliver them, for the sake of those within the nation who knew and served Him, and stood before Him for their people. The outlook upon the whole world has never been so dark as it is to-day, yet we know that God is working out His own purpose through it all.

Just a word about the Literature. I am sorry to say that the life-story of Mrs. Penn-Lewis, which has been so great a blessing to many, is now obtainable only in stiff paper covers. We have un-bound sheets, but the cost of binding would be so high that it would mean an increase in the price of the book, which we have wished to avoid.

"*God's Plan of Redemption*," by M. E. McDonough: The British edition of this book is now out of print. It was first published in England by Mrs. Penn-Lewis in 1922, by a friendly arrangement with the author—an old friend of the "Overcomer literature." A new edition has recently been published in the United States, and readers in the American Continent can obtain copies from the author. Full particulars will be found on the booklist overleaf.

Will all who have shared the ministry of "The Overcomer" during the past year by prayer and gift, accept the grateful thanks of Editor and Council. Understaffed as we are, it has become more and more impossible to reply personally to correspondents, but all they say is noted, and they are remembered at the Throne.

Yours in the Master's service, MARY N. GARRARD.

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*Glorying in the Cross—*

*p. 15.*

**"And the hostile princes and rulers He shook off from Himself, and  
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when by the Cross He triumphed over them." Col. ii, 15 (Weymouth).**

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*Published (D.V.) Quarterly on the first Thursday in January, April, July, October.  
For terms of issue, see inside cover.*



# THE OVERCOMER.

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## MONTHLY MEETINGS

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

A Quarterly Conference will be held in 1942 (D.V.), in January, April, July and October, and in the two intervening months, a Prayer gathering led by Miss Leathes. For dates and hours of meeting, see below:—

Apl. 2.—Quarterly Conference:  
11 a.m., Capt. Metcalfe and others.  
2 p.m., Rev. E. W. Mills.

May 7.— } —Prayer, 11 a.m. to 3 p.m.  
June 4.— } (with brief break for lunch).

July 2.—Quarterly Conference.  
(Speaker to be announced later).

The Overcomer Literature will be on sale at the Bookstall.

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

Dates: Apl. 16, May 21, June 18.

## Prayer Meetings.

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

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

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

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

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

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

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

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

**Manchester:** No meetings until further notice.

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

## The God of Revelation.

(Continued from page 18.)

basic principle of hygiene that unclean, polluted things must be unsparingly swept away. It is a matter of history that the only thing that finally stayed the great plague was the fire of London. In the moral and spiritual realm the same principle operates. There comes a time when the fire must sweep away the plague, when the corruption can only be stayed by unsparing judgment . . .

The conclusion is, that "nothing can save England to-day but national repentance," and we know that our many readers in the States will feel that both the warning and the remedy are for their own beloved country also. In the lands of the Open Bible, the lands that have sent the Gospel message round the world, alas, the modern forms of paganism flourish—unrecognised substitutes for the Truth which gave them freedom. "God delights to forgive," says the writer, "and the most practical thing that can be done for our land to-day is a call to repentance and prayer. A recall to religion is not enough—it might well prove to be merely a change from open paganism to religious paganism . . . The only thing that can touch our national problems is a new attitude to the God of Revelation. Unless He is made the centre of our nation's life, nothing but disaster lies ahead."

Part of this book was written before the present war began. Back in the army, and moving about among men from many spheres of life, Captain Metcalfe has been more than ever convinced that the paganism of our day must be challenged, before it is too late. Many dangers face the Church of Christ: "What if 'nationalization' goes beyond its legitimate scope, and brings us to the place where religious liberty is jeopardized, as in all authoritarian regimes?" Already we have seen the Archbishop of Canterbury, the Roman Catholic Archbishop, and the leaders of the great Free Churches giving unanimous acceptance to the Pope's 'ten peace points,' as a basis for a 'New Christian international order for Britain' after the war. Such a movement will only too easily deceive the mass of our people, whose ignorance of spiritual truth is so profound. May the Christian Church take up the challenge in the mighty Name of her Lord and Saviour, Who conquered Satan and all his hosts at Calvary.

M.N.G.

[This book may be obtained from Mrs. Metcalfe, Kingswood Lodge, Lapworth, Birmingham, price 1/3 post paid.]

# THE OVERCOMER

John 12:24

"He is Risen."

THE song of birds, the budding trees and the quickening of the pulse of all animate creation tell us that nature's bands are loosed—"old things are passed away, behold all things are become new." But the new life, as we gaze upon it, suggests thoughts that lie beyond the ken of what we see. It was by reference to our human ties and relationships, and by the common objects all around, that Christ taught, nay, now teaches spiritual truths, passing from the known to the unknown, from the seen to the Great Unseen.

"Verily, verily I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit" (John xii. 24).

What meaning would our blessed Lord convey by the words rendered so emphatic by His twice-repeated "verily, verily?" Let us prayerfully seek a heart-grasp of their meaning, and first of all, in their application to our Lord Himself. Had He not been that "corn of wheat", where had we been? It was His sacrifice, and His alone, that bridged over the impassable gulf between God and man, and now we who believe have peace with God "through the blood of His Cross." He might have maintained the solitary grandeur of His position "in the bosom of the Father"—but then there could have been no redemption for man, no bringing forth "much fruit". But now He says:—"Behold, I and the *children* which God hath given Me" (Heb. ii. 13). "Lo, a *great multitude* which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands" (Rev. vii. 9)—the white robes being the symbol of the righteousness of Christ, the palms, of victory. So shall He "see of the travail of His Soul, and shall be satisfied."

And man-ward, what? God could not, as God, bridge over the gulf between Himself and man which Adam's fall had caused, so He prepared a body, the human body of Jesus, in which to dwell, and He Who had hitherto been "in the form of God" performed an act of transcendent humility, and "took on Him the seed of Abraham."

And what was it empowered the 'human' in our Lord to live and die for men? What was the secret inspiration of that lonely, suffering life, the moving impulse that urged Him forward? It was "*that He might bring us to God*" (1 Pet. iii. 18)—this was the "joy set before Him," for which He "endured the cross, despising the shame." What depth of meaning these few simple words contain.

And now He is "set down at the right hand of the throne of God." His work is finished; the bands of death are burst; the curse is removed; for He Who was imprisoned in the tomb is risen, *is risen!* Oh take up the cry—"He is Risen." What does it

mean to us? None other than that all God's children are now "by the law of the Spirit of Life in Christ Jesus" made free from the law of sin and death (Rom. viii. 2). He, "His own self bare our sins in His own body to the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed" (1 Pet. ii. 24).

How complete is our redemption, and what a wonderful salvation! Upon our heart-acceptance and spirit-appropriation of these blessed facts depends the *tone* of our Christian life. Oh that we may apprehend that for which we are apprehended by Christ Jesus. "Give diligence to make your calling and election sure."

And what is our calling. To sum it up briefly, it is to be "conformed to the image" of God's Son (Rom. viii. 29). We are "called to eternal glory" (1 Pet. v. 10)—but by the same way by which the Lord Himself entered upon glory, the pathway of suffering, to which we are bidden. "Forasmuch then as Christ hath suffered for us . . . arm yourselves likewise with the same mind," for "if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 5). "In the world ye shall have tribulation" says our Lord, "but in Me ye shall have peace." The suffering is but for "a while," and then comes the "eternal weight of glory," in the light of which we dry our tears and speak of "light afflictions".

It is not always given to us to understand the meaning of our trial while we are passing through it, but experience proves, and will prove, that "afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Let us then "be silent unto God, and let Him mould us."

Suffering is manifold in its character. There is the spirit's mysterious conflicts with the powers of evil; there is the "filling up that which is behind of the afflictions of Christ for His Body's sake" (Col. i. 24); there is the travail for souls, as well as the more ordinary sufferings of daily life, the friction, the untoward circumstances—and always much suffering that must, in time, remain a mystery. But should our suffering be the outcome of our choice to follow Christ, then may we well "rejoice and be exceeding glad" for the very "spirit of glory and of God resteth upon us" (1 Pet. iv. 14).

And soon—how soon we cannot tell—will come our Lord again, and in the twinkling of an eye we shall be changed, and be like Him, for we shall see Him as He is, and be "forever with the Lord."

Wherefore, "comfort one another with these words."

Selected.

The Name all-victorious of Jesus extol;  
His Kingdom is glorious, and rules over all.

## To Our Readers.

Dear Friends,

To-day, the whole world is being torn by the great adversary with a ferocity beyond human imagination. The man of goodwill, though an unbeliever, realises dimly that some evil power lies behind the agonies he sees and deplores: his heart fails him for fear as he watches the things that are coming on the earth. What a mercy it is that we, with all the people of God, know of a certainty that His is the kingdom and the power and the glory—for ever.

Without the sure knowledge that the Cross of shame is the place where He shook off from Himself the hostile princes and rulers, should not we too look with terror on the days ahead? But we have seen Jesus, and that is to pass from fear to complete assurance of the victory for which the whole earth waits.

Remember that we have brethren in enemy territory, in Germany, Japan, and elsewhere, who may not share with the rest of us in the hope and expectation of an allied victory; yet are they one with us in the sure and certain hope of the triumph of the Lord from heaven.

Witness to the faith that is in us devolves in these momentous times upon individual Christians rather than upon the personal ministry of outstanding leaders. The day of great gatherings is largely suspended: the honour and privilege of holding out the word of Life, and the building up of saints becomes more than ever before the work of the rank and file evangelist and teacher.

We of this Testimony were once described, by one who still loves us, as just ordinary, everyday, commonplace, Acts of the Apostles, Christians. We never had a lovelier compliment paid us, and I hope it still remains true! It is on just such people as we are that the duty rests of preaching the Gospel and feeding Christ's lambs. He who said to Peter 'Lovest thou Me,' says to us also 'Feed My sheep.' Never was there such a need to be up and working in the vineyard. Opportunities surround the preacher or teacher who will accept the ministry of the one by one, and be thankful to serve the handful of souls that will listen.

This letter is so often shamelessly personal that perhaps you will forgive a recent experience by way of illustration. Our home is not far from an American base construction camp where a crowd of very 'tough' labourers and artisans work under very strenuous conditions. A few Christian men among them have organised a little gathering for worship twice in the week; and there, a handful of workers, most of them very weary, listen to the Gospel and sing the hymns that some have known in bygone days. How small a beginning, and yet how priceless an opportunity if the Lord blesses it, and He surely will.

Personal contact with unbelieving friends offers to each of us an urgent call to witness. Good chances multiply around us when men and women wonder

whether God is in His heaven, and why we Christians are so sure He is. But we have good news for the believer as well as the unsaved, and hungry sheep need feeding. Those who are confined to the usual pulpit admonition to good works are often indeed starving. If only we can share with them the food God has so richly given us we need have no fear that shortage will result!

I am convinced that there is nothing that cannot be shared with the simplest believer: no truth is reserved exclusively for a chosen few. In these things the children sometimes develop amazingly quickly, and may outgrow in understanding, obedience, and devotion, some of us who are older in the Faith.

What Grace we need in commending the glorious truth that the humblest believer may share in the victory of His Lord. Others will look for signs of that victory in us, and we may well tremble at our own insufficiency. The enemy would seek to prevent our witnessing at all, and would persuade us that our unworthiness was a ground of condemnation. But we have authority to refuse this accusation and pass on, relying on the Grace that is able to keep us from falling. The more that same Grace works in us, the less conscious we may be of victorious living, but the more others will see His victory in our lives.

In all personal dealing with souls the vital condition is that we should be 'in the way.' That exquisite story of Abraham's servant seeking the bride for his master's son is full of encouragement for us. 'I being in the way the Lord led me.' We are not able to force occasions for ourselves: if we try we shall find the flesh rampant before we have gone far. But the moment comes when the Holy Spirit Himself gives the occasion. 'In the way' means so much more than 'at the place.' I used to suppose that missionaries and whole-time evangelists must be always 'in the way,' but I don't think they would say so. Surely those words mean that we should be not only where the Lord would have us, but in a state for Him to use us: very conscious of our own uselessness without Him, of the need of the live coal from off the altar, and of a wisdom and graciousness not our own.

'Who is sufficient for these things?' 'Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.'

To His unfailing Grace we commend you for all His plan for our individual service, wherever He has placed us.

Yours in His goodness,

BERNARD W. MATTHEWS.

Bermuda,  
March, 1942.

---

"Hold fast till I come": Oh the call is tremendous!  
To stand, not to faint in this last evil hour.  
Each moment we'll lift up our eyes to the Saviour,  
And prove, straight from heaven, His wonderful power!

G. W. R.

## "Her Continual Coming!"

By Mrs. Penn-Lewis.

THE Gospels are full of the many lessons in prayer which the Lord sought to teach His disciples, ending in the climax-lesson of the Supper-room, when He spoke to them of His going to the Father, and all that the coming of the Holy Spirit would mean, in revealing to them their union with Him, in such oneness of spirit and life that they needed but to "ask," and He would work out through their petitions the "greater works." The lessons in prayer He had given them up to this time might be described as more or less preliminary, or indicating certain aspects of prayer in connection with special circumstances or need. Some of these prayer-lessons were in parable—or story form—only to be understood in their application by the context words He had been speaking, such as the brief picture-lesson recorded in Luke xviii. 1-8, of the "widow," and her adversary, and her cry for help to a judge, who at last is moved to action by her persistency.

We have often remarked how much we lose in our reading of the Scriptures by our habit of detaching verses or paragraphs from their context or setting in the sacred record. The story of the widow and the judge has, of course, an application to general prayer in its encouragement to faint not until the answer comes; but its lesson is much more forceful when it is read in connection with the latter part of the preceding chapter, for it was spoken to the disciples in connection with the Lord's foreshadowing of the days which would immediately precede His coming again.

The story, therefore, of the widow and the judge is heightened in its force and application when it is read as the Lord's own pre-given message to His Church in the days of travail which she would pass through just before His appearing. The "widow" pictures the "Church" in deep distress and need, apparently defenceless, and helplessly under the oppression of a cruel adversary. All that the "Adversary" plans and carries out through others, and the great suffering to the faithful few, is vividly pictured in Matt. xxiv. 4-28, which ends with the same mystic words as Luke xvii. 37: "Whosoever the carcass is, there will the eagles be gathered together."

In the story the widow is described as going to a "judge," so callous and so selfish as to be unmoved by fear of God, or fear of man. She cries for help to this "judge" in brief words, wrung out of deep distress, for superfluity of language quickly dies upon the lips of souls in deep, deep need—just as do long prayers and flowery speech in those who go to the throne of grace with a real heart-cry! "Avenge me of mine adversary," the widow cries; or, "Vindicate me against mine adversary," as the Syriac reads. But the judge would not move—neither would the widow cease going to him. "She came oft to him," the story runs. Possibly if she had had any other resource she would have grown weary and hopeless, and perhaps the humiliation of persistently entreating a callous man to act on her behalf would have stayed

her going. But the adversary's oppression was so unendurable, and her resources so absolutely nil, that she was driven to go to the judge again and again with just one persistent cry: "Avenge me . . . vindicate me . . . do me justice . . . ease me. . . ."

Her continual coming did the work. "Lest she wear me out," said the judge, "I will avenge her." Her persistency told even upon a man who could not be moved by fear of God or fear of man. And here the story ended as far as the widow's prayer was concerned. There was no need to say more. "Her continual coming" was rewarded. That was the main point—for He spake the parable for "an end," and that end that they—His disciples then listening to His words, and "His disciples" right on to the end of the dispensation—"ought *always* to pray, and not to faint." And why? Because if a poor widow could move a callous judge to act on her behalf, by simple persistency, how sure and certain then would be the response of God, the Hearer of prayer, to the cries of His elect Church in its hour of travail. The widow went off to the judge, but the "elect" would cry to God *day and night* with cries wrung out by the depth of their need. Will God not listen, and avenge the wrongs of His own people? Most assuredly, although He seems slow in taking action on their behalf. Yea, He will soon avenge their wrongs. Yet "when the Son of Man comes, will He find faith on earth?"

Weymouth remarks on this passage that the reference to the Lord's coming in Luke xviii. shows the close connection of this parable with chapter xvii. 20-37; and Fausset writes in his commentary of its primary reference to the Church in the last days. "So low will the hope of relief sink," he says, "through the length of delay (*i.e.*, of the Lord's coming to redress the wrongs of His people) that one will be fain to ask, will He find any faith of a coming Avenger left on the earth?"

### The Lord's picture of the "last days."

How true this is as regards the Church at large! There are the few who are crying to the Great Judge of all day and night, but the great majority have almost lost faith that God will interpose and take the reins of the government of the earth, and they are turning to every conceivable plan for the amelioration of the sufferings of the people—not to speak of the "elect," who find that "might" is right, and truth is lacking on every hand. The god of this age is still blinding the eyes of them that believe not, and "the forces that control and govern this dark world" (Eph. vi. 12, Weymouth) hold the people under their control. The picture drawn by the Lord of the "last days" and recorded in Matt. xxiv. 8-12 is increasingly unfolding before our eyes. The love of the many is waxing cold, and iniquity is being multiplied.

How vivid the picture! How inspiring the message! How urgent the call! (1) The Church is oppressed by the adversary. Darker and darker grows

the condition of the world around. No words can describe the darkness settling down upon the people. The Word of God is ignored, or else so rendered void by criticism that God fails to find a channel *through His Word* to the masses of the people. The Cross of Christ is cast aside, and His Blood counted a common thing, so that the Saviour is no Saviour to the souls for whom He died. Truth is lacking, and the people perish for want of the heavenly bread. (2) The "elect" are crying to their God day and night, but still no relief. "Avenge us of the adversary," who is doing all this, they cry—but apparently no response! And why?

The Lord in one sentence reveals His Father's heart, and that one sentence is enough for the elect to rest upon, that the God they cry to is not like the judge of the parable—immovable. *Why is there no answer from heaven? "He is long-suffering over them."* Yea, suffering over the sufferings of His elect as they cry, yet He waits for the "fulness of time". In the days of the Judges it is written: "His soul was grieved for the misery of Israel" (Judges x. 16). How surely, then, He is grieved with the sufferings of His elect, who cry unto Him day and night, in their distress over the oppression of the adversary. But how inspiring the message from the Lord, who knew His Father's heart: "I say unto you that He will avenge them *speedily*!" But His "*speedily*" is not ours! He will avenge when His "*moment*" comes, and

then it will be *speedily*—yea, like a lightning-flash, for "as the lightning . . . shall be the presence of the Son of Man," and like a lightning-flash shall the adversary fall, and the elect-Church be avenged.

The "elect," however, have much to do with this, for it is in answer to their crying day and night that the avenging comes, even as the "prayers of the saints" in heaven are the cause of "thunders, and voices, and lightnings, and an earthquake" on earth (Rev. viii. 4, 5). How urgent the call, then, to *prayer*. The elect must suffer as they see the Church oppressed by the adversary, and the elect must pray—yea, cry: "Avenge us of the Adversary," and not faint, until the Lord comes forth as "lightning" in answer to their prayers.

"Her continual coming"! How often shall we pray? One prayer meeting a week? Nay. "*Without ceasing.*" How can it be? Only by abiding in the sphere of prayer, where day and night in the shrine of our spirits, the Spirit Himself maketh intercession for us with groanings which cannot be uttered—yea, intercession for the saints according to the will of God. "Yea, I come quickly. Amen. *Come, Lord Jesus.* Let this be our cry to Him at this time. *Come—come in mighty power among Thy people. Come and make bare Thine arm for the drawing out of Thine elect. Come, and cast the adversary down to the earth. Come, Lord Jesus!*"

## *Let Song No. 400* The Warfare of the Last Days.

By Mary E. McDonough\*

**T**HE spiritual conflict in the closing days of this dispensation may be likened to prayer warfare, concerning which the present world war furnishes many analogies.

Slowly but surely the nations have come to the realization of the fact that a cruel, powerful tyrant, bent upon conquest and subjugation must be resisted and overcome. The realization of the existence of the foe and his objective is leading to preparedness upon the part of the people. Defence measures are undertaken and plans for aggressive warfare formulated, while ultimate victory is an intelligent objective.

In like manner Christians are slowly becoming aware that a malignant, powerful enemy is seeking to oppress and conquer the people of God. Many persons who have been unwilling to regard Satan as a powerful personality bringing untold misery upon human beings, are now becoming painfully aware of his existence and the activities of his emissaries. However, comparatively few Christians are prepared to successfully resist him, much less to overcome him. This failure is due to the fact that they do not perceive the objective of the enemy. Christians do not understand the nature of the conflict. They confuse their painful testings with the temptations that Christians have experienced in their individual lives during the ages. They do not

realize that the present spiritual conflict is peculiar to the time of the end, when man's day is drawing to a close, and a new day is about to be ushered in by our Lord Jesus Christ.

We need to remember that the enemy is not fighting aimlessly. He has a definite objective. We must know what this objective is if we are intelligently, persistently to resist him, and finally to overcome him. Our failure to see this objective may be due to the fact that we have not clearly perceived (1) our natural, created status, (2) the far-reaching results of sin, and (3) our *new status* in Christ Jesus.

Back in the Garden of Eden, the Lord God bestowed upon the newly created pair—*dominion*. Man was created a king or tributary prince, and was clothed with authority to rule beneficently as long as he remained dependent upon his Creator. Provision for sonship was also made. Adam was created with a spirit capacity for the Uncreated (Eternal) Life of God, and he was also given the power to choose this Life, which would have enabled him to become a child of God in the true biological sense. As children of God, possessing the Life of God the Eternal Son, and exercising their God-given dominion, in dependence upon Him, our first parents could have prevented Satan from obtaining a foothold upon the earth. Alas, their choice concerning the life of God had not been made. Adam and Eve did not possess the Life of God; therefore, Satan

\* Author of "God's Plan of Redemption."



succeeded in obtaining control of our first parents, and through them, the entire human race.

Not only did they lose their created human righteousness when they sinned, but their dominion also; thus becoming the slaves of Satan. From this moment Satan considered himself the ruler of the human race, "the God of this world," while human beings would remain forever separated from a holy God, so far as any effort of their own could avail. It was because of this complete loss of the human race to God, that a new Adam, or Representative Man, must be sent into the world. Accordingly, in His own time, God created within the maternal organism of a Jewish virgin, a new human life principle, and a new Representative Man—the Last Adam—came into the world, uniting within Himself the Uncreated (Eternal) Life of God and the life of sinless humanity.

At Calvary the sins, sin, results of sin, and penalty for sin were placed upon our Lord Jesus Christ. The sin question of the human race was settled there forever. Christ "tasted death (separation from God) for every man," that whosoever should choose His sinless, victorious Life could become a child of God. This would mean a BIRTH RELATIONSHIP WITH GOD WHICH WOULD BE INDISSOLUBLE. Also as man's representative, Christ overcame Satan and thrust him out of his usurped place as ruler of the human race (See John xii. 31; Col. ii. 15; Heb. ii. 14, 15).

#### Power to manifest His Life.

Christ, as the Last Adam, has completely executed God's marvellous plan of Redemption. He has made it possible for every member of the race to become a child of God and a glorified son. Nothing remains for man to do but to appropriate what Christ has done for him, and to manifest the same for His glory. In other words, the Christian has nothing to do but to let Christ live His life in his powers of spirit, soul and body—his entire tri-partite being. This is indicated in His last words before His ascension, "Ye shall receive power after the Holy Spirit has come upon you; and ye shall be *witnesses unto Me.*" Upon the Day of Pentecost the Holy Spirit, as "Christ's Other Self," was outpoured to become the life and power of each child of God throughout the entire dispensation. Thus each Christian may be enabled to become a witness unto Christ. This means that we are to duplicate in our lives, His victory over sin, self, Satan, death (sickness is incipient death), while translation will be the result of this overcoming life of faith.

Satan knows that when a group of redeemed human beings, overcoming the last enemy, death, are translated, he will be ejected from his place in the atmospheric heaven, cast down to the earth and bound. This he fears. This he fights. *This is the reason for his rage at the present time.* Never in the history of the human race has there been a conflict like this; but it is a conflict which will result in victory for the true people of God. We read in Rev. 12. 11, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

We now perceive that our preparedness for the upward Call consists in knowing our identification with "The Man in the Glory" and reckoning upon His indwelling life, moment by moment.

Satan knows that Christ has overcome him; for in his defeat he was "made an open show" (Col. ii. 15); but he refuses to consider that Christ's victory has the power to effect any change in our status. He continues to reckon himself the ruler of the human race, and in such measure as he succeeds in keeping ignorant of his defeat, he still rules human beings. It is for us to demonstrate our identification with the Victorious Lord by manifesting His life continually. *This occasions our conflict.*

We need to understand Satan's method of working in the attempt to prevent Christians from overcoming him. We must know that he will try in every way to keep Christians in ignorance of the facts concerning the Redemptive work of our Lord Jesus Christ. He will seek by his wiles to turn them aside into fanaticism. He will seek to project thoughts of fear and apprehension. He will try to discourage. He will attempt to weaken their bodies. He will do everything that he is permitted to do, in order to prevent Christians from realizing and manifesting their identification with Christ Jesus in His overcoming life. However, he is doomed to failure; for the Holy Spirit is preparing a little flock to overcome as He overcame, and to sit with Him upon His throne (Rev. 3. 21).

We speak of our conflict as prayer warfare, and this it is; but we need to realize that *prayer is an attitude.* Sometimes this attitude is vocally expressed, but always the prayer of the Holy Spirit is being prayed through our human spirit (Rom. 8. 26). We must know the deep meaning of "Christ liveth in me." He is praying in our spirit. He is strengthening our mental powers. He is manifesting His love and His patience within us. He is quickening our bodies. He is overcoming all the power of the enemy by energizing our will to resist him. It is for us to let Him do this. He does not do it *instead* of us, but *in* us; according to Phil. 2. 13.

In the world war, successful military tactics result in destroying the ammunition and weapons of the enemy. In like manner our great enemy seeks to deprive us of our only weapon, the "sword of the Spirit" (which is what God has said). Every promise of God is challenged. Satan does not emphatically deny the truth expressed in the promise which a yielded child of God is seeking to claim; but he skilfully questions the meaning of the words in reference to their practical application. He would cause us to believe that we are going too far in acting upon the promise. He suggests that we are in danger of becoming fanatical. Every child of God who is actively engaged in this warfare knows the suffering caused by the enemy's effort to keep one from really believing the promise of God to the extent of acting upon it. What relief comes when we remember that if we CHOOSE to stand upon any promise of God, we may share the faith of our Lord, which will enable us to do so to the extent that will glorify Him.

Again, the peoples of the nations have learned through suffering that they must stand together and preserve a united front in warfare. In the spiritual conflict Christians are learning the same lesson. Individual warriors have been special targets for the enemy and have suffered much from his assaults because they have been left so much alone. Now the necessity for united effort is perceived, and there is a drawing together in spirit which will mean a greater manifestation of victory. Many prayer warriors are believing that as the Holy Spirit unifies the members of the overcoming group, a marked manifestation of Christ's overcoming power will be realized. Truly we long for this. We pray for it. We desire above words to express, that Christ will see of the travail of His soul in His overcoming ones who have chosen to be witnesses unto Him in these last eventful days. The beginning of this dispensation was characterized by the manifestation of the

unseen, but glorified Christ in the lives of His people. Should there not be even a greater manifestation of His life in and through the members of His spiritual Body at the end of the dispensation? Must not the progressive work of His transforming power within us eventuate in a greater manifestation of His life than we have yet realized—even a foretaste of our glorification?

We believe that He has His Simeons and Annas to-day, and that His life within them is causing them to expect to be preserved blameless in spirit, soul and body unto His coming. Meanwhile, they consider each assault of the enemy an opportunity to demonstrate the victorious life of their Lord.

We would say to each warrior in the midst of the conflict, "Be strong in the Lord, and in the power of His might." "Sanctify yourselves; for tomorrow the Lord will do wonders among you."

*Crossing Glory in*

## Glory only in The Cross.

*By Prof. F. J. Huegel.*

**A**S men are wont to glory in their wealth, warriors in their arms, royalty in its blood and name, scientists in their science, women in their beauty and artists in their art, so the Apostle Paul gloried in the Cross of Christ. "God forbid," he exclaimed with holy fervour, "that I should glory save in the Cross of our Lord Jesus Christ." He not only gloried in the Cross, he brooked no competition. He would glory in nothing save the Cross. Its claim upon his devotion was to be absolute and undivided.

One simply cannot exaggerate the power of the Cross over Paul's heart and life. To him it was the centre of his life, the foundation of his being, the soul of his theology, the alpha and the omega of his hopes and aspirations; it was the load-star of his faith, the foundation from which he drew all his inspiration. He was determined to know nothing save Jesus Christ and Him crucified. Never was a man so in love with a maiden as was Paul with Christ and his Cross.

When Admiral Byrd some years ago spent the winter near the south pole for the purpose of scientific research, he left his hut one night to walk in the fresh air. He wheeled about suddenly, horrified. No sign of his hut was visible. There was absolutely nothing about him that could give him a sense of direction. Snow and cold and polar wastes enveloped him. He knew that if he were to strike out and fail in the first attempt to locate his hut, he would be lost. All sense of direction would be gone. He would stumble about in a vain search, and finally freeze to death. He had with him a long stake, which he drove into the ice: "there is my centre; if I do not find my hut I can return to it." Three times he struck out in search of his hut; each time, failing to find it, he returned to his centre without which he would have been as lost as the proverbial needle in the hay stack. In the fourth attempt he stumbled upon his shack and was saved.

As Christians we must return continually to our centre, the Cross. If we fail to do so we shall be swallowed up in a darker night than that which surrounded Admiral Byrd.

(a). We must come back to the Cross for an ever-fresh cleansing. We never reach a point where the cleansing Blood is no longer needed. "He that is washed needeth not save to wash his feet." Contact with the world besmirches, however watchful we may be in our Christian walk. True, the Christian does not sin wilfully, but he does stumble upon occasion and his garments are forever being soiled. If he would walk in the light and live in unbroken communion with his Redeemer, he must learn to turn immediately to the Cross as need arises, and wash his garments anew in the Blood of the Lamb.

(b). We must appropriate the power of the Cross for an ever-fresh removal of the "self-life." It is true, our judicial position of identification with Christ in death and resurrection, once it is taken in the power of the Holy Spirit, is an inviolable foundation. We count it a fact regardless of feeling. We simply reckon true what God affirms in His Word. But oneness with Christ in His death to sin, which we are commanded to reckon upon (Rom. 6: 11), is something which the Christian who desires to be more than conqueror must be forever making good in experience. An unguarded moment may be the occasion for the "setting in motion the wheel of nature." I must return to my centre and appropriate anew the slaying power of the Cross, renouncing "self," else the old life of nature will secretly reinstate itself.

(c). We must be forever turning to the Cross else those Providences, whereby we are "delivered unto death for Jesus' sake so that the life of Jesus might be made manifest in our mortal flesh," will surely fail to achieve the full purpose of God. There is no life save out of death. That is why we

are forever being turned over to death. God would have abundant fruit, but the corn of wheat must fall into the ground and die, else it abideth alone. The abundance of life which we communicate to others will ever be measured by the depth of death to which we are committed in Christ. Every fresh undertaking for God must be preceded by some excruciating circumstance (the Lord will not fail to provide it) which will take us down into death. There is no other way to abundant fruitfulness.

(d). We must never lose sight of the Cross, ever turning back to it in spirit, inasmuch as it is God's mould for the Christian. We are being fashioned according to a pattern. As to character, the Divine Potter is not shaping one thus and another so. We are "predestined to be conformed to the image of His Son," which means being conformed to his death (see Phil. 3: 10). It is only as, with Paul, we are crucified together with Christ that the Heavenly Potter sees of the travail of His soul and is satisfied. We must interpret all things in the light of the Cross, knowing that we always bear about in the body the dying of the Lord Jesus. Only this will keep us from being distressed when in trouble, from despair when perplexed, from being forsaken when persecuted, and from being destroyed when cast down (2 Cor. 4: 8-9).

(e). We must be forever looking to the Cross, considering "Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds". It was the Cross that sustained Father Damian as he laboured among the lepers. But for the Cross he could never have lived among them, preaching to them the gospel, until he himself died a leper. Mary Slessor testified that the Cross of Christ held her faithful to a task that involved infinite pain, in the heart of Africa. The conflict to-day is such that unless we draw in an ever deeper way from the fountain that flows from Immanuel's side, with Calvary as our only centre, we shall most certainly faint in our minds, grow weary, and turn back.

(f). Finally, we must be forever turning to the Cross, for nowhere else will be found adequate weapons with which to overcome the devil—the "prince of this world". It was on the Cross the Redeemer spoiled principalities and powers and made a show of them openly, triumphing over them in Himself. It is only as we live a crucified life that the weapons of our warfare cease to be carnal, and become mighty through God for the pulling down of the strongholds of Satan. It would seem that the hour has come when the enemy, knowing that his time is short, has come down with a great rage. More than ever we need to "bind the strong man" on the basis of the Calvary victory. If ever there was a time when the Biblical injunction "resist the devil" should be heeded, it is now. If it is done in the full exercise of the Redeemer's consummated work of Redemption, victory shall be ours, however subtly the enemy may strike and however multiplied the demons; yea, though all hell be moved against us.

If we will but learn that it is a sin to glory in aught save the Cross of Christ: a sin to glory in our own imagined righteousness, a sin to glory in our denomination, a sin to glory in a Christian experience, a sin to glory in our own virtues or talents, a sin as preachers to glory in our eloquence! if we will but commit to death utterly and fully the old life, the life of nature, glorying only in Christ and His Cross, we shall, even as Paul, be *more than conquerors*. Come what may, we shall sit with Christ in heavenly places and reign.

### "Maranatha."

*St. George's  
Cem.*

**A** CONFUSED testimony is bound to obscure truth. What shameful confusion lies in the witness of the Christian Church to the personal return of her Lord.

Let us be quite clear in our own minds that, to the great majority of those living to-day who confess Christ as Lord and Saviour, the truth of His return to reign on the earth is quite unrecognised. Many generations of devout believers have come and gone since Saint Paul wrote concerning this very matter, "I would not have you to be ignorant, brethren," but the ignorance has persisted down the centuries and there are relatively few to-day among the Lord's own people to whom His personal return to the earth is a matter of vital and urgent importance.

This astonishing ignorance is the more surprising in view of the place given the Lord's return in the great creeds of Christendom, constantly repeated by the faithful throughout the world. The Te Deum, that wonderful hymn sung down the ages by the Christian Church, puts into the lips of countless thousands, Sunday by Sunday, the words "We believe that Thou shalt come to be our Judge," but here the coming of the Lord seems relegated to the judgment at the last day. Thus the mass of Scriptures pointing to the coming of the Lord for His own, and His personal reign on earth for a thousand years, has been overlaid by ignorance and misunderstanding.

There is evidence that this doctrine has never been lost, even in what we call the dark ages, but its wider recognition is still a truth for which it behoves us to contend lovingly and earnestly before brethren who are still ignorant.

It can hardly be expected that men of the world should contemplate the Lord's literal return as a practical possibility when Christians themselves fail to give a united witness to its truth. The cynical could adduce evidence of this failure in plenty. It might range from blank denial, to the calculation of the day and the hour. Though some of these calculations have been made by brethren of the greatest piety and devotion, backed by profound knowledge of astronomy and history, the lapse of time has proved them defective. Other dates have been put forward by those who coupled them with dangerous heresies. Extravagant travesties of the Scriptures have led to the deception of many.

Surely an enemy hath done this.

Whilst recognising that only the Holy Spirit can

take of the things of Christ and show them unto us, the great hindrance, on the human side, to the universal Christian acceptance of our glorious hopes lies in ourselves.

Since the middle of the last century, when many earnest Christians were led to give close attention to this study, it seems as though the enemy attacked them with dissension in the very searching of the Scriptures. Some, whose names are still honoured amongst us, entered into controversy over details of interpretation, which led to much bitterness, and even separated brethren. The absorbing interest in such a study resulted in keen contention between the exponents of varying and often conflicting interpretations. Historicists and Futurists, pre-tribulationists and post-tribulationists, assailed each others' opposing views in weighty tomes. Repercussions of these older controversies are with us still, if, as we trust, less bitterness remains.

It has been said that though the believer is not *in the flesh*, the flesh is often to be seen in the believer. How often the Lord's own people have failed to commend the truths they stood for, to the Church as well as to the world. Thus, to this day, prejudice has been levelled against one of the most vital doctrines in God's Word, and to our shame a great part of the Church has not even considered it worthy of serious attention.

As to a remedy: is it not possible for us who hold the coming of the Lord the key factor in all thoughts of the future, to recognize in our own ranks certain vital distinctions in our dealings with the enquirer. Let us distinguish between the things which are sure and the things which are questioned among us, and let us concentrate on those things that are sure.

First there are teachings of Scripture concerning the matter which are so clear that they form the ground upon which we all stand. The very fact of our Lord's return in person "in like manner" as He was seen to go into heaven is outside controversy. The fact that He comes to put His enemies under His feet . . . that His feet shall stand upon the mount of Olives . . . that He comes for His own, that His own should watch for His appearing, that they must also occupy until He come; that we are in the last days, and that His coming is God's solution to world chaos.

These, and many other facts, are held in common by us all, and in themselves are enough to revolutionise Christian testimony to the world. What modernist theories could survive the recognition of such constructive truth? Our Lord's Deity—and the work and victory of Calvary are implicit in His triumphant return. It vindicates the resurrection and every claim the gospel makes for Him, and turns our present sorrows into joy.

Then there are the things which are generally held by those who look for the coming of the Lord.

We agree on that crescendo of rebellion which will culminate in the manifestation of the anti-Christ and his destruction with the brightness of the Lord's coming.

We look upon the return of the Jews in such numbers to Palestine as an outstanding indication that we are approaching the end of the age.

We regard the Holy Land as the place upon which the culminating events of the age will centre.

We look for a golden age to follow this one, in which the Lord shall reign before His ancients gloriously.

These and many other epoch making events are most generally received amongst us. Are they not enough to arouse the whole Church of God to effective witness?

Lastly, there are those aspects of coming events and those many interpretations of the prophetic Word about which devout students are not agreed. Indeed, their conclusions are often mutually destructive. These things are of surpassing interest to many of us. We read with profound respect the exposition offered so confidently by honoured brethren. We are grateful for their intense and conscientious researches. Comparing Scripture with Scripture, we seek to weigh the conclusions which they draw, claiming the freedom of all to be fully persuaded in their own mind. We desire also ourselves to keep a mind open to persuasion, ready to amend its conclusions as further light is given by the Holy Ghost.

Some of the wisest amongst us confess to seeing many of these things as in a glass darkly. They hesitate to accept the guidance which tells them with unabashed confidence those many details which have long been hidden from other seekers. Events may again prove many of the over-confident ones wrong, and thus again pour discredit upon the teaching of unquestionable facts.

These considerations plead for great care in public Advent Testimony. Successful witness both to the Church and to the world must surely concentrate on those stupendous truths which cannot be gained by any who accept the Word of God in its entirety as their final authority.

Whilst controversial interpretations can very rightly be ventilated and discussed (in all loving-kindness) both in meetings, and in the press devoted to such study, nothing exonerates us from explaining to the ignorant as we have a right opportunity, the great verities of God's plan for the future of the world. "Yet have I set my King upon my holy hill of Zion" stands placarded for all to read. It is for us to proclaim it by word and pen in the face of all opposition. We soon find that few gospel truths are so bitterly fought by the enemy: the greater reason for standing fast.

No wise family parades its difference before strangers, yet we have ventilated our controversies before the Church and the world, and aroused scornful criticism of the wonderful message for which we all stand.

May the Lord Himself give us wisdom and courage and cause those whose eyes are opened to give a convincing witness throughout the world to His glorious appearing and our gathering together unto Him.

Bernard W. Matthews.

## On the Watch Tower.

“WATCHMAN, what of the night?” is the question twice repeated as the ‘Burden of Dumah’ in Isa. xxi. 11-12; and the Watchman replied, “The Morning cometh,” before he spoke of a still darker night which was also coming. Let us remember, as we look out from the Watch Tower upon the gathering gloom (1) that we look out from our place ABOVE the Kosmos, ‘hid with Christ in God’; (2) we look out upon a chaotic earth with the special purpose of intercession ‘for all saints’ (Eph. vi. 18), and ‘all nations’ (Rev. xv. 4); and that (3) we dare to face facts as they are ‘because we know that “the Morning cometh.”’ J.P.-L.

\* \* \*

We need to watch lest the English speaking nations be drawn into too close an alliance with Russia. From a military point of view this has been necessary, but in spite of all that may be said to the contrary, we are in danger of being inundated with Communism. It is true that Russia may rise and obtain great power, but if we read Ezekiel 38 and 39, we shall have much light on this situation.

But there is an even more subtle influence at work. We are thankful to find that the ‘Daily Sketch’ has hinted at this unseen power, and it is only what many of God’s praying people have long suspected. After lamenting the unaccountable escape of the German warships from Brest, the paper gives a glimpse of the real source of the trouble in the following striking sentence: “We are furious with the nebulous and indefinable influence that seems to stultify all our war efforts . . .” There is assuredly a noxious, asphyxiating gas, invisible and intangible, that is being poured upon this country. The devil has ways and means of stultifying our war efforts of which we are utterly unaware . . . We need to pray that this miasma from the pit may be dispersed and withered, especially as it affects our Government and leaders. Let us pray, not only for the dispersal of this miasma in the atmosphere, but that a Breath from God may come to us, and to the Christian men in our Government: that their brains may be clear, that they may have God-given wisdom and intelligence to know how to act in every emergency. Pray also for those who are not Christians at heart, that God may cause them to do His Will, as He did Balaam.

Pray for faith to be given to all God’s children for the speedy return of the Lord. Already we see the fulfilment of Christ’s prophecy in Luke xxi. 26-28. Then surely we can have faith to believe that when we ‘see these things,’ we may also believe ‘it is nigh, even at the doors.’ Read Hab. iii. 17-19. The last verse in Rotherham’s translation is beautiful: “Jehovah my Lord is my Strength, therefore hath He made my feet like hinds feet, and upon my high places will He cause me to march along.” Note also those wonderful words in Deut. xxxiii. 26-27, “There is none like God, O Jeshurun, riding upon the heavens to thy help . . . above is the God of Aforetime, and beneath are the arms of the ages; so He driveth before thee the foe, and doth say—“DESTROY . . .!”

So let us take courage and go forward, knowing that Our God is equal to every situation, and He cannot and will not fail us. “Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.” E.M.L.

\* \* \*

A few years after the end of the Great War, a deeply taught servant of God in India wrote to Mrs. Penn-Lewis: “Asia is now the *storm centre* for the ‘Lords of Darkness,’ to prepare for their final descent upon the West, including the Holy City.” To-day these words have a depth of meaning to us which they can hardly have had in 1922, and those who ‘watch’ that they may pray will focus much prayer upon the Eastern theatre of war. Prayer against all that is against God: prayer against

Satan’s schemes for the overthrow of the Christian faith. Pray also for all the missionaries, and hundreds of Chinese and other Christians, in the Pacific Islands now under the heel of Japan, for it is a known fact that wherever Japan dominates, they endeavour to stamp out Christianity with appalling and unspeakable cruelties. It is a point worth remembering, that before there was any thought that we might be at war with Japan, all British and American Protestant missionaries were asked to leave that country, under the plausible guise of putting the Japanese Christians under an entirely native Ministry.

So we see in the East, Japan seeking world domination and the overthrow of the Christian faith; and in the West, Nazism and other forms of totalitarianism, straining all their powers and resources with the same objective. We know that “the Word of God abideth for ever”—His Throne cannot be overturned; but Satan has thrown down a tremendous challenge to the Church of Christ. How is that Church to meet it? We are learning what the phrase “total war” means in the earthly sphere; should there not be “total war” also on the Christian front in these days when there is so much apathy, and ignorance of what real ‘Christianity’ is? But in order to pray or work effectively on this front, it is necessary to realise that now indeed, “our wrestling is not against flesh and blood, but against the . . . world rulers of this darkness,” and that these evil spiritual forces can only be dealt with by spiritual weapons (Eph. vi. 12-18).

## The God of Revelation.

We know that many of our readers are burdened over the increasing divergence between the religious teaching of to-day and the Christian faith revealed by God in Christ, and set forth in the Scriptures of Truth. We want to ask their prayers, and the prayers of all who pray for revival, for a booklet to be published shortly by a member of our Council, Capt. J. C. Metcalfe, under the title “*Pagan England*.” The title is startling, but the writer clears the ground at once by giving Dictionary definitions of the word pagan, which he summarizes as follows:—

(1) Paganism is seen, in the first place, in superstition, credulous worship of things, that are not God.

(2) There is a subtler form of paganism than this—the idolatry of the mind—the worship of intellectual, philosophical ideas, and conceptions erected by the mind as surely as ever a heathen idol is made by hands.

(3) Paganism has a natural bias for evil, is harmful to moral life, and sows the seeds of ruin wherever it is allowed to take root.

As to the purpose of the book, it is this: “England now stands at what is possibly the most vital moment of her history as a nation. There are two choices before her—Christ or chaos. Something must be done to show the apathetic indifferent masses of those outside the Churches that there is a Living God, willing and able to solve every problem of the individual as well as the national life . . . We shall never achieve anything in this way by burying our heads in the sand. In this book we therefore intend to face facts, with the earnest prayer that God will use it to help ‘stop the rot’ and stir some to seek with all their hearts to know for themselves the God of Revelation.” And God is “not made known to men through ‘religion.’ Outward observances and carefully thought-out philosophy are alike powerless to reveal Him. He is made known in the Person of His Son, Jesus Christ our Lord . . .”

Satan is the author and propagator of paganism, both in its heathen and its religious forms. He suits his line of deception to the type, character and intellectual inclinations of each. He ‘fashions instruments in his own likeness to claim divine prerogatives,’ and thus mankind is being prepared for the acceptance of Antichrist (2 Thess. ii. 8-12). The ultimate results of paganism are shown from history to lead, inevitably, to judgment. “It is a

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*Published (D.V.) Quarterly on the first Thursday in January, April, July, October.  
For terms of issue, see inside cover.*

# THE OVERCOMER.

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# THE OVERCOMER

"Occupy till I come."

THESE are days when we specially need fixity, clearness, and comprehensiveness of vision and faith. We need fixity for spiritual power, clearness for definite action, and comprehensiveness to save us from undue narrowness of mind and purpose. For our God is a great God, and His activity is in and over all things and all worlds. We must stand fast and sure in the great centre of His spiritual kingdom, and we must never forget that the circumference of the kingdom of the Cross reaches to all the worlds and all the ages. God does not stand outside the kingdoms of the world and their conflicts, for the "powers that be are ordained of God" to save the world from anarchy, while the spiritual kingdom is being established by the moral and spiritual dynamic of the Holy Spirit through the atoning Son of God.

It is as a kingdom of ordered Law that the function of the world-States begins and ends. But it must be remembered that God does not stand outside of their conflicts. His control is not cancelled by their wickedness. He has always intervened to save the world from anarchy, to prevent the essential triumph of unrighteousness, and to develop events towards the coming of the kingdom of His Son. For this intervention, and for the defeat of diabolic power among the nations, it is our sacred and bounden duty to pray with full confidence of Divine victory.

But here the divinely ordered function of the State begins and ends. It has an important function in keeping the way open for the messengers of the Cross, but it cannot create an ideal social society, or bring in an age of righteousness, and much less can it create a new heaven and a new earth. This fact marks two fundamental fallacies in the general outlook of to-day even in our own land, and among the political leaders of the nation. The faith of the many is fixed upon entirely human forces, taking little account of the decisive intervention of the Living God.

We are not so foolish as to ignore human forces, but we know that final victory will come by the will and power of God, possibly in ways undreamed of by the forecasts of those who leave Him out of account. It is our daily prayer that the Lord God, in His own way and time, will stretch forth His arm to destroy those whose hell-cup of iniquity seems to be full and running over, and to open the way for a new flood-tide of the gospel of redeeming love. We pray in utmost confidence, fully assured that this prayer is in the will of God.

This fallacy of human victory takes first place, and the second is like unto it: the fallacy of creating a new and beautiful world, by human cleverness of organisation, out of the unregenerate rubbish of the old. There is much to say on this, but it must be

compressed into a few lines.

The world is moving towards the glorious kingdom of the Messiah, for there will never be any other kingdom of righteousness and peace. We must not forget that God's work in the present times is laying the foundations of His coming kingdom, and that our business until the end is to go on working for this earthly kingdom of God and not be watching the skies in the hope of escape from it. May I humbly suggest that the greatest Christian hope is not the rapture, but the glorious millennial reign of Jesus over this earth of ours. This is what we have to live and work and hope for. The angel told the Galilean disciples not to be gazing into heaven, and gave as his reason that Jesus was coming back to the earth. He will no doubt reign over the earth from the heavenly places, and His overcomers will reign over the earth with Him. We need to be sacredly busy when He comes. The proper translation of "watch and pray" is "Keep wide awake and pray." When He comes we must be found, not gazing at the skies, but "wide awake" in our earthly service. This is the "blessed hope" in front of us. I feel assured, that, after the present fires of testing and cleansing, the Lord will shake the world with the fire and the wind of Calvary. Will not that be glorious? Therefore, my beloved brethren, be strong and of good courage.

Rev. John Thomas, M.A.

## The Disciplined Life.

*Disciplined Life*

SO long as one inch of doubtful or disputed territory remains, Satan has a foothold and vantage ground. There is no greater peril to a believer than the neutral territory where doubtful indulgences lie, where duty and inclination dispute for supremacy, where no final decisive battle has yet been fought that makes that no longer neutral ground. Here comes in the power of self-denial for Christ. It settles doubtful matters; no more parleying with selfishness and worldly amusement; no more compromises with conscience. Henceforth, as Edwards said, "I will do nothing of which I so much doubt the propriety as that I intend at the same time afterward to consider whether it be proper or not, unless I equally doubt the propriety of not doing it."

When you are most spiritually inclined, you feel like finally resigning whatever is doubtful; when you are most carnally minded, you treat your misgivings as foolish questionings. You find that these things which are doubtful need a defense, and you go about asking others if they consider them wrong; and when you find another "good Christian" who so indulges, you feel fortified in your own course, notwithstanding all these plain signs that on that side of your character you are exposing yourself to the devices of Satan.

From the hour when a child of God says, "Henceforth I am wholly the Lord's, nevermore to find any pleasure save in Him, nevermore to leave open any door of doubtful self-indulgence," all compromise with conscience is at an end. The peace of a will fixed on God is ours, for no chance of a parley with sin and self remains.

A. J. Pierson, D.D.

## To Our Readers.

DEAR FRIENDS,

Reading the 84th Psalm in one of the much-used and marked Bibles which belonged to Mrs. Penn-Lewis, a translation of verses 5 to 7, written by her in the margin, has come with the force of a fresh word from God, in days when 'endurance' is the grace most needed, and hardest to hold on to.

*Blessed is the man whose endurance is in Thee: they find in their hearts ways all traced out. When they travel the valley of Baca (weeping) they transform it into a place full of springs . . . Their strength increases during the march . . .*

Stedfast endurance in hard and difficult times is often seen by God alone, and only the heart that is tried knows its own failures in regard to the inner spirit of endurance upon which the outward patience and steady continuance in difficult circumstances is based. It is written of Moses that "he endured as seeing Him Who is invisible." Blessed is the man whose endurance is in God, who can "endure hardness as a good soldier of Jesus Christ" because he is seeing the battle from the heavenly view-point, and knows that those who are on the Lord's side are on the winning side.

"They find in their hearts ways all traced out." This calls to mind the words of Andrew Murray, that the true leading of the Holy Spirit does not begin in the region of thought or feeling, but deep down in the inner life of the spirit. "In Him was Life, and the Life was the Light of men" (1 John, i. 7). "He that hath the Son hath the Life" and *that Life becomes the light* upon our path, as we are willing to be led by it.

Travelling in a friend's car from one town to another, we missed a turning, and eventually found ourselves far away from the road we intended to take. There are no finger-posts on English roads now, but we *thought* we knew the way! For many life has become so puzzling to-day. Everything has to be adapted to the far-reaching changes brought about by war; many are doing new work, living in new surroundings, or working almost beyond their strength for lack of helpers. The old finger-posts are removed—happy is the man who finds in his heart the way 'all traced out' by the Spirit of Christ, as he follows on from moment to moment; content to 'do the next thing,' and trust about the next. Is not the Lord trying, through all these things, to lead His children on from the 'finger-post' guidance they have known in the past, into the maturity of "sonship"? "For all who are led by God's Spirit, and they alone, are the *sons* of God" (Rom. viii. 14, Conybeare).

Then this man whose strength of endurance is in God, and who has the will and the way of God written in his heart, transforms his 'valleys' of weeping into 'places full of springs'; and there is this amazing statement—"their strength increases during the march"!

"During the march"! It may not be physical strength, but surely it means that in such circumstances we are so utterly dependent upon God for all, that the Holy Spirit can in greater measure strengthen our spirit to resist the enemy, to endure hardness, and to praise Him Who has called us to be His soldiers and servants. We know something of the hard path many of our readers have been travelling, and want to share with them these words which have been a help and strength to ourselves. One who is strong in spirit but physically very frail, and who was in Exeter when the City was so heavily raided, writes:

"I think we are learning new things to-day, the 'light of the knowledge of the glory of God,' and the greatness of His power toward us. My impression of these things we have been through, which was beyond expression, no one could understand without seeing, but one felt just shut in with God while the storm raged without. Yes, our God is 'Wonderful, the Mighty God.'"

None can really understand this but those who have suffered in a similar way, but our friend's testimony must encourage all who dread such an experience, and are fearful as to how they could pass through it to the glory of God. "He giveth more grace" for every "more need," and the promise to those who wait on the Lord, in Isa. xl. is that their strength *shall* increase during the march, they shall mount up with wings as eagles, and "not faint." May the Lord give us, and all His people everywhere, in all their varying needs, this wonderful experience of His power to usward who believe.

\* \* \*

It is with great thankfulness to God that we send out yet another war-time issue of our magazine, and record that the cost of each one has been fully met by the gifts of its readers. We also praise God for the prayer-help they give us, and for the many helpful and encouraging letters we receive from them. It may interest some of these friends to hear of a somewhat curious happening in connection with this July number. The Rev. John Pritchard had promised us an article, but on account of various difficulties, it was rather late in arriving, so that most of our pages were already in type, including the message by Mrs. Penn-Lewis. When Mr. Pritchard's contribution came, it was found to be based upon the same passage of Scripture as the latter, so it seems that there must be a special divine purpose in this double emphasis, especially as the two messages supplement one another so remarkably. We wonder if this is not a little illustration of the "ways all traced out," which we ought to expect from the Lord, but which so often are to use a cause of surprise.

We are very sorry to have no letter from our Chairman for this page. We fear it has been lost in transit. It has been remarkable how, during these years of war, his letter has arrived always just at the right time, and with a message which so often has exactly fitted in with the main thread of thought running through each separate number—a thread which itself is not so much of editorial design as of Divine provision—as in the case of the two articles referred to in this letter.

Earnestly counting upon your continued upholding in prayer.

Yours in the Master's service.

MARY N. GARRARD.

Bournemouth.  
June, 1942.

# The Lord's Forecast of Pentecost.

By Mrs. Penn Lewis

**I**N Chapters 14 to 17 of St. John's Gospel, we are given our Lord's own forecast of the coming of the Holy Spirit on the Day of Pentecost, and it is strange to note how much that has come to be regarded as essential marks of the Fulness of the Spirit in a believer, was not even referred to by the Lord. How important it is to go to the words of Christ Himself in order to learn the essential characteristics of the presence and power of the Holy Spirit. We may rest assured that He would touch upon all the main features of the "Promise of the Father," and whatever He left un-mentioned, which afterwards came about when the Holy Spirit was given, might be looked upon as incidental, and not essential. For instance, the "greater works" referred to in John xiv. 12 could not refer to the physical sphere, for what *greater* works could be done in this sphere than the Lord had accomplished in opening the eyes of the blind, causing the lame to walk, healing the sick and raising the dead? The 'greater works' which the Spirit-filled believer would do after the Lord had returned to His Father must mean greater works in another sphere than that of the body.

In John xiv. 10, Christ declares that His words and His works were alike wrought in and through Him by the Father, and 'words' and 'works' seem to be used interchangeably in this passage. His works were accomplished by His words, and His 'words' were His works. We are told in Ch. xvi. 7-8 what the Holy Spirit would do in, and with, the believer when He had come to him in the fulness of His power: "I will send Him unto you. And he will convict the world in respect of sin, and of righteousness, and of judgment . . ." There could not be greater works in the physical sphere than those which the Lord Jesus did, but it would, indeed, be 'greater works' for the Spirit of God so to fill a man with Himself that the world would be convicted of sin!

Thus we get a glimpse of the main characteristics of the Fulness of the Holy Spirit as viewed from the inside, so to speak, and not from the exterior point of view. Our danger has been to place emphasis upon the exterior marks, rather than the inward work, of the Spirit. It is remarkable, if we think of it, how little mention is made by the Lord in His foreshadowing of 'Pentecost', of the 'signs and wonders' which the evangelist Luke records in Acts ii. 43 as some of the results of the Holy Spirit's advent. The four chapters in John's Gospel may therefore be described as viewing 'Pentecost' from the God-ward side, while the record in the Acts shows the man-ward result of the advent of the Spirit of God, and His work in and among men. If we ponder the Lord's description of the results of "Pentecost" until all the characteristics mentioned by Him are inwrought into our characters, we may well leave to His sovereign will the 'mani-

festation' of His Spirit through us for the glory of His Name.

In other words, if we are occupied with Him, and the God-ward side of 'Pentecost'—with the inward cause of the outward manifestation—we shall find the effect come about without our seeking for or giving attention to the exterior results. The subject of our Lord's foreshadowing of the work of the Holy Spirit in these four marvellous chapters cannot here be fully dealt with, but we may consider some main features, for it is of supreme importance that the children of God enter into the fullest life in Christ, which He intended they should know.

## Union, Communion, fruit.

(1) The first purpose and result of the coming of the Holy Spirit to a believer seeking His fulness, is to bring him into essential union with the crucified, risen and ascended Lord. That is emphasised in the oft-repeated words of Christ, "Ye in Me," and "I in you." Before speaking, however, of this union, the Lord shows the union of the Father and the Son as the Pattern. "I am in the Father"; "the Father in Me"; "I speak not from Myself, but the Father abiding in Me doeth His works"; "I am in the Father, and the Father in Me" He said (John xiv. 10, 11). Yet He walked on earth as Man. He had His own individuality as Man, yet in spirit the Father and the Son were one, and through the Man Christ Jesus, the Father spoke the words and did the works.

The work of the Holy Spirit would be to produce this same union of spirit between the believer and his Lord. The Spirit of Truth would come, and "in that day ye shall know that I am in My Father, and YE IN ME, and I IN YOU" (ver. 20). The 'ye in Me' precedes the 'I in you', and it does so all through the chapters. "Abide in Me, and I in you"; "he that abideth in Me and I in him"; "Abide in Me," "abide ye in My love." There is reason for this order, for if we reverse it and place the "Christ in you" first, we shall not obtain the fullest knowledge of the life in union with Christ we are meant to know.

Keeping in mind that the main feature and purpose of the coming of the Spirit of God was to produce in the believer the same union between him and the ascended Lord that the Lord had with the Father, we must ask what the "ye in Me" means, as revealed in other Scriptures. Let us note, in passing, that the whole counsel of God as 'it is written' must be taken together if we are to arrive at a clear knowledge of the mind of God on any subject—not merely one portion of Scripture, which can only give one aspect of a great whole. For instance, with regard to Pentecost and its first purpose of the believer's union with Christ, we need to take together:—

(a) The Lord's description of Pentecost from the



inside, as given in John, Ch. 14, 15, 16 and 17.

(b) The record of the Coming of the Holy Spirit and the outward results as shown in Acts.

(c) The clearly revealed basis for union with Christ shown in Romans, Ch. 5, 6, 7 and 8: for *the Lord* gave the Godward side of the pattern, *Luke* recorded the facts as historically fulfilled, and *Paul* was chosen to place on record for the Church of Christ, that the basis of union lay in the finished work of Christ, which the Spirit of God would, from that time on, bear witness to and reveal as the ground of oneness between the Lord and His people. The Lord could not explain the meaning of His death until He had been to the Cross and risen again. Then—and not till then—He personally unveiled it to His chosen vessel Paul (Gal. i. 11-12, Moule), that he might transmit the knowledge of the full purpose of His death and resurrection to the members of His Body, the Church.

The "ye in Me" of John xiv. 20, therefore, needs to be interpreted by Rom. vi. 3, if it is to become a vital reality in experience. It can only become so when preceded by the "ye in Me" of death with Christ—"baptised into His death." Union with Christ is brought about by the Holy Spirit (1) by planting the believer into the death of Christ (Rom. vi. 5, Conybeare), and (2) by uniting him in spirit to the risen and ascended Christ, so that he is "in the Father" with the Son (Col. iii. 3), sharing His life and drawing from the source of life; so that (3) the very Son of God Himself by His Spirit, dwells in the believer—"I in you"—bringing forth fruit, more fruit, much fruit, and fruit that remains for ever (John xv. 2, 5, 16).

This is the true inward purpose of Pentecost. Its characteristic is union, communion, fruitfulness, in degree after degree by the deepening work of the Spirit of Christ. The condition on the believer's part is faith, as the Lord points out (John xiv. 12): "he that BELIEVETH INTO Me . . ." The Divine Spirit does the work as the believer receives the message of his identification with the death of the Lord, and his sharing in His risen life. The fruit, the knowledge, the outcome can all be left to the Holy Spirit to manifest as He wills, if this union is but brought about in increasing power.

#### The "Greater Works."

(2) Another main feature of the experience of the believer entering into the fulness of the Spirit is, as the result of the union we have referred to, power in prayer, and implicit obedience to the Lord and His Word. The "greater works," we have seen, are clearly not in the physical, but in the spiritual sphere, and they are linked by the Lord with power in prayer rather than power in service: "Greater works than these . . . and whatsoever ye shall ask in My name that will I do" (John xiv. 12, 13). "If ye shall ask anything . . . that will I do" (ver. 14). This can only be fulfilled when there is real union, real communion, and real oneness with the Risen Lord in knowledge of His will—i.e., knowledge what to ask—and certain response on His part in the doing. So that the 'greater

works' are really the works of Christ done in and through the believer united to Himself, so that he asks, and the Lord works.

As the limiting condition of this 'ask anything', we have the law of obedience three times emphasized in verses 15, 21, 23: "Keep My commandments," "keep my Word"; with the direct promise that when the Spirit of Truth had come, He would guide into all truth, and act as the continual transmitter of the will of God to the believer who is being taught of Him, for "what things soever He shall hear, these shall He speak . . ." (John xvi. 13).

The 'greater works' are done in response to prayer—"ye ask" and "I will do"; but as the result of obedience to the Word of Christ comes the ever-deepening and abiding manifestation of the Risen Lord (Ch. xiv. 21), and then of the Father and the Son (ver. 23) through that Word obeyed and hidden in the heart. It is necessary that we notice carefully these connections, if we would gain a clear 'inside' understanding of the Lord's own pattern. The 'clothing' with the Spirit for witness needs the inward work of the Spirit in (1) the union of Christ and the believer, to bring about (2) the 'greater works' of John xvi. 8-9 in answer to continual prayer, and (3) the ever-deepening manifestation of Christ through the Word of Christ obeyed and hidden in our heart. This 'clothing upon' (Luke xxiv. 49), with the Spirit is simply for witnessing, and comes again and again as the need arises; but is only possible to those who know the inner meaning of the work of the Holy Spirit as revealed to us in these chapters of John's Gospel.

It is remarkable that the only exterior marks of 'Pentecost' referred to by the Lord concern rejection and hatred, and persecution by the world. It was not the attractive outward results of Pentecost that He put before His disciples, but the suffering pathway which He had trod, as His first year of popularity passed, and He felt to its keenest edge the hatred of the world. The Lord never hid the consequences of following Him. How strangely little importance He seemed to place upon the exterior results of the coming outpouring of the Holy Spirit—the mighty signs and wonders recorded afterwards by Luke. "The hour cometh that whosoever killeth you shall think that he offereth service unto God" was the only *exterior* result which He gave to His disciples.

There must be a meaning for us in all this! Is it not a sign of babyhood that we are so awed and influenced by the 'wonder' side of the work of the Holy Spirit? The greatest miracles, as we have seen, issue from a powerful witness in the Holy Spirit, which is the outcome of living union with Christ, and a sharing of His life. Ought we not to be more concerned with the 'inner' pattern outlined by our blessed Lord Himself, first as to the preparation of the instrument, and then through their prayer and witness, the convicting of the world "of sin, because they believe not on Me."

Let us ask for the Spirit of Truth to lead us into all truth as seen from the standpoint of God.

## The "Greater Works."

Are we fulfilling the conditions?

By Rev. John Pritchard.

*"Verily, Verily, I say unto you, He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."—John xiv. 12.*

EVERY word of our Lord Jesus Christ is true and faithful, and of supreme importance, but there are some utterances of such momentous significance that our Lord Himself calls special attention to them by prefacing them with the words, "Verily, Verily." John, in His Gospel, records several such sayings, and our present text is one of them. How do you re-act to the reading of the words of John xiv 12? Are they true?

Before answering that question with an emphatic affirmative, let us consider whether we have proved the truth of them in our own experience! It is being constantly pointed out to us that, in these days of tremendous challenge and opportunity, the Churches seem to be utterly unable to meet the need of the hour. Many reasons are suggested for this, and almost everyone is ready to declare what the Churches ought to be doing; but the real cause of the Churches' impotency is a defective relationship to the Lord Jesus Christ, the living Head of the Church. It is clear from the words of our text that the Lord's people, when rightly related to Him, ought to be able to do the works that He did, and even greater works! Let us consider these words, then, and observe three things:—

### I. An amazing statement.

"The works that I do shall he do also; and greater works than these shall he do."

(a). "The works that I do." What were the works that Jesus did? I think they are fairly summarized in Matthew xi. 5, "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The early Christians did indeed do the works which Jesus did; think, for example, of the healing of the lame man at the beautiful gate of the temple, and of paralysed Aeneas, and of the raising of Dorcas from the dead. We do not witness such miracles as these to-day, but in the words of Dr. F. B. Meyer, "There is no doubt that, if it were necessary, such miracles might be repeated, if only the Church exercised the same faith as in those early days of her ministry to the world."

Let us not forget, however, that the greatest works which Christ did upon earth were not His physical miracles. They were but the outward signs of spiritual miracles. The greatest works of our Lord are those suggested in Luke iv. 18, 19, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." Is the Church to-day exercising a ministry anything like this? Would

not many Churches and many professing Christians have to confess "The spirit of the age is upon me . . . to proclaim an ethic to the man in the street; it hath sent me to provide amusement for the broken-hearted, to entertain the young people, to apply psychological principles to those who are bruised, to preach the glorious achievements of man." Let us come right home to ourselves personally—are you and I, as individuals, exercising a ministry anything like that of the Lord Jesus?

(b). "And greater works than these." As I have already intimated, our works can be upon the highest spiritual plane. We can give sight to a blind soul, life to the spiritually dead, and the work that we can do is work that will endure for eternity. During His earthly life and ministry, our Lord Jesus was limited by His earthly body, He could be present only at one place at one time, and time was needed to travel from one place to another. We can exercise a ministry of prayer in the power of the Holy Spirit that is not subject to these limitations. But how much do we really know in our own experience of the "greater works than these?"

### II. A conclusive reason.

Why is it that we are able to do such wonderful works? Our Lord gives an absolutely conclusive reason: "Because I go to my Father." Let us pause for a moment and consider what these words imply.

(a). He went to His Father as the Mighty Victor of Calvary. By His death, resurrection and ascension our Lord Jesus accomplished the most tremendous of all victories. He put away sin by the sacrifice of Himself, He robbed death of its sting and the grave of its victory, and He completely defeated Satan and the whole hierarchy of evil. This means that you and I have not to fight to gain the victory over sin and death and Satan. There is a sense in which we begin our life's work, where His earthly life's work ended. We begin by taking our stand upon Victory-ground, and we fight not FOR victory, but FROM victory. Furthermore, the victorious risen life of the Son of God, the life that flows from the Victor, Who is now at the right hand of the Father's throne, is the birth-right of every believer in Christ. Truly all real Christian living ought to be living with a capital V.

(b). He went to His Father as the Intercessor on behalf of His people.

"Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Hebrews vii. 25). "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, who also

maketh intercession for us" (Romans viii. 34). "We have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). Surely no case is ever lost with such an advocate!

(c). He went to His Father in order that the Holy Spirit might come. In the same fourteenth chapter of John, our Lord goes on to speak of the coming of the Holy Spirit, the Comforter, the Paraclete, the One who would enable His disciples to do such wonderful works.

### III. A Vital Condition.

There is of course a condition for the fulfilment of these words; it is a very simple and yet a very profound one—"He that believeth on Me." I suppose that most of those who will read this message have believed on Christ for salvation, but we do not finish with believing when we are saved. There is no need for me to remind you that one of the names by which the early Christians were called is "Believers!" Are you really a believer? The preposition "on" is both interesting and important. The Greek preposition is one which denotes "motion towards and rest in" a thing. We might therefore translate the statement in this way: "He that believeth into Me." Is our belief one which brings us into ever closer and deeper union with the Lord Jesus Christ? Is He a living reality to us? Apart from Him, we can do NOTHING, but nothing

is too hard for Him, and therefore nothing is too hard for us if we are united to Him by a living faith.

The new growth bears fruit because it has been grafted into the vine. Are you and I grafted into Christ? Such a belief into Christ involves union with Him in death, in burial and in resurrection, and this union is essential if we are to do the works which He did and greater works than these. The greatest reason for the impotency of professing Christendom to-day is, that it is *ignoring the Christ apart from Whom it can do nothing*. There are many men who are prepared to acknowledge "God" but who will never pay tribute to the Lord Jesus Christ. You will notice that I have put "God" in inverted commas. I do so because such men as these cannot really acknowledge God at all so long as they ignore His Son. We need to learn that the road to power is not a bye-pass which avoids the Lord Jesus Christ, but a way which leads to the Cross and down to the tomb before it reaches its destination in the Throne of God, and of the Lamb.

Are we fulfilling the condition? Can we say with Paul, "I have been 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?"

Matt. 5:48  
Rev. 2:10  
Eph. 6:10

## Three Great Commands.

Rev. Arthur Harries.

THREE great commands are given to us in the New Testament regarding our personal Christian life: "Be ye . . . perfect" (Matt. v. 48); "Be thou faithful" (Rev. ii. 10); "Be strong . . ." (Eph. vi. 10). Let us look a little at these commands. The more we look at them, the more we shall find that they include everything that concerns the life of the believer and the Church of God.

"Be thou . . . perfect." This refers to the inner quality of our life, and surely our Lord shows us, by the very things He has been leading us through, that He does want that quality of life in His own. It is not our life as seen by the circle in which we move, by the people we know, but the quality of our life before Him. It is possible to have a sanctimonious manner and voice, or to be leading a really blameless life, but still to be lacking that inner quality of spirit that God demands of us. It means that there can be a degree of life that is satisfying and well-pleasing to God. The objective of our life is that we are to be "like Him" and that is future; but there is a present possibility of your life and mine being well-pleasing to God now, at this moment. In and through the very circumstances you are in, the trials you are passing through, whether personal or circumstantial, God is seeking this deeper quality of life, and everything that can be shaken is being shaken in order to bring it about. We have asked Him to perfect us, and He is taking us at our word.

There is always a reason for everything that God does. In Ezek. 28, where we are shown how Satan fell from his high estate as a son of God, under the figure of the 'prince of Tyre,' the reason for the judgment passed upon him is given: "because thine heart was lifted up . . ." So in the opposite scale, our Lord gives us a reason why there should be this quality of life in us. "Be ye perfect," because My Father is perfect—perfect in His wisdom, His power, His life, in His tenderness and grace, and He wants children like Himself.

"Be thou faithful . . ." I am so glad the Lord did not say "Be thou successful." He can give you success, but He may not; and success is no indication that God is with you. That is the standard of the world, the standard we see in all great movements, but it is not necessarily an indication that God is in them. God may be with you in days when you see no souls saved, when the congregations are not good, and the collections diminish—because God is more concerned with *you* than with what you can do.

"Be thou faithful unto death." Death! There is a tremendous onslaught upon the bodies of God's children in these days. We should like to do away with suffering, we try to get rid of it, and yet in it we have so often been conscious of a purpose running through it, and this word has been ringing out to me, "Be thou faithful unto death." God may take us down into the depths of suffering and affliction, but He knows exactly what He is doing.

Commandments, three

He knows the way that He is taking you, and what He wants is, to get rid of everything in you and in me that belongs to the Old Adam creation, so that there may be a bursting through of the New Life that He has begotten in us. This does not mean that we are not to resist, inch by inch, any movement of the powers of darkness against us, in accordance with 1 Peter, v. 6-9. We are called to a spiritual warfare, and it is the spirit life alone that is used in this warfare. It is that this spirit life, energised and empowered by the Spirit of Christ, may be set free that God is taking us down into death.

**"Be strong."** If you look at the context of these words in Ephes. vi. you will find a reason is given for this command also. You need to be strong because of the powers of darkness. "Be strong" because your real battle is not with flesh and blood—not against men, not against yourself—it is against the principalities and powers in the heavenly places. For this reason it is necessary that you should be "strong in the Lord, and in the conquering power of His might" (Conybeare). The File-Leader of our faith has pledged Himself to take "many sons", not babes, to glory. I am afraid we have a lot of babes in our churches! Some may be octogenarians, yet still babes in Christ. But God is after 'sons', and sons of God are produced in the battle, in the fire, in opposition and difficulty. They are faced with terrific powers in opposition to them and to their Lord, and so the command comes to them: "Be ye therefore perfect, even as your Father is perfect"—don't remain in spiritual babyhood, grow to maturity: "be strong."

Surely that is the quality of life begotten in us by the Holy Spirit, the outward manifestation of the life of God as it bursts forth through the human personality. The Spirit of God will always communicate the life of the reigning Christ to us, and that life must express itself.

In all God's dealings with the individual, He is working for a deeper life within, a more consistent faithfulness. He calls us into conflict that there may be a cessation of the natural powers, that we may learn to put on the whole armour of God, and *stand firm* in every place that He brings us into.

Remember, God has a very great purpose in all that He has been taking you through. We are not simply units, standing alone, we are members of the Body of Christ, and there is a movement of God on the earth in preparation of that spiritual organism for the ultimate glory, where we shall be found "to the praise of His glory." When you get the vision of that objective, and you find disciplinary processes at work, you know it is because God sees the need of them, there is a reason. He wants us to have not only Life, but life more abundant. Eternal life is a free gift, but prizes are the reward of faithfulness. God, by His grace, wants to give us these imperishable honours and glories, because of our faithfulness to Him here. The Lord wants to honour His sons in that day because of something they have done—"Be thou faithful unto death, and I will give thee the Crown of Life."

## Facing Deadly Foes.

*"I cried unto the Lord with my voice and he heard me out of his holy hill" (Psa. 3: 4).*

**A**DVERSITY is God's laboratory, in which all of His true children must be tested. In it a great variety of spiritual experiments are performed, every one divinely designed to suit particular individuals. The reaction of each soul to the test applied to it is not for the enlightenment of the Lord. He already knows the hearts of men, and needs not to be told what is in man (John 2: 25). Trial is sent to reveal to the soul its own inherent defects, that these may be removed through laying hold of the appropriate provision by faith, and prayer, and surrender to the cross.

As the heat of the crucible rises, the Lord Himself sits over it as the Refiner, and skims away the dross of base carnality and self-will; of murmuring, complaining, and fault finding; of impatience and irritability; of narrowness and sectarianism; of self-confidence and spiritual pride; of doubts of God's providence, and fearfulness regarding the future.

It is instructive to note the effect of adversity on different natures. Many sink at once under the accusation of the enemy. "There is no help for him in God." They believe a falsehood rather than the truth, and in their depression surrender ground that is often desperately hard to regain, as multitudes have found out. Others claim to trust in the Lord, but find a melancholy pleasure in meditating on their hard lot, and narrating their miseries, gaining a momentary solace in the feeling that they are numbered among the martyrs. A chosen group learn to triumph in the God of their salvation, and delight themselves in the assurance of His Word. With boldness and determination they besiege the throne until the answer which they seek is vouchsafed. They call upon the Lord who is worthy to be praised, and are saved out of the hands of their foes.

Such the psalmist claims to have been his experience. Everything seemed against him. The outstanding sin of his past life had overtaken his steps, and on every side the battle front encompassed him. The outlook was dark and hopeless. His own familiar friend, in whom he had trusted, had lifted up his heel against him. The many who were looking on, were whispering that there was no help for him in Jehovah.

It is a witness to the wonderful grace of God, and to the depth of the inner life of the psalmist, that we have the answer of our text to the aspersions of the enemy. "I cried unto the Lord with my voice," he testifies, "and he heard me out of his holy hill." The result is immediate; assurance floods his soul with sweet restfulness. "I laid me down and slept," he tells us, though hot on his trail were the troops of his rebellious son. I awaked, for the Lord sustained me—the thick bosses of the shield of the Almighty being his covering through the hours of darkness. Then, with the morning light, all his old confidence in the God of his life returned; "I will not be afraid of ten thousands of the people, that have set themselves against me round about."

Sin had opened the door to the enemy, and his onslaught had been sudden and overwhelming. But the sin had been confessed, and put away (2 Sam. 12: 13) and the grace of God was open as a fortress into which the penitent might fly. The believer of this age has a clearer light and a fuller victory than the psalmist. They overcame him (the devil, the great enemy of God and man) by the blood of the Lamb (the overwhelming victory of Calvary), and by the word of their testimony (the open acceptance of the divine provision); and they loved not their lives unto the death (the full presentation of their bodies to God as a living sacrifice). There may be tribulation, but there need be no defeat for the obedient child of God.

(From 'The Alliance Weekly').

## "Stand" . . . "Withstand."

*Endurance*

By E. M. Leathes.

**"STAND!"** "Be on the alert, stand firm in the faith, quit yourselves like men, be strong," wrote Paul to the Corinthians. It is by faith we stand (2 Cor. i. 24), and our standing must be 'in the Lord,' deeply rooted and grounded in Him. We have His promise to present us holy, and without blemish, and unreprieveable in His sight, but note the condition on our part: it is only "if ye continue in the faith, grounded and stedfast, and be not moved away from the Hope of the Gospel" (see Col. i. 22-23). "Holding the faith in a pure conscience" says Paul to Timothy (1 Tim. i. 18-19). Our conscience needs the purging by the Blood of Christ from 'dead works' that we may 'serve the Living God'; then there will be the answer of a good conscience toward God.

We know that Satan's chief aim is to obliterate Christ from the thoughts of men, and to seize the kingdoms of this world for himself, but it is not invasion by Germany that we have most to fear—such dangers are open to us all. The adversary has many infinitely more subtle ways of working to accomplish his ends, working from within, and camouflaging his tactics to such a degree that, as our Lord warned His disciples, he will "lead astray if possible even the elect" (Matt. xxiv. 24). He will even deceive and use a truly spiritual believer, if such an one is not 'on the alert.' "Therefore," writes the Apostle, put on the complete armour of God, so that you may be able to stand your ground." To remain standing when everything around you is being shaken is the supreme test, and note, it is against the wiles, or stratagems of the devil you must stand, and stand firm (Eph. vi. 11). The enemy may come to you with soft persuasion, it may be by using the charming personality of one for whom you have a deep respect, for he knows just how to clothe his deceptions with such a delicate camouflage that the unwary are gulled by his 'wiles.'

Mrs. Penn-Lewis, in her book "Soul and Spirit," explains how this may come about, under the heading "Some dangers of the spiritual man" (p. 49). I cannot do better than give a few extracts on the subject:

"The believer who has become really spiritual, that is, with his spirit ruling soul and body, does not pass out of the realm of conflict, but enters upon a more subtle phase of it, as set forth in Eph. vi. 10-18. The man who is said, in Ch. ii. 6, to be 'seated with Christ in the heavenlies' is afterwards described as 'wrestling' with spiritual hosts of wickedness in 'high places'—particularly in the form of 'wiles of the devil.' This indicates that the spiritual believer, in conflict, has mainly to watch against subtle wiles of spirit foes, who are seeking to entangle him in matters connected with the spiritual realm, rather than in the conflict between flesh and spirit described in Gal. v. 17."

Then again: "The believer who seeks to walk with God needs to know that, *because* he is spiritual,

his spirit is open to two forces in the spirit realm. If he thinks that the Holy Spirit alone can influence him . . . he is sure to be misled. If that were so, he would become infallible. But he needs to watch and pray, and seek to have the 'eyes of his understanding enlightened' to know the true workings of God."

There is a danger of the believer's own spirit acting apart from the Holy Spirit, so that there are two streams, one from God and the other from another source. Have we not often been puzzled, while listening to a discourse, or reading something written by one we looked upon as deeply spiritual. At first the message seemed to be straight from the heart of God, and our whole being was refreshed. Then suddenly, there is a diversion into another stream, which we are conscious does not proceed from the Spirit of God, and we are sorely perplexed. Be sure of this, the enemy will allow the deepest truths to be expounded, if at the same time he can insert some of his own deadly poison. A man may be mightily used of God, yet in an unwatchful moment he may cease to co-operate with the Holy Spirit, and the enemy is watching to insert a thought to his mind, and to switch him off from dependence upon the Spirit of God, so that he draws upon his own powers, and not from God. The man himself is unconscious of the change of source, and often unbalanced, while those who are in close contact with him are baffled by his extreme views and inconsistent actions.

Note the Apostle's words in Phil. i. 9-10 (I give a special rendering): "I pray that your love may abound yet more and more in knowledge, and in all discernment, that you may distinguish between the things that look alike and yet are different." Let us not be ignorant of the devil's devices. We need a keen spirit of discernment, for we shall never reach a stage in our earthly career when we shall not be liable to fall into the snare of the adversary—hence the need to watch and pray, and to know experimentally, and in ever-increasing depth, the continual application of the Precious Blood for cleansing. "They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

### "ENDYNAMITED."

Acts ix. 22: "Endynamited" for work among the Jews.  
Rom. iv. 20: "Endynamited" to lay hold of promise.  
Eph. vi. 10: "Endynamited" for abiding and standing.  
Phil. iv. 13: "Endynamited" for all circumstances.  
1 Tim. ii. 1: "Endynamited" for the ministry.  
2 Tim. ii. 1: "Endynamited" for warfare and service.  
2 Tim. iv. 17: "Endynamited" for preaching before enemies.

All instances in R. V. Greek New Testament of the verb *Endynamoo*. Rendered in A.V. 'strengthen,' but this falls far below Paul's meaning. I can be strengthened with bread, through experience and mental drill, with human love and sympathy; but 'endymited' never! Endynamiting means special endowment with Divine power—power from above, given to me by grace alone.

J. P.-L.

# The Fret-saw.

Psa. 37:1  
Deliverance 27

THE following story is told by Robert McQuilkin, of the Columbia Bible College: "A dear Christian mother came to me at the close of a meeting, and with troubled face and voice cried, 'Oh, that life of victory!! That is what I need.' She then poured out her story of troubles in the home, because of the unworthy conduct of the man who had married her beautiful Christian daughter.

"Have you ever read the Thirty-seventh Psalm?" I asked.

"Her face lighted up: 'That is my favourite Psalm. I know it by heart.'

"What is the first word of the Thirty-seventh Psalm?"

"I expected her to say, 'Fret not.' She answered accurately, 'Fret.' That was the only part of the Thirty-seventh Psalm she knew by heart. She was fretting much at the time. She repeated the first sentence of the Psalm: 'Fret not thyself because of evil doers.' I asked her who was fretting her: she said it was this young man, and proceeded to tell other things about the troubles in the home. After repeating the three opening words of the Thirty-seventh Psalm several times, the meaning of the words 'Fret not *thyself*,' finally dawned upon her.

"Oh," she cried, 'you mean that I'm the one that's doing it, and all the time I thought it was that man.'

"Others may be the occasion of our worry, but none can fret us except ourselves.

"Years afterwards I heard the good news that she had learned that day the secret of the peace that passeth understanding. Moreover, the son-in-law became an earnest, useful Christian, and the home was a happy home."

This little story seems to throw new light on the Thirty-seventh Psalm. Those little words, "Fret not," occur three times, and each time they are followed by that other word "thyself," showing clearly that it is an injury we inflict upon ourselves.

Let us just take the illustration of a fret-saw.

It is a very innocent looking little instrument: not like a big carpenter's saw, with fierce teeth—but just a narrow slip of thin metal with tiny teeth not much more to look at than rather a rough edge. Yet, when fixed in its frame, it can do deadly work on a piece of hard wood, and even an inexperienced boy can turn out a good bit of carving.

We should never think of using that fret-saw on the flesh of our arm. And yet, how apt we are to use it counterpart on the much more delicate instrument of our mind, our spirit.

It may be, lying awake in the silent hours of the night, some person who has wronged us, some present circumstance of our lives, some past memory of a mistake we have made, or even of some sin—long ago confessed and forgiven—fixes itself on our mind, and then the fret-saw begins to do its cruel

work! We are wakeful, tired perhaps, after a hard day's work, or recovering from an illness, and we simply cannot get away from it, or throw it off.

What is the cure?

It lies in three little words in the same Psalm—"in the Lord," or "in Him." We have often, perhaps, dwelt on those other words, which naturally stand out as a correction, namely "Trust," "Delight," "Commit," "Trust," "Rest," "Wait patiently." But it is the words which come after them which supply the healing power, the force needed to throw off the laceration of the fret-saw.

"Trust in the Lord."

"Delight thyself in the Lord."

"Commit thy way unto the Lord."

"Trust also in Him."

"Rest in the Lord."

"Wait patiently for Him."

Our deliverance comes—not in fighting the fret-saw, but in looking off to the One Who is really there—as present with us as if we could see Him—and, as we look to Him, He saves us from ourselves. Our tired hearts, "rest in the Lord," and we know that all is well.

A. M. Hodgkin.

(In "The Friends' Witness".)

## When the weight is too heavy.

THERE are times when the weight is so heavy that we go under. Is this necessary? Peter had a terrifying experience of it one night. It was on the Sea of Galilee, when he and the other disciples were in a boat "tossed with waves: for the wind was contrary." Then they saw the Lord Jesus walking on the sea. We can always see the Lord Jesus with us, by faith, if we will. His first word was a welcome one: "Be of good cheer; it is I; be not afraid." Peter then did an impulsive and characteristic thing. "Lord, if it be thou, bid me to come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me" (Matt. 14: 30).

Canon Thorpe is quoted in the Keswick Calendar on why Peter sank. "What made Peter sink? He began to sink under his own weight—self. And that is the trouble with most of us. Victory and defeat occur in rapid succession, alas, for most of us. Peter started all right, but became afraid when he thought of himself in relation to the waves, instead of to Christ. He expressed the longing of his soul when he said: 'Lord, bid me come unto thee.' He wanted to be with Christ, and to do what Christ was doing. There could be no more laudable ambition in the fearful heart of this disciple. But it was when he turned his eyes from Christ to the surroundings of his new walk, it was then that he began to be afraid, and to sink."

So it is the weight of self that is the trouble when we go under. If we will but hand over self forever to the Lord, it will be easy to give any and all of our burdens to him. Then we need never sink, but rather sing, "Thanks be unto God, who always leadeth us in triumph in Christ" (2 Cor. 2: 14, R.V.).

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# THE OVERCOMER

## Our Spiritual Defences.

*Spiritual Warfare*

EVERYONE is aware that we are at war. There is another war, however, that involves the whole human race, not just four out of every five as is said to be the case in the present military conflict. It is a spiritual conflict, an "all out," life and death struggle, leaving a trail of victims surpassing any engagement of the past or present. In Luke xiv. 31 to 33 we are told what a king does when he contemplates going to war with another king. He considers the strength and resources of his enemy and his own ability to meet them. If he learns that he is hopelessly outclassed, he makes overtures for peace. . . Let us consider our spiritual enemies; let us plan our spiritual defence; let us see if we can hope to be victors, or whether we must seek peace on enemy terms.

### I. Our Spiritual Enemies.

The first of these is our common enemy, The World. It is temporarily out of the hands of Christ, even though He created it. Satan is the force behind its programme. He is its god and prince (2 Cor. iv. 4; John xiv. 30). He once offered it back to Christ conditionally (Mat. iv. 1-11), but Christ rejected his terms. Under Satanic control the world has always been a hindrance to spiritual development and an active enemy of the soul of man. In its present state, alienated from God, the world is full of lust and will one day pass away (1 John ii. 15-17). Therefore we are admonished to "love not the world." If we do, the love of God—the passion of God for the world as lost—will not be in us. . .

Another common enemy is The Flesh, which lusteth against the Spirit (Gal. v. 17). There is no harmony between them and they never can be reconciled. The flesh is one channel through which the spiritual man is constantly attacked. It is the centre of all lust, and lust here means anything inconsistent with the will of God. I doubt if there is any enemy who upsets the Christian as much as this one. It is the cause of all peevishness, the power back of unwholesome ambitions, and the force behind much of the trouble in the churches. It is an inveterate enemy of Christ's true Church. The spiritual man is not proud, boastful, impatient, critical, or officious; these things are marks of the fleshly life. This is the part of the believer that has to be "handled with kid gloves," as the saying goes, and in the natural there is no remedy for such life.

The third common enemy is Satan himself. 1 Peter v. 8 informs us that "as a roaring lion he walketh about, seeking whom he may devour." He is our worst enemy, the instigator of all worldly and fleshly attacks upon us. . . He is behind all other forces against us. . . the most subtle and versatile of them all. He can appear as an angel of light as well as a roaring lion, but at all times he is a deceiver. . .

### II. Our Spiritual Resources.

What resources have we with which to combat our enemies? We confine our meditation to three. First—the Word of God. In Psalm 119:170 we hear David cry "Deliver me according to Thy Word." He had learned that the Word was

a great weapon to be used against his enemies. The Word throws light upon our pathway (ver. 105) revealing the presence of the enemy to us and enabling us to avoid him, as well as enabling us to discover Christ in the time of temptation. The Word was the weapon Christ used successfully against Satan, causing him to retreat completely defeated.

By it Christ silenced the critics of His day, making them exclaim, "Never man spake like this man." By this Word "the worlds were framed" (Heb. xi. 3), and "by the same word" they "are kept in store" (2 Pet. iii. 7). We have the promise that even though the heavens and earth be dissolved, this Word will ever remain. This weapon of spiritual defence is within our grasp, always available, and potent as ever it was, so that by it we are assured spiritual victory.

Secondly, the Holy Spirit. He played a great part in the creation of this world, and of man who inhabits it. He is the Author of the spiritual birth (John iii. 6). He took up the offensive against the flesh centuries ago, and he never has relaxed His efforts in that direction, in order to make the child of God a victor over this terrible foe. He is a powerful Ally, for it was in the Spirit that Christ did the miraculous; through the Spirit He rose victorious from the grave. In Christ's absence that same Spirit is miraculously regenerating the hearts and minds of men and women. It was the Holy Spirit who brought about your spiritual birth. . . let Him control and guide you, and you need not fear that you will succumb to your enemies: the world, the flesh, and the devil.

Our greatest source of inner spiritual defence is Christ Himself. His Blood can settle the sin question brought on us by our foes; and as the teardrops keep the eyes of the miner clean as he works in the dirty, dusty mine all day, so will the blood of Jesus Christ keep cleansing us from sin (1 John i. 7). Our new life in Christ guarantees us victory, for it is the life of God Himself, the life of the Son, and the life of the Holy Spirit that indwells us. That same life defeated Satan, the world, and the flesh, in Eden, at the Incarnation, on Calvary, in the Resurrection, and in the Ascension. The final stroke is yet, but surely, to come, for our Christ will return to receive us to Himself. No wonder the Word of God says, "Greater is he that is in you, than he that is in the world" (1 John iv. 4); and because of this we can say we have overcome.

We have powerful enemies, indeed, enemies who have us hopelessly outclassed. But we need not seek peace on their terms. Our inner spiritual defence is complete if we but imbibe the Word of God, permit the Holy Spirit to make us new creatures and develop that new creation, and if we rely implicitly upon our Christ, who has saved us, who will keep us, and whose desire is to work mightily in us to His glory, for the good of others, and for the certain defeat of man's age-long enemies.

G. A. Aitcheson  
(The Alliance Weekly.)

"Believe ye that I am able to do this?  
They said unto Him, Yea, Lord." (Matt. ix. 28).

the condition of the people, and that only some *mighty act of God* could turn them back again to Him. The apostasy was in the high places of the rulers of the land, and the prophets of Baal and of the Asherah were in the majority. It was hopeless to expect this far-reaching apostasy to be dealt with by ordinary means, even if the "seven thousand" who had not bowed the knee to Baal were all to prove effective and powerful evangelists! The forces of darkness at the back of "Baal" held the whole land under their power, using human instruments to fulfil their will. The battle was really a spiritual one, and not with mere flesh and blood; therefore carnal weapons were useless for the turning of the people back again to God.

Elijah away in the mountains of Gilead sees this clearly, and—albeit one man alone—he appeals to God. He gives himself to prayer. PRAYER! One man setting himself to "pray fervently," one prayer persistently for a *whole land* and a whole people! He dares, alone with God, to give himself to a prayer-battle from which there would be no turning back until the whole land was delivered from the thralldom of the dark hosts of Satan, ruling through the priests of Baal and SIN in high places of authority.

Elijah prays a vast prayer, for a vast area, and a vast number of people! He goes into no details, asking this and that for individuals, or anything personal. He simply condenses his petition into one terrific request: "NO RAIN!" He seeks to move men through God. The people were too blinded by idolatry and sin to heed the spoken message. They must be reached through the material, and driven to a sense of need and readiness to hear the call of God.

So Elijah prays. He is now committed to the battle. One crisis is over—the asking for the closed heavens over a whole land, and the obtaining of the assurance in his spirit so clear that he communicates the fact of the coming drought to Ahab. Then follows the "long patience" of waiting by the brook Cherith, and again at Zarephath. No trumpet was sounded from heaven saying, "NO RAIN!" But slowly, and apparently *naturally*, the drought came about. The people probably knew nothing of why this was happening—but *Elijah knew*. He now has to wait, but he has no doubt that God is fulfilling His word, and that the climax will come when the issue will be seen, and the people be turned again to Jehovah.

Did the time seem long to Elijah? Did his spirit grow weary? No, he had learned to *wait*, and he knew by his contact with nature in the mountains that God works slowly and imperceptibly His mightiest works.

Elijah, like his God, could wait and watch, until again the moment comes, and another great crisis is at hand. He prays again! And this time that it *might rain*! Is it a "wrestling" now for this? Possibly not; for the faith of the three years before, when he was given the assurance that his prayer

was heard, is now still more matured, and he knows that God will enable him to pray this battle through to victory.

Of the conflict on Carmel with the priests of Baal we will not speak, save to say that it is probable that Elijah did not know into what a path his prayer, away in the mountains of Gilead, would lead him, nor what long months of waiting and watching it would mean ere the battle of prayer was won and Israel turned back again to God. But step by step he was led on, and cared for by the Lord he served. It was not for him to question, but to obey.

So it is with us. Elijah's story is an ensample unto us, upon whom the end of the ages has come. There are more than "seven thousand" in Great Britain who have not bowed the knee to the Baal of to-day, and who are not touched by the apostasy from the faith which is upon the land. Nevertheless, they are but a handful compared with the many who give no thought to God, and those who have turned from the faith of the Christ of Calvary in the churches of the land.

Only prayer will avail. Prayer "in the spirit and power of Elijah"—focussed prayer condensed into expression of the great need as revealed to each intercessor by the Lord. There must be a committal to the prayer battle in such a way that there can be no turning back until the flood of heavenly 'rain' is given; and a surrender to God to obey in action when His time for action comes.

*Elijah prayed his battle through.* He never swerved nor hesitated, though it meant at least four years of his life given to this one persistent purpose. After his assurance of the drought, and the private announcement of it to Ahab, came step by step the Lord's commands: 'Go to Cherith'—and Elijah went. 'Go to Zarephath'—and Elijah went. Then after the assurance of rain: 'Go show thyself to Ahab'—and Elijah went. Until at last the God that answereth by fire bore witness to His faithful servant and Elijah saw the people on their faces crying: "The Lord, He is God! The Lord, He is God!"

Elijah's spiritual ear now heard the far-off *sound* of the coming rain, when no sign was to be seen. Shall he say now that the work of prayer is done? No! Back to Carmel, face between knees, he waits—as he had learned to wait at Cherith and Zarephath—waits! Will it come suddenly? Will it be a glorious cloudburst from the sky? No, only a "cloud out of the sea, as small as a man's hand." But that is enough. Elijah knew it betokened the rain. The battle was through—the *people were turning to God*—the rain was coming.

May it be even so in our day of need. God give us not only intercessors like Moses with uplifted hands on the hill-top, watching the victories given to the Joshua-companies fighting the battle to the gate—but Elijahs on the mount focussing prayer upon the land, and praying through to a victorious end, clinging to the promise—"I will send rain..."

## "Tempted But Not Overcome."

By F. J. Hugel.

**T**HERE is no word in the English tongue which strikes a deeper chord than the word temptation. We are first and last children of temptation. There is hardly a moment that does not bring with it temptations of one kind or another. The first great experience in the history of the race, recorded in Holy Writ, God having made man in his own image and having placed him in Eden's garden, is the story of man's temptation. The first great experience of the Man Who, though God incarnate, was man in a truer and fuller sense than any one who has trod the earth, was the forty days of temptation in the desert. We read that He was tempted in all points like as we are, yet without sin. We may be sure that He must have been tempted in many respects as we never can be. To be tempted as Jesus was, one would have to be as great as He; one would have to be endowed with the vast powers of Saviourhood; for His greatest temptations sprang from His redemptive mission and His supernatural powers. The greater the wealth the greater the temptation. The Saviour's spiritual wealth was infinite.

There are those, and among them are philosophers of note, who would have us believe that in the fact of this never ending chain of temptations lies man's shame and pain; that herein lies his wretchedness and his misery. But such is not the case. On the contrary, herein lies his greatness. It is here that we find his blessedness. He would not be the crown of creation were it otherwise. He would not be immeasurably above all other forms of life were it otherwise. He would not have been redeemed with the price of the Redeemer's cross, an infinite price, were it otherwise. It is because he bears stamped upon him the image of God, that he can be tempted. Were he not a reasoning, feeling, self-determining being, like the animal creation he could not be tempted. It is temptation which calls into play his highest faculties. It is temptation which causes to operate those very faculties which make him a man, and which endow him with the capacity for fellowship with God.

The question is often asked, why has God placed us in a world where a thousand temptations beset our path. Why did He permit man to be tempted? Could He not have made man perfect? The answer is: Had He made man such a one as could not be tempted, it would not be man. Temptation is something which springs from the fact that man is a free moral agent, with the supreme gift of choice, one who can choose to obey God or not to obey. If man could not be tempted, he would not be a free moral agent—he simply would not be man. Freedom of choice and temptation are one and the same thing. If man were never placed in a position where he must choose between right and wrong, between what pleases God and what displeases Him,

he would fail to be man. Of what value would his moral nature be? If he would be truly man he must be tempted—a moral nature presupposes temptation. Christian character is forged in the crucible of fiercest temptations. It is the test which builds character. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life"—thus it is written in God's Holy Word.

But some might say, this is no theme for Christian workers! I am of another opinion. Perhaps we are not tempted as is the drunkard or the thief, but it would be folly to say that we are not tempted. What a calamity it would be if such were the case. The fact of the matter is that there are temptations of a particular nature which only the Christian worker can suffer. Just as a soldier is tempted as only a soldier can be, a merchant as only a merchant can be, a politician as only a politician can be, an artist as only an artist can be, so the Missionary or the Christian worker, whatever his character, is tempted as only a servant of the Most High can be. The temptations of a preacher are of a very special type, and such as only a preacher can know. "Let him that thinketh he standeth take heed lest he fall." Satan aims his sharpest and most fiery shafts at the Christian Worker, because *his* overthrow would mean the fall of many. Let us be honest: The temptations of the missionary may not be of the crude, glaring kind. Perhaps he has overcome the world, the flesh, and the devil. Perhaps not. In any case, it remains a fact that the more we advance in the Christian life, the more subtle our temptations become. Christ our Lord did not sweat blood, being tempted, until the close of His ministry—until he reached the peak. We may not be tempted as is the drunkard, but we shall be tempted as is the missionary.

(1). We shall be tempted to be envious, perhaps not of those who have more money, but of those who have more spiritual power and who are achieving more than we in the Redeemer's vineyard. The Pharisees were the religious leaders of their day, but they were envious. They made long prayers, but envy consumed them. None so scrupulous in the keeping of God's Word, but envy gnawed at their vitals. There is nothing in God's universe more loathsome than envy. Sad to say, there is much envy among Christian workers. Paul places envy in the same category as murder and drunkenness as one of the works of the flesh.

(2). We shall be tempted to stress unduly a strictly sectarian position. Someone said to me the other day, "I do not admire the Christian whose denomination sticks out as the most noticeable thing." We shall be tempted to proceed as though our denomination, with its particular ecclesiastical



genueflections, were of the same order as the Sermon on the Mount, or the Cross of Christ, or the Empty Tomb. One of the great preachers of the last century called sectarianism the "scandal of the Church." Are we contributing to it? Is our denomination the first thing people see in us, or is it Christ?

(3). We shall be tempted to work so hard for the Saviour as to neglect the Saviour Himself. Work can become an idol, even Christian work. If you are so busy that you have to neglect the quiet time essential to spiritual culture, you can be sure that you are too busy. You may have to unload a lot of excess baggage before the Saviour can have first place in your life. *MY WORK* can become the source of much spiritual pride. More than one Christian worker has made shipwreck here.

(4). We are tempted to read into the Scriptures our pet theories; the fathers of my church (denomination) say it means so and so. It was Christ Himself who opened the understanding of the Apostles "that they might understand the Scriptures." If we come to God's work with preconceived notions, we deceive ourselves—we are not seeking the truth, we are seeking ourselves. God will never be able to speak to us in the inspiring and enriching manner that He desires until we are willing to be crucified with Christ. SELF is still our greatest enemy, even in Bible study. "Self" has never seen things as they really are yet—and never will.

(5). We shall be tempted, oh how sorely, to give place to the superiority complex. No one on earth is so tempted as the Christian worker in this regard. Because we are doing the noblest thing on earth, (serving Christ), let us not imagine that we are some special type of human being, different from the sons of Adam. Let us not forget that we too are sinners saved by grace. I like John Wesley's remark upon seeing a criminal on the way to the gallows: "There goes John Wesley, but for the grace of God."

(6). We shall be tempted to put on certain pious airs. God save us from piousness—the only recourse of the formalist. The Saviour Who saves the drunkard from drink is the only One who can save me from shams and makebelieve. Who knows, the latter may be a more difficult task for the Redeemer than the former! Unless I am truly possessed of Christ's Spirit, which makes piety a natural thing, spontaneous and easy, I shall be tempted to make believe, in order to fool the public.

(7). We shall be tempted to give place to discouragement. John the Baptist in prison could not see why Jesus the Lord did not do something about it. "Art thou really the Christ or look we for another?" was the question he sent messengers to ask the Master. Our high moments often let us down into sloughs of despond such as Elijah experienced, when under the juniper tree he wished to die. But discouragement is only another name for doubt. Faith sings even when there are no stars in the night of one's pain. Paul at Philippi

sang though his back bled from many stripes, though his feet were in the stocks, though his cell was the darkest, and though it was midnight, and the Lord honoured his faith. Just a quick look in spirit to the Captain of our salvation in the hour of darkness, when tempests rage, is all that is needed to bring our frail bark to port.

(8). Finally we are tempted to seek the praise of men. Here is a snare which ever besets the pathway of the Christian worker. It may seem innocent enough, but its name is lust nevertheless. If, as Christian workers, we are in constant need of the praise of men and find that without this stimulant we cannot "carry on," we can be sure that our Christian experience is still in the swaddling clothes of babyhood. Mature Christians find the approving smile of Christ sufficient, and if this be lacking, the blare of a thousand bands and the applause of multitudes would be as empty and meaningless as the bursting of toy balloons. The Master had some very severe things to say about the Pharisees, who sought the praise of men.

#### Five Laws for Victory.

A final word about victory. "Tempted but not overcome" is our theme. May I suggest five laws.

First—We must be willing to face facts and call sin sin, even our nice little missionary sins. Unless we are willing for the Great Physician's knife to reach the last ulcer, there can be no complete cure. Religious squeemishness will only prolong our misery. We must put ourselves where the most besotted sinner, the harlot, the drunkard must stand, laying aside all self-righteousness; namely at the Saviour's feet, and acknowledge our need just as any poor sinner must do. Otherwise the Saviour can do nothing for us.

Second—The price we pay for victory is perpetual vigilance. Watch and pray lest you enter into temptation. If you expect the Saviour to keep you willy-nilly, that is, without your co-operation, you may find yourself left out in the cold. "He that is begotten of God keepeth himself, and that wicked one toucheth him not," writes John the Apostle. There are temptations which, unless we deal with them before they get fully under way, are sure to defeat us.

Third—Victorious Christian living is possible only on the basis of an absolute identification with Christ. The sixth of Roman points the way. We read that our old man was "crucified together with Christ." We are admonished to reckon ourselves dead to sin and alive unto God, through Jesus Christ our Lord. We are not to consult our feelings to see if it is true. We are simply to obey the injunctions of the Word of God and "reckon ourselves" dead to sin and alive unto God. An utter identification with our Redeemer in his death and resurrection places us in a position of infinite advantage in the fierce conflict of the ages—only this will liberate us from the world, the flesh and the devil. We must not forget that it was an Apostle, and he the greatest of them all, who cried:

"Oh wretched man that I am, who will deliver me from the body of this death?" and that it was only when he committed himself in a new way to Christ that the law of the Spirit, of life in Jesus Christ, set him free from the law of sin and death. After we have been delivered from sin in its grosser forms we still have to be *delivered from ourselves*, and that is possible only when with Paul we can say; "I am crucified with Christ, nevertheless I live, and yet not I, but Christ liveth in me."

Fourth—We must bear in mind that there are no vacations in this awful conflict. It is a great warfare with the unseen powers of darkness which the Christian worker must sustain. Any weak point in his armour will be taken advantage of by the enemy. Vacations are all right in the realm of the natural, but we dare not lay aside our armour as soldiers of Christ—five minutes of carelessness in

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the spiritual realm might result in some bitter defeats in anguish and tears. Witness the great Psalmist dragged down into the deepest depths of shame and sin. "Why sleep ye, rise and pray, lest ye enter into temptation."

Finally prayer must become the very breath of life if we would live victoriously in Christ. A great preacher has put it thus: "You must breathe in Christ and breathe out self." We must pray with the same naturalness and ease and continuity as we breathe. Christ must be the very centre and circumference of life: the beginning of our dreams; the alpha and the omega of our existence. We must be constantly in touch with Him; even in the street we must breathe His Holy Name in prayer—nothing else will purge from the stream of our life vanity and folly; nothing else will make us invulnerable to the poison gas of the world's lust and sin; nothing else will fit us for Christian service.

*Dan. 3*

## Counterfeit Anticipation of the Purpose of God.

By Rev. George Harper.\*

THE record of the worship of the image of gold, in Daniel iii., is pregnant with God's message for the present hour. The story has its historical setting—God gives us the history to help us to see His divine plan and purpose, and then leads us on to know something of the marvellous implications of the history. This chapter has a prophetic word for His people, and also a profound spiritual lesson. As surely as God's people to-day are not wrestling against flesh and blood, not contending merely with wicked men but with the principalities and powers controlling the darkness of this world, so it was with Shadrach, Meshach and Abednego. The witness of these three young men reveals to us the spiritual end of the great conflict with evil.

I. The hour of Satanic counterfeit of the purpose and will of Christ is fast approaching. You may ask, is it not already here! That counterfeit is brought before us in this image of Nebuchadnezzar, which all those nations were called upon to fall down and worship. What is the purpose and will of God for His people in this age? We do not need to travel far for the answer. Go to the great High Priestly prayer of our Lord in John xvii. and you will find the burden of Christ for His disciples summed up in verse 21: "THAT THEY ALL MAY BE ONE . . . even as We are one," "one in Us." You will recollect how the Lord said "other sheep I have, which are not of this fold; them also I must bring . . . and there shall be one flock (margin) and one Shepherd" (John x. 16). Many folds, but one flock. Some would like to have it one fold—there will be by and bye, but not now. The Church has been enriched because there have been many

folds. I am indebted to the great writers of other folds—to Bishop Moule, to the Brethren, and other sections of the Church of God, for their rich teaching from the Word of God, and so are you. Many times they have brought me riches I might otherwise have missed. Personally I have no hesitation in saying I am glad there are many folds. But there is only one Flock, we are all one in Christ Jesus. This is also declared to be the purpose of God in Eph. i. 9, 10—that all shall be gathered into one in His beloved Son. It is the prayer of the whole Body of Christ, and it is the mind of the Holy Spirit (1 Cor. xiii. 12). The Lord's burden before Calvary will be the accomplished fact at His Return.

II. The record of Dan. iii. gives us a fore view of the *counterfeit anticipation of this unity*, the Satanic counterfeit of the will of God concerning His own ransomed people, "that they may be one." The unification of nations and peoples bowing down before an image of gold. That same spirit is abroad to-day. In the 'Review of World Affairs' (the writer of which evidently has access to knowledge available to few of us) we read:

"There is a lot of mystic talk [i.e. in Germany] about Hitler's Messianic characteristics. This tends to reach a point of extreme blasphemy. The thesis that Hitler is a miraculous being sent by a supreme power and that he is capable of mystic communion with the German masses is gaining greater currency. Consequently the attack upon the Christian religion becomes more severe . . . In Germany no attempt is made to stamp out belief in the supernatural. The policy is more blasphemous. It is to replace Christ. Almost every belief of the Christian religion . . . is now counterfeited rather than dismissed. This extraordinary tendency is perhaps

\*A Message given at our London Conference, 2nd July, 1942.

without parallel during the last 2000 years. The Nazis are trying to create an anti-type of everything Christian . . .

The unification of the nations—that is behind what is called “the New Order”: the new order coming, not only from the Nazi movement but also from other sources, means leaving God out. There are others who are out for the unification of all churches, or of all religions: it is the most popular creed to preach to-day. Some years before the War, when visiting the Middle East, I was astonished to hear from God’s servants who had laboured there for thirty years, that the Moslems were saying, ‘Do not let us have any more quarrels between Christianity and Mohammedanism. We will recognise your Jesus as a great prophet, if you will recognise our Mahomet as a great prophet.’ Dr. Parker once said, “There may be comparative religions, but Christianity is not one of them.” Such unifications cannot be of God, and they will never bring in the golden age men talk about. Such unifications are preparing the way for the great Counterfeiter who is coming, and for that other great abomination, spoken of in Daniel ix., xi., and xii., referred to by our Lord in Matt. xxiv. 5, and shown us in Rev. xiii. 11-15. This poor Satan-driven world is getting ready for that.

This hour of the Satanic counterfeit of the purpose and will of our Lord will be the hour of fiery trial of God’s own people. I do not say ‘may be.’ I am convinced it will be. It has come upon many believers in other lands like a sweeping avalanche. It is folly to close our eyes to what is coming. Just as those three Hebrew young men had to face the burning fiery furnace, God’s Servants will have to face it. Will they be ready to answer as these men did—“Our God, Whom we serve, is able to deliver us . . . *but if not* . . . we will serve thy gods nor worship the golden image.” God was going to deliver them, but if not, they would choose the fiery furnace rather than bow down and accept the counterfeit god. So they were flung bound into the furnace—but the astonished Nebuchadnezzar cries out: ‘I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.’ *He was there!* The day of vindication came for those young men, and the day of vindication is at hand for the ransomed, suffering people of God in this age. Triumphant deliverance! A glorious salvation in all its completeness, presented to us. There can be no doubt that this story prefigures the coming great tribulation, but the Lord’s faithful servants will triumph. They will overcome the Dragon by the Blood of the Lamb, and by the word of their testimony, not loving their own lives, even unto death. “Therefore rejoice, ye heavens” (Rev. xii. 11-12).

III. The hour of this Satanic Counterfeit of the will and purpose of our Lord will be the period of His glorious appearing. He appeared to those three young men in the furnace. He always does, for He

is the First and the Last, the Alpha and Omega, the Beginning and the End of all that stands for His relationship to His own beloved people. The Counterfeit will come—it is on the earth now very largely—but He is before it, and He will be after it. Our glorious Lord stands absolutely unique in all His relationships to His own. In all their afflictions He is afflicted, and the ‘angel of His presence’ saves them. “Beloved, think it not strange concerning the fiery trial that is to try you . . . but rejoice inasmuch as ye are sharers of Christ’s sufferings: that when His glory shall be revealed, ye may be glad also with exceeding joy” (1 Pet. iv. 12-13). This wondrous joy is the triumph of Calvary, the victory of our living, reigning Lord.

“The glory of His power.”

*Observe five things concerning our Lord’s appearing:*

(1). It will be “in glory,” and it will silence all His enemies (Jude 15). They will be convicted not only of their deeds, but of their ‘hard speeches against Him’; every mouth shall be stopped in the day of His coming, and the whole world shall be silent before Him.

(2). His appearing will be with the out-flashing of that glory, destroying the Man of Sin ‘with the brightness of His coming’ (2 Thess. ii. 7-8).

(3). He will be accompanied by His Church, in partnership with Himself, in agreement with all His actions against and upon His enemies. (4). His appearing will end the Satanic rule upon earth. Satan has desired the worship due to God, all down the ages, and he will receive it from all whose names are not written in the Lamb’s ‘Book of Life.’ We are compelled to face the fact of which John wrote, that “the whole world lieth in the evil one.” It makes us shudder. Satanic rule is abroad in the world to-day as perhaps never before during the ages, manifesting itself in many strange ways. It is coming to an end. The Lord has a divine purpose and His appearing will end Satanic rule and worship.

(5). His Appearing will culminate in the setting up of His Throne. He is coming to take David’s throne, for He is ‘David’s son.’ But He is coming also to rule over all the nations. The other day I was revelling in this thought, and having a good laugh. I was laughing about Germany and Japan. Why? Because of that Day which is coming, when the Lord is going to have His Throne over all the nations; to have the nations for His inheritance, and the uttermost parts of the earth for His possession, (Ps. ii. 8, R.V.). Our Lord is going to reign over Europe—and Germany will know it. He will reign over Japan, and every other nation, and heathendom will be swept away. He will rule over Britain, and the United States, and deliver us from our cold, miserable backsliding, and we shall have a glorious breaking out of holy joy. The will and purpose of all counterfeit by Satanic power will be brought to destruction and the holy purposes of God will be triumphantly accomplished in that Day. We say, Lord hasten the Day! Amen.

## On the Watchtower.

WE render praise to God Who has carried us through three years of terrible war and has never failed us. We also praise Him for permitting us to live in these days, and in the power of His might to co-operate with Him, through prayer, in the bringing to nought of Satan's schemes in his last determined drive for world dominion. The world is falling deeper and deeper into the vortex of this Satanic war and it is the general consensus of thoughtful opinion that, unless some wonderful change takes place, a climax must be reached within a year or two, when the nations have exhausted themselves and come to an end of their resources. Then, unless a Superman arises to take charge of this world's affairs, a general collapse will take place.

We need to pray for all God's servants, especially those engaged in public work for Him, that they may be endued with a keen spirit of discernment, and may exercise to the full their spiritual senses, to discern between good and evil (Heb. v. 14). In one Christian journal a writer asserts: "There is an insufficient regard to a system of evil... ever at work in the world, only at length to head up in a person, an opposition, or rival Christ." This being may prove to be a 'hidden mind' already working behind the scenes and directing the operations of the Dictators, but who will ultimately emerge as a new leader in the final aggression. The Apostles John and Paul affirm, concerning the spirit of Antichrist, that even in their time already it was in the world (1 Jno. iv. 3; 2 Thess. ii. 7). Behind it all is the arch-deceiver, Satan himself, using both invisible powers and evil men who are at his disposal.

We need also to pray much for the men who hold the helm and are responsible to guide this country, and our Allies, through the shoals and pitfalls that surround us. How little we realise the stupendous problems they have to face! Unless they are endued with God's own wisdom in their words and actions they are bound to make mistakes. Let us remember that while the Church is left here, it is for the purpose of restraining, in the power of the Holy Spirit the outworking of Satan's devices—"and then the Lawless One will be revealed, whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness of His appearing" (2 Thess. ii. 7-8, Conybeare). As far as one can see, before that Lawless One is revealed, the Lord will call away all His watching and waiting ones to be with Himself. If that be so, then let us pray that God will raise up leaders who will declare Christ's near return with no uncertain sound. Let us pray without ceasing for a mighty awakening, that the devil may know his own defeat. This may finally mean Millennial triumph, and the glorious Appearing of our Lord and Saviour, to put Satan in the abyss, and to establish His Reign over the earth.

\* \* \*

Since the above notes were written, God has sent a gracious and remarkable answer to our continual cry that He would raise up leaders to proclaim the Lord's near and personal return. Something has happened which I believe is unique in the history of this country—certainly in modern times. A huge open air meeting was held in Trafalgar Square on Saturday afternoon, September 5th, with some of the most spiritual Christian leaders in London on the platform. It was arranged, on one hand, for the supreme purpose of proclaiming the full Gospel of the New Birth by the Holy Spirit and through the atoning work of Christ. On the other hand, for a mighty declaration of Christ's personal return to reign over the earth; that He will establish His 'new order'; that He will take the government of this world upon His shoulder; and that not until then will there be any real or lasting peace.

It was also declared that He is coming to earth as the Son of Man. There are certain evil men who are being worshipped to-day, but the Man Christ Jesus, Who rose from the dead in His resurrection body, is returning to this earth (Acts i. 11) and to Him every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 10). You may be too proud to bow down now to the Lord Jesus Christ, but you will be forced to do so then," the huge crowd was warned.

Loud speakers were fixed in the mouths of the four great stone lions at the base of Nelson's Column, so that the voices of the speakers were heard distinctly, even to the farthest limits of the huge gathering. The meeting lasted for two hours and the Lord answered prayer in giving fine weather and perfect quiet, without any interruption of any kind. I understand that this is only the beginning. We are expecting a similar meeting to be announced for September 26th at 2 p.m., at the same place. May we not pray that like gatherings may be held in other places? But let us pray that only those who have a burning desire and whole-hearted belief in the personal Return of the Lord may be asked to take part.

E. M. Leathes.

## Notes from the Book Room.

OUR list of publications begins to show signs of war-time difficulties, as several items are now marked 'out of print.' We are sorry for this, as the demand for them continues almost as before the war changed so many lives from their normal course. Our Council met last July to consider these matters, and it was decided that none of the larger books must be allowed to drop out of circulation while the seal of God was upon them, as it unquestionably is. Probably it would be impossible to obtain paper for reprints, but we have unbound sheets of most of them: the problem was the cost of binding up, which is about double the pre-war figure, so that in some cases the cover costs more than the matter inside! However, we have gone forward and replenished our stock where necessary, with the exception of "God's Plan of Redemption," of which we have no unbound sheets.

The price of books in Britain has been heavily increased, but as our aim is not profit, but to proclaim the Message of the Cross, the Council desire to keep the price of these books as low as possible and only a small portion of the extra cost has been added to some of the newly bound books. This makes the giving of discounts to the "trade" more difficult, and it will help if friends obtain them direct from the Book Room, and not through shops or other publishers.

### "The Memoir."

The life-story of Mrs. Penn-Lewis is now available in its original blue cloth cover. This was generally preferred to the paper covered edition, which is now exhausted. Alterations of price include this book, 'War on the Saints,' 'The Story of Job,' and 'The Centrality of the Cross.' (See list overleaf).

### Acknowledgment.

We acknowledge with very sincere appreciation and gratitude, an Anonymous Gift of £40, in bank notes, with the instructions: "To be used in distributing the "Overcomer" and literature. Dedicated to the memory of one who loved the testimony and profited much from its teaching." Will the dear friend who sent this accept our warm thanks, and also for a previous gift of £10, sent in the same way. The gift has been allocated, half to the Fund for free gifts of the literature to Missionaries and Christian workers, and the remainder toward free copies of "The Overcomer" to readers who are unable to contribute to its cost.

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