

FIDEI COTICULA CRUX

(The Cross is the Foundation of Faith)

The Overcomer

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

Volume XXIV

New Series.

1943.

Volume
XXVI.

January
A.D. 1943.

NEW SERIES.

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(The Cross is the Touchstone of Faith)

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*"The Power of God
unto Salvation."*

p. 4

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

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

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THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

EDITOR: M. N. GARRARD.

VOL. XXIV. JANUARY, A.D. 1943. Number 1

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All letters in relation to "The Overcomer," orders for the Book Room and all matters relating thereto, should be addressed:

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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 wrappers have already been prepared. Readers are asked to assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

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

MONTHLY MEETINGS

at Eccleston Conference Hall,

Eccleston Street, Victoria, London, S.W.

A Conference is held quarterly, on the First Thursday in January, April, July and October, and on the First Thursday of the intervening months a prayer gathering, led by Miss Leathes.

Jan. 7.—Quarterly Conference, 11 a.m. and 2 to 3.30.
Speaker: Rev. Arthur Harries.

Feb. 4 } —Prayer, 11 a.m. to 3 p.m. (bring lunch).
Mar. 4 }
Apr. 1.—Quarterly Conference.

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. 21, Feb. 18, Mar. 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, 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).

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, Manchester 20.

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

Book Room Notes.

WE regret that the exigencies of "space" preclude a New Year message from the Editor in this issue, but we do earnestly thank all who have written such helpful and encouraging letters. For a long time now, war conditions—lack of staff and consequent heavy pressure of daily routine work—have made it impossible to reply personally to any but urgent matters of business or appeals for spiritual help. We know that we are upheld by a great volume of prayer, for which we thank God, and our readers both at home and over seas.

"The Spirit of Christ."

This valuable book by Dr. Andrew Murray is not one of our publications, but we keep a small stock for the convenience of our readers. We are sorry to find the price has been raised a second time, and it now costs 7/6 a copy.

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 our literature as low as possible. When we have to replenish our stocks, only a small part of the extra cost has been added in the case of the larger books. This makes the giving of discounts to the "trade" more difficult, and we ask our readers to help us by ordering direct from the Book Room and not through shops. There is no difficulty in this, in any country where postal services are available, as payment can be made by money order.

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 current 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.

Cheques on American Banks do not realise their full value in England.

Money Orders should be made out to:
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THE OVERCOMER

The Law of Faith.

THERE are natural laws and there are spiritual laws, and the natural are often types of the spiritual. The whole material universe is governed by one great principle which holds everything in harmony—the law of gravitation. Through the operation of this law, the stars and planets fulfil their orbits, and the particles of matter are kept from flying to pieces and are held in cohesion, in the mountain, the atmosphere, and even the human body.

God needs no elaborate machinery to operate His mighty universe, but with infinite wisdom and power He has just breathed this great force into nature, and the wheels revolve, and the planets roll in obedience to this mighty law.

Social Gravitation.

Again, in the social world, God has arranged a corresponding law, as simple, and yet as far-reaching and effectual. We might call it the law of social gravitation. It is the principle of mutual confidence. Stand in some great thoroughfare and look at the multitudes as they ceaselessly hurry by, and you often wonder where they all live, and how the world holds so many people without their getting into confusion and anarchy. And yet these multitudes, like the bees in yonder busy hive, all go to their own place. They are bound together by social ties, business ties, and political ties, that keep them in perfect adjustment.

God has put into the heart of that mother the instinct that makes her take care of her children; in the hearts of those business men the common interests that bind them together; in the hearts of the multitude the instincts of patriotism that unite them in states and countries. And so, all of earth's mighty millions are governed by one great law between man and man, as perfect as the law that governs the movements of the spheres. It is the law of faith.

Spiritual Gravitation.

Now, in the spiritual world, God rules by the same great principle. He is the natural centre and sun of the whole moral and spiritual system, and it is His will that all beings should be bound to Him, as the planets to their suns, by the law of confidence, trust, and love, that will make them true to Him and righteous toward each other. This is the law of faith. As long as His creatures trust Him and obey Him, they are happy and holy; but when this bond is broken, they break away into disorder and destruction, just as surely as our earth would become a wandering star if she drifted from the sun, and would be wrecked amid the wastes of immensity.

The fall of man in Eden came through the breaking of this law of spiritual gravitation. The wily tempter succeeded in destroying man's trust, and

two things immediately followed. First, he began to hide from God, and next, he began to accuse his fellow. Adam lost his love for God and his love for Eve at the same moment, and since that day, the human family has been continually getting farther from God and more separated from one another.

Therefore, when Jesus came, the first thing He did was to re-establish the law of faith. For this reason, the very condition of eternal life is to believe God. The very first thing men are called to do is to learn to trust, and the condition of blessing under the gospel is faith in God, so that the very law of Christianity is faith.

In the previous paragraph, in the third chapter of Romans, the apostle has unfolded the plan of redemption and the ground of God's righteousness for sinful men. He then takes up the means by which His righteousness is to become available. This is faith. "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

This is the one condition through which we receive the divine righteousness and the salvation of Jesus Christ. But a condition so important requires to be made very plain, and therefore, the entire fourth chapter of Romans is devoted to the exposition of faith and the illustration of this important law.

He shows those to whom he is writing that it has always been the condition of God's blessing, even under the Old Testament; and in order to prove this, he cites the examples of Abraham and David, the two most prominent saints of the old dispensation.

Abraham represented the patriarchal, and David, the kingly period, and both of these, the apostle shows, were saved and dealt with by the Lord under the law of faith.

Abraham was the Columbus of faith, the great discoverer of this promised land. David was the Joshua of faith, the great conqueror of this new world of holy possibilities.

Abraham, however, was justified by faith, for he "believed God, and it was counted unto him for righteousness." David also expressed the same truth when he said in the thirty-second Psalm: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."

This is evidently the righteousness which is not intrinsic, and comes to the person receiving it by a divine reckoning, and not by a personal right.

A. B. Simpson.

FAITH must learn to wait until God has so tested it that He will be justified in responding to it, and even Satan shall have found it unassailable by his fiery darts. A.B.S.

To Our Readers.

MY DEAR FRIENDS,

I should like to offer you all my personal greetings at the beginning of another year of Grace. It is in truth a 'Year of our Lord,' rage the enemy never so fiercely. We can still say Thanks be to God which giveth us the victory through our Lord Jesus Christ. As I look back to the friendship enjoyed with so many of you, in England as well as in widely different parts of the world, I give thanks upon every happy remembrance of your fellowship.

We trust the year will bring peace to the world, if God so wills, but whatever it holds it cannot take from the Lord's redeemed people that peace which the world cannot give. May we all realise so clearly the Holy Spirit's presence with us that we may be very courageous in all trials and bear witness in our lives to His sanctifying power. Don't let us think about ourselves too much: rather let us study to think of others, and lift our hearts continually to God that He may work in us both to will and to do of His good pleasure. Surely that way lies growth in Grace.

To-day, history is being written before our eyes: the unfolding of the over-ruling purposes of God, as the day of man draws to a close and the day of Christ approaches. Although few of us may be called to an active part in the physical struggle that spreads around the world, God forbid that our role should be a passive one. Ours is a high and holy calling which demands our utmost fidelity and perseverance. All the qualities that make for good soldiery are required in our warfare.

I have been reading John Bunyan recently and rejoicing in his refreshing simplicity and profound insight. Would that one in true succession could interpret our pilgrimage in terms of present happenings. Apollyon's hatred is the same if his weapons are more deadly. Christian needs no other sword to overcome his enmity. How constantly we meet the very people Christian fell in with in the way. The company of fellow pilgrims had a large place in Christian's experience. I rejoice in the hope that our fellowship is maintained and our obedience strengthened by reason of this printed link between us as we proceed upon our pilgrimage.

Deeply as we are concerned with the epoch-making events which follow each other in such bewildering sequence, we dare not forget for one moment that the issues now being decided between the nations lie in the hands of our eternal God. He would be enquired of by His people concerning these things. The deepest tragedy of these days lies in the tacit rejection by all the nations, as nations, of the One Whom God has appointed heir of all things. The prince of this world has blinded their eyes, and so it is that they seek to contrive economic security and individual freedom without touching the real trouble. There is grave danger of deception by a flood of

propaganda from men who would turn the world upside down in the endeavour to establish an international Utopia, having the form of godliness but denying the power thereof. From such turn away. We should be on the alert to stand against the specious use of Christian terminology by those seeking to harness Christian influence to their own conceptions. They claim that their proposals for the future of the world are 'Christian,' but they themselves are avowedly not believers in Christ. What Satanic travesty is this: sin ignored, Christian ethics without the cross, Christianity without Christ. We who have fled to Christ for refuge know that in the God given weapon of prayer we may meet the challenge of all that opposes His will, and hold the victory of Calvary, by faith, over the blinding powers of hell.

Do we see clearly that our weapons are still mighty to the pulling down of strongholds, that the Lord hears and answers in great things as well as small? If we do, we shall be constant in prayer—even when the answer is 'no.' Prevailing prayer stands for His will—not ours. As I write, prayers are being answered, though many forget to give thanks. To the Lord our God belong mercies and forgivenesses though have rebelled against Him.

When we consider the constant vigilance and amazing courage of the soldier in the field, his persistence and endurance in the face of odds, we are forced to ask ourselves how far we share these qualities in our Holy War. We are called to press on this prayer warfare against the unseen foe, to stand in the power of the Spirit's might for God's will and the completion of His purposes of judgment and mercy in the world. His Grace will prevent and follow us and save us from being shaken in mind or paralysed by our own or other's weakness. God forbid that our hands should hang down—'just at the set of sun.'

Let us then continue instant in prayer, constant in purpose, nothing wavering. We are not alone, we are in the company of all faithful warriors. Let us pray for all saints and especially remember before God our fellow members of this testimony. We are scattered around the world: may we realise our nearness to each other at the Cross and the Throne. There, nothing is too humble for His overcoming power—or too great. What can sever the ties that bind us in Christ? Only let each one of us continue in the faith, rooted and grounded in love—until the day break.

Yours in the certain hope,

BERNARD W. MATTHEWS.

Bermuda,
Nov., 1942.

Keep me from turning back!
My hand is on the plough, my faltering hand.
Behold in front of me is untilled land;
The wilderness and solitary place,
The desert with its lonely interspace:
Keep me from turning back.

"A Spirit of Fearfulness."

By Mrs. Penn-Lewis.

"GOD gave us not a spirit of fearfulness; but of power, and love, and discipline" (or 'sobering' margin 2 Tim. 1. 7), wrote the Apostle Paul to his 'son Timothy' in his last letter before his martyrdom. He was even then a prisoner, but suffering and hardship, bonds and imprisonment, had not daunted his brave spirit, nor quenched his courage and faith in the ultimate triumph of the 'Message' (Titus 1. 3, R.V.) he bore from the King of kings to a rebellious world. "I was appointed a herald," he cries, and "I suffer hardship unto bonds as a malefactor" (2 Tim. 2. 9) yet "I am not ashamed; for I know HIM Whom I have believed." "If we endure, we shall also reign."

No spirit of fearfulness here. No swerving from declaring the message he bore, even though it meant being accounted a malefactor. No shrinking from speaking the truth concerning those who had "missed the mark" by saying that "the resurrection is passed already" (2 Tim. 2. 18, R.V.m); no withholding of the pre-vision given him of the grievous times which would come upon the Church in the latter days. His faith and obedience did not depend upon the outward success of the work of God in his hands; nor did he shut his eyes and try to believe things to be different from what they were, under the name of optimism. Nay, the man who truly can be depended upon by the Lord of Hosts must see as God sees, and act as God acts toward facts in the spiritual and natural realm. Speaking reverently, and after the manner of men, God sees things as they are without being depressed or elated; and up to the measure that men know God, they partake of His character. They cease to manifest the changeable, depressed, or elated disposition after men, and, living "according to God in the Spirit" they calmly and steadfastly go on in the path of right and duty, with changeless purpose, faithful to Him Who appointed them to His service.

The "spirit of fearfulness" frequently comes from living too much in the sphere to men, and looking too little from the view-point of God. "I know HIM," cries Paul; therefore, although I am in bonds as a malefactor, and "all in Asia are turned away from me," and I see Hymenæus and Philetus overthrowing the faith of some; though Demas has forsaken me, having loved this present world; yes, although even at my defence "no one took my part, but all forsook me"—yet "I am not ashamed, for I know HIM Whom I have believed," and the Lord "stood by me and strengthened me."

How we need this dauntless spirit of faith and courage in the "grievous times" upon which we are come, when the proclaiming of the Gospel which Paul proclaimed seems likely to cost as much, and have the same consequences to all faithful heralds of the Cross, as to him. The 'stumbling block of the Cross' is as great to-day as then, for it cuts,

as it cut then, deep down into men's lives, and produces either deliverance or resistance, even as in the days of Paul. The Apostle's bold message that "nothing availeth but a new creation" is as much a knife into the 'Judaism' of the Christian Church now as it was then, and bitterly and deeply does the Adversary of souls work up the resistance of the flesh against the message. The messengers may "suffer hardship unto bonds" after the manner of the Twentieth Century; but "the Word of God is not bound."

"God gave us not a spirit of fearfulness," writes the Apostle. The spirit of fear is mainly from beneath, and is certainly not named amongst the fruits of the Holy Spirit, or the gifts of the Spirit for special service in the Church of God; for "a spirit of fear" entirely unfits us for aggressive warfare against the principalities and powers of evil. "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart melt as his heart" (Deut. 20. 8) was one of the directions given by Moses in preparing Israel to go forth to battle. And in the well-known first test of the volunteers who flocked to Gideon to go forth against the enemies of Israel, twenty-two thousand proved themselves, by their own acknowledgment, "fearful and trembling," and returned to their homes, leaving only ten thousand willing to go forward with God.

How much fearlessness in a leader is counted necessary by the Lord we also see in His preparation of Gideon: "Arise . . . I have delivered . . ." said the Lord to His chosen instrument; but, "If thou fear . . ."—and then He bade Gideon slip silently down in the dark to hear what was going on in the camp of the enemy. It was only after he had heard that there were men in the camp of Midian who knew that God would prove the Victor, that Gideon returned to his three hundred and boldly said: "Arise, for the Lord hath delivered into your hand the hosts of Midian."

A spirit of fear in leaders must be utterly cast aside, for they must be able calmly to face the truth that the hosts of evil fighting against the Church of God are truly "as the sand of the seashore for multitude"—with the steadfast faith that three hundred men chosen of God are more than sufficient for victory. Numbers do not count in this "warfare of the ages." But a bold, fearless faith, and a strong ringing out of the trumpet call to arms, under the direction of the Holy Spirit is of supreme importance.

How utterly King Saul failed God in his hour of testing we see in 1 Sam. 15. 24: "I feared the people, and obeyed their voice," said the foolish king, whose fear of the people had betrayed him once before (1 Sam. 13. 11) after he had boldly blown the trumpet, but failed to inspire his followers with faith in his leadership to victory.

Nay, God hath not given us a spirit of fearfulness. His gift is a spirit of power, or divine energy and strength. This is as much our special need as it was that of the little band of disciples after the Lord's ascension and before the coming of the Holy Spirit to make them bold witnesses to a risen, triumphant Redeemer. The spirit of fear—fear of consequences, fear of man, fear of following God fully, and above all, fear of the devil—is utterly swept away by this mighty energizing of God described by the Apostle as "the spirit of power." What this spirit of power means, and its manifestation, it is of the greatest importance for us to understand. "Be made powerful in the Lord, and in the strength of His might" (Ephes. 6. 10, R.V.m.) writes Paul to the Ephesians, as he draws the veil from the unseen realm, and shows the battle in the heavenlies to which all the saints emerge who are joined to the risen Lord. It is not that we become surcharged batteries of power, but we are made powerful only in the Lord as we hide in Him and draw upon the strength of His might to energize us in the conflict.

It is also an inward empowering, according to the Greek word used in 2 Tim. 4. 17, as if Paul would say, 'The Lord stood by me, and made me powerful inwardly'; and again in Phil. 4. 13: 'I can do all things through Christ Who makes me powerful inwardly'; and Col. 1. 11, 'Made powerful with all might.' The context of these three passages shows how the inward empowering is manifested, (1) in power to stand alone, (2) power to be abased, or to abound, (3) and power to bear all suffering with joy and patience. How the spirit of power is supplied we learn in Ephes. 3. 16, where it is said to be "through His Spirit in the inward man." All these passages show that it is an inward empowering, whilst 2 Cor. 12. 9 explains the condition of the earthen vessel to be 'weakness.' The

spirit of fearfulness swept away by a deep inward empowering of the inward man, whilst the outer man is in weakness.

The power of faith.

The means whereby all this comes about is FAITH! Abraham "waxed strong (was made powerful inwardly) by faith" (Rom. 4. 20). Not by manifestations and experiences which work upon the senses and emotions, but by faith stepping out upon a faithful God, to find His mighty energizing from within equal to every demand. And this spirit of power is accompanied by a spirit of love, and love means gentleness and tender consideration of others. There is a conception of divine energizing which means in practice, roughness, hardness, blindness to the liberty and rights of others; a forcing of 'truth' before the time upon babes unfit to receive it; an urgent pressure that all should see as we see, under the honest motive of zeal for their blessing; a dogmatic sweeping aside of others, and condemnation of their stage of experience as being this or that, without any basis of knowledge. In short, a line of action that, outwardly at least, speaks of anything but the "spirit of love, and sobering." This word is very suggestive, as used in connection with 'power.' God does not give a 'spirit of fear' it is true, but power accompanied by love and sobering—not ecstasy and exaltation which makes the soul anything but 'sober.' How sober and dignified is the account of Pentecost, and all the manifestations of Pentecost as written by Luke in the Acts! How chaste the language for men of the world to read, without awakening their derision. We do most earnestly pray all seekers after a true and real endowment of power to note the simple dignity revealed in the Apostles when filled with the Holy Spirit, and showing the character of Him before Whom the angels veil their faces and cry: "Holy, holy, holy is the Lord of Hosts."

Cross, Power of God unto...

"The Power of God unto Salvation."

By Rev. A. R. Boughen.*

SUPPOSE you had a sheet of paper and tried to write out what you mean by "the Cross," what would you put down? It is easy to say we believe certain things, but not so easy to say just what we mean by them. Many who say they believe the Bible "from cover to cover" have not read half of it. The lack of knowledge of what the Bible really teaches is tragic. Suppose someone said to you, 'I do want to know what the Cross is?', what would you say?

I.

A great many people simply mean the physical sufferings of Christ. I remember as a little boy, hearing a sermon about the crucifixion one Good Friday, and the preacher so described the sufferings of the Lord Jesus in detail, that I sat and wept. But is that the Cross? That is the shell in which

the kernel of the Cross was enacted. Although I wept that day, I was not saved by it. The Holy Spirit has given a very large place in the Gospels to the physical sufferings of Christ, the mocking crowd, the crown of thorns, the nailing to the cross—but you can believe all that and not be saved; and the trouble in our churches and ministry so often is that we get no further. That is one reason why people are not saved.

Now the Apostle Paul says that the Cross is "the power of God unto salvation," it is "the power of God and the wisdom of God." So if a knowledge of the crucifixion does not save us, what does he mean by "the Cross"? Do not think I would minimise the physical aspect of Calvary, but that is the outside. It was necessary to the work of Christ for us, in the thought of God, but it is imperative that we go deeper than that. In Psalm 2 you have a most vivid setting forth of the

* A message given at our London Conference, 2nd October, 1942.

crucifixion, but if we stop there we shall not have much power. I believe this is one cause of the ineffectual witness of the church to-day.

II.

Others preach that the Cross was AN EXAMPLE for us to follow. This is true. In 1 Peter 2.21 we read:

"Hereunto were ye called, because Christ suffered for us, leaving us an example, that ye should follow His steps."

Peter was writing to those who were suffering for Christ's sake. There is a deal of difference between suffering for Christ's sake and suffering for your own folly. Those people were suffering for Christ, and what is the remedy Peter offers them? He says, 'Take Christ's sufferings on the Cross as an example of how to behave in your own. When they mocked Him, he did not sin with His lips, when He was reviled, He reviled not again, when He suffered, He did not threaten—He just committed Himself and His cause to God, the Righteous Judge. That is the EXEMPLARY ASPECT OF THE CROSS. You can believe that Christ set us a great example, and try to follow Him, but you cannot stop there. I remember hearing Dr. Jowett say, "The way to Calvary is well worn by the feet of sufferers. They go to Calvary to behold the greatest of all sufferers, and seeing Him suffer, they are helped in their own sufferings." I believe that is true, there is a sense in which suffering gives a fellow feeling which helps; but we may look long at Calvary, and yet not know its power. What is there in the Cross that makes it "the power of God unto salvation"?' "

III.

Immediately after Peter has written of this example of how we should bear suffering, he gives us another aspect of the cross: "Who His own self bear our sins in His own body to the tree . . ." Do you want to suffer with the same fortitude as He did, to bear your sufferings without murmuring? Then you must believe in Calvary in this way, in the VICARIOUS ASPECT OF THE CROSS: in this simple fact—Christ died for my sins, the just for the unjust. The physical aspect and the exemplary aspect are the outside—what men saw, the Saviour led as a Lamb to the slaughter—but what they did not see was, that He was bearing their sins in His own body there on the tree. God saw that. That was the real inner kernel of Calvary, and it is interpreted for us in the Word like this, "He Who knew no sin became sin for us." Great words! Do not try to understand them, but do ask the Holy Spirit to enable you to believe them, and as you believe this great central fact of the Cross you will find that it is the "power of God unto salvation" to you.

IV.

There are many people who accept this vicarious aspect of the Cross, and still they go on sinning. I said to a woman who came to me with a moral malady—"How long have you been a Christian"? She replied, "About 20 years." "How long have you been like this?" "About 40 years—I have

never been able to get the mastery over it." Is there anything in the Cross to meet such dire need as hers?

We started from that which man sees, and that which God enacted: we have to go to Paul's letter to the Romans, Ch. 6, to see that the Lord Jesus not only bore our sins, but that he took the nature of the sinner to Calvary too, in His own body. He took on Himself the likeness of sinful flesh, and in that wonderful human personality He went to the Cross—and then what happened? He allowed SIN, and the sins of the whole world, to grip Him, so that what went to Calvary was a human personality, plus SIN. And as He took that human nature to the Cross, He poured out His sinless soul unto death, and died out. He took human nature in its total sum—you and I being part of that total sum—and died out to it. It only remains for you and me to believe that fact of God, and count upon it day by day. As one speaker said here, "I ask God every day to make Calvary real to me, and in the moment of temptation I say 'NOW Lord!' and He makes me more than conqueror."

That is the identification aspect of the Cross. The identification between Christ and the sinner was so complete at Calvary that when He died, the sinner died out in Him, in the reckoning of God. That fact makes the Cross the power of God unto salvation from the dominion of sin. No sinner, accepting the vicarious work of the Cross, has ever gone deeper and reckoned by faith upon the death of the Cross for his old nature, without receiving a new power by which victory has been given. We cannot emphasise too much this truth; that the Cross is the great fact of God's work upon the sinful human nature, because it is upon the sinful nature that the devil does his work.

V.

Now we come to the VICTORIOUS ASPECT OF THE CROSS. "Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it" (i.e. the Cross), Col. 2. 15. It is possible to know this verse by heart, and yet not to know it in experience. It stands in connection with the 14th verse. Having forgiven us all trespasses Christ blotted out the handwriting of ordinances, the law we did not and could not keep, nailing it to His Cross. In that moment when our Lord was dealing with the handwriting that was against us, the principalities and powers of darkness swept upon Him to render ineffective the atoning work of Calvary, and in that great moment our Saviour flung them off and triumphed over them. That is the victorious aspect of the Cross.

There are many Christians who in these terrible days, are not entering into all the victory that might be theirs. They are depressed and downcast. They allow the happenings of the hour to press them down. Is that God's will for His children? I do not think so. I believe that this victorious aspect of our Lord's work for us applies to such days as these. You can hand yourself over, spirit, soul and

body, to the power of the Cross as far as sin and the old nature are concerned—but the devil sweeps down upon you to depress you, and you drop right down to zero, instead of manifesting that radiant spirit which is so much needed in these days. It is not easy to lose your home in a moment. When this happened to me I said to the Lord, in my spirit "Lord, make me radiantly triumphant." There was an hour when the work of 30 years of home-making was swept away and the devil wanted to get in and depress me. But this prayer was a claiming of the promise that through that Cross we might triumph over the evil powers, and that is what we need in these days. We do not know what may still be coming upon us. I beg you all to take this verse and ask God to make it real in your own life, and I am sure that the radiancy of your life in this hour of personal and national difficulty, trouble and depression, will help some other soul on life's way, and you will be a channel of blessing to many. That is what we are here for.

Victory over Fear and Depression.

Some time ago a young man, who had followed keenly the message of the Cross, said to me, "For the last week or ten days I have been so depressed, and the joy I once had seems to have been quite overshadowed." I probed him kindly as to sin, but as far as he knew, he had not fallen into sin. Then I saw that it was the powers of darkness at work. I said, 'I am going to give you some medicine,' and I gave him Col. 2. 15 and said 'Take it every morning and every evening, and whenever you can. Satan is trying to depress you, and spoil your testimony, but you are going through to victory over sin and self and over all the power of the enemy. Ask the Lord to make this aspect of the Cross real to you.' I met this young man two years later and he told me, 'I laid hold of that verse and asked the Holy Spirit to make it live to me, and in a fortnight the depression had gone, and the joy of the Lord came back to me.'

That is another way in which the Cross is the power of God unto salvation, and that is an aspect of our Lord's finished work which we specially need for these days. Even the daily newspapers have discovered that Satan is alive during this war, and they write about the powers of evil, even as we should. Before the war this truth had gone out of fashion. But you cannot explain what is happening in the world to-day unless you believe in the Satanic powers—"the world rulers of this darkness."

What should we Christians do without the victory aspect of the Cross? How we thank God for this truth for our lives. Someone asked me to try to help a young fellow of about 19. He came into our drawing-room (now a heap of rubble), and after a talk with him I diagnosed that his trouble was fear, and such fear as we seldom find in a man. He was almost afraid of himself. He had actually given up his work, and the doctor put it all down

to his physical state. Before this he had been a bright Christian, and I was not so ready to believe it was only physical. I saw that Satan had got in and was trying to lead him into an absolutely useless life.

I asked the young man, 'Do you think Jesus Christ wants you to live like this?' No, he did not believe that. 'Would you believe that there is a remedy for it?' And I quoted Ps. 34. 4: "I sought the Lord, and He heard me, and delivered me from all my fears." I said, 'This spirit of fear has come from the powers of darkness, to stop your testimony as a Christian, and the Lord Jesus, Who conquered Satan, is able to deliver you from it.' Then I gave him Col. 2. 15, and showed him that the Lord's victory was our victory, as we are in Him. We prayed, and parted. In less than a week he was back at work, and back at the Mission, testifying that the Lord, by the power of His Cross, had lifted all that fear from his heart.

What a large part fear is playing to-day, in every land! The Cross of Christ is the only remedy: not only the fact of the Cross, but the Cross translated into the lives of His people. Whatever we have to pass through, let us ask God to lift the fear and depression from us, and make us radiant in the victorious power He won for us at Calvary.

We are praying for revival—I am sure the devil is against that! We ought to wield this power in prayer for victory over the forces of evil. How shall we pray? Just as these two young men prayed for themselves, using the Calvary victory of our Lord as a lever that can dislodge and drive off the powers of darkness. We have already seen some miracles in the course of this war, and I believe it was because someone, somewhere, was praying, and claiming the victory of the Cross. I find up and down the country that the Lord's people are gathering in little groups to pray for the release of Europe from the powers of evil, and that our own land may be spared. What for? Not to make England great—though we love old England of course. But our prayer is deeper than that, and it is the best patriotism to pray that this land may be used to propagate the Gospel, the message of the Cross and the power of the Divine life, to the uttermost parts of the earth. That is the only thing worth praying for, and I pray that you who have been praying may be encouraged to go on, and that you who have not yet begun to pray may 'Go to it.'

Light on the Word.

Col. ii. 15. "*He made a show of them openly.*" *Gk. To set forth as an example of, to hold up to infamy, to expose to public disgrace, to put to an open shame. The same Gk. verb in Heb. vi. 6. Awful thought! What Christ has done in dealing with the Adversary on the Cross is what souls do to Christ when they re-crucify Him with their sins. (W.D.M.)*

The Lure of the Cloister.

By J. C. Metcalfe, M.C.

MY attention was arrested recently by a verse in the great High Priestly prayer of John 17 : " I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil," and I have been seeking since to discover the implications of that request. Does it provide a clue to the puzzling fact of modern life, that there seems to be no point of contact where the Christian Church of to-day can meet the ordinary men and women of our world; so that the Gospel is unknown to them, and a startling ignorance of even the simplest and most fundamental facts of the Christian life is almost universal?

Many who read this will answer immediately, " This ignorance is no mystery to us. It is caused by the rising tide of evil flooding over the world, as a prelude to the final apostasy of the last days." But is it? Is it not possible that the working of the Enemy is subtler than we have realised, and that he may be using even the Church as his instrument to bring about the darkness that suits his purpose so well? If this is so, he has been employing a device which has proved successful again and again in many lands and in different ages, and which might be called ' the lure of the cloister.'

To quote one example only of this simple strategy: In the middle ages, those who sought for holiness sought it by way of the cloister, and the cell. The result was failure. The monastic life bred corruptions of every kind; in the midst of which such lives as Thomas á Kempis, Tersteegen and others, stood out in lonely grandeur as mighty exceptions, which gained their strength, not from the cloistered life itself, but from triumphing over, and in spite of it. It also caused so wide a rift between the ' religious ' and the ' secular ' that ignorance, darkness and superstition threatened to completely overwhelm humanity. All hell rejoiced at the state of affairs so admirably suitable for the fulfilment of its prince's purpose. But God had His answer ready. The counter-flood of the reformation swept the cloister away, and the light of the Gospel burned brightly in the common paths of life. The effect even upon politics and international relationships was so great that the first Earl of Birkenhead, writing as a politician, classes it amongst the ' turning points of history.'

To-day I believe the Christian church has been lured into the same ' cloister ' trap, differently disguised, with the same disastrous results. With the growth of Modernism, and the broadening influences which were at work after the strict Victorian era, ' separation ' became one of the battle cries of evangelical Christendom. It has often been pointed out that error is usually the over-balance of truth; and it was not long before there became mixed with genuine separation, a measure of exclusivism and mental monasticism.

The effects of this unconcious trend have been two-fold. In the first place, evangelical Christendom is now, in spite of the disturbances of the years of war and their influence, a ' hotch-potch ' of self-sufficient communities. These bodies are the modern counterpart of the mediaeval monastic orders. Each has its own special emphasis of teaching. Obedience to their tenets, devotion to their leaders, and their brotherhood or fellowship, are necessary parts of their spiritual programme. In the quiet ' shut-awayness ' of their gatherings they find calm, and protection from the tumult of modern life. But, to quote the Rev. G. S. Bowes, " There may be the spirit of the world in a convent, under a monk's cowl, or a Quaker's dress; whilst the spiritual mind may hold communion with God in a crowd." And the ' spirit of the world ' has often reared his head, too, in these evangelical retreats. Jealousy, place-seeking, quarrels, bitterness, censoriousness, narrowness, un-love, etc., have divided many such communities where spiritual truths have been prized. In some cases refusal to have any contact with the civic and political life around has further restricted the bounds of such assemblies and churches.

In the second place, a gulf, the natural corollary of this isolation, has grown wider and wider during recent years between evangelical Christians as a class, and the average man and woman outside their churches. All attempts to bridge this gulf by evangelistic meetings or campaigns has proved practically abortive. In the rare cases where genuine converts have been won they were generally those who have had some previous background of teaching and knowledge, and were therefore ripe for the working of the Holy Spirit. The vast masses of ordinary folk neither know nor care anything for the Gospel, and look upon it as just another of the many ideas and theories having wide publicity through literature and special activities, which seem to thrive so well on the barren soil of this modern ignorance.

I was talking recently to a politician, a member of the National Conservative Association. His verdict on the state of the world to-day was " What we need more than anything else is another Wesley." John Wesley said of himself, " I am a man sent of God to persuade men to put Christ at the centre of their relationships." In this he was in true apostolic succession, for Paul tells us that he was " A minister . . . to make known what is the riches of the glory of the mystery among the gentiles, which is, Christ in you . . ." (Col. 1. 24). This, too, is the grand commission of the Church to-day. Christ in us must be shown to the world; and Satan will use his cunning to the utmost to prevent it. How can it be if we are to be shut up in the cloisters of our self-made separations? The monasteries must be broken up, and men and women must not only

work alongside, but live alongside the ignorant and unconverted. It is not enough to hold services for them, to pray for them, or to do warfare behind the scenes for them. The great cry of a clamant, if unrealised, need is rising with tremendous power in these days, "Sirs, we would see Jesus."

"Ye are the salt of the earth," the Lord Jesus told His disciples (Matt. 5. 13). But salt must be mixed into the substance it is to add savour to. Again—"ye are the light of the world," but "neither do men light a candle, and put it under a bushel." A lamp hidden behind a wall is of no use to those outside. The antidote to every 'ism', political or otherwise, and the salvation of the world from chaos, is Christ Himself. He dwells, by faith, in the hearts of those individuals who together form His Church; and the light of His presence must perpetually be where it can be seen by those needing the light.

The writer of an article, entitled 'Europe at the Cross Roads,' written since the outbreak of war, said :—

"If the abuse of Christianity produces hostility to its claims, yet a knowledge of its Founder often kindles interest. If Christianity is dogma, the working classes of Europe know nothing about it and care less : if it is Christ, then the prospect is not so dark."

Christianity is Christ, and His only contact with man is as He lives with them in His people.

As the war goes on and the chaos grows greater,

a crop of speculations will be made as to the future both of the Church and the world. The powers of evil will endeavour to make themselves loom so large on the stage of world affairs that the Christian Church will be disheartened and bewildered. The tendency will then be more than ever to turn inwards to our own fellowship with one another; our own thoughts as to the will of God; our own prayers and warfare. This tendency, if indulged in, will prove fatal. Christ-filled Christians not living for self, not even for the enjoyment of spiritual experiences and triumphs, must forsake the cloister. They must live with, and get to know and love, the men and women outside.

They will experience a great helplessness, and wonder how anything can be done. They need not wonder. Their very weakness will be their strength. Weakness is the law of Calvary, and the basis of all witness given direct through the life is, "I am crucified with Christ, nevertheless I live : yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the power of the Son of God, Who loved me, and gave Himself for me." Think of it—"Christ lives in me." What need of the shelter of the cloister? He Who went about doing good, Who manifested God to man, Who triumphed in the midst of the clamour of the world, and was victorious on the Cross, prolongs His days in me ! The burning question then is : am I ready to turn my back upon everything else so that I can learn the way of it? Am I *small enough to do so?*

The Outlook for Prayer.

By E. M. Leathes.

"Carry out these injunctions, because you know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep (the words mean 'briskly and sharply') . . . The night is far advanced, and the day is about to dawn . . ."—Rom. 13, 11-12 (Weymouth).

I THINK it would be wise to ask ourselves this question: How many of us are sufficiently awake to realise to the full the unprecedented significance of these days? For never in the history of man has there been such a period as the one through which we are now passing. It is true that in the past there have been terrible times of war and bloodshed, accompanied by awful iniquity and brutality: but such conflicts have generally been confined to a part of the earth's surface. Now it has become world-wide.

In my 'Outlook for prayer' in the October issue of 'The Overcomer,' I remarked that the world was falling deeper and deeper into the vortex of this satanic war. Since then there have been further revelations of the iniquity that abounds to-day. Think of Hitler's terrible threat to exterminate all the Jews from Europe by the end of this year. Already we hear that he has massacred two million

of them, and the methods employed to bring about their destruction are too awful for words. But this does not conclude the depths of his wickedness. Another revelation comes to us from a reliable source, though it is, of necessity, given in veiled language. Because of the evil powers emanating from Hitler, men in Germany are becoming sub-human, and are falling back into the paganism of past ages. We read in God's Word that when men had arrived at this state of bestiality, the only remedy was their total destruction. We have examples of this in the extermination of mankind at the Flood, excepting only Noah and his family; God's judgment upon Sodom, and later the destruction of the Canaanites by the armies of Israel. In the case of the Canaanites, God waited 400 years, until their iniquity was full, before His judgment fell upon them (Gen. 15. 16).

If we look around us we shall see that the signs given by Christ as the true indication of the end-time are already here. It is evident that Satan is employing every means in his power to prepare the way for the advent of the 'Man of sin,' through whom he will rule the world for a short season, and whom the Lord will consume with the breath of His mouth, and destroy with the brightness of His

coming (2 Thess. 2. 8). Do not be deceived into thinking that Nazism, and other evil 'isms,' will be destroyed by men and a 'New Order' set up that will restore to us a lasting peace and felicity. If Hitler and his Gestapo were destroyed tomorrow, Satan could raise up others to fill their places, worse perhaps than those who preceded them. Nothing but the return of Christ to take over all rule and all authority, and to consign Satan to the abyss, will ever bring peace and happiness to this poor stricken earth.

The greatest danger that confronts us as children of God to-day is not the outward and visible peril, but the invisible Satanic powers at work in the very atmosphere of the world. Let me say here that our prayers, of late, have been directed chiefly against these evil invisible forces, in many cases poured through human channels in order to depress, benumb and confuse our people and our armed forces. I recommend all who desire to know more about this to read "Soul and Spirit," by the late Mrs. Penn-Lewis, especially the last section, on 'soul force.' The book might have been written yesterday, for the light it throws on this subject. She refers to the "atmosphere of the world thickening with psychic currents . . ." and if this was true when she wrote, how much greater is the danger now.

We know that Hitler has been in close communication with the Satanic powers, and by this means, and through his terrible mesmeric force, he has been able to subdue most of the European nations. A sentence in a recent book on the situation in Europe is very significant: "The most important thing about Norway, and the 'new order' in the Balkans, was not the military conquest, but the "paralysingly efficient, revolutionary technique, employed." In a book on the capitulation of these countries, a well-known author writes of Norway (he was in Oslo at the time): "Less than 1,500 German soldiers had occupied Norway's capital while thousands of dazed, bewildered citizens looked dumbly on. Not a bomb had been dropped on Oslo. Not a shot was fired . . . This handful of troops had arrived by air since day-break that morning. They had small weapons . . . they were an amazingly tiny band of men, but they marched in like conquerors. They were."

In every crisis in this world's history, God has sought out a human instrument to execute His divine purposes. See Ezekiel 22. 30—"I sought for a man . . .", and Psalm 149. 5-9. This latter primarily refers to Israel, but we read "this honour have *all* His saints"—(compare Ephes. 6. 10-18). Why, think you, have we who are His own chosen ones been elected to live in such a time as this? Do we realise the tremendous responsibility that rests on us to 'stand' and to 'withstand' in this day of battle against the invisible, implacable foe? Our danger is lest we yield to the evil atmosphere created by the powers of darkness to overwhelm us, or succumb to pressure put upon us by the earthly outlook of people by whom we are surrounded. It may often be Christians who hinder us most, who would persuade us to compromise and take the easier path,

as was the case when Peter attempted to turn the Lord from the Cross. Let us bear in mind what happened in Gethsemane: how Christ in that awful and crucial hour called His three disciples to watch and pray with Him, yet they allowed sleep to overcome them, and they failed Him when He needed them most, and so lost the greatest opportunity of their lives. To us who know our living union with Him is granted the greatest privilege that could be conceived—to stand our ground and watch with Him in this day of tremendous issues. Like Habakkuk, to stand on our watch-tower, with every faculty of our being alive and alert to know His will, and instantly be ready to obey His commands.

Let us especially remember to pray constantly for all God's faithful witnesses to-day who are lifting up the Banner of Truth, and faithfully rebuking the sin and neglect of God in this country. I would especially commend to your prayers a company of faithful prayer warriors in London, who for five years have met together weekly, often for whole nights of prayer, confessing sin and the sins of the Nation and pleading for Revival. Now they have been led of God to arrange for special meetings, both indoor and in the open air, in the near future, to proclaim the full Gospel and the imminent and personal Return of Christ to this earth as the only true remedy for all the ills we are now suffering. Pray continually that God will lead them to fulfil all His Will at the present time, and that all the efforts of the adversary may be frustrated, no matter how he may attempt to hinder them.

I know there are many of God's children who are excusing themselves from enlisting in this heavenly warfare. They content themselves with regular attendance at a Church prayer meeting, or remembering once a day certain names on their prayer list. So far, so good. But it was only as Moses kept his hands continually lifted to Heaven that Joshua's armies in the plain prevailed against Amalek. He was only human, his hands became weary with the awful strain, probably he was ready to faint. Then came Aaron and Hur and provided him with a seat, and stayed up his hands, one on either side, and "Moses hands were steady till the going down of the sun."

Beloved friends, do we realize the tremendous task of this continual prayer battle? It will truly tax us to the uttermost. Shall we not seek to hold up one another's hands in God? A writer from America sends this word to us, "This is a time when every true believer should be continuously in prayer asking God's guidance for the leaders of the United Nations. *They are facing something far more serious than most people are able to comprehend.*"

Enthroned high above all powers of darkness,
In power o'er principalities supreme!
We see Thee Lord, in triumph interceding
For souls of men Thou did'st by Blood redeem.
To this exalted life of intercession,
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Thou in Thy purpose, Lord, Thy children callest,
That they in this, with Thee, may all be one.
J.H.F.

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MONTHLY MEETINGS

at Eccleston Conference Hall,
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A Conference is held quarterly, on the First Thursday in January, April, July and October, and on the First Thursday of the intervening months a prayer gathering, led by Miss Leathes.

April 1—Quarterly Conference:
11 a.m. Rev. F. A. Hart (R.B.M.U.)
2 to 3.15 Rev. John Pritchard.

May 6 } Meeting of Prayer, 11 a.m. to 3 p.m.
June 3 }

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). Note dates: April 15, May 20, June 17.

IMPORTANT

PLEASE NOTE: The Book Room will be closed during the whole of AUGUST, and we ask our readers to co-operate with us in this war-time measure by ordering books or sending subscriptions between August 1st and August 31st.

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

Prayer Meetings.

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

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

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

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

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Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didaby Manchester 20.

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THE OVERCOMER

Prayer for the World.

I GREATLY fear that the Public Prayers of to-day are becoming desultory and miscellaneous, lacking both in concentration and in depth of discernment. One calls to mind how concentrated is the Prayer which our Lord taught His disciples to pray, and how intensely focussed was the great Mediatorial Prayer in which He dedicated His believing people to the Father's love, and then realises how vast the contrast between these intense petitions and the studied miscellaneity of the pulpit and other public prayers which it has become the fashion to offer at the present time. The idea seems to be growing that the value of prayer consists in the minuteness with which every detail of the world's needs, especially its mental and bodily difficulties, are formulated in prayer before the Lord. It seems to me that those that are in the habit of offering such prayers need to consider deeply two special texts: "The Lord knoweth what ye have need of before ye ask Him," and "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This would restrain those wandering prayers which consist in presenting a running catalogued array of the world's misfortunes before the Lord, and asking for indiscriminate blessings divorced from either the spiritual power or the spiritual title to receive them.

When we consider our Lord's prayer as taught to his disciples, we are struck by its terseness and intensity. Then we are struck by the fact that there is but one brief petition for the things of the body, and that concerning the elemental necessity of the physical life—"Give us this day our daily bread." Then we find that its reference to the world and the world's needs is entirely spiritual: "Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven." But some one may say, "The kingdom of God includes everything, science and art and meat and drink and industrial organisation and all the daily affairs of men." There are indeed many who think and say so, so that even their prayers teem with this falsehood. That is what the secular mind of to-day likes to think about the kingdom of God; for he can thus be a subject of God's kingdom without the pangs of the new birth and the tears of repentance and the consecrated life which is lived in the Spirit of God. Our Saviour declared that the kingdom of God is within us. He also made it clear that the kingdom of God is the Kingdom of God's righteousness, and that no one could find this kingdom except by living faith in Him as the Saviour of men. His inspired witness, Paul, tells us in plain words that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." That when the kingdom of God arrives within, it will transform the world without, and that by coming into human life

it would make all the world and all its relations beautiful, is, of course, gloriously true. But that is another story, and no one would pray for material blessing divorced from spiritual life by a faith of that kind. This would rather lead to concentration upon the essential blessings won by the might of Calvary, by which alone any salvation that is worth having can come to the world in its many miseries.

In the great Mediatorial prayer our Saviour concentrated upon fundamental spiritual need and power, and excluded the world's secular needs and calamities altogether. He told His Father in express terms, "It is not for the world I am praying." Not that He was leaving the world out of account, for the world is later introduced most definitely into His prayer. But He was not dealing with the world and its wide-spread difficulties and troubles, and asking His Father to set about curing its political and social evils. That could not save the world, for the world could be saved only by spiritual salvation through the spiritual kingdom that was being wrought in the spiritual dynamic of His believing people. The evils of the world cannot be cured by God's direct interposition in the woes of an unbelieving generation, but only by the spiritual unity and dynamic of those that believe on His name. It is through the power of this, through the Holy Spirit, that the world, too, may find salvation by believing in the Sent of God. What the world needed was not a heavenly hand to scatter its troubles, while leaving it in the hell of its unbelief; but a spiritual witness which should lead it into the kingdom of God through the faith of His redeeming Son. That was the only prayer which Jesus is known to have offered for the world—the prayer that the world might be led to believe in Him through the spiritual dynamic of His people.

The unlimited prayers that are being offered for the physical and material salvation of the unbelieving multitude are plainly rebuked both by the prayer Jesus taught His disciples and by His concentrated and intense Mediatorial prayer. Let us learn the lesson, and not scatter our prayers aimlessly over unspiritual petitions. An unbelieving world cannot be saved from its miseries except by the spiritual grace of God in His Son. We may indeed pray that God will restrain the unwisdom of rulers and the violence of the ruled, in order that peace may prevail for the spreading of the message of the gospel. For God does, according to His will, restrain the forces of the unbelieving world. But our Saviour has shown us that the heart of prayer is for the spiritual salvation of men, and for the spiritual grace and unity of His believing people. "Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven."

Rev. John Thomas, M.A.

To Our Readers.

MY DEAR FRIENDS,

How to breathe the heavenly air in spite of fumes from the pit, and how to share it with others day by day, just throws us helpless upon the Grace of God. He Who said, "My grace is sufficient for thee" can do even this for us. As long as He leaves us here His strength is still made perfect in weakness. He prayed for us not that we should be taken out of the world, but that we should be kept from the evil.

We have an earthly as well as a heavenly citizenship: a duty to render to Caesar the things that are his, whilst rendering our whole being to the Lord. In these difficult days we need the "more grace" to walk worthy of our high calling: to stand fast and hold the tradition which we have been taught. Let us pray especially for those in the vortex of the storm, that nothing may dim the sense of heavenly citizenship which is theirs by faith.

There is much in the war news as I write to encourage wishful thinking, but we watch for the signs of God's purposes and would seek to align ourselves to His Will for things both temporal and eternal. That greater and hidden war of which we are conscious, and in which we have an active role by prayer, underlies and will outlast the present terrible happenings.

A missionary friend writing from India voices a thought I should like to pass on: "We cannot foresee either the wisdom or the mercies of God, but the unveiling of His plans is very fascinating. One needs to pray for salvation from inquisitiveness and for the calmness of faith." I am very sure the "calmness of faith" has been granted this dear servant of God while he carries heavy burdens and great responsibilities in the face of illness and exhaustion.

We need the calmness of The Faith as we examine our attitude to the things that are coming on the earth. Our confidence rightly directed to the Son of God and the Word of God, does not commit us to putting our trust in democracy, or any other social system devised by unregenerate man for the betterment of his fellows. The very air rings with discussions on the shape of things to come. Experts in economics and all the latest nostrums urge their panaceas by wireless and press, but how often is God in their thoughts?

We are thankful for all men of goodwill; for those who give themselves to the service of others in a righteous cause. Above all are we thankful to those who at this moment are offering their lives in the struggle against the monstrous wrongs that threaten mankind. But should this conform us to the world's programme for the future? Indeed, we await a very different solution, even the coming of Him whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

We need continually to remind ourselves of these things, because it is so easy for the Lord's own

children, in their sympathy with—shall we say—the terms of the Atlantic Charter, to be drawn hope for a so-called "Christian direction" to be given to things as they are, or as unregenerate man seeks to make them. What concord hath Christ with Belial or what part hath he that believeth with an infidel? Despite democratic protestations Fascism or Communism in more or less qualified forms, seem the only alternatives which the wisdom of this world has to offer future generations. How can we place any hope in either? It is ours to keep the Apostolic Faith. That faith is compromised by accretions: Rome is the historic example of this. It is vitiated by denials; Modernism is the outstanding proof of this. Every Protestant latter day heresy adds to the enemy's assault on the Faith once for all delivered to the saints.

Any hope grounded upon the innate goodness of mankind and his capacity, given the opportunity, to adjust himself to a new and desirable order is a pitiable substitute for the hope set before the believer. Our part is to live in the strength of that hope—and no other. So may we escape entanglements, and our lives show forth the praise of Him in Whom alone our hearts can rest.

May I close with loving greetings in the Lord to you all, and the prayer that "The Overcomer" may be used to strengthen the ties that bind us to Him and to each other. At the end of the battle may we be found among those who have fought a good fight, finished our course and kept The Faith.

Yours in His unfailing Grace,

BERNARD W. MATTHEWS.

Bermuda.

February, 1948.

The Herald.

WHEN Jesus therefore had received the vinegar He said, It is finished; and He bowed His head and gave up His spirit" (John 19: 30, R.V.). "It would seem as if He had wished to drink only to make this victorious cry—It is finished—sound forth with full force, like the voice of a herald," write Krummacher, for "it is a sound of triumph which announces to the kingdom of darkness its complete overthrow," and "like the sound of a heavenly trumpet announces to the race of Adam freedom and liberty from the curse and thralldom of Satan."

The Lord Jesus was a Herald from the commencement of His public work. It is written that He "proclaimed" His message, and the exact sense of the word in the Greek is "to perform the function of a public herald or crier" (Weymouth on Matt. 11: 1). This means more than preaching.

This herald's work our Lord completed on the Cross when He cried with a loud voice, "It is finished." He had come to "announce release" to the captives, and now with a mighty voice He cries it aloud on Calvary to the whole world. It is the work of His Church to take up that cry and echo and re-echo it through the whole earth, like the sound of a trumpet, until every member of Christ's Body arises into liberty and triumph.

J. P.-L.

The Prayer Life.

By Mrs. Penn-Lewis.

"GOD is not able to do vast things, because His people do not know how to ask great things," said one of the Lord's honoured servants, and strange as it is, the fact is true—God's working seems limited, or governed, by His children's asking. And again the "asking" is limited by the vision of need and of God's willingness to work to meet that need. There are, therefore, degrees, or planes of prayer into which the believer advances as he learns intelligently how to pray, and where the vision widens and widens as he understands that the Lord really means what He says in the words: "Ye . . . ask," and "that will I do."

If we read the "inner sanctuary" chapters of John's Gospel carefully with this thought in mind, we cannot but be struck with the Lord's frequent emphasis on the word "ASK." "Ask in My Name"; "Ask Me anything" (ch. 14: 13, 14); "Ask whatsoever ye will"; "Ask of the Father in My Name" (ch. 15: 7, 16); "Ask anything of the Father, He will give"; "Ask and ye shall receive" (ch. 16: 23, 24), He said. And the context shows clearly that all "works" and "fruit," and all joy in the believer's life, come from his abiding in the sphere of prayer, where asking and receiving is the normal experience day by day.

In the light of this emphasised "ask," how true are the words of the Apostle James to the readers of his Epistle: "Ye have not *because ye ask not* . . ."; and also, in view of the many unanswered prayers, "Ye ask and receive not, *because ye ask amiss* . . ." How we need to learn intelligently how to pray! The Lord says, "Ask"—why then do we not ask? And if we ask, why then do we not receive? Is it not because we do not understand the *place* of prevailing prayer—the sphere of prayer? When so much depends upon our not "asking amiss," let us ask the Holy Spirit afresh to teach us to pray.

The words in John 14: 12, must be emphasised again and again as showing the place and sphere of prayer, and may be taken as embodying the primary work of the Holy Spirit, and the primary condition for understanding all the words of the Lord which follow. For there is orderly sequence in the language of the Lord Christ, if we could trace His meaning from the inside. "He that believeth INTO ME . . ." is the root and source of all that follows, and verse 20 shows that the work of the Holy Spirit is to bring about that "INTO" in its very fullest meaning in every child of God.

The word "believeth" is in the continuous tense, and we may therefore read it in the light of other Scriptures thus: "He that is continually believing into Me in My death (Rom. 6: 5) and consequently is continually abiding in Me, in My risen and ascended life . . . greater works shall he do . . . and whatsoever he shall ask . . . that will I do." In brief, the place of prayer where we "ask" and

the Lord works, is the place "IN Christ" at the right hand of the Majesty on high. "Because I go unto the Father," He said, and there, "ye in Me" can ask Me anything, and "that will I do." There in that place of union, is given to the believer the vision to see the need of the Church and the world, and to ask vast things which give the Omnipotent God opportunity to fulfil the "greater works" in and through His people's prayers.

The Lord said, "Ask, ask, ask," as we have already said; but the words in John 14 to 16 were His climax-lesson to His disciples. He had taught them many preliminary lessons ere He emphasised "ask and receive" as the climax of them all. We need to ponder over these earlier lessons in prayer if we are fully to understand the conditions for living in the sphere of prayer we have referred to.

These earlier lessons in prayer taught by the Lord during the three years of preparing His disciples for the great events of His death and resurrection, His ascension, and the Coming of the Holy Spirit, are to be found scattered throughout the Gospel records, and need to be read in the light of their setting rather than simply as isolated texts on "prayer." Then we shall see the principles for prevailing prayer clearly set forth by our Lord, and discover the *ascending scale of His teaching*, until it reached the "ask Me anything" climax in the supper-room, on the eve of His Cross and passion.

Looked at in its simplicity, to "ask" appears so easy, and we wonder why it cannot be done, at least as far as the "receiving" goes! Some of the preliminary lessons on prayer give the key. There are conditions, as we have already noted, in "abiding" and "obeying," but these presuppose others, which will bring the believer into the place of abiding. These, in some aspects, we will now consider, as recorded in the Gospel of Matthew.

(1). A lesson in individual prayer (Matt. 6: 5-15).

In this passage we have one of the Lord's very earliest lessons in prayer, and as concerning the individual alone. He begins at the infant class, and teaches the "children" of the Father how to approach Him as children in need. Here He does not say "Ask anything," but gives them a pattern prayer, supplying words which they can use in describing their need. "When ye pray," He says, "enter into thine inner chamber, and having shut thy door, pray. . . ." Clearly it is the individual and personal prayer of the child seeking the Father's face. "Pray to thy Father"—this means; of course, that the petitioner is really a child of God, and knows how to say "Abba, Father." These are not instructions for those without God and without Christ in the world. The true child of God has a secret tie of life with the Father in heaven, and therefore must retire from the world of men to speak to the Father in secret, knowing that the Father sees in secret and will answer.

"And in praying use not vain repetitions. . . ." Of course not! No child keeps on in useless repetitions pleading with a father for bread! The heavenly Father "knoweth what things ye have need of before ye ask", then to ask is enough, there is no need for more!

Then the Lord teaches the infant class the *manner* in which they are to pray—or we may say, the order of the need. First, when the child in secret prays to the Father, he is to remember he is one of a company of "sons of God" scattered throughout the world, who have become children of God by faith in the First Begotten of God, Who gave His life to "see His seed" and become the "firstborn of many brethren." So the child praying in secret says, "OUR Father."

Then he is to ask that the Father's Name may be known as Holy, and kept "hallowed" by all the children called by His Name. Next, His "kingdom" is to be asked for, that it may come quickly to the poor dark world. This supreme objective must be above all personal needs and desires in the hearts of all children of God. This must mean His will done on earth as it is done in heaven. Then, and not till then, is the "child" free to pray "Give us—US, the children of God throughout the world—OUR daily bread." "Forgive" is the next petition, and then lastly, for protection from "the evil one."

How simple the children's prayer, uttered by one in whom is the Spirit of the Son! It covers all needs, and all desires implanted by the Holy Spirit. Beyond all this the Father is the best judge of "need." If His Name is hallowed, His kingdom comes, and His will is done in our hearts and lives, then all the other things which the Lord mentions in verses 25 to 34 are included, and the Father will care for His child.

Finally, in this "infant class" lesson, we find one simple condition for access to the Father clearly laid down, and this condition is embodied in the one word—"FORGIVE."

There are many hints throughout the Scriptures which show that this one word tests the very central condition of the soul; and the Lord always in His dealings with men laid His finger on the root-cause of all hindrances in their lives, whether Godward or manward. The strongest characteristic of the fallen life of Adam may be embodied in the word *enmity* (see Rom. 8: 7; Ephes. 2, 16), as it may be seen in Cain, in the earliest days of the coming to sight of the results of the Fall, who slew his brother "because his works were evil, and his brother's righteous" (1 John 3, 12).

"Forgive," therefore, is the Lord's test word for every child of God, to see whether he is in the right condition for access to the Father, and response in prayer. "Forgive" seems the one supreme condition for access in secret prayer, the attitude to men being the test whether the soul is in a right attitude toward God. The Lord emphasised this in an earlier part of His Sermon on the Mount, recorded in Matt. 5: 23, 24: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there

thy gift before the altar, and go thy way. First be reconciled with thy brother, and then come and offer thy gift." This makes very clear the fact that there is no access to the Father, and no "recompense" from the Father, to the praying child (Matt. 6: 6) unless the one word "Forgive" represents clear truthful condition of the soul.

(2). *A lesson in prayer for others.*

(Matt. 18; 15-2

Here we have the prayer widened into the group of two or three. Verse 19, "If two of you agree is often quoted apart from its context, but it needs the setting to give the clearest light upon its power. In Matt. 6, it was the infant-class lesson for individual prayer; now comes prayer for others with whom we have contact in the daily life. In Matt. 6, 14, 15, the forgiving spirit is seen to be essential for access to the Father, but now another condition comes in, bound up with prevailing prayer, and may put it in the form of the question: What is to be done with the erring believer, sinning and trespassing against the praying one?

Is it enough to have the "forgiving spirit," and our way? Nay. There must be the spirit of forgiveness without waiting for the "trespass" to be acknowledged, and this is enough for access to God but not for the "loosing" of the erring one. Prevailing prayer for others demands action to "loose" these others, and the Lord clearly shows the way. "Go," He said, "show him his fault between him and thee alone. . . ."

This is a necessary preliminary, we may be sure to the fulfilment of the verses that follow: "If thou or you shall agree as touching anything that thou shalt ask, it shall be done. . . ." The lesson in prayer according to Matt. 6, 5-15, may have been learnt, without the class-lesson of Matt. 18, a herein may lie the primary cause of so much prayer according to verses 19, 20, which has no response from the Father. The "two" agreed to ask of the Father cannot ignore the other child of God standing outside by "fault" or "trespass" against either the two "agreed" to pray. We cannot but think also that the strong words of verse 18, on "what things soever ye shall bind on earth shall be bound in heaven, and what things soever ye shall loose on earth shall be loosed in heaven," taken in the light of the context, have some meaning in connection with the loving, faithful dealing depicted in verse 15. "Go . . . show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother." Yes, and "loosed" him from the hardening effects of his sin!

"But if he hear thee not. . . ." Alas, alas, this is possible; and then, and not till then, the "two or three" come in. But again there may be refusal to listen—then—and not till then, the "congregation" may plead, and failing this, there is nothing more to do but to wait, as God waits, for the erring soul.

Peter listening to this lesson of the conditions of prevailing group-prayer, comes then to the Lord with the question concerning the extent of the forgiveness. "How oft," he said, "shall my brother

sin against me, and I forgive him. . . . "Until seventy times and seven," said the Lord. And again the lesson is pressed home that the word "Forgive" lies at the very foundation of the prevailing prayer-life, not only individually, but in the prayer-groups gathered in His name. The Lord the Spirit is saying, "Ask" to individual intercessors, and to the prayer-groups at this time; but there will be no power to "ask anything," and especially to "ask and receive," unless these foundation principles of the prayer-life are faced and obeyed in the light and truth of God.

And, yet once again, we come to another stage of the prayer-life and its foundation principles, which we may call:—

(3). *Authority in prayer* (Matt. 21: 18-22).

It is here that we have the story of the fig-tree "cursed" by the Lord, and His application of the incident to the prayer-power of the believer. The parallel passage in Mark 9. 12-14, 20-25, gives much additional light. Briefly, the Lord tells his disciples that just as He had "cursed" the fig-tree and it became withered, so the believer might deal with all obstacles by the word of faith, after asking of God His power to speak the word of authority in His Name.

Why the Master cursed the fruitless tree we need not now consider. If we consult a dictionary we shall find as one meaning of the word that it is a "solemn invocation of divine vengeance" upon anything deserving such dealing. There is a "cursing" and a "blessing" spoken of as used in the Name of the Lord by Old Testament prophets, which we may see hinted at as exercised by the apostles in the New Testament in the "binding" and "loosing" referred to in Matt. 18; in Paul's delivering to Satan of a man needing such drastic dealing, referred to in 1 Cor. 5: 5; and in Paul's language in 2 Cor. 2: 16,

where he says that he is a savour of death unto death, and life unto life, to the souls around him. It is sufficient, however, to notice that the authority of the believer to remove obstacles, as the Lord cursed the fruitless tree, is found (1) in answer to "asking," and (2) in having power to believe that he "receives," so that there is no "doubt in the heart" that what he says "cometh to pass."

Once again also, as in the two previous stages of prayer, the foundation condition, "Forgive," is clearly emphasised in the words, "Whosoever ye stand praying, forgive, if ye have aught against anyone. . . ." In brief, we may say that in Matt. 18: and 21—one connected with praying for others, and the other in connection with obstacles in the path which must be removed—there must be *no personal element* which may savour of self-defence, or self-ambition, or self in any form, for the believer with any trace of resentment or bitterness in his spirit is not able to carry out the command, "Go and show him his fault," with any hope of gaining his brother; and the believer with any unforgiving element in him cannot exercise faith for the removal of obstacles at all.

"Forgive," "Forgive," "Forgive," we may say lies at the foundation of the gracious words of the Lord, "Ask," "Ask," "Ask," and we must recognise these principles as wrought into the disciples' minds and hearts ere the Lord opened to them the climax-prayer-lesson of the chapters in John. In brief, no "greater works" can be wrought by the believer in prayer-power, except upon the basis of the Cross, which "slays the enmity" of man, not only against God, but against his fellow-man (Ephes. 2: 16). "Ask," the Lord Christ on His Throne of intercession is saying to His praying ones, but let us each see to it that the preliminary conditions are fulfilled, as we ask Him to teach us to pray.

Offensive Christian

"Taking the Offensive."

Matth. 16: 18

By Rev. John Pritchard.

IN June, 1942, the China Inland Mission brought out the story of a year's work in China under the title, "Attacking on All Fronts," and ever since the Report came into my hands the title has been in my mind. I wonder whether this a true description of the activity of the Church of Christ as a whole?

I have no doubt but that it is the intention of our Lord that we should always be waging an offensive warfare. Think of His words recorded in Matthew 16: 18, "I will build My Church, and the gates of hell shall not prevail against it." This is certainly not the picture of the Church on the defensive; rather has she pressed the battle up to the very gates of hell's citadel, and Satan's last line of defence is powerless to withstand her onslaught. And yet, speaking generally, the professing Christian Church to-day has lost the initiative: she has no

power to attack, and instead of marching triumphantly to victory she is lethargically dancing to the world's tune!

It is interesting and probably helpful to try to discover the cause of this state of affairs. One thing, however, is certain—whatever excuses we, as Christian people, may put forward for our lack of offensive action, we can never make the excuse that we are short of materials or weapons. Our resources are in God, and they are infinite. We have an inexhaustible supply of weapons which will never wear out. Chief amongst them are the Sword of the Spirit, which is the Word of God (Eph. 6: 17), the Name of Jesus (Acts 3: 6, 16) and the Blood of the Lamb (Rev. 12: 11).

Now it seems to me that one of the first tasks of Ministers of Churches and leaders of Mission Halls, etc., is to introduce Christian people to these won-

derful weapons and to train them in the use of them. The best weapons in the world are useless if men do not know how to use them. The trouble with all too many of our Churches is, that they are spiritual convalescent homes when they ought to be spiritual battle schools.

Of course, it is not always the Church that is to blame. Many of the people who attend our churches come primarily in order to be fed, when they ought to be sufficiently mature to be able to feed themselves. Such folk look upon the local church as a kind of "British Restaurant," whilst the Lord desires it to be a Training Centre. This is a state of affairs that most certainly calls for our attention, if we are to go forward "attacking on all fronts."

We might well spend time seeking to familiarise ourselves with the great weapons I have mentioned, and in practising the use of them. *The Sword of the Spirit*—what a wonderful weapon this is! It has two sharp edges called history and prophecy, converging at the convicting and converting point called Calvary. It is "quick and powerful," and when wielded skillfully, it is a weapon against which the enemy has no adequate defence. *The Name of Jesus*—another remarkable weapon. It gives us access to God and therefore we pray "in the Name." It gives us authority with men: "In the Name of Jesus Christ of Nazareth rise up and walk," said Peter to the lame man, and he did so, to the glory of God (Acts 3: 6-10). The Name also gives us victory over Satan and his hosts. Paul, for example, was able to cast out a demon in the Name of Jesus (Acts 16: 18). *The Blood of the Lamb*—it purchased our Redemption (1 Peter 1: 18, 19); it cleanses us from all sin (1 John 1: 7); it overcomes Satan (Rev. 12: 11). Is it any wonder that Satan hates the Blood? How many of us know when and how to use the Sword of the Spirit, the Name of Jesus and the Blood of the Lamb? It is only when we have gained some skill in the use of our weapons that we can attack on all fronts.

There is much campaigning to be done on the Home Front. The task is all the more difficult because Satan has his "fifth columnists" everywhere. There are some Christians so narrow-minded that they are constantly mistaking friends for enemies; and there are some so liberally minded that they are constantly mistaking enemies for friends. There is one certain principle, and it is that *everything* that is of the flesh is part of fifth-columnist activity. The flesh is the Quisling who is constantly seeking to betray us. Do not let us forget, for instance, that it is possible to contend for an orthodox position in the energy of the flesh. The flesh very often camouflages itself with a covering of orthodoxy.

Some time ago I heard a speaker say that the time had come for us to accept the whole of our beloved land as a Missionary challenge. That statement has been in my mind ever since. I know that many of us have long since ceased thinking of England as a Christian country, but I wonder whether we have really got to the point of looking upon our work as

a Missionary task? I could occupy very much space in giving illustrations of the colossal ignorance of spiritual things which exists amongst the people of Britain, but I need not do so, for similar instance will come to your own minds. It might be a great help to some of us who are Christian workers if we stopped and asked ourselves the question, "If Britain were a heathen land and I were a missionary how should I be living and what should I be doing?" It may well be that in answering the question we shall find a renewed commission. We are all agreed that it is impossible to organise a revival—this is the sovereign act of God—but we can and we must, liberate the Truth of the Gospel, the Message of the Cross.

There is much that might be said about the Overseas Front. Every Christian ought to take a vitally interest in Missionary work overseas, and all of us ought to be Missionary Prayer Warriors. In many parts of the world Satan is trying to close the door of opportunity to the Gospel, and we need to pray against this. There are on the other hand, indications that many new doors will be widely opened after the war. It may well be that, before our Lord returns, He is going to allow us another great missionary opportunity. We are told that one of the first tasks of our own nation after the war will be to send food to the starving peoples on the Continent, and we are even now preparing to do this. Shall we, as Christian people, be less prepared to send forth the Bread of Life?

There is very much that we can be doing even now. We must pray open the doors that are closed. We must pray out "labourers into His harvest" (Matt. 9: 37, 38). We must train missionary prayer warriors, and we must so present to our young people the challenge of the unfinished Missionary task that many of them will hear the call of the Lord and volunteer to become Commandos of the Cross.

And so my friends—FORWARD! The watchword is ATTACK! and let it be ON ALL FRONTS

"Hold fast that which is good."

IT is a great thing to be able to receive new truth and blessing without sacrificing the truths already proved, and abandoning foundations already laid.

Some persons are always laying the foundation and they present at last, the appearance of a lot of abandoned sites and half-constructed buildings, and nothing is ever brought to completion.

The fact that you are abandoning to-day for some new truth that thing that a year ago you counted most precious and believed to be divinely true, should be sufficient evidence that you will probably a year from to-day abandon your present convictions for the next new light that comes to you.

God is ever wanting to add to us, to develop us, to enlarge us, to teach us more and more, but it is even in the line of things which He has already taught us and in which we have been established.

While we are to "prove all things," let us "hold fast that which is good," and "whereto we have already attained, let us walk by the same rule, let us mind the same thing."—A. B. Simpson.

Acceptable Service.

HOW easily in seeking for what we regard as a higher plane of Christian life and work for our Lord we can be turned from the obvious and apparently humdrum work with no spiritual "romance" about it. Most of us are familiar with Brother Lawrence's testimony to his nearness to the Lord in the kitchen, but washing up remains the bugbear of Christian workers as well as those of less enlightenment.

I remember as a schoolboy singing a hymn at prayers about the "common task" furnishing all we ought to ask, and adding to myself, "but not quite all we do"! I fear that attitude remains with most of us down the years, and the Lord is still teaching us that our high calling in Him may ask of us common tasks to be transformed into the spiritual sacrifices in which God is well pleased.

"Inasmuch as ye have done it unto one of the least of these *my brethren* ye have done it unto Me" are words always with us, but the blessing waits upon motive as well as action. The act cannot be so humble but the motive glorifies it. So it is that the cup of cold water in the Name carries its benediction with it.

These things are so obvious that it may well be asked why occupy space in the "Overcomer" for such truisms? But those who would go further with the Lord are "sore let and hindered" in all higher service if they balk at the obvious service of the broom, the typewriter, or the kitchen.

"Jesus, knowing that the Father had given all things into His hands . . . took a towel and girded Himself." What humbling and what love: is the disciple to be greater than his Lord?

Miss Carmichael, in her account of the beginnings of the work to which the Lord called her, tells that it meant the refusal of many invitations to speak at conventions and conferences. The cry of the children was in her ears, and the difficulty of getting help tied her to nursery work for years. Such work was thought too humble by Indian Christian women. At last an elderly widow joined her, but not for long. She tells us how "one week-day morning, at the busiest hour, the village church began to ring its bell for some extra service, and she came to me at once. Her face wore its Sunday expression, and she had her Bible and Prayer-book under her arm. Five distracted babies for whom she was responsible were on a mat on the floor at her feet, urgently demanding bottles, and, because of their lamentations, I could hardly hear what she was saying. I got it at last. 'I wish to go and do God's work,' she said, and left us forthwith to cope with her five and our own too, and we saw her face no more."

Such a view of spiritual work is not confined to India. It is all too common nearer home. Christian workers are weary to the point of exhaustion because their comrades in arms have so largely forgotten the grace of doing the humbler services for the Love of God. It is the love of Christ that constrains us in

these things, and spiritual pride that restrains.

Humble service is far from easy: it is so wearing to nerve and temper. Most of us can stand a little of it, but how many can keep on? We may accept drudgery in earning our living, but we want something more "spiritual" in the service of the Lord. This is a matter that lies at the very heart of Christian growth. If we humble ourselves we are but copying Him. If the evangelist suffers the reduction of his congregation it is humiliating, but the Lord can use him to the twos and threes. Christians want "spiritual work" but aren't willing to keep accounts: they want to take a Bible class but not to cook a dinner in His service. All can be an acceptable sacrifice.

So much of our time and strength must be spent on the most mundane affairs, yet in this sphere we may find opportunities of serving our brethren. "He giveth grace unto the humble." It is not written that grace is given to those who await higher spiritual service with hands that hang down meanwhile.

Consider our position in Christ at all times: "A royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you." Only let our lives show forth His praise, and all selfless service performed in His Name is spiritual service.

"Applied Christianity" is a much misused term. It has been made to include social service of many varieties: service rendered by men and women whose altruism is deserving of high praise, but whose motives may not be based on the love of Christ. Avowed unbelievers may nobly serve the community, and those of other faiths often give themselves in time, money, and personal sacrifice. We leave them thankfully to the Lord. Christian service is essentially different because it is sanctified by the holiness of Another, in whose Name it is rendered. The cup of cold water in that Name is given with a difference, a service well-pleasing and acceptable to God.

Can we apply these simple facts to ourselves?

In a recent number of China's Millions we are told of a boy nurse posted to the out-patients department of a C.I.M. Hospital, who complained that it was not good for his spiritual life—"the patients ruffled his temper"!

Indeed, the application for most of us lies close at home. Our warfare is wedded to work in things great and small; it is on as broad a front as life itself. "For the builders, everyone had his sword girded by his side, and so builded." (Neh. 4: 18).

B. W. Matthews.

"Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when He cometh, shall find so doing" (i.e., doing his daily, God-appointed duty). . . . "He will make him ruler over all that He hath."

The Outlook for Prayer.

By E. M. Leathes.

"But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

2 Sam. 23: 6-7.

THE word "Belial," in the New Testament, is a title of Satan (2 Cor. 6: 15). In the Old Testament the "sons of Belial" are mentioned several times, but "he that toucheth them must be fenced with iron." There are men and women on the earth to-day who bear out this description; human beings who are given up to Satan, who are not only possessed by him, but empowered and energised by him to do his bidding. Their end is to be burned, "but he that toucheth them must be fenced with iron, they cannot be taken with hands." No human power can overcome them. Therefore if we are to overcome the devil's agents we shall need to put on the whole armour of God to protect us, for we fight "not against flesh and blood." Have we, as prayer warriors, prepared ourselves to face the deadly conflict that surrounds us to-day?

For this we shall need to know the power of the Cross in our inmost being. There must be no ground in us upon which the enemy can fasten. No matter how small or trifling may be that atom of "the flesh" in which we indulge, the enemy will take advantage of it and make use of it to the utmost. Let us ask the Holy Spirit to bring into the realm of our consciousness all in us that appertains to the flesh, that it may be delivered over to death (Rom. 6: 6). Remember, the Adversary is watching every moment for the undoing of God's praying ones who, because they know their living union with their Risen Lord, are actually circumventing his cherished plans—that is, as they stand unflinchingly on the Calvary Victory of Christ, deeply rooted into Him.

Let us pray without ceasing for the Governments of the United Nations, faced with problems such as they have never met before. Even if they feel assured of final victory, or the end of the war in sight, they well know the almost insurmountable difficulties they must encounter later on, if things are to be straightened out, for we are truly up against the "sons of Belial" in this war, and only the Personal Return of the Lord will bring in lasting peace.

I quote from a letter from a man of God who has acquired very great knowledge of present happenings in the world. He writes: "The vast majority of the people to-day do not comprehend, seemingly, what this 'great conflict' is about, and they naturally are of the opinion that when it is over, nations and people will simply revert to the former ways, and they will establish world peace again. . . . However, there is a strange force at work in the world that is not only prevalent in the Totalitarian States, but of necessity makes it imperative for the Democracies to use similar measures, which in the end can be considered nothing more or less than

"dictatorial." . . . All these various nations must set up a form of government which in the main means a temporary state of regimentation. . . . Even though the conflict should close this year, would be a matter of necessity to still maintain the "planned economy status," for it would be impossible for the Nations to suddenly return to the old order again. What form of government will remain at that time? It only goes to show that the spirit and the consciousness of governments are people alike are leaning very definitely toward the very thing . . . a World State or a planned economy. . . . Such a State would make it imperative for a leader of some kind to step forth, who would have the power and the mind as well to bring this about. . . . If such a super-state did manifest itself, then its Head would be none other than the World Leader spoken of in the Bible as the 'Man of Sin' (2 Thess. 2).

Have you seen how Satan has captured the Radio system? Here in Britain all sermons to be broadcast must first be submitted to a Council appointed to censor all religious broadcasts. If this Council consisted wholly of true men of God all would be well, but we know that the personal return of Christ to reign over the earth is absolutely "taboo." The I hear from Canada of a Minister who, for some time past, has been sounding forth the Gospel over the air, and proclaiming the near and personal Return of Christ. Thousands of eager listeners-in have been rejoicing in his messages. But now, our correspondent says, permission has been withdrawn and his sermons must first be submitted to a Roman Catholic Committee before they can be broadcast. The friend who writes to me asks, "Will your Prayer Group take up this fight against the devil agents?"*

Then there is the new Education Act, shortly to come before Parliament. Educational authorities have collaborated with representatives of the Church of England and the Free Churches, and drawn up an agreed syllabus of Bible Instruction for the use and guidance of teachers. But the syllabus is the positive infidelity of Modernism. Doubt is thrown upon the whole Bible: the stories of Eden, the Fall of man, and Noah's Ark are considered to be myth and legend, likewise the stories of the Patriarchs. Daniel is also declared to be a legendary figure. Even the Gospel stories are held in question. PRAY that God will raise up leaders in our land and in the Government, who will speak with no uncertain sound against these plans of the Devil to undermine the faith of our children. Not Matt. 18: 6.

PRAY for our armies in North Africa and elsewhere, and praise God for all His wonderful deliverances. And remember, it is God alone who has given strength and wisdom to the Russians to achieve as they have done, for the accomplishment of His

* In the United States there is greater freedom. . . . recent letter enumerates five or six regular broadcasts proclaiming the Gospel of the Atonement and the Second Advent, and we know of others.—Editor.

own eternal purpose in the safeguarding of Palestine at this time.

PRAY for all our Airmen, as they mount up to such terrible heights. One has heard that some of them believe they have been beset by evil spirits which have attempted to interfere with them and their planes. A recent Christian writer says: "The informed Bible student is prepared to say that there are hosts of spiritual wickedness in heavenly places (Eph. 6: 12). Their leader is the Prince of the Power of the Air. It would not be strange if demon powers were taking an active interest in interfering with those who go into the air to drop destruction on the strongholds of the Devil's agents on earth. Whatever it may be, we all know that our boys need constant fortification through prayer, the only weapon that can reach our unseen enemies in the air."

The powers of darkness are bringing forth some of their most deadly deceptions in these days. It would appear that they are aiming at a renewed campaign with fresh emphasis on some of their former delusions. Russellism, for example, is still being brought to the front by house to house visitation, by agents chosen for their aptitude in talking over and gulling the unwary into believing a lie. Thus they win by seductive arguments those who, through ignorance of the Word of God, are easily duped. Let us pray for the destruction of these works of this world-wise deceiver, "that old serpent, the Devil."

Shall we not also pray for the great Evangelistic Campaign shortly to be opened in Britain for a reaffirmation of the basic truths of the Christian Faith? Convinced of the urgent need to bring back the nation to God and to His Word, 200 evangelical Ministers and laymen have agreed to launch this nation-wide campaign. I mentioned in this "Outlook" for prayer in our last issue of "The Overcomer," a small company of God's servants who have met together once a week for several years, to cry to God to send revival to our land. We truly believe that God will answer the persistent prayer of His faithful servants. Let us continue to hold up their hands in ceaseless prayer.

Notes from the Book Room.

Dear Friends,

Miss Garrard has been much hindered during the preparation of this issue, by a severe attack of influenza, and our readers at home will perhaps understand if I address these brief notes on the work mainly to friends in my own homeland—the United States. We receive so many letters of comfort and encouragement from them, and such generous gifts toward the carrying on of this ministry, that we are grieved to be unable to write a personal letter to each. War-time lack of staff makes this impossible, but we trust all will accept this as a real "letter" of thanks and appreciation.

Many of these letters speak of great help and blessing received through the "Overcomer" and the literature. We praise God for that, and want to tell you that many of your letters have brought real blessing to our own hearts. A Christian worker writes:—

"Personally, these are days of being exceptionally closed in with God. There is a wondrous constraining

and impelling to prayer and hearkening to His voice—this amid pressure of work; but often when night comes there is something more to be desired than sleep. . . . One finds enlargement in the greater knowledge of the world need and the prevailing tendency to leave God out, even in its sorrow. The greater difficulties and obstacles only serve to make room for God, for they increase our sense of weakness and inability. The prevailing lukewarmness of Christians, and the general frivolity in view of extreme suffering and multitudes being swept into eternity is deplorable. . . .

"It was with thanksgiving we received the last 'Overcomer.' Surely God is preserving the Message and giving you an open door which no man can shut. The saints of God never seemed so near of kin and so precious. How wonderful it is that we all partake of the same Life, the same Love, and all share His interests. While we eat the same Bread and drink the same Cup, how very much alike we are! . . ."

"You are constantly on our hearts with thanksgiving," writes a friend in Ohio. "Our God has performed the miracle for you I believe. The 'Overcomer' has appeared each quarter since the war began: the Book Room has functioned as usual: the sale of literature has kept up: there is more interest than ever in the testimony to the Cross. We who read the 'Overcomer' and the precious books and leaflets give God the glory. Who can estimate the loss if this literature had been destroyed! These values are in eternal things. Let us 'Praise and Pray and peg away.' . . ."

Inside the cover of this issue you will find a notice that the Book Room will be closed during August this year. During the 1914-18 war, the 'Overcomer' ceased publication, and the book work dwindled in consequence to a very small stream, so we do praise God that He has enabled us to continue the magazine through nearly four years of war. But in order that we may be able to face the labours of another winter with renewed energy and strength, the closing of the Book Room for a month has been seen to be the right course. We are sure our readers will help us by obtaining any literature they need during the summer before August 1st. Orders received after that date will be put aside until September.

The Motto Card for 1944.—It seems early to speak of this, but we have already been asked by a Minister in S. Africa if there will be a card for next year. The printer tells us he believes it will be possible. We hope to give particulars in the July number.

For all the patience of those who have ordered books and have had to wait for them, we are grateful. During the preparation of the quarterly magazine, putting "first things first" often means that orders, receipts, etc., cannot be attended to immediately, but all are sent off as quickly as possible in the circumstances. I will close with some lines sent by a reader: they are headed, "Stick it out!"

Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up
When he might have captured the victor's cup;
'Till he learned too late, when the night slipped down
How close he was to the golden crown.

Success is failure turned inside out—
The silver tints of the clouds of doubt.
You never can tell how close you are.
It may be near when it seems afar.
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

By the grace of God, let us all "stick it out," for His Grace is "sufficient" for every need.

Yours in His Service,

M. H. Wanzer.

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

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

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

MONTHLY MEETINGS

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

A Conference is held quarterly, on the First Thursday in January, April, July and October, and on the First Thursday of the intervening months a prayer gathering, led by Miss Leathes.

July 1—Quarterly Conference:

11 a.m., 2 to 3.15 p.m.: Rev A. R. Boughen.

August—NO MEETINGS.

September 2—Day of Prayer, 11 a.m. to 3 p.m.

October 7—Quarterly Conference.

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). Note dates: July 15, August 19, September 16.

IMPORTANT

PLEASE NOTE: The Book Room will be closed during the whole of AUGUST, and we ask our readers to co-operate with us in this war-time measure by ordering books or sending subscriptions between August 1st and August 31st.

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

Prayer Meetings.

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

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

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

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

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

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

Manchester: No meetings until further notice.

Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didsbury Manchester 20.

Thames Ditton: On the First Wednesday of each month, Weston Park Cottage, Weston Park. Bible Reading Rev. George Harper, and prayer. 2.45 p.m.

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

THE OVERCOMER

"Total Triumph"

"Alleluia: for the Lord our God omnipotent Reigneth."

Rev. xix. 6. R.V.

I TRAVELLED with a friend in his car recently. During our journey and conversation he said he was thankful that God had spared him to live in these present days. He saw the hand of God in the many happenings everywhere. He recognised the fulfilment of the Word of the Lord in a striking manner. All seemed to him to point to the near manifestation of the Son of God. One cannot thus trace the hand of God in the events of these days or the Divine permissions, without a big "Hallelujah" welling up in one's heart, as we remember that in the darkest hour God is over all.

I am thus led to consider this word used by the Apostle John in Revelation Chapter nineteen. The word in our Authorised Version is "Alleluia." It occurs four times. The same word in the Old Testament Hebrew is "Hallelujah," and is found twenty-four times, translated "Praise ye the Lord." In Revelation XIX we have distinctly the shout of a final triumph. Hitler and his associates may describe the present tumult of nations as "Total War": here we have "Total Triumph" over all the powers of evil, seen or unseen. In verse six we have the final word—"Alleluia, for the Lord our God omnipotent reigneth." (The pronoun "our" is found in the Revised Version.)

Let us look at the title given to God here: "The Lord our God." He is the Lord of Creation, of compassion, and of completion. "OUR GOD." When the Apostle wrote these words, there were hundreds of other gods in Rome. But this is "our God." This is the final Song in the Bible. It is fitting that it should be a song of the total triumph of God over all His enemies. It corresponds to the first song in the Bible: Exodus, Chapter 15, and especially at verse 11, "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" There is a challenge in these songs. In Psalm 42, verses 3 and 10, unbelief asks "Where is thy God?" Such indeed is the question of the present hour with many. But the tables are turned here when it is recognised that God is upon His Throne.

I like this great word "Omnipotent." Some versions read "The Almighty." I still prefer this word. Our God is all-powerful. He has no limitations. This is one of His supreme attributes. The devil cannot claim this: nor can Hitler or any of his associates: nor will the antichrist. It belongs exclusively to Our God.

His power is Omnipotent. Look at Ephesians I: 19, 20. The Apostle writes of "The exceeding greatness of His power . . . which He wrought in Christ, when He raised Him from the dead." He then proceeds to Christ's exaltation "far above all

principality, and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come: and hath put all things under His feet . . ."

His Love is Omnipotent. It is everlasting. (Jeremiah 31, 3). *His Purpose is Omnipotent.* It cannot be thwarted, no matter how the nations of men, or the invisible forces of evil may seek to do so. *His Will is Omnipotent.* God's will is the mightiest thing in the Universe. Nebuchadnezzar declared, after he had been for seven years in the fields with oxen, "He (God) doeth according to His Will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, 'What doest Thou?'" After all this, one can only exclaim, in these days of tragic sufferings upon the earth, "Alleluia for the Lord our God Omnipotent reigneth."

One other word has captured me, as I have read over again this song. It is that word of tremendous significance, "Reigneth." Not merely liveth, but liveth and reigneth, when anti-God imagined He had been dethroned. My brother, when this supreme fact lays hold upon us, as it should, nothing else matters. Our God's Throne is intact. His supremacy is over all. What a confirmation to our faith there is in this. Immediately following, the Apostle heard a great multitude saying, "Let us be glad and rejoice." Amid all that is bringing desolation and death on this earth, let us keep the eye of our faith upon that Throne, which is, and shall for ever be, "The Throne of God and of the Lamb"; and let us unite with those who triumphantly sing: "Alleluia, for the Lord God Omnipotent reigneth."

George Harper.

"El Shaddai."

*Deep down into the depth of this Thy Name,
My God I sink, and dwell in calm delight;
Thou art enough, however long the day,
Thou art enough however long the night.*

*Thou are my God—the All-sufficient One,
Thou can'st create for me what I may lack;
Having Thyself, I have a sure supply,
Thy mighty hand has strewn the backward track*

*With miracles of love and tender care,
For me, Thy trusting one. My God, I dare;
Once more to fling myself upon Thy breast,
And there adore Thy ways in faith's deep rest.*

M. E. B.

To Our Readers.

MY DEAR FRIENDS,

This magazine of ours percolates into the most unexpected corners. Not long ago a British Petty Officer was sent to us whose path had been very isolated. He was hungry for fellowship, and it was our privilege to welcome him in the blessed Name. It was not until later that our new friend was disclosed as an old one. For some years he had been a reader of the "Overcomer": so we praised the Lord afresh together, and took courage.

The enemy seeks to drive us into isolation so that he can get us down. The Lord's intention is that we should dwell in families (Psalm 68: 6), and so strengthen each other in Him. So it is that His people are often drawn together in unexpected ways. I wonder sometimes whether the loneliness is not in part of our own making. We Christians are often so shy that we fail to find each other. Sometimes a direct challenge draws the answer that I was given the other day when a young American half whispered to me—"I don't know what I should do without Him."

Christian life in the services is hard going: only overflowing Grace can enable the good confession. They overcome by the only way. In your prayers remember these comrades of ours, so often young in the Faith as well as young in years. They seem such 'babes' to those of us who have been in the Lord's school for many years and fed upon the finest of the wheat. We feel as though we hardly dare leave them when we remember the ostracism that may follow open confession.

Just as children can ask difficult questions, the enquiries of young converts call for careful and honest replies. How are we to break to them that 'going to church' may be disappointing rather than edifying: how to warn them of wolves in sheep's clothing, whilst keeping their hearts open to all the Lord's children?

We are told that among the Free French forces are men of divers shades of opinion. You can hear the accent of Lorraine one minute and of Provence the next: the Breton alongside the Basque. No one bothers whether his neighbour is a socialist, a royalist, or a republican. They came together to deliver France. Their party names were only first names, 'French' is their common surname: they are brothers. So it is with us. Alas that we should have to warn against fifth columnists.

With us all is the Lord at hand; the battle is not ours but His, and He is able to keep us from falling and to present young and old faultless before the presence of His Glory with exceeding joy. He is not taken by surprise by our ignorance and lack of initiative. He has forestalled our hesitations by His encouragements. He will make good His promises in us: He takes us in hand and gently and patiently teaches us many things. Let us give ourselves to God without any reserve, that He may conform us to the image of His Son.

As we stand together for the victory of the Cross

in ourselves daily, so will He make us strong in prayer for that same victory over all the powers of darkness raging as never before in the world to-day.

A long silence, which I fear means lost mail keeps me in ignorance of the position on our office front. I don't even know whether we have resources in material to issue further numbers, but if not leave you with that benediction which never fails to touch my own heart—

"Unto God's gracious mercy and protection we commit you. The Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace, both now and evermore."

Yours in that peace,

BERNARD W. MATTHEWS.

Bermuda, May 1943.

From the Editor

DEAR FRIENDS,

We were exceedingly sorry that the April number of our magazine was delayed, and for the first time in its history of more than thirty years, was issued some three weeks late! During those three weeks we received many enquiries—and the delay caused even our Chairman, away in Bermuda, to wonder if the paper shortage had forced us to cease publication for the time being. All of which is, perhaps, a tribute to the punctuality with which 'The Overcomer' has been sent out for so many years. The delay was caused by war-time difficulties at the printers, and we ask our readers to remember this point in prayer for us. Where staffs are depleted to the extreme limit, if even one member falls out, everything is affected.

The chief feature of our work in 1943 thus far has been a great increase in the number of large orders for the literature, from the United States, the British Dominions, and from various foreign missions fields. We rejoice to hear of a number of students in Theological Colleges who are making a special study of the 'Message of the Cross,' and finding the writings of Mrs. Penn-Lewis their chief help to that end. Pray for these young men, for the great Adversary of souls knows, if the churches often forget, that it is the "word of the Cross"—the mighty working power of the death of Christ to save from sin, and deliver from the power of sin—which is 'the power of God,' even though, 'to those in the way of perdition, it is folly' (1 Cor. 1: 18, Conybeare).

In these days when we are being stirred afresh to pray for revival, we need to remind ourselves of the Lord's own words: "I, if I be lifted up from the earth, will draw all men unto Myself" (John 12: 32, R.V.). If there is to be a spiritual revival, there will need first to be a revival of the proclamation of the Cross of Christ as the central point of all Christian faith and hope. Writing of the Welsh

(Concluded on Page 27)

"Give an Account of thy Stewardship."

By Mrs. Penn-Lewis

IN reading the parable of the unjust steward (Luke 16: 1-15) we must not forget that its main point is, *the suddenness* with which the steward is called to render account of his stewardship. Who are the "stewards" of whom the Lord speaks? We may see this in the first verse—"He said unto His disciples." The message, therefore, is not to worldlings, for they are not entrusted with any stewardship from God: it is a message to the Lord's own children, His disciples.

We need to ask them, who are really disciples of Christ? According to His own description, we have the answer in Luke 14: 26, 27, 33: "If any man come to Me, and hate not . . . yea, and his own life also, he *cannot be My disciple*." "Whosoever doth not bear his cross and come after Me, he *cannot be My disciple*." Whosoever he be of you that forsaketh not all that he hath, he *cannot be My disciple*." So we see that real disciples are those who have followed their Lord to Calvary and learnt, not only reconciliation with God through the Blood of the Cross, but also the meaning of fellowship with Christ in His death, burial, and resurrection life. Those who have renounced themselves, their own life, their own wisdom, their own resources, and consented to be crucified to the world in the Person of their Lord. Those who have passed through "Jordan" and emerged on the other side stripped of all, and have now become "little children," to be taught the heavenly mysteries by the Heavenly Teacher.

Now to those who are thus His disciples, the call may come at any moment, "Give an account of thy stewardship." Are we prepared to do so, and to do it with joy and not with grief? (Heb. 13: 17.) "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11: 31, 32).

The unjust steward was suddenly compelled to face his position. He had been drifting on, wasting his master's goods, and now, suddenly, he is called upon to render an account and yield up his trust, with the result that he discovers that he has made no provision for the future. "What shall I do?" he cries. There must be quick decision, there was no time to lose. So he took rapid steps to retrieve as far as possible his wasted time and wasted opportunities, and to provide for his future.

Since we also must face the possibility of soon rendering an account of our stewardship, shall we "judge ourselves," and then act promptly? If we find we have been wasting time, let us "buy up" our present opportunities, for "the days are evil." Let us endeavour to make use of our present resources, and cease to mourn over much that has been squandered in the past. What shall we do? Look at the steward in the parable. He called his master's debtors and tried to make them his friends. He still had something in hand and a brief time in which to

handle it, so he tries to use it for his own benefit. In his eyes these people were only "debtors" before, but now they are possible friends. And what did the Lord Jesus say of this man? He commended his WISDOM—not his action—for, He said, "the children of this world are wiser in their generation than the children of light." The children of this world are eager after their own interests and have a keen eye to their future; they look ahead, and prepare for possible contingencies. But the children of Light, alas, fritter away their opportunities, and waste the precious time they have in which to lay up "a good foundation against the time to come" (1 Tim. 6: 19). The Apostle Paul prays that those of God's children who have "goods" may lay hold on the life that is life indeed.

See further the Lord's estimate of the "goods" of this world. "He that is faithful in THAT WHICH IS LEAST (ver. 10). How we fail in putting first things first! How utterly opposed to the heavenly standard is the earthly estimate of things. We count the stewardship of riches the highest of all, when God says it is simply "that which is least."

It is startling to see in verse 11 that the committal to us of the stewardship of the highest, the true, the heavenly riches, depends upon our faithfulness in handling the earthly possessions. May this not be one reason why there is so little practical outcome from so much of our Convention teaching? May it not be that God is withholding from many the fullest outcome of the power of the Holy Spirit because they have not yet learnt the elementary truth concerning stewardship of "that which is least"? Are we crying to God for "power" in some extraordinary degree, and all the time God is waiting to see how we are dealing with what He has already given us? If we are failing to buy up our present opportunities, can He expect us to do anything but squander the heavenly riches if He entrusted them to us—"who will commit to your trust the true riches"? Only at the judgment seat shall we know what we have missed through failing to be faithful up to present light and measure of power. How few are able to open out from the Word "things new and old" as "stewards of the mysteries of God," but if we are not faithful in using things already in our hands, how can God entrust us with the highest stewardship?

Moreover, the Master says, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (ver. 12). What vast issues hang upon being faithful stewards. "If you have not been faithful in that which is another man's," says the Lord. Nay, nay, it is my own, you say. No it is not. "Not my own! Why, I have earned it." No, not your own, for it is God who gave you power to get wealth. "Not my own!" No, for *you* are not your own, "ye are bought with a price"—nothing is your "own." A purchased one has no possessions; you lost your earthly rights and

possessions when you entered the heavenly kingdom, and all are now "another Man's." When you were "apprehended" by God, you became a steward of these lesser things that He might handle them, and transform them, and give you that which is truly your own—the treasures in Christ for you.

The Lord adds to the story a solemn warning, "no man can serve two masters." When God is the centre of your life, enthroned in His rightful place in your heart, all your desires are God-controlled and satisfied by Him, for you cease to desire the things of time, and all things outside of God Himself, for He becomes to you "All in all."

The stewardship of the Gospel.

In closing let us look at 1 Cor. 9: 16, 17, and see the clear apprehension of his stewardship shown by the Apostle Paul.

"Necessity is laid upon me; for woe is unto me if I preach not. . . . If I do this of mine own will, I have a reward; but if not of mine own will, I have a stewardship entrusted to me."

Here is the stewardship of the gospel. See how Paul shuts himself up to responsibility. If I go

freely, gladly, willingly, I have a reward: if I go against my will, then still I must go, because I shall be dealt with on the ground of my responsibility. There is no way out. As a steward I cannot choose my path—I MUST preach the gospel.

We, too, cannot avoid responsibility. Glad service shall be rewarded, but glad or not, we are responsible as stewards. Responsible for our Master's "goods" placed in our hands; responsible for position, influence, wealth, powers of mind and body. Are we as faithful stewards turning all into account for His kingdom? How often one's heart aches over waste talent, wasted time, wasted opportunities, waste in reading, in writing, in the using of the mind. Endless waste on all hands! Let us face these solemn matters before God. How can the world be evangelised if the stewards are unfaithful? Let us cry to God for His searchlight to come upon our lives so that this time past may suffice us for squandering our Master's goods, and henceforth let us be among those of whom it is said—"The Lamb shall overcome, and they that are with Him are called, and chosen, and FAITHFUL."

God's Master-Weapon

God's Master-Weapon

By Rev. Gordon Watt

THE Cross deals with all the effects of the Fall in the human race. That is why Satan is taking particular pains to-day to induce men to treat the Fall as a fable. What have been its results in the life of man? Assertion of his will in direct disobedience to the expressed will of God: separation of man from God: sin in nature and conduct: death, darkness, falseness: failure and weakness in service: the dethronement of God as supreme in and through men in the world: the supremacy of Satan as the god and prince of the world: pain, sorrow, unrest, cruelty, injustice, bondage, unrighteousness. These are some of the fruits of that tragedy in Eden. The Cross is God's way of undoing the mischief. Let us see how He accomplishes it.

I.

The Cross is God's Master-stroke against the sin of Eden.—Gen. iii. 16: 1 Cor. i. 19.

Adam was the divinely-appointed head of the human race. Satan came on the scene, and through Eve, whose vision he blurred, whose mind he poisoned, whose loyalty to God he undermined, caused Adam to fail and fall from his position of sovereignty. Eden was the lovely plan of God for man. It meant perfect love, good understanding, happy, holy fellowship, the Creator and the creature on the best of terms.

Then the serpent entered with a very definite purpose. Man had received dominion over the world from God. Satan set himself to wrest that sovereignty from Adam and to get control of the world for himself that he might be its prince in government and its god in worship. Through lies and deceptions he

succeeded. But just there and then, in the flush of the devil's victory, God began to prepare His master-stroke. In that place of man's defeat God gave the promise of another Adam who would succeed, born of the very instrument whom Satan had so skillfully used to the undoing of Adam. The disobedience of the first Adam spoiled God's plan. The obedience of the last Adam has foiled Satan's scheme and will yet send him to the abyss.

Satan brought sin into man's life, and that sin brought in the Saviour, through whose atoning death sin has been dealt with. Satan caused death to invade the life of man, and the death of the Lord Jesus Christ has destroyed him who had the power of death. Satan made the old creation an utter failure. Through the new Head, Christ Jesus, a new creation has been born and will yet bring God's plan to complete success.

No, Satan does not like the Cross. Neither does he encourage men to preach the Cross. The proclamation of the finished work of the Son of God does not agree with him. The working out of its purposes hits him too hard. Therefore, his most determined efforts are put forth to hide or slight the Cross, to keep it out of sermons, hymns, and books: and to a large extent he is gaining his point. But God's time is coming. *The Victor of Calvary*, who defeated him at the Cross, is at hand.

II.

The Cross is God's Master-power to save men.—1 Cor. i. 18.

It is a blessed fact of practical experience that whenever a man awakens to a sense of sin, he turns

to the finished, atoning work of the Son of God and there finds rest and life, hope and forgiveness, reconciliation and cleansing. Every conversion is the proof of the truth of the Fall, the necessity of the Atonement and the power of Christ, as it also shadows forth the coming utter rout of the devil and all his forces. The salvation of God comes in three ways.

1. By the sacrifice of the Son on the Tree.

That sacrifice was for our sins. Christ died in *our* place. Do not sneer at substitution. You did not do so during the great war. Do not deny the substitution of Christ. You do not deny a similar act in human affairs. Rather do you applaud it! The one fact that will bring life to your dead spirit, peace to your unrested heart, cleansing to your guilty conscience, and strength to your weak nature, is this, that on the Cross of Calvary the Son of God took your place and bore the penalty and curse of your sin. He dealt with it, satisfying God's claim, and He is God's offer to you as a perfect Saviour through whom you have peace with God, the forgiveness of sin, and power in life. But that does not mark all that is meant by salvation.

2. Salvation comes by union.

In Rom. vi. 6 we see God's master-power in operation. Christ took the old man, the Adam-nature, to the Cross with Him, that each one might have the option of leaving the old race and breaking away from the old head, the first Adam, to begin again in Christ a new creation. That is the answer of Calvary to Satan. Christ dealt with the source of sin, and the moment you accept Him as Saviour, by faith and on the authority of God's Word, you enter into union with Him. Then, as you yield your life to His Holy Spirit, you begin to find that this union means Christ in you: and Christ in you can make you do what you never could do yourself, and be what you never could be by your own exertions. He can make you victorious where you have been defeated: true and pure where you have failed.

A young man came into a church and said to me: "I have no faith." I answered, "It is not a faith that will save you. It is a living Christ. Not all the creeds in the world will give you power over sin. What you need is a living Christ within you." Before he left he had received, by an act of faith and the deliberate decision of the will, that One to live in him.

Salvation for us over the self-life, which is such a trouble to us, becomes ours as Christ enters into and lives His life through us. Are you for a salvation like that? The difference between Christianity and every world-religion is that the Cross alone deals with the source of our trouble and weakness. The religions of men, the cults of men's imagination develop the natural, the physical. The result is darkness, deception, the growth of sin and soulishness and fleshly passions. They have no Cross, no Saviour. Christ alone gives power to man whereby he receives a new nature, possesses a new life, and finds himself triumphant over the things which have held him captive. The proof lies in every conversion and

consecration, in every man and woman filled with the Holy Spirit.

3. Salvation comes through victory in practical life. Eph. 6. ii. 16.

Victory becomes our experience when we put into practice what God has provided for us. "Take the whole armour of God." We have to appropriate and apply it in the next temptation. We must face Satan with the Cross and as we do so, claim for ourselves the shelter of the precious blood, and protection from him. Let us stand against his wiles in spirit and will, trusting the Holy Spirit to make the power of the victory real. Let us meet each temptation from behind the Cross, and believe that God will give us grace to overcome it.

III

The Cross is God's Master-Force for translation.

A double translation is possible. 1. Out of darkness (Col. i. 13). How? By an act of sovereign grace. Deliverance comes from the Father and two proofs of it are given: (a) Forgiveness (v. 14) through the blood by which we belong to Him, and (b) sweetness or fitness (v. 12) for the position of being partakers of the Divine inheritance. The Cross purchases and prepares us for that: deals with the sin principle and sin practice: delivers out of darkness and brings into the kingdom of the Son: and works into character the life of Jesus, providing the elements necessary for us to reach likeness to Christ.

2. This is followed by translation out of the world (1 Thess. iv. 17). Sovereign grace is also the power which accomplishes this at the return of the Lord, for the second coming of Christ crowns His first coming.

IV

The Cross is God's Master-Passion for Service.— 2 Cor. v. 15.

The love of Christ is the power behind the witness of men. The Cross which proves the love is the dynamic for calling believers into service, for creating the passion of soul which carries service on to success, and for inspiring them to the utmost in each endeavour. Livingstone crossed Africa many times, endured snake-bites, attacks of wild beasts, fever, discouragements, and when addressing the students of Edinburgh University he said, "Do you know what it was that kept me and helped me on? It was these old words, 'Lo, I am with you always.'" Chalmers of New Guinea, with this master-passion burning in his spirit, could say, "Give me back all the sufferings, the blows of clubs, the spears of natives and everything else. I would do it all over again for Jesus' sake." Gilmour, when he saw the roofs of huts in Mongolia, before he had put a foot within the country, knelt down and thanked God for the redemption of Mongolia. The love of Christ urges to lives of sacrifice and service.

V

The Cross is God's Master-Weapon to make Christ supreme.— John xii. 32.

What men thought was the brand of shame, God has stamped as the source of victory. What has resulted from the lifting up of the Lord on the Cross? (Col. i. 17. 20: Rom. xiv. 9: Phil. ii. 10: Rev. xix.

12.) The Lord Jesus Christ is supreme in heaven, amid the worship of angels: supreme in hearts yielded to Him for the love wherewith He has loved them. The day approaches when He will be acclaimed supreme on earth. Then, on His head will be "many crowns." The crown of thorns will be there, its circle studded with the gems of blood-bought sinners, and sparkling on His brow will be also seen the crown of His sacrifice on the Cross, of His spotless life, of the universe, of the individual in his consecration. In that day the world will acknowledge the unquestioned supremacy of the once despised Jesus

of Nazareth, and the Cross will shine out in eternal glory as the source of *His sovereignty*.

VI

The Cross is God's Master-Instrument to destroy the serpent.—John xii. 31: Heb. ii. 14: Rev. i. Matt. xxv. 41.

Through that Cross, in virtue of the victory won by means of it, we too can stand in this day of battle and overcome the hosts of evil. The Lord needs and takes us into that conflict. Let us enter, knowing the hour is at hand when the Lamb will overcome

Revival

A little cloud . . . like a man's hand."

By J. C. Metcalfe, M.C.

I WAS talking yesterday to a young man who calls himself a 'free thinker,' and our conversation turned to speculation on post-war England, a subject that is very much in men's minds just now. I told him that I was convinced that, even after actual hostilities ceased, nothing but a genuine spiritual revival could prevent world conditions from rapidly degenerating into chaos. To my surprise he agreed, and questioned me closely as to how such a revival could come about.

He is not alone in his almost inarticulate feeling out after some real solid hope for the future. To-day one of the Sunday newspapers published this letter from another young man, who has since been killed:

"I should like you to know what it is I died for, and for that reason I am going to try to express my feelings and hopes. There is, I feel, both in England and America, a tremendous surge of feeling, a feeling which, for want of a better word, I shall call goodness. It is not expressed by the politicians or the newspapers, for it is far too deep for them. It is the heartfelt longing of all the middling folk for something better, a world more worthy of their children, a world more simple in its beliefs, nearer to earth and to God.

"I have heard it so often among soldiers in England and America, in trains, in factories in Chicago, and in clubs in London. Sometimes so poorly expressed that one can hardly recognise it, but underlying it all there is that craving for a new life.

"This feeling is no less powerful or significant than the Renaissance was, and will, I hope and pray, surge over the whole world in a tidal wave—that is the ideal for which we are fighting."

After reading it, one phrase seemed to come with almost overwhelming force into my mind—"a little cloud out of the sea, like a man's hand." As soon as I could get quietly alone I re-read that marvellous chapter, 1 Kings 18, and the question formed itself more and more clearly in my mind: Are we actually seeing the *first signs* amongst the younger people of our land of some mighty movement of God? If so, it seems to me that there are certain things of which we shall do well to remind ourselves.

In the first place, before the longed-for rain could bring life to the dead, barren soil of drought stricken Canaan, there had to be the challenge by sacrifice to the unbelieving people, and the false gods they had elected to worship. That challenge was made by one man, foreshadowing the final, victorious

challenge to all the powers of darkness—Calvary. No other man is mentioned, in the early part of the chapter, as being associated in the demonstration that the Lord God of Abraham, Isaac, and of Israel was 'God in Israel,' but Elijah only. In the same way, there was no-one associated with Him Who "once in the end of the age hath . . . appeared . . . put away sin by the sacrifice of Himself," and Who could truly say, "I have trodden the winepress alone, and of the people there was none with Me . . . and I looked, and there was none to help; and wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me . . ."

I have a feeling that we can make a big mistake by being on the lookout for human instruments whom we think God can use in the work of revival and trying to visualise how the unbelief of our age can be challenged. All sin, and all unbelief, has been challenged once for all by the Cross; and the principle laid down by the Lord Jesus Himself still stands good to-day: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." God will not permit for an instant that one jot of the glory due to His Son shall be taken away. He must in all things 'have the pre-eminence,' and God's dealing with the world are based on His mighty love manifested at Calvary, and on nothing else. He will work amongst us for Jesus sake—and for His sake alone. As God heard the cry of Elijah, so He will respond to the intercession of the Lord Jesus; and even His blessings are waiting to be lavished upon man because "we have a great high priest, that is passed into the heavens, Jesus the Son of God."

I have to listen to many reports just now, of candidates for Commissions in the Army, and often hear a man described as an 'egocentric'—that is one who is concentrated upon himself. There is one adjective that, as Christians, we should covet more than anything else as a description of our life attitude and that is 'Christocentric.' Any movement of the Spirit of God must have the Christ of God for its

source and well-spring of life, and, to repeat a battle-cry that has often sounded out through the pages of *The Overcomer*—"Calvary is Victory."

But, you may object, 'we know all that, and surely it is the Church that must be used as the instrument of revival.' I am just coming to that! The first mention of anyone being associated with Elijah in our chapter is when his servant goes up with him to the top of Carmel, where he is praying in secret. And this is surely again an accurate picture of our part in the work of bringing blessing to a distressed world—that of an active spectator, the 'amen' to the prayers of our Divine Intercessor, the watcher for the signs of response to His intercession, the minister and humble associate of our Living Saviour in His advocacy. Elijah on the mountain is bowed before his God with 'his face between his knees.' 'Go' he says to his servant, one of those who had stood by and seen God's response to the prophet's offering of the evening sacrifice: "Go up now, look toward the sea."

Elijah's great Antitype, the Lord Jesus Christ, is "even at the right hand of God, Who also maketh intercession for us." He bears the marks of His victorious struggle against sin and its author at Calvary, and "is entered into heaven itself, now to appear in the presence of God for us." We who are His people are called upon to look with the eye of faith into the swirling currents and raging waves of world affairs around us, and to be jealous that "He shall see of the travail of His soul, and shall be satisfied."

How often some of us have looked with longing into the thoughts and desires of the men with whom we mix, and have returned to Him with the exact cry of Elijah's servant—"There is nothing": and how discouraging it has sometimes seemed, and how manifest the apparently triumphant workings of the devil! But God's workings are always to a timetable. It was "in the fulness of time" that Christ died; it was "when the day of Pentecost was fully come" that the Holy Spirit came; and the heavens have received our Lord "until the times of restitution of all things," so that our King will come at His Father's chosen moment.

"Go again seven times," was Elijah's command to his servant; and we too have to learn the hardest of all lessons, to wait for God, and watch unto prayer. It is much easier to be active; much more pleasant to be organising, arranging, working; but the great urgent work for the Christian Church in days such as these is, association with the intercession of her great High Priest. The issues of life and death are in His hands, and it is from the sanctuary alone that the healing streams can flow out into the parched places of the earth. And there comes a time when the 'minister' returns with a new report: "Behold, there ariseth a little cloud out of the sea, like a man's hand."

I have often wondered whether Elijah's servant grasped the true significance of what he had seen, and whether he realised to the full the tremendous importance of that 'little cloud.' It must, anyhow,

have been an unbounded relief to have *something* to see—something, however small, that relieved the burning brass of a cloudless sky. Are such things as the letter quoted here, and the obvious uncertainty and yearning for something solid in the hearts of our young men and women, the harbingers of a coming movement of the Spirit of God? Will the heavens soon be 'black with clouds and wind,' and will there come 'a great rain' to water the hearts of men, and bring from under the hard surface the herbage of a fresh new faith in the Living God? Will God's answer to the clash of warring ideologies, and the titanic strife for dominion we are witnessing to-day, be a spontaneous rush of the 'mighty wind' that shook the world at Pentecost, and has again and again swept over the spirits of men in their times of great need?

I believe that the love and grace of God, as shown in the gift of His Son, are potent factors in supplying an answer to such a question. "He is not willing that any should perish." He is still "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth"; and deep down in my heart I am convinced that the answer is 'Yes'!

'What then?' you may ask. Well, Elijah's servant received a second commission. "Go," he was told "say unto Ahab, Prepare thy chariot and get thee down, that the rain stop thee not." Shall I be stretching our picture too far if I carry the comparison between our function and that of Elijah's servant a step further? Is not the dawning of a need, almost inarticulate though it may be, in the hearts of men around us a clarion call to a bold proclamation of our faith in God's willingness to straighten out the tangled skein of modern affairs? Should we not voice on any and every occasion our conviction that nothing but a revival can stem the forces of disintegration at work in world? And even more, *that God is preparing to send such a revival?* God's ear is keenly sensitive to the cries that arise in the hearts of men, and the vague feeling-out of a whole rising generation, of which we catch occasional glimpses, will not go unheeded. The great rain will undoubtedly follow the little cloud, and in the midst of it all will be seen the mighty figure of Him Who is not just mighty to 'run' as was Elijah, but "to save to the uttermost all who come unto God by Him."

May He hasten the day, and give us grace to play our part, both until it dawns and when the ripened harvest is ready for reaping.

O THOU Who doest all things well,
The deaf Thou mak'st to hear,
The dumb Thy praises loud to tell,
In this Thy might draw near.

2. Unstop deaf ears to hear Thy voice,
Unloose dumb lips to sing,
Bid Satan's sin-bound slaves rejoice,
In Thee their Saviour King!

W. A. D.

On the Watch Tower

JOSHUA . . . lifted up his eyes and looked, and behold there stood a man over against him, with his sword drawn in his hand: and Joshua said unto him, 'Art thou for us or for our adversaries?' And he said, 'Nay, but as Captain of the host of the Lord am I now come.' And Joshua fell on his face and did worship, and said unto him, 'What saith my Lord unto His servants?' (Josh. 5: 13-14).

Israel was then at a very critical juncture: the wilderness lay behind them; Moses, their former leader, was dead; yet God had commanded them to go forward into the heart of the enemy's country and possess it. But success, and the subjugation of the enemy, depended entirely on their absolute obedience to the written Book of the Law delivered to them by Moses (Ch. 1: 7-8). Moreover, Joshua himself must be under the direction of the supreme Commander-in-Chief, the Lord Himself. What a lesson this is for us, for as all the invisible Satanic forces were out against Israel behind the Canaanites, so it is in the world war now raging. I thank God for General Anderson's words, ". . . there is a great spiritual force, as well as physical, in our Army in this war." It would be well for us to study closely the Book of Joshua, if we would know how to pray for our Generals and those in authority to-day. Mrs. Penn-Lewis' little book, "The Conquest of Canaan" is very helpful in this connection.

We do indeed praise God for the great victory He has granted to us in North Africa, in answer to the persistent prayers of His children. Very specially we prayed that when victory came, God should have all the glory—"to the end that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Daniel 4: 17). So it was in this North African victory. The following statement was made in an Algiers broadcast to the United States: "The most remarkable thing about the 175,000 prisoners in Tunisia was their good health and spirits; all looked tough and well disciplined . . . It must be one of the major mysteries of this war what made them give up in the way they did." But we say, "This is the Lord's doing, and it is marvellous in our eyes!" (Psalm 118: 23).

But let us continue in unceasing and persistent prayer. There are many courses, we hear, open to our armies as their next move. Can we not pray for our Christian Generals that they may study God's Word and seek to be led in all their future plans by the Holy Spirit. God alone knows the end from the beginning. He alone can give guidance, and save them not only from furious attacks, but from the subtle contrivances of the enemy to overthrow them, and thus save us from terrible disaster. We must continue to batter the enemy's strongholds by prayer, and remember at all times that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10: 4). Let us never be discouraged if the answer is delayed, or if things appear to grow worse instead of better.

Let us continue to pray, and suddenly the whole construction that the enemy has built up will give way. The Lord is working as we pray, and the end may be nearer than we think.

E. M. Leathes.

Boasting

"Our Boasting."

I. THE WORLDLING'S BOAST.

1. He boasts in his *possessions*.
"They trust in their wealth and boast . . . in riches Ps. xlix. 6.
2. He boasts in *himself*.
"How long shall . . . workers of iniquity boast the selves?" Ps. xciv. 6.
3. He boasts in his *wisdom, might, riches*.
"Let not the wise man boast in his wisdom," etc., Jer. 23 (lit.).

II. THE RELIGIOUS MAN'S BOAST.

The religious man after the flesh

1. "Boasts in the *law*"—i.e., in his morality and uprightness Rom. ii. 23.
2. "Boasts of *God*," in the sense that—like the Jew—boasts in his "denomination," etc., as being the right way to worship God, Rom. ii. 17.
3. "Boasts after the *flesh*," 2 Cor. xi. 18 (lit.).
"The tongue . . . boasteth great things," Jas. iii. 5.
"Ye rejoice in your boasting: all . . . evil," Jas. iv.

III. HOW GOD EXCLUDES BOASTING.

- "By grace ye are saved . . . ; not of works, lest any man should BOAST," Eph. ii. 9, 10.
"Where is boasting, then?
. . . It is excluded . . . by the law of faith Rom. iii. 20.
Abraham could not "boast" before God, for he too justified by faith, Rom. iv. 2 (lit.).

IV. THE CHRISTIAN'S BOAST.

1. In *salvation through Christ alone*.
"We are boasting in God through our Lord Jesus Christ by whom we have now received the reconciliation Rom. v. 11 (lit.).
2. In *the prospect of glory*.
"We boast in the hope of the glory of God," Rom. v (lit.).
3. In *tribulation*, because of the result.
"We boast in tribulation, knowing that the tribulation work endurance," Rom. v. 3 (lit.).
4. In *the work of Christ alone*.
"I have then a boasting in Christ Jesus . . . I will dare to speak of anything save those which Christ wrought through me," Rom. xv. 17, 18.
5. Of *the new creation in Christ*.
"A man in Christ . . . of such a one I will boast; . . . myself (i.e., what I am in myself) I will not boast, in my weaknesses," 2 Cor. xii. 2, 5 (lit.).
6. Of *the nothingness of the creature*.
"Most gladly will I boast in my weaknesses, that the power of Christ may rest upon me," 2 Cor. xii. 9 (lit.).
"If to boast it behoveth me, of my weakness I will boast 2 Cor. xi. 30 (lit.), and R.V.
"My soul shall make her boast in the Lord, the humble shall . . . and be glad," Ps. xxxiv. 2.
"In God we BOAST all the day long," Ps. xlv. 8.
"In this let the BOASTER boast himself—that he understand and knoweth ME . . . for I am Jehovah," Jer. ix. (lit.).

"He who is boasting,
in the Lord let him boast," 2 Cor. xi. 17 (lit.).
OH FOR AN ARMY OF BOASTERS IN GOD! J. P-I

(Continued from page 20.)

Revival in 'The Life of Faith,' in 1908, Mrs. Penn-Lewis stated that 'Modernism' and the consequent widespread ceasing to preach the Atonement, had only in a very slight degree reached Wales at that time. "In Wales as a nation" she wrote, "the religious life of the people centred around the Bible as the Word of God, and the Gospel of the Atonement as the only hope of salvation. These are the primary conditions for revival . . . Prayer alone is not sufficient, without the fulfilment of the primary conditions . . . a steady return to the preaching of the Cross, and an increasing faith in the Word of God."

In this connection, we would ask the prayer help of our readers for the newly launched "Faith for the Times Campaign," the objective of which is to unite all evangelical forces "in a nation-wide reaffirmation of the basic facts of the Christian faith." The leaders of this effort to reach the 'non-church-going masses believe that "the widespread ignorance of the Christian faith can only be met by a positive, balanced, TEACHING evangelism." Pray that God will raise up and equip many to enter into this ministry in the power of His Holy Spirit, "apt to teach" and to lay again the foundations of the faith of our fathers, which have been so grievously neglected.

This year is the 200th anniversary of a great revival in Scotland, which had its centre in Cambuslang, near Glasgow. The history of its origin and course has a message for us to-day, as the following notes, taken from the 'Sunday School Times' (U.S.A.) show:

"The Minister of the town, William McCulloch, had preached for the twelve preceding months on Christian doctrine. This meaty instruction, at a time when preaching was of the arid rationalistic sort, was so much relished that eighty heads of families signed a petition to him to start a Bible Study Class. This he did, and the winter was spent considering such themes as man's fallen nature, his need of regeneration, justification by faith, sanctification by the Holy Spirit. From doctrine came a heightened religious concern which broke out in no less than a dozen prayer meetings in various parts of Cambuslang. The Minister started open-air preaching in a nearby glen, expounding the Bible, Sunday afternoons. Soon, from far and near, streamed men and women to 'the Preaching Braes' to hear this quiet, earnest Minister expound the Gospel . . .

"Dr. Kennedy, writing of this great revival in the 'British Weekly,' tells us that, at the Communion Sunday, July 1742, some twenty thousand people were present, and even more at a later one, drawn from all parts of the South of Scotland. For five months the work went on. In Cambuslang alone, a town of 900 people, four hundred were soundly converted, and a new church was built for their attendance. The Minister who followed Mr. McCulloch insisted that the influence of the revival was still felt thirty years later!"

"And it all went back originally to doctrinal instruction!"

It is good to read in the "Christian Herald" (London, June 17th) of spontaneous efforts by groups of young people, to reach the 'outsider.' "The Gospel is being taken to the factories," we read. "Workers are being met on their own ground and hearing something of the saving power of grace . . . This movement, which is allied to no particular sect or body . . . strives to make personal contact with those who have been lost to organised religion." Among the instances given of this work, the writer tells of six young men in a large war factory, meeting at midnight for prayer: "They discussed what should be done to open the way for the Kingdom in the factory and to help their fellow workers to make the greatest discovery of all—to find Christ. The campaign began. Meetings were held. The flame spread to other factories . . . One Saturday night 200 employees assembled for fellowship. Before the service came to a close, young men and maidens came boldly forward, accepting decision cards in token of their intention to receive Christ that night."

Let us pray for all these independent Gospel Teams in their intensive campaign in 'No Man's Land'; and for all the 'hidden springs,' many known only to the Lord, which will yet become a 'river of God.'

Yours in our Reigning Lord,

M. N. GARRARD.

Book Room Notes.

We have been asked many times lately for a "complete list" of our publications. The Booklist found on the back cover of the magazine is kept "up-to-date," and is complete, but for several reasons we have not printed it on a separate sheet recently, and our last one is now incorrect in some particulars.

The Motto Card for 1944: Our yearly Motto will be issued for next year, and we earnestly ask all who desire a supply not to wait until December, but to order as soon as possible. December is the month in which we shall (D.V.) be preparing the January number of the "Overcomer," and last year, with our war-time lack of staff, the pressure was such that we considered dropping the Motto Card until the war is ended. However, we have been reluctant to break the series of more than forty years' "Mottos," which are made such a blessing to many. So please write in good time, and orders will be dealt with in rotation. The central text for 1944 is, "The Lord Reigneth"—a word that has been much with us during the past three years.

Money Orders: We have a few Money Orders from Canada and the United States, with no instructions. Probably the letters have been lost at sea, and we shall be glad if senders who have had no acknowledgment of their remittances will please write again.

The Book Room will be closed during August: See note inside front cover.

And when the fight is fierce, the warfare long,

Steals on the ear the distant triumph song,

And hearts are brave again, and hands are strong,

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p. 28

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

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

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

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

MONTHLY MEETINGS

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

A Conference is held quarterly, on the First Thursday in January, April, July and October, and on the First Thursday of the intervening months a prayer gathering, led by Miss Leathes.

October 7—Quarterly Conference:

11 a.m., 2 to 3.15 p.m.: W. J. Robbins, Esq., and others.

November 4, December 2—Meeting of Prayer, 11 a.m. to 3 p.m. (bring lunch).

January 6, 1944—Quarterly Conference:

11 a.m., 2 to 3.15 p.m., Rev. John Pritchard and others.

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). Note dates: October 21, November 18, December 16.

Prayer Meetings.

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

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

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

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

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

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

Manchester: No meetings until further notice.

Enquiries: Mr. W. Astley, 28, Elmamere Road, Didaby Manchester 20.

Thames Ditton: On the First Wednesday of each month, Weston Park Cottage, Weston Park. Bible Reading Rev. George Harper, and prayer. 2.45 p.m.

Book Room Notes.

We have been asked many times lately for a "complete list" of our publications. The Booklist found the back cover of the magazine is kept "up-to-date" and is complete, but for several reasons we have reprinted it on a separate sheet recently, and our separate list is now incorrect in some particulars.

* * *

Many inquiries are coming in for the books, "Be of His Bone" and "God's Plan of Redemption," both which are out of print in England. Should any of our readers be willing to pass on their copies to us for sale they would be rendering a real service.

MOTTO FOR 1944.

Price 1/6 per doz.: post paid 1/7½.

Central text:

"The Lord Reigneth."

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

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

Cheques on American Banks do not realise full value in England.

Money Orders should be made out to:

"The Overcomer Literature Trust," and PAYABLE AT BOURNEMOUTH, England.

THE OVERCOMER

"Far Above All."

Ephes. i. 21.

"*FAR above all!*" Yes, this may be the continuous experience of every child of God. However great the difficulties, our Mighty Keeper is able to keep fully at all times, and in all places. Joined to the Risen Lord we may truly be kept "far above all" our surroundings. The enemy would use these to drag us down, but Jesus can keep us "far above" as we learn to live in His faithfulness, and cease to struggle and resist, but lie down in His will day by day and say "Yes, Lord" to all that comes.

"*Far above all!*" How can this be? Only by knowing God's deliverance from the life which keeps us in bondage to the things of the earth. Only by knowing in the power of the Spirit the full meaning of Calvary's Cross. Not only has Christ died that we might be "forgiven all trespasses," but the Apostle Paul tells us, again and again, that we too died with Him and were buried with Him "through baptism into death." (Rom. vi. 4.)

The one condition of setting us free to live "far above all" in the power of His endless life is "*faith* in the working of God, Who raised *Him* from the dead" (Col. ii. 12).

But first we need to ask if we are really and honestly purposed to be separated from all that holds us down, and to let the Holy Spirit "make to die" all "doings" not of God? (Rom. viii. 13. m.)

The Holy Ghost will bear witness to our death in the death of the Lord Jesus, if we are true in our desire to know all that it means, and to fully prove the life of "far above all" with the Risen Lord.

"*Far above all!*" Lifted above earthly things and earthly surroundings the spirit dwells in God (Ps. xc. 1, Ps. xxxii. 7, John vi. 56, 1 John iii. 24). Here it sees the King in His beauty and gets such a vision of eternal realities, that the things of time sink into their right place, and are valued at their true worth. Here it hides in the "secret place of the Most High" and finds "no plague come nigh its dwelling" (see Ps. xci. 1-10 A.V.). Oh, child of God, "The Eternal God is thy dwelling place."

"Blessed are they that dwell" (Ps. lxxxiv. 4).

"Thy hidden ones" (Ps. lxxxiii. 3).

"Hid with Christ in God" (Col. iii. 3).

"Hidden in His pavilion" (Ps. xxvii. 5. A.V.).

"His chambers" (S. S. i. 4). His "banqueting house" (S. S. ii. 4). Hidden "from the strife of tongues" (Ps. xxxi. 20). Hidden "in the day of trouble" (Ps. xxvii. 5). "Hidden manna" given to them (Rev. ii. 17). Hidden "wisdom" revealed to

them (1 Cor. ii. 7. Matt. xi. 25). "Hidden riches of secret places" (Isa. xiv. 3). Dwelling "at ease" upon His heart (Ps. xxv. 13). Dwelling in "quiet resting places" (Isa. xxxii. 18). "In the secret place of the Most High" (Ps. xci. 1).

"Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit *there*."

"*Far above all!*" Here everything is the will of God to His child. Here we reverently say with Jesus, "the cup which the Father hath given Me, shall I not drink it," (notwithstanding that the cup of sorrow was given to our suffering Lord by the hand of Judas). There are no second causes to the soul hidden in God. Misunderstanding, sorrows, trials may come, but it yearns to follow, in its EARTHWARD life, the footsteps of Christ in His gentleness, meekness, lowliness and love. For "*Far above all*" in spirit with God, makes us rejoice to be the servant of all in our intercourse with others.

"Believe ye that I am able to do this?"

They say unto Him, Yea, Lord" (Matt. ix. 28).

J. PENN-LEWIS.

Here is Victory!

"The lame shall take the prey,"

And I am lame—

Lame in my inmost soul,

Oh Saviour, make me whole!

But ever keep me lame enough to be

Of use to Thee.

If Thou shouldst make me strong—

Strong in myself—

To wrestle, fight and pray,

Toil for Thee night and day,

I might unwittingly soon cease to be

Wrecked upon Thee.

So leave me with the lameness Jacob had

Halting upon his thigh;

That when, amid the battle sorely pres't,

The vict'ry of the Cross is manifest

Through my prevailing prayer, the praise may be

Wholly to Thee.

For here is victory—

Give me the power

To fight until the sword cleave to my hand,

And "having overthrown them all, to stand,"

And be content for only God to know

Who wrought with Him that day.

Mary N. Garrard.

To Our Readers.

Dear Friends,

Most of you will have heard of the passing of the Editor of the "Overcomer," but to some it will be sad news. She was known personally only to a few, compared with the many whom she served as one of the Lord's hidden ones. From all parts of the world she received letters from readers in spiritual perplexity, and thus it was her joy to be the succourer of many. To her wise insight our Testimony owes more than I can say.

Will you remember our sister, Miss Wanzer, in your prayers. She has been these many years Miss Garrard's devoted friend and constant companion and helper. Such intimate relations, when broken, mean a sore heart to the one left behind. May the Lord comfort his child.

It is hard to write of so beloved a comrade and friend as Mary Norman Garrard. She was God's gift to us of the "Overcomer" Testimony. The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Perhaps it was the knowledge that her Master had entrusted her with so definite a work for Him that made her "the happy warrior" that she was. Far from robust in health—violent and long lasting headaches were a frequent trial—hers was no theoretical "overcoming." She daily lived the victorious life.

Our friend's character was marked by a spiritual resiliency far removed from shallow optimism. She looked darkness in the face, and saw the Cross as the answer to all the problems that perplex us. This was the reason of the poise and balance of her personality. "Thou shalt be above only, and thou shalt not be beneath," was to her a reality. Her whimsical humour and penetrating but kindly insight into the foibles of the rest of us carried no sting with it, and was born of a deep regard for her brethren. Gentleness and quietness of spirit were outstanding qualities of her character, and these in no way belied the strength of personality which lay behind them.

My first meeting with Miss Garrard remains a clear memory. As a newcomer to the Eccleston Hall gatherings I was disappointed to find another presiding in place of Mrs. Penn Lewis, who was unable, through illness, to take the meeting. Subsequent inquiries led to an introduction to her secretary, the lady who was afterwards to become so dear a fellow worker to the end.

Slight in figure and retiring in manner, her speaking eyes were the outstanding features of the impression I received. It was then that I learned from others of her intimate association with Mrs. Penn Lewis in the issue of her books and leaflets and the "Overcomer" magazine. In this daily intercourse our friend gained that training which prepared her for her future responsibilities.

As the years went by we learned to value increasingly her judgment and vision in the maintenance of the Testimony. There was added to this

dear child of God that maturity and knowledge of Him which comes with long service. Though primarily responsible for the issue of the "Overcomer," she followed every aspect of our work with eager interest.

Behind the yearly conference at Swanwick lay much prayer and preparation, in which Miss Garrard shared to the full. Her insight and spiritual vision were of the utmost value to those of us responsible during those busy days.

Whilst any public part in our conferences was a thing from which she shrank, her seat below the platform amongst a group of our sisters was always occupied. Chairmen and speakers were conscious of her prayerful support and understanding sympathy.

Meanwhile work at "Cartref," the headquarters at Bournemouth, absorbed most of her time and strength. With her helper, Miss Wanzer, the days were full with the business of the Magazine, and despatching books and pamphlets in response to the constant call from all parts of the world. The correspondence with readers which resulted was extensive. Our friend rejoiced in such work with its many tokens of blessing. In all these things she served her Lord with a joyous devotion which was part and parcel of her nature. She was so sure of Him as "the Lord at hand," concerned with every detail of her daily work.

We can only praise God for the gift of this lovely life devoted to His service in the work of the "Overcomer" Testimony. For her sake we would not have it otherwise. She has joined that faithful company who have fought the good fight and have finished the course; to her the overcomer's reward.

Oh may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold.

Alleluia.

It is now to the continued faithfulness of those of us who remain that we look with confidence to the future of the "Overcomer" Testimony. God is able to do mightier things yet for those who stand under the protection of the Cross to oppose in Christ's name the powers of darkness which rage to-day as never before. Our witness to these things will never be popular, but the need has never been greater. Ours is no insignificant work, though unseen and unknown in this present world. In God's sight all His faithful people are kings and priests. True overcomers in prayer warfare and personal holiness of life will be revealed in that day as those who "altered things" by laying hold on the Lord in faith, nothing doubting.

Let us press on together in the Name of Him who has overcome death and opened to us the gate of everlasting life.

In that heavenly union, believe me

Ever yours,

BERNARD W. MATTHEWS.

Bermuda, September, 1943.

Mary Garrard.

Some tributes from her friends and fellow workers.

Memorial Service.

THE morning session of the Prayer Day at Eccleston Hall on September 2nd, was held as a Memorial Service to Miss Mary N. Garrard, who for sixteen years was editor of the "Overcomer."

The Rev. J. W. Brown was in the chair. Passages were read from 1 Thess. 4; and Rev. 7. Then Mr. Brown said: "Next to the loss of dear Mrs. Penn-Lewis is this loss of her devoted and efficient Secretary, and our very dear friend, Miss Mary Garrard, who has been the gifted Editor of the "Overcomer" for the past sixteen years."

Miss Garrard had a unique opportunity of knowing Mrs. Penn-Lewis and in her shorthand notes were treasured up great messages on Calvary which the Christian public would never have had except for her.

Truly she has placed us all under a debt of gratitude, for many gems of thought, that would otherwise have remained unknown; and maintained each successive copy of the "Overcomer" at a very high standard in its especial witness to our Lord's redeeming and atoning work. She also had a unique knowledge of Mrs. Penn-Lewis's literary works, and could refer and recommend in time of need to sorely pressed souls, the choice of one or more of those small booklets. In addition she was careful to see to the replenishing of stocks as they became exhausted.

She possessed a very rare spiritual intuition in the choice of extracts from the multitudinous matter that came into her hands, and was in fellowship with authors and editors, whose endeavour was to maintain a similar standard of witness.

The editing by Miss Garrard of Mrs. Penn-Lewis's Memoir revealed that she was the possessor of a real literary gift. The vastness of material that had to be read, sifted, regulated, and colated for the compilation of that life of God's great servant was no mean task, and might well have appalled her. Love for Mrs. Penn-Lewis, her sense of responsibility to a large Christian public, and the hope of inspiring the younger and rising generation to greater zeal, encouraged her, and the Lord gave her strength, and genius for the task, and thousands will praise God that such a life story ever came into their hands.

The great witness for all that Calvary means was never more needful than at this present date in history. The Lord burys his servants, but His work goes on.

"Moses, my servant, is dead, now therefore rise, and pass over Jordan." We must close up the breach.

A tribute from Rev. George Harper was also read, in which he said:—

May I make my brief tribute to the memory of dear Miss Garrard? Through her sudden call to Higher Service on the 26th of July, our "Overcomer" Testimony has suffered a severe loss, and others beside, both in this country and in America.

In former years she was closely associated with Mrs. Penn-Lewis in her work, and upon her death undertook the Editorship of "The Overcomer" Magazine. This she has ably carried through for the past sixteen years, always maintaining its high standard of spiritual teaching. She also wrote the Life Story of Mrs. Penn-Lewis. This book has had a wide circulation in this country, in America, and elsewhere. She possessed distinctive gifts as a writer upon the Cross of Christ in its victorious aspect, and her keen discernment in the things of God, and upon the World Outlook, constituted her service for the Kingdom of God of very great value.

She was most unassuming. Her voice was rarely heard in public address. She was one of God's hidden ones, whose devotion to Christ her Lord was deep and unflinching.

I CAME across a phrase in the epistle of James recently, which I have often associated with Mary Garrard: "The meekness of wisdom." There was one thing she avoided whenever it was humanly possible, and that was the limelight; and her spiritual discernment and understanding of the ways of God were developed to a high degree. I can remember so well her sense of utter weakness when it fell to her lot on the homecall of Mrs. Penn-Lewis, to take over the editorship of the "Overcomer," and the magnificent way she rose to the occasion, and taking hold of the watch-word of the apostle: "I can do all things through Christ, that strengtheneth me," handled the literature work connected with the "Overcomer" with a wisdom and delicacy which has secured its unflinching usefulness during the intervening years.

She believed intensely in the power of the message of the Cross, and quietly made for herself a place away in the background in order that life might be carried to others. We often spoke together of a conception that Mrs. Penn-Lewis had given to us both of the Christian ministry as being akin to the waters, which flowed out from the sanctuary in Ezekiel 47, and which, welling up as a shallow stream, eventually became a mighty river—waters to swim in—bringing life wherever it flowed. She never wavered in making that the aim of the work with which God had entrusted her, and there can be no doubt whatever but that many will have cause in eternity to praise God for her unswerving loyalty to this vision. It *must* be so because the life that is lived face to face with God in the sanctuary is the only one through which spiritual life and health can be poured out to others. Freda Hanbury Allen has caught this fact so clearly in this verse from one of her hymns:—

"Within the veil" thy spirit deeply anchored,
Thou walkest calm above a world of strife;
"Within the veil" thy soul with Him united,
Shall live on earth His resurrection life.

But it is not as a Christian worker that I shall always have the happiest memories of her, but as a

close personal friend. God gave her grace to avoid the snare of what I have heard called "super-spirituality." In private life she was completely free from affectation, possessed a keen sense of humour, and was an interesting companion. Children are unsparing critics, and the winning of their trust and love is a sure indication of character—all my family have a deep affection for Miss Garrard, in fact her loss is a very real one for us all. We have picnicked with her in the same favourite retreat among the Dorset hills; I have seen her in times of stress, difficulty, and darkness; and I have shared with her the handling of business, and the preparation of literature; she has always been the same, a humble, loyal, great-hearted Christian gentlewoman.

J. C. METCALFE.

*"Suddenly into the Glory,
Suddenly face to Face."*

"How lovely for her! Just stepped into Heaven thro' the golden gates, to be with her Lord and Master who she had so loved and served. No suffering or illness—God's finger touched her and she went in to be with the Saints, singing "Glory, Worthy the Lamb."

"Oh think! to step on shore and that Shore—Heaven—

To clasp a Hand outstretched and that, God's Hand!
To breathe the new air, and that Celestial air!
To feel invigorated, and *know* it Immortality!
Oh! think to pass from storm and stress to one unbroken calm—
To wake! and find it GLORY!"

This is a true picture of our dear friend and yours, on the morning of July 26th, when the Lord without warning took her to be with Himself.

Quiet, retiring and reserved, Mary Garrard gave her whole life to her Lord, and this work was her Commission from Him, and seemed given to her even before Mrs. Penn-Lewis was called Home.

In the attache case where she kept the cheque books I found a little slip of paper with this upon it.

"It is required in Stewards that a man be found *faithful*." 1 Cor. 4: 2.

"Who then is that *faithful* and wise Steward who his Lord shall make ruler of his household to give them their portion of meat in due season." Luke 12, 42.

"There was no reckoning made with them of the money that was delivered into their hands because they dealt with it *faithfully*." 2 Kings, 22, 7.

This sums up her character.

It had troubled us that so many wonderful letters we have had from our readers had not been answered owing to the pressure of work and being understaffed, but your lively interest did much to encourage us. May our Heavenly Father give us a fresh outpouring of His Holy Spirit for the carrying out of His work.

M. H. WANZER.

"Passing Over."

"So they passed over, and all the trumpets sounded for them on the other side."

*Do you hear the trumpets sounding on the other side
The river may be wide, the banks be steep;
But each faithful soul who crosses has a tender Guide—*

*The Shepherd never leaves His blood-bought sheep
Do you hear the trumpets sounding on the other side
To welcome each one landing on that shore
To a vision of the glory of the Christ Who died,
Who reigns as King of Life for evermore.*

*The trumpets sound a triumph on the other side;
They sound for those who fought and overcame;
Who lived that Christ through them should be ever glorified,*

*And tell of wonders wrought in His great Name.
Oh the rapture with our Saviour ever to abide
In the everlasting light that grows not dim;
And to join the trumpets pealing on that other side,
Always sounding out our praises unto HIM.*

B. P. HEAD.

The Province of the "Overcomer."

At the conclusion of the second year of the issue of "The Overcomer" (in 1910) Mrs. Penn-Lewis wrote in her retrospective notes:—

"Many other papers deal with other 'aspects of truth' so admirably that we cannot hope—or even desire—to trench upon their service to the Church of Christ. 'The Overcomer' must have a *province of its own* to justify its existence in these days of many books and papers. That province we will now define so that the service committed to us by the Lord may be clearly seen to be according to the measure of the 'limit' which God apportions to us. (Cor. x. 13, R.V. m.).

"The work of 'The Overcomer,' in brief, may be described as a 'Clinical Directory' to the spiritual life, as manifested in believers who stand upon the basis of the Cross, and progress in growth into knowledge of the new life in Christ Jesus. This progress increasingly involving conflict with the powers of darkness in the spiritual sphere. Some of our readers may say, 'A Clinical Director—What is that?' The Dictionary explains the word 'clinic' as 'The examination of a patient on a sick bed conducted by a professor in the presence of his students, for their instruction'! And, truly great numbers of the Church of Christ may be described as upon a sick bed, and workers need training in spiritual diagnosis for lifting these souls out of their helpless condition, by showing them the suitable remedy in the Word of God concerning His Son, and His death on Calvary."

This was printed in the special memorial number of the "Overcomer," October, 1927, and it is fitting that it should reappear again now. The province of the "Overcomer" remains unchanged, and by His grace we shall endeavour to maintain to the full its special ministry as defined by its founder and maintained by Miss Garrard.

His Victory and Yours.

By Rev. Robert D. Kilgour, Vancouver.

FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

"And deliver them who . . . were all their life-time subject to bondage" (Hebrews 2: 14, 15).

Zacharias, father of the Baptist, prophesied concerning Jesus as God's Horn of Salvation Who should save us from our enemies (Psalm 18: 2, 3; Luke 1: 69, 71). Early in His ministry, Jesus came face to face with the arch-enemy, Satan. His earthly life was constantly beset and His activities harassed by the counter-moves of the prince of this world (Luke 4: 13). Final success seemed to crown the strategist of Hell when he entered into one of the twelve and the fatal betrayal followed.

All the powers of darkness gathered around the Place of the Skull to attend the execution of God's beloved Felon (Psalm 22: 12, 13, 21; Isaiah 53: 12). For the Scriptures clearly teach that the death on the Cross involved a conflict in the unseen realm. There the Son of God grappled with the prince of darkness and wrested from his grasp the power of death and the keys of Hades. This is the truth embedded in the Master's words as He announced the coming conflict, "Now is the judgment of this world; now is the prince of this world cast out" (John 12: 31).

The Lone Wrestler

Far up in the heavenlies, beyond the gloom and night of earth's darkest hour, the Son of God was engaged in a death struggle with the mighty hunter of the souls of men. A world hung in the balances. You and I, dear reader, were the prize of battle. What a price for such a prize! This condescension and love is unfathomable. But it has won our hearts. "When thou shalt make his soul an offering for sin, he shall see his seed. . . . He shall see of the travail of his soul and shall be satisfied" (Isaiah 53: 10, 11).

At last Satan's zeal had overreached itself. Jesus was the one utterly dependent and obedient Man. God could not suffer His holy One to see corruption nor deliver His Darling to the dogs (Psalm 22: 20). Satan's authority assumed at the Fall was exhausted at the Cross, ceasing abruptly when the full penalty for man's disobedience had been paid. Satan's sovereignty over the race, so long undisputed by man, was finally broken.

Jesus is victor! He has become Lord of all spirits through an obedience "even unto death" (Philippians 2: 8-10). Satan received a smashing defeat from which he will never recover.

How graphically Paul recites this phrase of Calvary's work. "And having spoiled principalities and powers, he made a show of them openly triumphing over them in it" (Colossians 2: 15). The victory of His Cross becomes a weapon in our fight

against the foe. The defeat of Satan accrues to those who are in Christ, the Victorious One. We, by faith-identification, based upon the work of Christ and the Word of God can be over-conquerors against all the stratagems of the devil (Colossians 2: 10).

Satan's Work To-day

Much of the present prevalent discouragements—seductions to doubt, fear, hate, and sin, blocks to prayer effort, apathy, coldness, unlove, criticism, and fanaticism—are to be traced to Satan's constantly nursed conspiracy to defeat the heralding forth of deliverance to the captives.

Satan assaults with tremendous pressure believers engaged in Gospel work. Perhaps you are so conscientious. Satan makes you morbid at times about your spiritual life. You seek relief. Desperately you ask for some sign from heaven that will assure you that you are well pleasing in His sight. Your failures seem to be enormous. They shut out His grace. All blessedness is gone. You are feverish spiritually—all uneasy and restless. Prayer is somehow unreal. The devil fights you off of your knees. You are unable to "break through" in the old-time way. You blame yourself, of course. But can you not perceive that all this is Satanic intermeddling?

Satan is using a net-work of minor causes such as false brethren, counterfeit piety, suspicion, mistrust, and the secret or open opposition of flesh and blood. He thus seeks to cripple your usefulness by getting you to fight back with carnal weapons.

Standing and Withstanding

Do not retreat, nor resign yourself to such conditions of spirit. Never become complacent under attack. Do not ignore neither become fearful, but gird yourself and do battle in the Name of the Lord of Hosts. Reckon yourself and the flesh in you dead indeed. *Apply the death of Christ to any symptoms of self.* This victory has been wrought out for you; now carry His standard into your conflict.

Sound the alarm in heaven by the means of "all prayer and supplication in the spirit." Take up your faith position with the Son of God victorious over all and "far above all powers" in the heavenlies.

Now it may be a shock to some to learn that these very heavenly places where we have been so graciously blessed (Ephesians 1: 3) and where we have been seated together in Christ (Ephesians 2: 6) are places of spiritual conflict—of defeats and victories (Ephesians 6: 12). There are foes in the heavenlies. The Word is unmistakable about this. The Promised Land experience typically confirms the New Testament revelation concerning "wicked spirits in the heavenlies" opposed to God and His saints.

To evade the conflict when attacked and refuse to take up the only weapon that will ensure victory is to be submerged by fear and enslaved—bound in spirit, straitened in faith and run off the field as incompetent to fight in the Lord's battle.

Lifting Up the Standard

On the other hand, "they who know their God will be strong and do exploits" (Daniel 11: 32). They are they who enthroned and "reigning in life" will "arise" and "bind the strong man" (Judges 5: 12; Matthew 12: 29).

Satan is a spirit being. In the spiritual realm the foe seeks always to deceive the Spirit-born. "For the dragon stood . . . to devour her child as soon as it was born" (Revelation 12: 4). The deliverance will come as the spiritual man enters into an understanding of his association with his Lord in the defeat of the Dragon commencing at the Cross and to be concluded at the White Throne judgment. Let him declare by faith that the Cross shall be applied to all the workings of evil spirits in his life and ministry. Let him invoke and administer to Satan the Victory of the second Adam over all seduction and pressure. "Behold I give unto you power to tread on serpents and scorpions and over all the power of the enemy" (Luke 10: 19).

The devil can be benumbed with fear and paralyzed into inaction at the faith mention of his defeat at Calvary. He dreads the power of the Name in connection with this aspect of victory over the demon-world. He, because of this dread, would keep hidden all knowledge of his utter loss of power as revealed in the Word. It was intelligent demons who uttered their prophetic fears when crying out, "What have we to do with thee, Jesus, thou Son of God? Art thou come to torment us before the time?" (Matthew 8: 29).

Dearly beloved, only an experimental application of the truth here taught will enable us to say with

Paul, "I am persuaded, that neither death, nor life, nor angels, *nor principalities, nor powers*, nor things present, nor things to come, *nor height, nor depth*, nor any other *creature*, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8: 38, 39).

From Victory to Victory

A glance at Revelation 19 will reveal light on the way of victory for us. Associated with the Faithful and True Rider upon His white horse are the saintly cavalry of heaven, clothed in the raiment of righteousness. God has promised thus "to bruise Satan under your feet shortly" (Romans 16: 20). The hour has arrived when Satan and his foul agents upon the earth are to feel the full force of God's wrath. God has waited to permit the redeemed companions of His Son in glory to avenge themselves of their adversary. The name of the mighty and all glorious KING OF KINGS, AND LORD OF LORDS is here declared to be the Word of God. This is the inscrutable title of Jesus, and it is suggestive that He makes war with the sword of His mouth.

All judgment is committed to the Son. So Satan, the arch-criminal comes up for sentence and is bound, not with iron or steel, but with "a great chain," and is cast into the abyss. His Word, the sword of His mouth is "IT IS WRITTEN," while His Cross is the great chain that renders helpless the formidable one.

"The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar,
Who follows in His train."

The Displacement of Self.

*By Rev. J. B. Figgis.

I WANT to try to say a few words about SELF; and its *subjection to the extent of annihilation*; and this in two ways:—

In being nothing; and (for want of a better word)
In doing nothing.

The desire to be "something" is especially a danger to Christian workers. One was describing it lately as the subtle suggestion of the Devil when a word has been spoken for Christ, or a soul won for Him, "You did that *well*. You were clever in bringing in that soul." Another writes:—"I do not find in myself the same willingness to be useful in a way of unnoticed, perhaps despised, toil, as I do in one that should procure me respect and esteem." And a third confesses to the rising of petty pride in such matters. Well might a great preacher say to a flatterer—"Do not bring your tinder-box too near to my gunpowder."

Self mars all. It is the cloven hoof that appears underneath the white garment of priestly service;

*From the "Life of Faith," May 1, 1879.

and however God may bless He cannot be satisfied with such services. "With such sacrifices God is"—*displeased*.

"It is *so* mean," said one to me long ago. It is idolatry, and the idol is—*oneself*. If God is to abolish the idols, clearly this hideous monster must go. I have heard some plead for it; some did for Baal. I have heard some people say, not only that that hymn, "Oh! to be nothing, nothing!" was more than they felt, but more than they *cared* to feel; that it was pitched in an impossible key. But can any conscience affirm that we should be satisfied with less? Surely our prayer should be, "Let us be eager that Thy work should be done, and not over eager that we should have the doing of it" (*Paxton Hood*); and our aim should be absolute *self-effacement*.

I have spoken of this as to Christian work, because I am engaged in it, and so its need *there* presses upon me *most*; but it is needed by all Christians, and in all Christian life. Really, and sincerely, to desire it will be something, and it will be something

more to recollect that we really *are* nothing. God can do without us very well. Man can do without us too. This may be humiliating, but it is humiliation that we need. "Seekest thou great things for thyself? seek them not"; "for the day of the Lord shall be upon all high things that are high."

But I do not want merely to try and preach down vanity. So let me pass from speaking of *being nothing*, to say a few words about *DOING NOTHING*: from the effacement of self in service, to the crucifixion of self in life. . . . Some people have a great objection to the giving up of the will; the very idea is an offence to them; nay it is more, they say it is an impossibility. Our answer to such is—"You have misapprehended much that has been said about this matter."

Dr. Upham, in "Divine Union" pointed out long ago that "*union of the human will with the Divine is a different thing from an extinction of the human will. A will, a proper and effective will, is,*" he says, *and we also say, "essential to humanity. Man without a will ceases to be man; the perfection of man's nature does not consist in the extinction of his will, but in its union with God's will."*

It is delicate ground, for there is a sense in which we *have* something to do. We Christians have to "work out" our "own salvation;" but since this is only working out what God works in, then I take it that all that can strictly be called *my* doing—all that proceeds from and originates with self—is but undoing. *For my wisest work is to let Him work.* But this is precisely what I often refuse to do. God is ready, willing, waiting to bestow such a blessing, to subdue such a sin, but something stands in His way—something rises up as a resisting element against Him. What is that something? Interrogate your consciousness and say; for my part, I must say, it is *myself*. This *great I*—this *little I* rather—wretched insignificant creature that it is—yet has importance enough and presumption enough to set itself up—ay, like an individual anti-Christ in the soul, which should be the very temple of God—to set itself up above all that is called God and that is worshipped. It is *I* who am the obstruction; it is *I* who am standing in my own light. . . .

This, then, this rising up of self, is the stone in the river, that makes it gurgle, and fret, and fume, and flow anywhere but where it ought to flow; or

the stone in the road, that turns the wheel of the traction-engine on one side, and gives the driver endless trouble. "Take ye away the stone." Take ye away the self. Bring "into captivity every thought to the obedience of Christ."

But how? I don't know that there is anything better than for that river to rush more rapidly, and with fuller torrent; *that* if anything, will drive the stone before it: or for the traction-engine to grind it into the ground; it can do no more even if ground to powder, the particles will be there still (like sin in the saved); but when it is ground to powder, the engine will be able to pursue its way unhindered. Even so sin, though not annihilated, will no longer be able to check the divine progress and purpose for our good.

There was a village nestling amidst the Italian hills, an earthquake and tempest came last century, and the village went down before the storm. I remember being rowed over the spot where it once stood; a lake, the lovely Alleghe spreading at the base of the Civetta in its place; and the traveller has now around him less of man's work and more of God's.

And, friends, we want a moral earthquake; we want this self upturned. Then, as we retire, God will come in; or, reversing the order, God will come in and compel us to retire.

He who has not died with Christ has not learnt to live His true life; for man's true life is resurrection-life, and no one can live it till he has died. Nor can one die (experimentally) till he sees that he died (transcendentally) with Christ upon the tree.

We want a master passion if we are to be mastered; and have we not got it? Just such a passion surely is the love of Christ. Paul said of that love, it "*constrains me*"; does it constrain *you*. The fact is, we go on talking about this fault and that, about this virtue and that, about this doctrine and that; while all the time we need still more than these to fill the mind with Christ; to have the love of God shed abroad there; and then before its force, before its flow, this *self* will be swept away like the town before the torrent, nor need its ruin cost a single tear. The only way to lose self is to find Christ. Then shall "*I be nothing*," WHEN JESUS IS "ALL IN ALL."

Ambassadors

Ambassadors for Christ.

*Rev. John Pritchard.

JOHAN iv, 35: "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

This is an old and very familiar story, but we approach it once again in order to study our Lord's method as a soul-winner, so that we ourselves may be more effective "Ambassadors for Christ."

1. *Jesus was too tired to buy meat, but not too tired to speak to this woman about her soul.*

*Notes of a message at our London Conference, April 1, 1943.

John iv, 6, gives us the picture of our Lord, tired and weary, needing to rest whilst His disciples went away into the city to buy meat. So tired was He that He might easily have closed His eyes and ignored the woman as she came to draw water. Those of us whose privilege and duty it is to speak to individuals on spiritual matters know that very often it involves a much greater strain than any shopping expedition. These are days when almost everyone is living under very great strain and many of the Lord's people are feeling worn and tired be-

John 4:35

neath the increasing pressure of things. Tiredness, however, can be forgotten in the joy of pointing a soul to Christ.

2. *The one desire of Jesus was to win the woman to Himself.*

All the social or physical work of the Lord Jesus was always a means to an end and never an end in itself. In the case of this woman He might have concentrated upon other problems which presented themselves. The woman said: "Give me this water, that I thirst not, neither come hither to draw" (John iv, 15). It would have been a commendable work in its way, if Jesus had set Himself to satisfy the physical needs of the woman. Samaria evidently needed a better water supply and Jesus would at once have won a good deal of popularity if He had begun planning some kind of public utility services. That is just as far as some people's ideas of Christian service go! He went further than that and gave her living water.

Then there was the interesting problem of worship. The question raised by the woman (John iv, 20) was a very intriguing one and some men would have instituted a campaign of religious education. I have a very definite feeling that a Religion and Life Campaign would have left the woman a very religious but still unsaved sinner! Jesus answered her question but went beyond it to present Himself as the Messiah.

The dialogue reveals that Jesus spoke to the woman's need and revealed her sin (John iv, 15-18). Let us learn from our Lord's example. We do not believe that in every man there is a divine spark that only needs fanning into a flame—such a doctrine is not true. We do know, however, that in every human being, there are deep-seated essential needs that only Christ can satisfy. As we witness for Christ we are not like a certain kind of commercial traveller trying to persuade men to purchase something which they can quite easily do without. We have the ONLY thing that can satisfy their need and the only One who is able to save. How greatly we need to learn this lesson, as churches and organisations. The business of the Christian Church is not to arrange its programme to give people what they want but to provide them with what they need. And as we seek to do this we must rely upon the convicting power of the Holy Spirit to convince of need, rather than upon the attractive power of a worldly programme to encourage appetite.

3. *His desire to win the woman overwhelmed His bodily appetite.*

We have already seen that His desire to win the woman caused Him to forget His tiredness. So, also, did He forget His hunger (John iv, 31-34). See how the secondary things of life are forgotten for the time. He forgot His tiredness and His hunger and she forgot her water-pot (John iv, 28). Many of the legitimate things of life are forgotten in the presence of vital spiritual realities.

4. *Jesus had a vision of harvest whilst His disciples saw only difficulty.*

The disciples marvelled that He talked with the

woman. They saw in her a Samaritan and a woman—a most difficult case. They saw four months of toiling and waiting before harvest came, Jesus saw immediate harvest. It is very easy for us, in these days, to get a Satanically given vision of difficulty, instead of a God-given vision of harvest! Many of us are tempted to believe that nothing can be done, here, there, or somewhere else, because of the war. We talk of doing this, that and the other, after the war! The Lord wants us to see the present need and opportunity.

(Concluded on page 36)

Holiness

Ye shall be Holy.

Rev. B. S. Fidler.

“YE shall be holy: for I the Lord your God am holy.” Lev. xix, 2.
 “Sanctify yourselves . . . and be ye holy . . . I am the Lord which sanctify you.” Lev. xx, 7, 8.

Peter quotes these words—1 Peter i, 16—exhorting his readers to be holy in all manner of conversation. What does the average Christian imagine the life of holiness really means? Many of them measure it in terms of preaching ability and power in evangelism. This may be a result; but if this is all, then holiness is the desideratum of only a few. But in Leviticus xix, where we get this injunction, “Ye shall be holy.” Moses is commanded “Speak unto all the congregation.” All Israel were to be a holy people. It was the prerogative of no class, but the privilege and birthright of all. Then what sort of a life does this holiness demand? Let us read on—verse 3—“Ye shall fear every man his mother, and his father, and keep my sabbaths.” Holiness will be expressed first in the home life. Ambition to shine in the pulpit will give no real desire for holiness, but the ambition to live day by day in the conscious enjoyment of fellowship with the God of love will create a longing for true holiness. If He Whom we love is holy, then fellowship with Him can only be possible as we are holy too. “If we walk in the light as He is in the light we have fellowship one with the Other, and the blood of Christ Jesus His Son cleanses us from all sin.” That is the holiness He commands and provides for.

The holy life of obedience to the Lord in the daily round and common task, the very practical holiness lived in the home, are the true indications of fitness for the Synagogue on the Sabbath, for the pulpit on the Lord's Day or any other form of public witness and without the former the latter will be but sounding brass and tinkling cymbal.

Though such a life seems out of reach, yet we are reminded that it is God's work—“I am the Lord which sanctify you.” Our co-operation of will is asked, and He will do the work. How? There is only one way—the Cross. “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach.” Heb. xiii, 12, 13.

Outlook for Prayer.

REJOICE triumphantly . . . even if now for a short time you are compelled to sorrow through various trials. The sorrow comes in order that the testing of your faith, being more precious than that of gold that perishes, and yet is proved by fire, may be found to result in praise and honour and glory at the reappearing of Jesus Christ. 1 Peter 1, 6 (Weymouth).

The Lord said to Peter, "Simon, Simon, Satan asked to have you (or obtained you by asking) that he might sift you as wheat. . . . But I made supplication for thee, that thy faith fail not. Luke 22, 31 (American R.V.).

Many shall be purified and made white and tried, but the wicked shall do wickedly. And none of the wicked shall understand, but the wise shall understand. Dan. 12, 10.

"Reckon it nothing but joy my brethren, whenever you find yourselves hedged in by various trials. Be assured that the testing of your faith leads to powers of endurance." James 1, 2, 3.

The translation of this last passage in Weymouth's rendering would appear to fit in precisely with the situation regarding many of God's saint's to-day. Some of us are finding ourselves literally hedged in by trials of all sorts. So much so, that often there appears to be no way of escape, and the letters I am receiving not only from this country, but also from overseas, are an abundant confirmation of this.

Let us take note that Satan's most deadly assaults to-day are directed against those servants of God who are boldly and fearlessly exposing his wiles and deceptions, and declaring with no uncertain sound the unadulterated Gospel of Salvation through Christ. He will leave no stone unturned to destroy their testimony and influence. He not only uses the malicious tongues of people of the world against them but even the false accusations and adverse criticism of apparently devout Christians, many of whom one finds are most bitter in their harsh judgments.

He can also, I believe, cause some of these bold exponents of the Truth, if they are off their guard, to utter that which can be misinterpreted and cause their words to be so twisted, as to give quite a different meaning to that which was intended. He will also try to persuade them to compromise and minimise their faithful Message. It may even be through the persuasive voice of a loyal and faithful friend.

As an American writer has expressed it quite lately, "At every time in history when Spirit filled men have uncovered the works of Satan, for the purpose of warning human beings of their spiritual perils, those who have directed attention to the devil's devices have come under terrific pressure." If we are to be triumphant and stand unshaken in this fierce and long drawnout battle against sin and Satan, we must know the offcasting of the whole body of the flesh. Note Conybeare's rendering and

notes on Col. 2, 11: "The offcasting not as in outward circumcision of a part, but of the whole body of the flesh, the whole carnal nature."

There are those to-day who would wish to spare, like King Saul, the best of Amalek's goods to sacrifice to the Lord. But the Lord's word was imperative and insistent. "Go and utterly destroy all that they have. Even the innocent sheep and oxen were not to be spared. . . . Every part of the natural man will prove to be so much camping ground for the enemy. "If any man will come after Me let him deny himself." These were the Lord's emphatic words on the eve of the Cross. "Put on," says the Apostle, "the complete armour of God that you may stand your ground on the day of battle, and having fought to the end, to remain victorious on the field." Eph. 6, 13 (W). And again, "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof." Rom. 13, 14.

In these conflicting days, when the situation is changing continually, let us remember this is not a battle against flesh and blood. It is in the invisible realm that this war is raging. But the battle is the Lord's. Let us learn to hold our javelin of faith like Joshua at Ai, over this whole world situation. If we keep our eyes on the earthly scenes we shall all the time either be over exalted or down in despair. Strange things are happening, that well may puzzle and perplex us. But let us unflinchingly hold our ground, our faith firm in the Omnipotence of our God, while we hear our Lord's Voice coming down to us through the Centuries. "Keep up your courage. I have won the victory over the world." John 16, 33 (W).

Now that our beloved sister, Miss Garrard, has been taken to Glory, there will need to be much prayer for God's Guidance as to the continuance of the "Overcomer." Also that Miss Wanzer and the workers at Bournemouth who will (D.V.) continue the work of sending out the literature, may be strengthened for this special service. There never has been a greater demand for this literature than at this present time. For this we praise God.

Yours in His Certain Victory,

E. M. LEATHES.

(Continued from page 34.)

5. *The people were reached and the city was revived through one woman who was aflame for Christ.*

God's most effective instrument is always a converted and surrendered individual. The answer to the problem of the great untouched multitude of men and women, lies in the faithful witness of individuals who, knowing the saving power of Christ in their own lives, go out to win others for their Saviour.

* * *

"When I am weak, then am I strong—weak in myself, strong in the Lord . . . strongest of all when, finding I can do nothing, I live by faith upon Him to-do all for me."

REV. W. ROMAINE.

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