

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

The Overcomer

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

Volume xxvii.

New Series.

A.D. 1946.

The Overcomer

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

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1946

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THE OVERCOMER.

A Magazine for Christian Workers on the deep things of God.
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EDITOR: J. C. METCALFE, M.C.

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

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

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

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

London Mid-Monthly Prayer Meetings

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

Time: 12 noon to 1.30 p.m.

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

Please note the dates:—January 17th, February 21st, and March 21st.

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

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

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

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

Book Room Notes.

Removal.—Will our readers please note that the Editor has moved to Bournemouth from Lapworth, and that all communications should now be addressed to him at the Book Room.

Two New Booklets.—We have had requests that the articles by the Editor in the last two issues of the "Overcomer"—"Loud Speaking" and "Victory in the Evil Day" should be reprinted. These are now available as "Victory Series" Booklets at 3d. per copy (for full particulars see Book List).

Bound Volumes of "The Overcomer."—We have a good stock of these from 1929 onwards, which contain much valuable material. (Prices: 1929-1939—1/6 post free; 1940-1945—2/- (2/2 post free). We also have a considerable number of loose copies of the "Overcomer" issued in the last ten years, which we shall be glad to send free to friends, who feel that they could carefully and prayerfully use them.

"The Battle for the Mind"—Some time ago at the suggestion of one of our readers we issued a special edition of this booklet. This edition very quickly sold out, but we have been able to reprint, and can supply these at 3d. each—3/- per dozen—3/2 post free.

"Bible Worship"—In sorting some literature stocks we find that we have a considerable quantity of this booklet taken from a book by Rev. Adolph Saphir. This will not be reprinted, but while stocks are available we can supply these at 2d. per copy—2/- per dozen (post free 2/2).

Foreign Stamps.—We are wondering if amongst our readers there is anyone who is an expert in foreign stamps, who would undertake the sale of a quantity, which we have accumulated over a number of years.

Manchester. Prayer Meeting on the third Thursday of each month at 7.30 p.m., at Houldsworth Hall, 90, Deansgate, Manchester. Enquiries to Mr. W. Astley, 33, Moorland Road, Didsbury.

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.

PROVINCIAL CONFERENCES.

Liverpool. January 15th-16th.

Speaker: The Editor.

Enquiries to: Mr. Crewe, 34, Greenbank Road, Liverpool 15.

Manchester. January 17th.

Speaker: The Editor.

Enquiries to: Mr. W. Astley, 33, Moorland Road, Didsbury.

Hove. Quarterly Conference on the first Tuesday in each quarter. January 1st, April 2nd, July 2nd, October 1st

at "Cartref", 51, Clarendon Villas, Hove 3.

Enquiries to Mrs. Richards at this address.

THE OVERCOMER

Life Out of Death.

Christ, Son of God

"He that eateth Me, even he shall live by Me."

—John 6. 37.

THIS means the absorbing, the assimilating of the death of Christ. There is organic, vital power in the death of Christ. Dr. H. C. Mabie in his book "How does the Death of Christ save us?" says:—"This death . . . was such a death that when in its whole fact and energy it comes to exercise itself, it provides the dynamic needed to enter into the believer, and empowers him to live the new life to which the death of Christ has committed him." Whoever heard of there being any force, dynamic in death? *We* think of death as powerlessness. But the death of Christ is dynamic because it was more than human death, it was the death of the God-Man. "God was in Christ, reconciling the world unto Himself."

I have proved that when I take hold of the death of Christ I get resurrection life, but when I try to get resurrection life apart from that death, I do not get it. God has brought to naught the wisdom of the wise, because He has ordained that we shall get life out of death; and it is a part of the devil's work to make men try to get away from the only thing that will give them *LIFE*.

You are united to the Risen Christ in His death. This is beyond the understanding of the human mind. Christ's death contains in itself the energy of a new life in union with the Risen Christ. You must have perpetual not intermittent life, therefore this is not accomplished once for all, and you need to abide in the death of Christ. I am afraid we have fed too much on 'pictures' drawn by the human mind—pictures of death and resurrection, and of going through into the heavenlies. Many are trying to live up in the air. That is what makes them so un-get-at-able. "The heavenlies" is simply a way of describing the spiritual sphere as contrasted with the earthly sphere. Get quit of mental pictures and conceptions of what it means to be "joined to the Ascended Christ." *You need to go down.* Are you not conscious of a great deal on the "outside" of you that you do not like? You know it needs to be dealt with, and how easy it would be if you could only take a knife and cut it all off. The fact of your feeling so is an evidence of Christ dwelling in you, and evidence of the Light, for He is Light. Whenever a soul has its eyes opened to the realities of its own self, it knows that there is nothing to criticise in others because there is so much in itself that needs dealing with. The deeper Christ dwells in you, the more you get this consciousness of so much in yourself that you instinctively want to "go down", and

if we see to the going down, there is not much trouble about the Divine Life coming up, because the Life of Christ *must* ascend. "Christ in you the hope of glory." Christ in you is the hope of glory because Christ must go back the way He came—that is your hope of glory. Christ in you is the hope of glory because He came from the glory, and He must go back to the glory, taking with Him those who are united to Him.

"You must be born from above," He said, and spoke of Himself as "the Son of Man which is in heaven," though as He spoke He was on the earth. But He was always in heaven, for heaven and Christ are one. Do not think of heaven merely as a locality, Christ is heaven. He came down from the Father, He died "the just for the unjust" that He might "bring us to God." How do we get to God? Christ came down from God, joined Himself to the sinner, took him to the Cross, died (and the sinner with Him), ascended back to God, and the sinner went "in Christ" to God.

Now He comes to us one by one, and joins Himself to us, puts a new life into us, so that we are "born from above". He begins at the centre with the divine life of the Spirit. Bit by bit all the earthly circumference goes deeper and deeper into His death, and the life in the centre grows bigger and bigger; and the end of it is translation.

The life of God takes a different form in each person. God does not put the whole into any one person, so that His life will be manifested differently in each one of His children, and the manifestation is usually according to your environment, God has put you into a certain environment, and that is the best place for His life to be worked out in you.

JESSIE PENN-LEWIS.

Nature must die and pass away, in whatever form, whether active or passive, it may show itself in a disciple. Till we so die with Christ, our very religion may but add to our delusions. As William Law said long ago:—"Would you know whence it is that so many false spirits have appeared in the world, who have deceived themselves and others with false fire and false light, laying claim to inspirations, illuminations, and openings of the divine life, pretending to do wonders, and to extraordinary calls from God? It is this. They have turned to God without turning from themselves. *They would live in God without dying to their own fallen self-will.*"

ANDREW JUKES.

To Our Readers.

Dear Friends,

As far as affairs relating to the 'Overcomer' are concerned, 1945 has proved to be an eventful year. In the first place Mr. and Mrs. Matthews have been in England. Their stay has been all too short, and it has been a very real joy to be able to have personal contact and fellowship with them once again. *But* Bermuda is now more than a home to them; it is also a field of service and opportunity which claims them. I know that our dear friends will have a place in all our prayers.

Then, Miss Wanzer, after many years of devoted service, has left 'Cartref', and will in all probability be back in America before this reaches you. She is stepping out into a new and fuller field of work, and we are praying that God will give her many contacts in U.S.A. with those to whom her understanding of the message of the Cross can be of help. Letters should be addressed to her as follows:—c/o Miss Parmenter, 68, Waveney Street, Everett, Boston, Mass.

It has been a year of growth and progress. The literature has been in greater demand than ever. In fact at times we have wondered how our stocks were going to meet the steady increase of sales; but by the goodness of God we have been able to keep to a steady programme of reprinting. A new tide of life too has been evident in the Conferences arranged in connection with the 'Overcomer', which has carried us forward to considerable expansion of this side of the work for 1946.

It is this expansion in which I am anxious to seek your interest and support. In the first place, we are changing the venue of our London Conferences. These will, from January next, be held monthly on the *second Thursday* in each month in the Alliance Hall, Westminster. And here may I say a word about the past. We are greatly indebted to the Scripture Gift Mission for their unfailing kindness in placing Eccleston Hall at our disposal ever since they first took it over; and we are grateful to them. Also I cannot stress too strongly that had it not been for the loyalty and selfless efforts of our dear friends—Revs. George Harper, J. W. Brown, and B. G. Lovelace, and Miss Leathes, the London Conferences, and the vital prayer days associated with them would have lapsed long ago. Their gracious welcome of the new arrangements has been a real encouragement to me; and any fruit that God gives us in the years to come will surely accrue to their account as those, who have done the hidden spade-work for so long.

I have been asked a number of times recently:—"When are we going to have another 'Swanwick'?" This is not yet possible, but we are aiming to hold two smaller residential Conferences—one for the South of England at Slavanka, Bournemouth, May 13th to 18th; and one for the North of England at

Heightside, Lancashire, June 17th to 21st. Our Hon. Sec. for many 'Swanwicks'—Mr. H. E. Hoyton—has kindly consented to look after Slavanka for us. It will be good to be under his care once more. Another valued friend, Mr. W. Astley, of Manchester, is looking after Heightside. Full particulars are given on the back cover of this issue. We live in solemn days of opportunity, and it is our prayer that these Conferences may prove to be of value in harnessing the principles of the message of the Cross to aggressive evangelism in our day and generation; and here may we say most emphatically that it is not our thought to try to draw folk away after 'some new thing', but to have fellowship with friends of every section of Christian witness in strengthening their hands for the conflict. May we also lovingly say that we are not calling these Conferences for 'pew-sitters' or 'holiday-makers', but for workers with vision and purpose of heart. They will not be solely 'preaching conferences', but time will be set apart for discussion and prayer as well as ministry.

As in the past we are launching a 'Guest Fund' to enable us to invite missionaries, ministers, and workers, to whom the financial outlay might be prohibitive, as our guests. It may be that some of our older friends might feel that they could stand aside, and *send* a substitute to one or other of these Conferences, who might go out equipped in a new way to grapple with the problems facing those who would preach Christ to the masses outside the influence of our Churches; and desire to seek the young men and women of the new generation, who will so soon become the controlling force in both the religious and secular life of our world. Both gifts for this fund, and applications for vacancies at either of the Conferences should, please, be sent to me as early as possible.

A number of local Conferences are also springing up, and meeting a need in bringing Christian workers together on the basis of their union in Christ and His Cross, and in helping them to do the work to which God has called them with fresh hope and vision. In these momentous times one often feels that His coming again must be 'just round the corner', and He has said '*Occupy till I come*'. The preaching of His Cross must therefore be increasingly our passion and preoccupation in the faith that 'the long-suffering of our Lord is salvation', and with the objective clear before us that we may see many turned 'from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified . . . '.

May God bless you more and more in your work and witness.

Yours in His unchanging grace.

J. C. METCALFE.

The Living Christ.

By the Editor.

RECENT years have produced a crop of books taking as their theme—"The Life of Jesus." Some of these 'biographies' have been reverent and helpful—others have been the opposite. All, however, are in danger of contributing to a carefully planned attack on 'vital' Christianity. The objective of this attack is *to get everyone looking back into the past*. Not a very terrible thing you feel? A poisonous thing! The message of the Christian Church is "*Jesus lives*"—not, "*Jesus lived*"; and there is a very big difference between the two. Christianity is a personal, present experience of the living Christ, and anything short of this is delusion. If Satan can persuade men and women to build up a religion looking back at past facts, however true and wonderful they may be in themselves, he has brought them down to eternal ruin. This may be startling, but it is true.

"The Christian religion provides", wrote Bishop J. C. Ryle, "the very thing that man's soul and conscience require. It is the glory of God's Word that it reveals to man the very Friend and Mediator that he needs—the God-man Christ Jesus. It tells us of the very Priest that meets our wants—even Jesus the Son of God. It sets Him fully before us . . . as the very Person that our longing hearts could desire."

He is right—for the Lord Jesus Christ "is before all things, and by Him all things consist. And He is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell." (Colossians 1. 17-19).

If then you and I are to become true Christians, it will only be through the power of the Saviour, who once died for our sins, and now lives to be our Lord and King. Let us see how this works out in experience. Take for instance the question of:—

FORGIVENESS.

Often the words of El Nathan's lovely hymn come to mind in seeking to preach the Gospel:

Come, weary soul, and here find rest;
Accept redemption, and be blest;
The Christ who died, by God is crowned
To pardon on redemption ground.

Much so called Gospel preaching never goes any further than "You must just believe that Christ died for you." That is precisely the error of which we have been speaking. It is the living Christ appearing in heaven for us and pleading the might of His Own sacrifice on Calvary by Whom we are saved. The Epistles make this plain with tremendous emphasis. "God commendeth his love toward us,

in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, *much more, being reconciled, we shall be saved by his life.*" (Rom. 5. 8-10). "Who is he that condemneth? It is Christ that died, *yea rather, that is risen again*, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8. 34). "If any man sin, *we have an advocate with the Father*, Jesus Christ the righteous: and he is the propitiation for our sins . . ." (1 John 2. 1-2). These three extracts taken at random are only the beginning of a long list which anyone with any knowledge of the New Testament would speedily be able to compile for himself.

Never imagine that because you accept past facts about the Lord Jesus, and reverence the Jesus of the Gospels, that you have the root of the matter in you. If you will have salvation you must have it in your Saviour—the two are inseparable. "He that hath the Son hath life" (1 John 5. 12). If you will have forgiveness it will only be because the Great High Priest "hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7. 24-25).

There are many earnest folk in our Churches today, who through ignorance of these things are living powerless, inadequate, defeated lives.

THE VICTORIOUS LIFE

is all a matter of union with a living Saviour. Look where you will and evidence of this stands right out for all to see. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God . . . for ye are dead, and your life is hid with Christ in God." (Col. 3. 1-3). Here surely is overflowing life! When Christ died on the Cross I (who in unconverted days, was, so to speak, king of my own castle) died—and now my life with all its possibilities, its moments as well as its years, its weakness as well as its capability, whatever confronts it of joy, or sorrow, of triumph or difficulty—is hidden in the hollow of the hand of an almighty Saviour. Will He not make something useful and beautiful of it? And may I not trust Him utterly?

Can you not grasp the relief with which the impetuous, yet weak Peter could give expression to the common experience he shared with his converts—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

(1 Peter 2. 24-25). Again can you not trace the triumph with which the converted Pharisee—Saul of Tarsus—whose chief “stock-in-trade” had been ‘good works’, declared, “I am crucified with Christ: nevertheless I live; yet not I, *but Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Gal. 2. 20). Think of it! That troublesome self shared the death of Christ—now He lives in me, my ‘hope of glory’, and the practical, everyday life is now faced in the strength and faith of an indwelling Saviour. This is victorious living—and living that will inevitably find its expression in that service of God and our fellows, which becomes the business and purpose of the true Christian. The Christ who suffered and died to save a lost world—lives on in His people that they too may suffer, and if need be, die—not for ‘a cause’, not merely in defence of ‘truth’, but that souls may be saved from the awful reality of a Christless eternity. Have you entered into this glorious life of rest and yet ceaseless activity? Rest because the Shepherd carries every burden for you, activity because He is leading you in that “path of good works already prepared for you”?

Now to return to this insidious disease (if we may coin a word to express our meaning):

“PASTITIS.”

Its symptoms can be seen everywhere. I was in a Roman Catholic Church the other day. Round the walls were pictures of the “Seven stations of the Cross.” Reverent silence and deep genuflections I certainly witnessed—but I had all about me the emblems of a religion of a dead past, with no power to minister to the deep needs of the human heart, offering no Living Christ. As I walked out into the sunshine—I thought

“Where can I turn if not to a Church that boldly claims infallible authority? Can I trust my eternal welfare into the hands of the modern—broad-minded—enlightened school of preachers. What shall I be given?” I shall be taught once more to *look back* to the Jesus of the Gospels—He will be painted as a man subject to error, whose teachings coloured by the mistakes of the day in which He lived are not entirely trustworthy. I shall be told to take Him as a pattern—to copy His attitude—to seek to bring something of His spirit into modern life. I may, however, find that I can also benefit from the teachings of the founders of other religions.”

Avoid such poison as you would the plague. If Christ is not God—if He does not live *now* to plead His precious blood before the throne of grace—if He is not ready to come *now* through His Spirit and dwell in our hearts by faith—then Christianity has no message for the world, it is simply a pious fraud.

“But if I seek refuge within the fold of ‘Evangelical’ Christian teaching,” I asked myself, “Am I

certain to be led in the right path?” I wish with all my heart I could positively and certainly say “Yes!” But may I not even here find myself in the midst of those whose ‘doctrines’ and ‘teaching’ are dead traditions of the past, and who live dominated by legal principles, defeated at home—worldlings in business, aloof from the need of the throbbing, suffering world, walking perilously on the brink of a Pharasiasm, which can only repel?

May I not, in reverencing the truth, or the letter of Scripture become merely a controversialist, lacking the fresh sweetness of the grace of God in my heart? Is it not possible too that having been taught at a moment when I was concerned about my soul’s welfare that the acceptance of certain statements *about* Christ was all that was necessary for my salvation—I may find in a few months’ time that it ‘doesn’t work’, and then be left either to drift back into the world, become a formalist, or go after some error which seems on the surface to offer a solution to my heart need that a dead Evangelicalism has utterly failed to give? The aftermath of modern evangelistic campaigns is only too often tragedy of this kind.

Professor Henry Drummond saw this danger—“Are there not men,” he asks, “who can prove to you and to the world, by the irresistible logic of texts, that they are saved, whom you know to be not only unworthy of the Kingdom of God, which we all are—but absolutely incapable of entering into it? . . . Years ago his mind worked through a certain chain of phrases in which the words ‘believe’ and ‘saved’ were the conspicuous terms. And from that moment, by all Scripture, by all logic, and by all theology, his future was guaranteed. He took out, in short, an insurance policy, by which he was infallibly securing eternal life at death. *This is not a matter to make light of.* We wish we were caricaturing instead of representing things as they are. But we carry with us all who intimately know the spiritual condition of the Narrow Church in asserting that in some cases at least its members have nothing more to show for their religion than a formula, a syllogism, a cant phrase, or an experience of some kind which happened long ago, and which men told them at the time was called ‘salvation’.”

It is never the Christ of the past—nor facts about Him that bring man into fellowship with God. Christianity is centred in Christ Himself, and has no being apart from Him. To quote Professor Drummond once more, “Christianity” he declares “is the infusion into the spiritual man of a New Life, of a quality unlike anything else in Nature. This . . . gives to Christianity alone of all the religions of mankind the strange mark of divinity . . . What is this strange and new endowment in its nature and vital essence? *And the answer is brief—it is Christ.* “He that hath the Son hath Life.”

And now, in conclusion, shall we face these things together? What of you? Is the living Jesus yours?

Listen to the dying testimony of John Fletcher, one of the greatest saints that early Methodism produced:—

I nothing have, I nothing am,
My treasure's in the bleeding Lamb,
Both now and evermore.

Does that find an echo in your heart? Is your experience its counterpart? Or is yours the sad condition of which we are warned, as being prevalent in 'the last days'. "Having a form of godliness, but denying the power thereof. . . ." (II Timothy 3. 5).

"Power?" you ask, "What Power?"—Why!

"Christ the power of God, and the wisdom of God." (I Cor. 1. 24).

Who alone can cure 'pastitis', and make life bright with the ever-present reality of His glory.

Feb 10/24/25
1 Cor 11:17

Two Perils.

"Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is."

—Hebrews x. 24, 25.

"Now in this . . . I praise you not, that ye come together not for the better, but for the worse."

—I Cor. xi. 17.

THERE are two perils here to be avoided; one is forsaking the gathering together for mutual blessing, and the other is gathering together for worse rather than for better.

These are days when the house of God is sadly neglected, and the service on the wireless listened to at home eases the conscience of those who are looking for an excuse for absenting themselves from the assembly of God's people. This is a real danger, but one which few if any, of our readers have succumbed to.

But then the other is a more subtle danger; it is that of gathering with other believers, while not benefiting ourselves nor others by our assembling. The Apostle says of these Corinthian believers that they gathered not for the better but for the worse. Meetings do not benefit by their number, and perhaps we suffer more from an overdose of meetings than from a scarcity. Meetings may work up an "atmosphere" which will often be misleading and deceptive, giving a sense of a "good meeting" while being positively harmful. Many of those who attend have "enjoyed the meeting", and yet, possibly unknown to themselves, their own spiritual life is impaired.

It is only as our spiritual life is healthy that we can be channels of blessing to others, and if when we gather, there are divisions among us, as there were among those Corinthian believers, then we shall, like them, be worse for our gathering together.

Our first concern, then, must be our own personal relationship to the Lord Jesus Christ, our fellowship with God. We must see to this, lest by our very attendance at meetings, we are damaging the spiritual life of others, not to say our own too. It is not impossible to "come to Bethel and transgress" and "at Gilgal multiply transgression."

Our loyalty, love and devotion to the Lord Jesus Christ is an individual and personal affair, and if this is at a low ebb, no amount of meetings can ever make up for it.

If this personal matter is attended to, and our spiritual life is healthy, then our service will be guided, empowered and fruitful, though it may not run along the lines of monster campaigns. Day by day in our contacts with others, individually or collectively, we shall be bearing fruit to His glory.

So much of the effort expended to-day seems like using a keg of gunpowder to kill a fly. Thousands of pounds are expended, much effort is put into organisation, and results are disappointing, both in quantity and quality. It still remains that the majority of men and women are unreached, and the children are growing up pagan, because we can think of evangelism only in terms of "meetings".

Evangelism must start with evangelists, that is with men and women who have been captured by the power of the Gospel, and that should be every believer. So it is a personal responsibility on every believer to be spiritually healthy, in other words, to be holy. Then the gathering together of the saints will be fraught with blessing for all and the world outside will know that Christ lives and can save.

B. S. FIDLER.

Saved by His Life.

"Almost the greatest revelation that ever came to me was through the words, 'We shall be saved by His life' (Romans 5. 10), coupled with the words in verse 17—'They that receive the abundance of grace shall reign in life through the One.' I saw that the differences which obtained among the children of God were due to their ability or inability to receive the incoming tides of the life of the Son of God. For months my life seemed to alternate between these two poles of thought. Now, I said to myself, I am reconciled; but I need more than reconciliation—I require saving—and this shall be mine; not by looking back to an event which transpired so many years ago, not by holding a creed, not by accepting a system of doctrine, but by opening every avenue of my being to His life, I shall be saved 'by His life'. Then I would turn to the other verse, and realise that there was an abundance of grace and gift for all, but that only those who received it could reign—could exert regal authority on others, in this life, and the next."

F. B. MEYER.

A Sweet Savour of Christ.

By Otto Stockmayer.

WILL you turn to Jeremiah, chapter xlviii, verse 11, The Lord has wonderfully enlightened this verse to me. "Moab hath been at ease since his youth." A lovely life, a beautiful life, an easy life. "Moab hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity, therefore his taste remaineth in him, and his scent is not changed."

How many Christians have a scent and taste which is not of Christ, and they have no idea of the taste and scent which are upon them and their Christianity; and they cannot see because they do not continually and fearlessly measure their walk and Christianity with the lines of Scripture; *they have their own lines and balances*, which they find very nice.

Moab has never gone into captivity, has never been emptied from one vessel into another. There are captivities in human life, there are crosses; let each one take his cross, his difficulty, his burden, the thing he would have out of his life—this special cross in your household, in your family, or in your body, is just to open to you the way to the Cross on which Jesus Christ died. Moab had never been brought into captivity, and his taste and his scent never had been changed. Through captivity, through uneasy things in our daily life and walk, we go from purification to purification, and the Lord uses these thorns in our flesh or life, family or relationships. Do you know why? Above all, I think, because the level of Christianity is so low. Take the first days of Christianity, in the time of Stephen, Ananias and Sapphira; no unholy thing could creep in, and there was a glory and beauty on the whole Church; and when once the devil tried to bring doubtful things through Ananias and Sapphira, judgment was thundered from Heaven through the mouth of Peter; and these doubtful things could not stand. In the Christian Church of to-day such scents and tastes as Moab had can go on. You feel sometimes in the Church a scent and taste—something in its being and moving and speaking which is not of Christ; but perhaps you do not see quite as keenly what in your own being, speaking and doing is accompanied by a taste, by a scent, by something which is not Christ-like. Therefore through deep experiences, and humiliations, and humblings, and carrying us from captivity to captivity, in situations in which we are not free to move as we would, He brings us into captivity to take away that taste and scent in our life and character which cover or hinder the outshining of Christ in us in a dark world and in a Church of doubtful standing in her spiritual level.

Oh, brethren and sisters, may the Lord succeed, through captivity and painful experience, to bring us into His captivity, in order that we may become His

prisoners; and we will no more complain about anything nor about anyone. We will see in every burden, and in every difficulty of character in those who are walking with us, only the high purpose of God to take away every taste and every scent which is not of Christ. Let us become the prisoners of Jesus Christ, and then He may be able to spare us many other captivities, and He may be able to lead us out in freedom of holiness and service for Him.

When Paul writes to the Churches again and again he presents himself not so much in his authority of Apostle, but as the prisoner of Jesus Christ; as if this were his highest authority towards the Churches—the bound one of Christ, the prisoner of Christ. He never forgot that meeting on the way to Damascus, when the Lord Whom he had persecuted—and persecuted as no other had—took His chains and threw him down to the ground, and carried him away His prisoner; bound to Him, living for Him, knowing no more himself, knowing only Christ.

In the second Epistle to the Corinthians we read in chapter ii, verse 14, "Thanks be unto God Who always" (the Authorised says, "causeth us to triumph"), the Revised says, "leadeth us in triumph in Christ." The Greek word is to be found only once more in the New Testament, and this other place is Colossians ii, verse 15, and there Authorised and Revised are identical in translating "triumphing over," and consequently it is conclusive. Let me quote from verse 13. "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He make alive together with Him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to the Cross; having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in it."

The idea in the original Greek is this: (as it is translated in II Cor. ii: 14 by the Revised) "lead-ing us in triumph." The phrase takes up a figure of antiquity. When an Emperor had overcome a mighty enemy, the conquered one was bound to his triumphal chariot, and that every man might see what a mighty enemy had been conquered the conqueror led him in triumph. That was the canticle, the song, the hymn of Paul, to have met One Who was too strong for the mighty Paul. He found His Conqueror, and His glory was—before the world and the Church—to be the conquered one of Christ, his Lord and Saviour; and it was not only this one occasion, it was going on all through his life. Who *always* triumphs over us; Who *always* keeps us bound to His chariot. No matter how rich or poor humanity may be, how few gifts we have, the one point

is this: let us be the prisoners, the conquered ones of Christ. To you in whose heart lives some mighty ambition, I show something higher than the most glorious ambition you have had: it is to be the bound ones, the conquered ones, of Jesus Christ. There are streams of Living Water flowing from such people.

We have read of taste and scent in Jeremiah xlviii about Moab. Now read farther on in 2 Cor. 2. "Thanks be to God Who always"—is victorious over us, triumphs over us, "leadeth us in triumph in Christ, and maketh manifest through us" (conquered ones) "the savour" (the taste, the scent—the sweet savour) "of His knowledge in every place." Paul did not carry his own scent and savour through the world. Bound to Him, dead with Him, living with Him, we carry through the world the savour of the Name of Jesus Christ.

Let us not diffuse our own scent and savour and influence. Let us be His conquered ones, that the savour of Christ may be manifest through our poor beings. Whatever good we may do, it is nothing compared to what God desires to do through us, to manifest the savour of the Name of Jesus Christ, not our own name always having some mixture of bad odour, in every point where we have not gone into the captivity of Christ.

Paul says we diffuse our own savour or the savour of Christ, one or the other; and the world and the Church cry after the savour of Christ not our savour. Let us be the conquered ones, that, carried on His triumphal chariot, He may manifest through us the savour of His knowledge in every place; "for we are" (Oh, what blessing!) "a sweet savour of Christ."

The old translation in German and in French reads "Thanks be unto God which" (it comes from the same as your translation, "Which causeth us to triumph"), always gives us victory."

My dear friends, before He can give us victory we must be His vanquished ones; we must let Him have the victory over us—His conquered ones. He can give us victory and songs and fruit for eternity so far as we are His bound, His conquered ones. The service, the fruit, the ministry come afterward; the savour of Christ manifested through conquered ones. No matter whether you go to foreign lands as missionaries, or remain in a humble little house amidst difficult surroundings, or it may be you go on helping an old mother, be His conquered ones, and do what you do for the Name of Jesus. And perhaps many ignored ones in some humble corner with difficulties in their lives, may be the first ones; and missionaries perhaps, such who had not gone from captivity to captivity, will be amongst the last ones; they had spread into foreign lands their own standing and understanding, and their scent had not been changed, not renewed, not crucified; and then of course it is not the sweetness of the savour of the Name of Christ which they bring to the heathen.

Whatever our calling in the outward world may be, our position, our work, that is not the question;

He gives to each one his gifts and place and work. The capital thing is that you become (not tomorrow, but to-day; settle it now in your heart with the Lord) His conquered ones, and believe in the power of His Blood, and in the power of His Cross, and in the power of His bonds to carry you away captive; and you shall escape the corruption which is in the world—the world without and the world within, the corruption in lust and in fear; and as His bound ones you will be happy to realise that not one day passes without the bonds getting stronger and stronger, and you will realise the unspeakable safety and glory, just by knowing He has succeeded to make you His conquered ones, world without end.

THINK WHAT THOU HAST WITH CHRIST.

- Thou art one (John 17. 21)
with Christ (Ephesians 5. 30)
- Thou hast fellowship (1 Cor. 1. 9)
with Christ (1 John 1. 3)
- Thou wast crucified (Galatians 5. 24)
with Christ (Galatians 2. 20)
- Thou didst die (Colossians 3. 3)
with Christ (Colossians 2. 20)
- Thou wast planted (Matthew 15. 13)
with Christ (Romans 6. 5)
- Thou wast buried (Colossians 2. 12)
with Christ (Romans 6. 4)
- Thou wast quickened (Colossians 2. 13)
with Christ (Ephesians 2. 5)
- Thou wast raised (Ephesians 2. 6)
with Christ (Colossians 3. 1)
- Thou are seated (Ephesians 1. 20)
with Christ (Ephesians 2. 6)
- Thou must suffer (Philippians 3. 10)
with Christ (2 Timothy 2. 12)
- Thou art joint heir (Galatians 4. 7)
with Christ (Romans 8. 17)
- Thou shalt live (1 Thessalonians 5. 10)
with Christ (Romans 6. 8)
- Thou shalt be for ever (John 14. 3)
with Christ (1 Thessalonians 4. 17)
- Thou shalt come (1 Thessalonians 4. 14)
with Christ (Revelation 19. 14)
- Thou shalt appear (Colossians 3. 4)
with Christ (1 John 3. 2)
- Thou shalt reign (Revelation 3. 21)
with Christ (Revelation 3. 21)
- Thou shalt be glorified (Romans 8. 30)
with Christ (Romans 8. 17)
- Thou shalt walk (Revelation 7. 17)
with Christ (Revelation 3. 4)
- Thy life is hid (1 Samuel 25. 29)
with Christ (Colossians 3. 3)

REV. J. E. SAMPSON.

Outlook for Prayer.

"Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21. 25/28).

WE are living in momentous days, and so rapid are the changes that are taking place, that before you read this World Outlook for Prayer many more outstanding events may take place, of which we now have no conception. What has already transpired since the finish of the war makes the words of Christ quoted above stand out with vivid clarity; and reminds us of the cry of Jeremiah "Fear is on every side" (Jer.: 6. 25). Since, for instance, the discovery of the atomic bomb it is openly admitted in high quarters that danger has increased a hundredfold. It is pitiful to hear, too, how that discussions arranged by the supreme Powers, have so far failed to arrive at any vital decisions or settlement of world affairs.

But in spite of all these things, and of the deadness and apathy so prevalent amongst professing Christians to-day, those of us who have been instant in prayer that God would send a breath of Revival to counteract the devil's noxious miasma from the pit, are being encouraged by a real stirring among the dry bones. We thank God for good results from the meetings that took place at the Central Hall, Westminster this autumn; and for the numbers that gathered to hear the unadulterated Word of God. Those, who during such meetings have truly accepted Christ and been born of the Spirit, will need spiritual teaching, which will feed them with the "sincere milk of the Word." For never has there been a day when the devil has been more active in setting his traps for the unwary and the young Christian. We must pray for them.

Not only do we praise God for such manifest results of the working of the Holy Spirit in our midst, but there is also coming to us tidings of souls far removed from all opportunities such as we enjoy in this land, in whom a deep spiritual hunger has been created quite without human teaching. Information has been received, for instance, from Pastor Neprash of the Russian Missionary Service, concerning Russian slave workers driven into France by the Germans when they invaded Russia. Many of these are young men, and have never heard of God, much less seen a Bible. I will quote the missionary's own words. He writes:—"It is difficult to describe the religious ignorance of these men brought up without God and any kind of religion, and also difficult to depict their *real live interest in the Word of God*. They are hungry for the Word of God because they truly show that spiritual hunger, accepting the Word of God with joy and embarrassing gratitude. As soon as they get acquainted with the Scriptures they say they will take the Book back to Russia."

In other places, notably in Poland, we learn of Bibles in much request. In fact in one place they had to be torn up so as to be able to distribute single pages of the sacred Book amongst the numbers who demanded them.

Then—I have lately received a letter from a Christian mother, whose son was taken prisoner when Singapore surrendered to the Japanese. Her faith held in spite of everything, and finally a letter arrived telling her that he was safe and sound. This is a summary of his experiences. One of the first acts of this young man and his comrades was to burn all their possessions, including their Bibles, to prevent them being looted by the Japanese. Then followed a period when they wandered about, stripped of all clothing, and often so hungry that they were reduced to feeding on snakes and other obnoxious creatures. Later he and some companions were removed to French Indo-China, where the French were very kind to them, and—wonderful to say—their first request was that the French would procure them Bibles. These were supplied to them, and though there was no Bible Class or teacher, all who desired had a Bible. This young man, who is now back in his mother's home, told her that he had read his Bible through twice. Are not such instances of quickening interest in the Bible enough to reveal to us that God is working by His Holy Spirit apart from human agencies?

In closing this article I want to quote from a piece by Mrs. Penn-Lewis in the 'Overcomer' for January, 1917. "If the Lord's praying ones who gather for prayer will first take up the attitude before God of Romans 8. 26, and definitely trust that the Holy Spirit will guide them into prayer according to the will of God, each group will be taught of Him as surely as was Daniel (note Daniel 9. 20/23). And they will find that prayers will be given them to pray which never entered their minds before. These are the 'subjects for prayer' which are sure of answer, for the Holy Spirit alone can at such a time as this fully direct believers how and what to pray; since no human mind can hold, or apprehend the whole counsel of God in the stupendous work He is now doing among the nations, in bringing to a close the Christian dispensation, and preparing for the time when the Prince of Peace will reign as King over the whole earth.

May the Spirit of God graciously move upon all whom He summons to the Mount of God at this time, and so inspire the prayers of the praying ones, that great movements in the invisible realm may take place, and the counsels of God be hastened to full fruition."

E. M. LEATHES.

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and

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about which further particulars will be published in the 'April' Overcomer
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The Overcomer

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

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April
1946

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THE OVERCOMER.

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

FOUNDED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

EDITOR: J. C. METCALFE, M.C.

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London Mid-Monthly Prayer Meetings

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

Time: 12 noon to 1.30 p.m.

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

Please note the dates:—April 18th, May 16th, June 20th.

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

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

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

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

Book Room Notes.

1. **Re-arrangement of book list.** Our Readers will notice that in this issue of the "Overcomer" we have remodelled our book list. To simplify ordering we are listing our booklets and leaflets under price headings instead of Series headings. This we hope is a temporary expedient, but it seems to be the only satisfactory way of keeping track of the varying prices caused through re-printing at the present time.

2. **Re-printing.** The valuable booklets: "The Tin of the End," "Change your Attitude," and "The Magnificent Christ" are all available again at 3/6d. per dozen. Owing to the high cost of printing we cannot produce these at less.

3. **Bound "Overcomers."** I am afraid that our announcement concerning these cannot have been clearly worded as so many of our readers have written for these as if the "Overcomer" for the years 1928-1939 are all bound up together. The position is this: at the close of each year the four issues of the "Overcomer" are bound together so that there is bound volume for each year from 1928 to 1945. Those from the year 1928 to 1939 are offered at 1/6d. per volume, post free, and those from 1940 to 1945 at 2/ per volume, 2/2d. post free.

4. **"God's Plan of Redemption."** We are publishing a third British edition of this book by Mary I. McDonough—and hope to have it available for our readers during the next few weeks. It gives the Gospel from the biological standpoint, and is specially prepared for the use of Preachers and Teachers. It contains charts in three colours. In these shallow loose-thinking days it is a most useful book. One of our Trustees—Rev. John Pritchard—writes of it: "I know of no book that has helped me more. I have read it and re-read it, and used it over and over again." It is to be bound in stiff paper covers, and the price will be 3/6d. (3/9d. post free).

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

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6. **Please note:**—The Book Room, in accordance with our usual practice, will be closed during the whole month of August. We ask our readers to help us by, as far as possible, not ordering books or sending subscriptions during this period.

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

Manchester. Prayer Meeting on the third Thursday of each month at 7.30 p.m., at Houldsworth Hall, 90, Deansgate, Manchester. Enquiries to Mr. W. Astley, 33, Moorland Road, Didsbury.

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

THE OVERCOMER

The Great Commission.

Great Commission

*"As my Father hath sent me,
even so send I you." (John 20. 21).*

WHEN our Lord ascended to heaven He left behind Him some last words. The very last was, "My witnesses to the ends of the earth." We read, "When He had said this, He ascended to heaven." He left this world and His disciples with that one word, "The ends of the earth," or, as He had said a little before, "Go into all the world, preach the gospel to every creature." With that one word in His heart He sat down upon the throne, "expecting," longing, that every child of man should learn to know Him and His love.

The second word, that had just preceded it, was, "Ye shall receive power." As He sent them forth for the conquest of the world, He bade them not think of their own impotence or their own strength, but of all the power in heaven and on earth that He was now to receive from the Father, and that through the Holy Spirit would work in them and give them the victory.

Shall we then turn away from all our devices and efforts and give heed, with new, whole-hearted devotion, to the great charter the Church has too long neglected, the last words of the ascending Lord? *To take the words that live in Christ's heart and let them live in ours, will be the secret of wonderful happiness and irresistible power.*

"The ends of the earth." "All the world." "Every creature." Is it possible for the ordinary Christian in everyday life to be so possessed by these words that, without effort or strain, they shall be the spontaneous expression of His inmost life? Thank God, it is possible, where the love of God and of Christ is shed abroad in the heart. Poor simple men and women have proved it by the intense devotion with which they could sacrifice everything to make the love of Jesus known to their fellow-men. The love with which Christ loves us is a love that takes in the whole world. Of that love we cannot take just enough for ourselves, and be indifferent to all the others who share in it. Such is the feeble, selfish, and unhappy life which so many Christians seek to live. Truly to possess Christ, and fully to enjoy Him, it is essential that we take in His love in all its fulness, that we yield ourselves to the service of that love, and find our happiness in making that love known to those who are still ignorant of it.

When the Church is quickened into some measure of the experience of the abundant life that there is in Christ Jesus, "The ends of the earth" will become its watchword, and men will begin to understand that

what fills and satisfies the heart of Christ in heaven is enough and more than enough to fill our hearts with the blessedness and the beauty of likeness to Him. "Remember," He says, "My very last word, as I ascended the throne: 'Ye shall be my witnesses unto the ends of the earth.'"

The word that preceded this very last was: "Ye shall receive power when the Holy Ghost is come upon you." Yes, that is one of the last words: "The Holy Ghost." That was to be the Divine empowerment which would carry them on irresistibly to universal conquest. It would be through suffering and death, through long and patient labour, through many disappointments and trials. But the victory was sure. It has often been said that the Spirit flows from the Cross. The Spirit is inseparably linked to the Cross. In the fellowship of the Cross they could always count upon the fellowship of the Spirit and His almighty power.

But alas, how soon the Church began to shrink from the Cross, and without knowing it began to lose that power of the Spirit without which it was impotent to resist the power of the world. Oh that God would raise up men who could, as with a trumpet voice, sound out this last word of Christ, "Ye shall receive power when the Holy Spirit is come upon you," and might lead the Church to return to the Cross, with its Crucifixion to the world, and yield herself to the glorious task of carrying that Cross in triumph to the ends of the earth.

ANDREW MURRAY.

Have done, O ye people of God, with spasmodic "spurts." They are immeasurably below the exigencies of the occasion. They are unworthy of the soldiers and servants of the Lord God Almighty. Let there be, instead of a brief-lived galvanic energy, the abiding power of God the Holy Ghost—in full possession of the entire being, and working out the Divine Will in all the activities of the daily life.

Oh for the abounding life! Then will, surely, follow the abounding love, and joy, and brightness! Then, too, the abounding devotion to Jesus, and eagerness for service, and courage in obeying His commands! Then, also, the abounding self-denial, and liberality, and personal exertion in the cause of Christ.

J. T. WRENFORD.

To Our Readers.

My Dear Friends,

Our Chairman, Captain Metcalfe, has asked me to write an occasional letter, and this gives me the privilege of keeping in personal touch with our readers, although absence from England has made my retirement as chairman necessary. As we get older we get more verbose, and I must refer to our recent visit to Headquarters and happy meeting with brethren in London and elsewhere. Our journey by air, with the return route via West Africa and Brazil, was an additional cause for joy and thankfulness. It seemed like taking the wings of the eagle indeed, to be borne back half round the world to this remote spot.

In meeting so many beloved friends and comrades I could not disguise from myself that, after so long an absence, we veterans had not grown younger! Grace can enable us still to run our course with joy, but we rejoice in the knowledge that other and more vigorous warriors will carry on that teaching of the warfare, from which indeed there is no discharge for any of us whilst we remain in the ranks.

The Lord in His love and care for us often sets His children in families. Of course all are in the "great house," but perhaps it is just the earthly counterpart of 'in My Father's house are many mansions.' Those who find the 'Overcomer' and its literature a blessing are in our 'family' although widely scattered over the world. Yet when we can we love to get together. Many Swanwicks attest that. Conferences provide the opportunity for the fellowship of kindred minds, where elder brethren can counsel younger, and all receive the blessing of the Lord in the midst. Now that the pressure of physical war is over, we have the prospect of new conferences, which we trust will bring great gain to all able to be with us. We pray that many young Christian workers will share that vision of the overcoming life which may be ours in Christ Jesus. The Captain of the Lord's host purposes for us first, personal victory, and then aggressive prayer against the principalities and powers—with very definite results in view. War is a grim business, as all fighting men know. They don't ask their baby brothers to join their ranks. The Lord is calling up those of 'full age, even those who by reason of use have their senses exercised to discern both good and evil.'

May I repeat for the sake of new friends what has been emphasised many times before: we do not aspire to what is sometimes called 'Sinless perfection' else in our battles we might never fire a shot. We look for no kind of victorious living that doesn't involve hard knocks. We know that the moment we are found away from the protection of Calvary's Victory we shall surely fall. But He can, and does, restore us again.

We have been described as, "People calling themselves Overcomers"(!) as though we claimed to be a

coterie of superior beings with esoteric wisdom not to be shared with others nor found amongst brethren down through the ages. This is the reverse of the truth.

We long, in that DAY, to be of the company of those who "overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." This last clause we by no means confine to the thought of physical martyrdom. It has a very real application in the life and walk of the believer.

We have no wish to interfere with the freedom of any in matters of church affiliation or the particular Christian activity to which God has called them. We seek fellowship with all who truly love the Lord and desire His will. Standing for no separation from those who are in Christ Jesus, we do indeed seek a separation, but that separation is from the world and not from our brethren.

So it is that by our literature and our conferences we seek to strengthen each other in Him Who is able to make all His faithful people overcomers indeed.

May I in closing send loving greetings to the many friends we were unable to meet on our short visit. To all who remember in prayer our work here among the American sailors, our grateful thanks. The Lord hears and answers: to Him the praise. Some of us are learning how small a matter bodily absence is, when brethren dwell together in unity regarding the things that are not seen but eternal.

We in tiny Bermuda sometimes refer to the North American Continent as "the adjacent mainland!" May I extend our assurance of loving remembrance in the Lord to our brethren there. If He tarry I have dreams of meeting some of them once more, when the present stringency is passed. In all thoughts of personal service many former mercies teach us to rest in the Lord and wait patiently for Him. He it is who opens doors and closes them, and we are glad indeed to have it so.

Yours in His mercy and peace,

BERNARD W. MATTHEWS.

Bermuda, 1st March, 1946.

We are deeply convinced that it is not our commission from God to initiate, or lead, a "movement" in connection with "The Overcomer"

We have for many years deprecated the harmful tendency among God's children to either form or join "movements" which, under the idea of advance, tend to separate the members of the Body of Christ the one from the other, at a time when unity, *on the basis of the finished work of Christ* is most essential in the face of an united foe.

J. P-L.

Fire on the Earth.

By the Editor.

IN the previous issue of the "Overcomer" I sought to emphasise the fact that the Living Christ is the axis round whom all Christian life and experience must revolve. This time I want to go a step further, and will plunge right into my subject with a dogmatic assertion. *All abiding work for God is done by The Living Christ Himself operating in and through His people.* We often visualise Christian work, as our working for Him, but it is nothing of the sort. It is He working through us.

The preface to the Acts of the Apostles is a striking commentary on this fact: "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach, until the day in which He was taken up" (Acts 1. 1-2). A thing that is begun must have an ending, and in the subsequent books of Scripture we see the work of the Lord Jesus in and through His Church, culminating in the ushering in of a new heaven and a new earth, at the close of the Book of Revelation.

I think that in Luke 12 the Lord Jesus had this in mind. He has been teaching His disciples lessons in the vanity of living for this life only, has warned them of the necessity of intense watchfulness in the light of the day when He shall come a second time as Judge and King, and has urged them to faithful service. Then, all of a sudden, come these startling verses: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptised with: and how am I straightened till it be accomplished!" (Verses 49-50). What fire did He come to scatter? This Gospel has already recorded the prophetic utterance of John the Baptist: "I indeed baptise you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable" (Luke 3. 16-17). Later in Acts 2. 2-4 we read of the beginning of the fulfilment of this declaration—"Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" The great High Priest had gone through the awful baptism of Calvary, and now by means of the coming of the Holy Spirit, was inaugurating the age in which the fires of cleansing were to burn in the hearts of those men, who would submit themselves to Him to be "chastened by the Lord, that they should not be condemned with the world." (i. Cor. 11. 32). One day the time will come when the cleansing fire becomes the consuming fire, and "the earth . . . and

the works that are therein shall be burned up." (ii Peter 3. 10). The Holy Spirit of God has been given now to purge and cauterise by the subjective application of our death union with Christ to our innermost being—in order that Christ may dwell in, and work through us so that "the pleasure of the Lord may prosper in His hand." (Isaiah 53. 10).

Paul applies this fact of purging or destroying by fire to Christian work; and we shall do well, in these days when many are urging the necessity of "modern methods," and of "taking a leaf out of the world's book," or are immersed in organisation, in grandiose schemes, and in "counting heads," to pay close heed to what he has to say. "According to the grace of God which is given unto me," he writes, "as a wise master builder. I have laid the foundation, and another buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; *every man's work shall be made manifest*: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (i Cor. 3. 10-16). He must be blind indeed who cannot see the significance, and practical outcome of this teaching. It is possible through the Holy Ghost to see Christian work done that is precious in the sight of God, and which, refined by fire, shall redound to His glory through all eternity. It is possible on the other hand to do work supposedly for Christ, which is not submitted to the searching scrutiny of the Holy Spirit, and which shall therefore be utterly destroyed as useless. Such work affords joy and brings profit to Satan, and will in consequence share with him the judgment of everlasting fire. So solemn a truth should surely launch us once and for all out of the treacherous shallows of Christian activity, into the unplumbed depths of the workings of the grace of God in human hearts. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, *whereby we may serve God acceptably with reverence and godly fear*: for our God is a consuming fire." (Hebrews 12. 28-29).

Now we shall return to our verse. Calvary had inevitably to precede Pentecost; the baptism of the Cross was the necessary prelude to the scattered fire. The interpolation in John 7. 39 shows clearly the position of things while He yet lived in the flesh. "But this spake He of the Spirit, which they that believe on Him *should* receive; for the Holy Ghost was not yet given; because that Jesus was not yet

glorified." So He "suffered for sins, the just for the unjust that He might bring us to God." (i Peter 3. 18). And from that time onwards everyone putting their trust in Him is "sealed with that Holy Spirit of promise" (Ephesians 1. 13). In other words, the fire of the presence of God, as the consent of the will is given, begins the work of purging from the old carnal nature, which He will finally utterly consume. And this work of refining has a specific purpose—the purpose foreshadowed by the Lord Himself in our verse. "How am I straightened" He cried, "till it is accomplished," till the baptism is behind me, and the fire scattered. The Greek word used here carries four general meanings. First "*confine*," for when He was confined to one human body that multiplication by which His presence might be in all lands, and all ages in His own people was impossible. Satan would gladly have yielded Him the throne of the Kingdoms of the world, if he could have kept Him thus confined, and so staved off the blows to his dominion struck in each succeeding generation by those indwelt by the Risen, Living Christ. Next "*check*" or "*hinder*," for the great redemptive purposes of God were held up until in the wake of a completed atonement the fire of God could burn in human hearts. Then "*be troubled*" or "*suffer*," because there was no balm for sin-sick souls, no solution to the problems of fallen humanity, no single oasis in the satanic desert of man's empty pilgrimage of dead works, until the Spirit of God could begin His mighty work in hearts justified through the blood of the Sin-Offering. Finally "*to be engaged in conflict*," it would be impossible to gauge the bitterness of that dread conflict, which reached its height when darkness covered the hill of Calvary. But from it Jesus emerged triumphant to give the proud charter to His Church—"All power is given unto Me in heaven and on earth. Go ye therefore, and teach all nations . . . and, lo, I am with you *always*, even unto the end of the world. Amen." (Matthew 28. 19-20). The glory of our calling is just this, that "Christ may dwell in our hearts by faith," in order to continue to a glorious completion the work He began when on earth.

We live in days of cold orthodoxy, pious phrases, and compromise. An attenuated Evangelicalism shivers over the embers of its self-kindled fires. Surely it is time the urgency of the prayer of the favourite "Keswick" hymn was made our own:—

"Refining fire go through my heart,
"Illuminate my soul,
"Scatter Thy life through every part
"And sanctify the whole."

It is only as the Refiner sees His own image in the metal held in the furnace, that He passes that metal as fit for use; and the world of men will remain utterly indifferent to the glory of the Gospel until they too see the likeness of the living Christ in the lives of Christians in whom the purifying fires of the Holy Ghost are permitted to do their work to the utter-

most. The Apostle Paul puts this experience into words of which we must master the meaning in our own daily walk if we are to fulfil His purpose for us. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you." (ii Cor. 4. 6, 7-10, 11, 12).

~~Cross and World~~

The Cross and the World.

A Study taken from Mrs. Penn-Lewis' Bible.

(i) The "elements" of the world in religion.

(a) Philosophy . . . traditions of men.

Colossians 2. 8.

(b) Precepts (rules) of men—

meat, drink, feastdays, severity to the body.

Colossians 2. 20. 23.

(c) Spirit of glorying in converts—gaining others to one's view. etc. Galatians 6. 12. 13.

(d) Making distinctions amongst ourselves (in Church life). James 2. 3. 4.

(e) The world's wisdom (foolishness with God). i Corinthians 3. 19.

(f) Bondage the result of these "elements" of the world. Galatians 4. 3 (see also v. 9).

The testing word—

"If any man love the world, the love of the Father is not in him." i John 2. 15.

(ii) God's way of deliverance from the world—The Cross.

(a) By sharing experimentally the death of Christ—"Ye died with Christ from the elements of the world." Colossians 2. 20.

"The Cross—through which the world hath been crucified to me." Galatians 6. 14.

(b) By union with the life of Christ.

"Whatsoever is begotten of God overcometh the world." John 5. 4.

(c) By the indwelling presence of God.

"Greater is He that is IN you, than He that is in the world." i John 4. 4.

(iii) The actual position of the redeemed in the world.

(a) Even as Christ in His other world spirit.

"Not of the world . . . even as I."

John 17. 14.

"As He is . . . so are we in this world."

i John 4. 17.

The Christian and the World.

By E. H. Trenchard, B.A.

TEACHING and practice as to the relations between Christians and the world have been characterised by two extremes; on the one hand, asceticism and legalism and on the other, compromise. The ascetic of the third and fourth centuries fled to the deserts in the vain hope of leaving the world behind. The legalist of the twentieth century aims at hedging round the Christian with a number of extra-biblical restrictions to shut him away from the world. The weakness of this effort is shown in the tiny parable of Matt. 12: 43-45, where the "house," freed from the presence of one demon, remains "empty, swept and garnished," and is soon re-filled with the original demon and seven companions, so that the state of the man portrayed is worse than at the first. In our application, the life freed from external worldliness but not fully occupied with Christ soon becomes the prey of selfishness, censoriousness, hypocrisy and a score of other God-dishonouring passions. On the other hand, there are those who in their folly refuse to recognise that the flowers of Christian graces and the fruits of Christian service cannot blossom or mature in the miasmatic atmosphere of ungodly pursuits and interests.

But there is an enemy world and we must make an attempt at recognising and defining it. For this purpose we cannot do better than get to the fountain-head, and examine our Lord's own expressions in prayer to His Father in John 17: 9-18, where four facts which characterised His own relations with the world are expressly declared to be paralleled in the life of the Christian. Christ was "in the world" (though the prayer anticipates His leaving it); He was "not of the world"; the world hated Him; He was sent by His Father into it. How did this work out in practice in the earth life of the Lord Jesus? His incompatibility with the spirit of the world did *not* mean asceticism, for He came "eating and drinking" so that the epithets of "glutton" and "wine-bibber" were slanderously hurled at Him (Matt. 11: 19). It did *not* mean physical separation from people whom we should denominate as "worldlings" for of Him it was said: "This Man receiveth sinners and eateth with them" (Luke 15: 2). But while we rejoice to see Him reaching out to the moral lepers of His day, how acutely conscious we are that in heart He was "separate from sinners!" He was sent into the world, and in fulfilment of His mission reached down to the lowest, but whole devotion to His Father's will made Him "aseptic" to the crowding germs of moral corruption. The world hated Him because His teaching and action ran counter to its accepted principles of selfishness and greed, but let us ponder the fact that the Gospels reveal far more hatred from the "religious world" led by the Pharisees than from the non-religious elements of society.

This picture of Christ in the world of men will help us to solve many of our own problems, for, "as He is, so are we in this world" (1 John 4: 17). Above all let us note that the relationship is *active* and *aggressive*, not *negative* and *self-protective*. We are sent into the world to make Christ known to men and to conquer in the struggle with adverse principles, for He said: "Be of good cheer; I have overcome the world."

To arrive at our definition we need further to consider the weighty words of 1 John 2: 15-17. We learn that the love of the world and the love of God are incompatible, and that the basic desires of the world do not proceed from the Father. The lust of the flesh is not only manifested in what are known as "fleshly sins"; the term is much wider and includes all those urges which leave the mind and will of God out of account. When these desires fix themselves on external objects they become the "lust of the eyes," reaching out to what is coveted without reference to the will of God. Desires in the act of possession induce the "pride of life," the exaltation of self against God. Note the subjective character of all this. Just as Christ said to His disciples: "The Kingdom of God is within you," so He might have turned to unregenerate publican and pharisee alike and said: "The WORLD is within YOU!" Can we now arrive at our definition? "The world is the sum of natural desires fixed on material objects, equivalent to "self" in the individual; the multiplicity of "selves" is welded by Satan into a system (cosmos) animated by the motives of selfishness and greed, and backed by force." The definition is somewhat cumbersome, but I wish to stress the point that the world is within as well as without, and that every "self" is a brick in the Devil's building—his impious anti-church. It is noteworthy that when the psychologist, Dr. Gustave M. Gilbert, carried out official intelligence tests on the Nuremberg Nazi criminals, he arrived at the conclusion that the basis of Nazism with all its horrors was not a criminal pathological condition of the "Gang," but pure selfishness carried to its logical conclusion of utter ruthlessness and disregard for others.

What does this imply in normal Christian practice? It certainly means that the lover of pleasure, be he or she young or old, is worldly, and cannot be a consistent Christian, if a Christian at all. But it means just as certainly that a man or a woman may never set foot in a place of public entertainment, be regular in church attendance, and yet be *utterly worldly*. The business man, the worker, the over-anxious housewife and mother, for whom the affairs and the cares of this life loom so large that Heaven is scarcely glimpsed round the edges, are worldly.

The test is this—in our activities of body and mind, is the thing pursued an end in itself, or is it a means to that great end, the glory of God? If an end in itself, it is worldly, the opposite of the apostolic exhortation: "Set you affections on things above, and not on things on the earth."

The question of "*amusements*" may claim a special final word for the sake of the younger Christians. The very word is bracketed with "worldliness" by many legalistic Christians, but by definition it means nothing more than "that which pleasantly or humorously occupies the attention," and without doubt "amusement" in this sense is necessary to right living. We are so constituted that no power of muscle, mind or emotion can operate continuously in one direction without over-strain and the danger of a "break." Moments of relaxation are essential, and godly men who have neglected this rule of life have done so at their peril as many distressing break-downs show. Christ can be with us in our games and play, which, used as a "means" and not an "end," send us back refreshed to the work and the fight.

Public amusements need care, but, as a first principle, it may be stated that, apart from what is revealed in Scripture as sinful, no one has a right to legislate for another. In New Testament times the "doubtful" matters had to do with eating food offered to idols (a usual preliminary to a pagan meal) or with the observance of Jewish seasons and days. (Key passages are: 1 Cor. 8: 1-13; 10: 19-33. Rom. 14: 1-15. Col. 2: 16-23). The ground has changed, but the principles are still valid. The "strong" brother knew that there was nothing unclean of itself, and realised that the "Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Paul maintains the essential principle of Christian freedom and exhorts: "Let no man judge you in meat, or in drink, or in respect of a holyday." To him liberty is so wide that he gives instructions to those disposed to accept an invitation to a heathen festival (1 Cor. 10: 27). But there are equally important limiting principles. God's glory must be sought in all (1 Cor. 10: 31), and the law of love compels consideration for the "weak" brother whose conscience still discriminates, and who would sin by eating what he considers unclean. The great Example is Christ, who "pleased not Himself."

The "amusement" most immediately before young Christians is the Cinema. As "wise men" having "knowledge" we may consider that the cinematograph is a notable invention obviously capable of good and evil applications, as is the still more wonderful invention of writing, used for the preservation of Divine Revelation and the propaganda of the Devil's lies. Any one film may be profitably instructive or pleasantly amusing, but it is none the less true that the film industry with its present production of low-

standard entertainments has largely been captured by the Devil and is to a great measure responsible for the all-round lowering of moral standards so terribly patent to-day. Christians cannot but deplore the present influence of this great force.

The "*Upper Room*" stands in vivid contrast to the "house" with which we began. It, too, was emptied of other guests, but then was "furnished and prepared" with a great purpose in view—the reception of the Master. He filled it with His gracious presence, and there washed the disciples' feet; there instituted the Feast of Remembrance; there encouraged and instructed His own. There in all probability the Holy Spirit descended and "filled all the house where they were sitting." There is no need to point the moral. The solution of our relations to the world is heart occupation with Christ so that every chamber of the soul may be filled with Him. Thus we may go where we will and be "separate from sinners." Without Him we should carry the world within us to the uttermost parts of the earth.

May, 1900

A Brief Commentary on James IV.

B. Magnin.

"From whence come wars and fightings among you?" All these proceed from the self-life, from within. Ye try hard—kill, fight, war—yet ye have not. Apologies, confession of sins, peace conferences—all are of no avail, and the tested one is soon back into the same old place again. Ye have not because ye ask not; ye ask and receive not. Why? Because ye ask amiss. Ye ask not for God's wisdom (the cross and death to self). Ye ask and receive not, because you still want your own way. Perhaps you ask God to bless it, thinking it is the right way. This is the world system or order. All that glorifies man, pride and the lust of the flesh is from Satan, who is the ruler of this world. To follow in his way is to be a friend of the world and an enemy of God. The spirit in the believer fights against the flesh and the way of the world. Child of God, be subject to Him; resist not; but draw nigh to Him. Purify yourself. Purify yourself if you are double-minded, in any way trying to mix the old with the new.

"If the Lord will, we shall live and do this or that." The crucified one can have no will of his own. It is subject unto Him; on call at any time. If the Spirit of God speaks to him regarding some service, he is ready. How often the child of God is tied with many things even the work of the Lord. There is no time to hear His voice or obey His call. The cross is necessary, that we sin not, knowing to do good and doing it not.

Self—The Spirit of this World.

By William Law.

IF man is to rise from his fall, and return to his life in God, there is an absolute necessity that self, with all his brood of gross affections, be deposed. Christ came into the world to save sinners, to destroy the works of the devil. Now, self is not only the seat and habitation, but the very life of sin: the works of the devil are all wrought in self; it is his peculiar workhouse: and therefore Christ is not come as a Saviour from sin, as a destroyer of the works of the devil in any of us, but so far as self is beaten down, and overcome in us. It is literally true what our Lord said, that "His kingdom was not of this world"; then it is a truth of the same certainty, that no one is a member of this kingdom, but he that, in the literal sense of the words, renounces the spirit of this world. Christians might as well part with half the articles of their creed, or but half believe them, as to really refuse, or but by halves enter into these self-denials.

For all that is in the creed, is only to bring forth this dying and death to all and every part of the old man, that the Life and Spirit of Christ may be formed in us.

Our redemption is this new birth; if this is not done, or doing in us, we are still unredeemed. And though the Saviour of the world is come, He is not come in us, He is not received by us, is a stranger to us, is not ours, if His Life is not within us. His Life is not, cannot be, within us, but so far as the spirit of the world, self-love, self-esteem, and self-seeking are renounced and driven out of us.

Hence we may learn the true nature and worth of all self-denials and mortifications. As to their nature, considered in themselves, they have nothing of goodness or holiness, nor are any real parts of our sanctification; they are not the true food or nourishment of the Divine Life in our souls, they have no quickening, sanctifying power in them; their only worth consists in this, that they remove the impediments of holiness, break down that which stands between God and us, and make way for the quickening, sanctifying Spirit of God to operate on our souls: which operation of God is the one only thing that can raise the divine Life in the soul, or help it to the smallest degree of real holiness, or spiritual life. As in our creation we had only that degree of a divine Life which the power of God derived into us; as then all that we had, and were, was the sole operation of God, in the creation of us, so in our redemption, or regaining that first perfection which we have lost, all must be again the operation of God. Every degree of the divine Life restored in us, be it ever so small, must and can be nothing else but so much of the Life and operation of God found again in the soul. All the activity of man in the works of self-denial, has no good in itself, but is only to open an entrance for the one only good, the Light of God, to operate upon us.

Hence, also, we may learn the reason why many people not only lose the benefit, but are even the worse for all their mortifications. It is because they mistake the whole nature and worth of them. They practise them *for their own sakes*, as things good in themselves; they think them to be real parts of holiness, and so rest in them, and look no farther, but grow full of self-esteem and self-admiration for their own progress in them. This makes them self-sufficient, morose, severe judges of all those that fall short of their mortifications.

And thus their self-denials do only that for them which indulgences do for other people; they withstand and hinder the operation of God upon their souls, and instead of being really self-denials, they strengthen and keep up the kingdom of self.

There is no avoiding this fatal error, but by deeply entering into this great truth, that all our own activity and working has no good in it, can do no good to us, but as it leads and turns us in the best manner to the Light of the Spirit of God, which alone brings life and salvation into the soul. "Stretch forth thy hand," said our Lord to "the man that had a withered hand;" he did so, and "it was immediately made whole as the other."

Now, had this man any ground for pride, or a high opinion of himself, for the share he had in the restoring of his hand? Yet just such is our share in the raising up of the spiritual life within us. All that we can do by our own activity, is only like this man's stretching out his hand; the rest is the work of Christ, the only Giver of Life to the withered hand, or the dead soul. We can only, then, do living works when we are so far born again as to be able to say with the apostle, "Yet not I, but Christ that liveth in me."

The Egotist.

"The egotist is a pitiable creature. The whole foreground in his picture is dominated by one sinister figure, SELF. The capital I stands out everywhere. In the Palace of Wurtzung there hangs a hall of glass. It is called the Hall of a Thousand Mirrors. You enter—a thousand hands are stretched out to meet you, a thousand smiles greet your smile, a thousand eyes will weep when you weep; but they are all your hands, your smiles, your tears. What a picture of the selfish man! Self all around, self multiplied, and he is deceived. What an awakening for the self-centred man when all the mirrors are smashed, and his naked soul, unloved, and unloving; with a universe around him of hearts out of touch with his, comes face to face with the awful solitude of a self that has never died, nay, that has lost its power to die." (Mantle).

The Ideal Church.

"Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27).

THE Church of Christ is not a society but a family, not an organisation but an organism. There are multitudes of societies, some of them bound together with solemn oaths, others whose members have united together merely for profit or pleasure. But the true Church consists only of those who have been born into it through regeneration by the Holy Spirit. Religious societies bearing the Christian name exist, it is true, whose membership is almost wholly unregenerate, but they are not according to the divine pattern. Such carry on, often successfully, so far as numbers and financial standing are concerned. They have prestige, both socially and politically, but they are devoid of spiritual power. These are organisations, adding to their number by accretion, and showing at times large growth. The spiritual church is an organism, growing through inward development, its members being added not through human effort but by the Lord.

Within such a body the vital energy is of God. Love prevails sincerely, and there is a care of the members similar to that in the human frame. Each feels the sufferings of the others, and sympathises and lends aid. Prayer for fellow members is constant and from the heart. Kindly exhortation is given where need demands, and is accepted with humility and gratitude. Fellowship is hearty, and should it be broken from any cause, prompt effort is made for its restoration. The assembling together is a time of warmth and spiritual stimulation. Criticism and fault-finding are absent because matters that threaten to arouse such are at once investigated and dealt with. Each brother and sister is frank and open, not ready to take offence, quick to accept reproof without resentment or bitterness. Courtesy prevails in all situations, and that gracious self-control which is the crown of the Spirit's fruitage in the life. Upon the whole body and upon each of the members there is manifest a sweet unction flowing from love shed abroad unceasingly in the heart by the Holy Spirit, and perfected by unbroken communion with the Father and the Son. This is the ideal church, but we must confess that we have never seen one that accords fully with the pattern.

Such a life as set forth above cannot be confined within the assembly, nor can it be at any time or in any way static. There must of necessity be an overflow outside of itself. The immediate neighbourhood, through the home influence; the entire country, through the travel to and fro of many of the members in attending to their business matters; and the uttermost parts of the earth, through the designated missionaries sent out—every area where the spiritual energy of the congregation touches people is refreshed and blessed. Men and Women of the world recognise

something unusual and reaction is universal. Some are convicted of their inward lack; and yielding to their consciousness of need, become followers of Christ and partakers of the salvation which has been revealed in the lives of these disciples of His. Others are stirred to active resistance to the grace and truth which they see. Openly they revile and speak against the witnesses whose presence troubles them even proceeding to violence where this can be done with safety to themselves. Still others ignore the message, endeavouring to quietly neglect the great salvation offered while they show friendship and cordiality to the messengers.

Thus, in season and out of season, such a church carries out its part in God's plan. The salt of the earth—it quietly purifies and sweetens all about it, subduing open corruption and bringing purity into the moral conditions that surround. The light of the world—it bears a clear and positive witness to the truth of God's being and love and sovereignty, and urges His claims to the affection and obedience of a lawless and rebellious world.

From "The Alliance Weekly" of America.

The "Overcomer" Prayer Bond.

The 'Outlook for Prayer' contributed by Miss E. M. Leathes, has been a feature of the 'Overcomer' for many years. For the benefit of new friends, Miss Leathes was a close friend, and valued helper of Mrs. Penn-Lewis, since whose death she has been an active member of our Council. She is responsible for a Prayer Bond, which is associated with the 'Overcomer,' and issues a Monthly Bulletin and News Letter; which have a world-wide circulation. Recently we have met with practical difficulties as far as the Prayer Page in the 'Overcomer' is concerned. Printing is slow and difficult in these days, and the magazine material has to be in the printer's hands very early if the paper is to come out on time. On the other hand events move so rapidly that items sent in for the 'Outlook' are often out of date before it reaches our readers.

For the time being we are therefore, after consultation with Miss Leathes, discontinuing the 'Outlook for Prayer,' and wish to suggest that those of our readers, who are anxious to be linked up with the Prayer Bond, should write direct to Miss Leathes. In this way they will not only receive valuable up-to-date information, and guidance in prayer, but have the benefit of personal fellowship with the vital prayer ministry exercised by Miss Leathes and her helpers.

Miss Leathes' address is:—

2, KINGSWAY, WEMBLEY, MIDDLESEX.

Conference Page.

Residential Conferences:—

SLAVANKA, BOURNEMOUTH. May 13th to 18th.

Theme:— The Preaching of the Cross—the need of the present hour.

Speakers:— Rev. A. R. Boughen, and The Editor of 'The Overcomer', assisted by members of the Council.

Circulars giving full particulars are now available from the Conference Secretary, Mr. H. E. Hoyton, "Hafod", Merstham, Surrey. Intending guests are advised to book their rooms as early as possible.

HEIGHTSIDE, ROSSENDALE, LANCS. June 17th to 22nd.

Theme:— The Cross in Christian Experience.

Speakers:— Rev. A. F. C. Read (Central Asian Mission), and The Editor of 'The Overcomer'.

Circulars giving full particulars are now available from the Conference Secretary:— Mr. W. Astley, 33, Moorland Road, Didsbury, Manchester 20. Accommodation is limited so that early bookings are advisable to avoid disappointment.

THE LONDON CONFERENCE, 1946

will (D.V.) be held on the
Second Thursday in each month,
11.30 a.m., 2.45 p.m. and 6.45 p.m.,
at

The Alliance Hall, Westminster.

Handbills and all particulars from:— Mr. S. M. Turner, 100, Pepys Road, New Cross, S.E.14.
(Phone: New Cross 4286).

Plymouth, at The City Mission, Bath Street, 3 p.m.
and 6.0 p.m., Tuesday, April 30th.

Speaker: The Editor.

Enquiries to: Rev. J. Horton, 'Endsleigh',
Sutton, Ivybridge, Devon.

Manchester. For particulars of dates and arrangements. Enquiries to: Mr. W. Astley, 33, Moorland Road, Didsbury, Manchester.

Cardiff. For particulars of dates and arrangements. Enquiries to: Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.

Provincial Conferences:—

Liverpool. April 16-17. Speaker: Rev. B. S. Fidler.
July 9-10. Speaker: Rev. A. R. Boughen.
September 17-18. Speaker: The Editor.
Enquiries to: Mr. Crewe, 34, Greenbank Road,
Liverpool 15.

Hove. April 2nd, July 2nd and October 1st.
Speaker: The Editor.
Enquiries to: Mrs. Richards, 'Cartref', 51, Clarendon Villas, Hove 3.

Parkstone. Evangelical Church (Ringwood Road).
Easter Conference: April 20th, 21st and 22nd.
Speaker: The Editor.
Enquiries to: Rev. Geo. Ely, 504, Ringwood Road, Parkstone, Dorset.

Watford. Good Friday, April 19th, at The Watford Town Mission, 11.0 a.m. to 3.30 p.m. and 6.30 p.m. Speaker: The Editor.
Enquiries to: Pastor E. M. Robinson, 44, Muriel Avenue, Watford, Herts.

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**July
1946**

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THE OVERCOMER.

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

Issued by the Council of the Overcomer Literature Trust.

EDITOR: J. C. METCALFE, M.C.

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TERMS OF ISSUE.

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

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

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

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

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Please note:—The Book Room, in accordance with our usual practice, will be closed during the whole month of August. We ask our readers to help us by, as far as possible, not ordering books or sending subscriptions during this period.

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

Friends wishing to receive Miss Leathes' valuable Prayer Bulletin should write to her direct at:—2, Kingsbury, Wembley, Middlesex.

Book Room Notes.

The Climax of the Risen Life.—This little book has been out of print for some time, but we have now been able to print another edition. Its theme is:—"The conformity to death which follows union with Christ in His life," and its message is one that is much needed by Christian workers in these days.

The price of this issue is 1/- per copy, 1/1d. post free.

A new series of Sixpenny Booklets.—As an experiment in these days of expensive printing we are issuing some new sixpenny booklets made up very largely of two or three of our smaller publications reprinted as one booklet.

(a) The Cross—The Touchstone of Faith.

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- (iii) The Offence of the Cross.

The price of these booklets is 6d., post free 7d.

SPECIAL CHRISTMAS ITEMS.

In the first place we are publishing our usual Motto Card for 1947, the central text of which is:—

"As for God, His way is perfect."

Price: 1/6 per dozen; 1/7½ post free.

Then we have also used our Motto Card wording for the background of a **BLOCK CALENDAR**, giving a Bible Text for every day of 1947.

Price: 2/6 each; 2/8 post free.

We are also printing some Book Marks which will make useful Christmas Cards. There are three different Markers, with the following wording:—

- (1) All New Life begins from the River-bed of Death (J.P.L.).
- (2) No feverish heat of haste ever comes from God (J.P.L.).
- (3) When God speaks He speaks little, but what He says is done (J.P.L.).

Price 3d. each; 3/- per dozen (postage 1d.).

Orders for these will need to be sent in early, and will be dealt with strictly in rotation.

THE OVERCOMER

They Shall Not Faint.

Learn, brethren

"He giveth power to the faint; and to them that have no might He increaseth strength (Isaiah 40. 28-31).

I WANT to say a word to my dear fellow-servants for Jesus. I see so often so many workers overwhelmed, over-worked; here is a promise (see verse 28), it is said of the Creator of the ends of the earth, "He fainteth not, neither is weary." For the faint, it is said, in verse 29, "He giveth power to the faint"; verse 31, "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary, and they shall walk and not faint." The very thing that is said about the Creator in verse 28, is applied in verse 31 to those who are waiting upon the Lord, "They shall not faint." Just as it is said the Lord is Almighty, so it is said that faith is almighty (Matt. xix. 26; Mark ix, 23).

In order henceforth that all our members may be free for the service of the Lord, we must be, with all our being—body, soul, and spirit, out of the reach of the devil, or we cannot come out of all attacks to which we are exposed. Take Luke x, 17-20, in this rejoice not, worker for the Master, that thou hast success; do not rejoice in that, there is danger. Take the third chapter of John, and learn of John the Baptist the secret of joy which has no change, and which will be everlasting (verses 26-31); and especially 29th verse, "He must increase, but I must decrease."

In joy about work and service let us apply His great lesson of heavenly life—the lesson of *love*. Let us learn to rejoice in the work of others, and not in our own. Let us learn "to rejoice with them that do rejoice, and to weep with them who weep," and not weep all our own tears of sorrow, nor rejoice with our own personal joy; but let us come under the hand of our Lord, covered by His hand—with only one purpose, to have all our work covered in the hand of our God. Oh, *There* is the secret of life. The Holy Ghost never worked for His own glory, never spoke of His own; His only purpose is to glorify Christ. "This my joy is fulfilled"—that was heavenly joy—"I *must*"—not objection, but the yearning of his heart—thus decrease.

There are still two little passages I will bring before you, Revelation xii, in connection with I John v., "That wicked one toucheth Him not." Rev. xii, 7-12. Who are those that shall dwell in heaven? (Hell is self, Heaven is love). Those who dwell in love. He whose life is "hid with Christ in God." The devil cannot touch him (1 John v. 18). "Re-

joice ye heavens, and ye that dwell in them" (Rev. xii, 12).

In caring for self, you are in the kingdom of the devil. Jesus Christ, by His death, has taken to Himself all power but only for those who dwell in Heaven (Rev. xii, 11, 12). Let us be jealous for our God, and let us praise Him who has cast out the devil from Heaven, destroyed the power of the flesh, opened to us the gate of Heaven, and made it possible for us to live on earth as He lived. Take care not to think too much about thy work, about what *thou* art doing for God. Learn to become pure from self, and then the Lord can have His full fruit—the full fruit of His death, in us. He ought to have it; oh! let Him for His own Name's sake, and then you will have the fulfilment of these last verses in Isa. xl. My God knows that all the strength with which I am serving Him is "*faith-strength*." Believe me, the devil cannot touch the strength of Jesus Christ. Christ is true. You may trust every written word of Scripture, and you will prove the full truth of the written word of God.

Otto Stockmayer.

THE SHIELD OF FAITH.

May our hearts be comforted and filled with divine assurance, that IF GOD permits Satan to touch us at any point—it is NOT for defeat, but that we may go deeper into the *redemptive* work of the Lord Jesus, deeper into the transforming work of the Holy Spirit, and claim for these beings of ours the very Life of Christ, and so be enabled to continue the work He has given us to the end, until His purpose is fulfilled, and we ourselves "stand perfect and complete in all the will of God" or that "willed by God" (r.v.) O, the wonders of the New Creation in Christ Jesus, and the blessedness of drawing from HIM, by simple faith, ALL we need for spirit, soul and body. Thus shall we go forth into daily life, conflict, service or ministry of whatever kind the Lord may have for us, FORTIFIED at every point through Calvary's Cross, Calvary's victory and Calvary's VICTOR.

Let there be no passivity, no indifference to the enemy's working, but arousing from spiritual sleep and sluggishness, let there be an awakesness, an alertness, for we are not ignorant of his devices. Let us, however, not fear "with the thousandth part of an inch of fear" (Chinese translation) but let us know that the very life in us is the Life of Him.

Alice H. Hamblin.

To Our Readers.

Dear Friends,

In the book (at present out of print)—“The Awakening in Wales,” Mrs. Penn-Lewis traces to their source “some of the hidden springs” of revival. She produces evidence to show that the two most striking signs of an impending spiritual awakening at that time were:—

- (a) an uprising of spontaneous Spirit-born prayer.
- (b) a proclamation of Calvary.

It is impossible in this number of the “Over-comer” to do more than share with our friends some general impressions of our recent Conference at “Slavanka,” Bournemouth, but the two things that will always stand out in my mind about those days of fellowship were the liberty and breadth of vision given us in prayer, and the unanimous joy in the Word of the Cross. Prayer seemed spontaneous. Morning Prayers were sessions of real liberty; the last discussion hour of the Conference was spent in prayer which never flagged, and many of those present felt the necessity of getting apart in private to seek the face of the Lord. Also Calvary was alive to us. I think that this paragraph from a letter received since the Conference expresses just the feeling with which most of us came away (and I am sure therefore that the writer will forgive my quoting it). “I shall return,” he says, “to my strenuous evangelistic campaigns much strengthened in spirit, and more determined than ever to *know nothing but Christ Jesus and Him Crucified*. How weak and helpless we are in everything (preaching, praying, study, etc.) apart from ‘the victory’ of the Cross.”

A number of missionary friends attended the Conference, and we had two “missionary sessions” which few, who were present, will forget. It seemed as if for a moment the curtain was drawn aside, and we caught a glimpse of a World “without Christ and without hope.” And yet side by side with this vision of need, we saw evidences of the working of God, which thrilled us and heartened us for the future. We realised, as “The Alliance Weekly” says in a recent issue, that:—

“Battles loom ahead where victory depends upon successful conflict in heavenly places with the Satanic powers which for a time seem to have been successful in their attacks on the missionary advance”—but there was also a song in our hearts pregnant with the triumphant refrain:—

“Hallelujah! for the Lord God Omnipotent reigneth” (Revelation 19. 6).

May He make us—to quote “The Alliance Weekly” again—“large-hearted, wise and foreseeing, intense

and determined prayer warriors to meet the needs and to bring blessing and power and conviction so that there may be seen, in this time of extended opportunity for heralding the gospel, a mighty ingathering of souls to welcome the coming King.”

A number of well-loved friends and fellow-workers were unable to be with us—such as Mr. and Mrs. B. W. Matthews, Miss Leathes, Miss Wanzer, Revs. George Harper, B. G. Lovelace, and Arthur Harries, to whom, we, as a Conference, sent affectionate greetings. God bless, use, and guide them all.

I have before me as I write a letter from the Rev. George Harper, in which he says:—“There can be no doubt about it, the fields are white unto harvest for the message of the Cross. And with that comes the clear call—‘The time is short.’”

Will you join us, dear friends, in a fresh determination to preach Christ as never before in these great days.

Yours in our reigning Lord,

J. C. METCALFE.

Bournemouth.
May, 1946.

To our London readers.

A Monthly Conference

is (DV) held on the

SECOND THURSDAY in each month.

11.30 a.m. Prayer Gathering.

2.45 p.m. Conference Meeting.

5. 0 p.m. Question Hour.

6.45 p.m. Conference Meeting.

Speaker:—The Editor.

at

The Alliance Hall, Palmer Street,

Westminster, S.W.1.

Dates for Summer Quarter:—

July 11th. August 8th. September 12th.

Mid-Monthly Prayer Meetings

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

Time: 12 noon to 1.30 p.m.

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

Please note the dates:—

July 18th. August 15th. September 19th.

Heralds of the Cross.

By The Editor.

HERE used to be a leaflet in the "Via Crucis" series written by Mrs. Penn-Lewis, which is out of print now, called "*The Tragic Omission*." It starts with the words:—"The most appalling thing to-day in Christian preaching, and service is the silence about the Cross." Somewhere about the same time that this was written, Lewis Sperry Chafer published in America his book: "*Satan and the Satanic System*," which contains a chapter headed "*The Fatal Omission*." In this chapter the following paragraph appears: "The sacrificial death of Christ presents the only gateway for fallen man from the power and final doom of Satan to the glory and transcendent light of God, and there is nothing strange in the Satan-inspired 'offence of the Cross' which is often garnished with culture, worldly wisdom, and religious forms. Even in Paul's time there were those who were enemies of the Cross of Christ; 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ' (Phil 3. 18). There were evidently recognised leaders in the Christian fellowship, who were undoubtedly ardent admirers of the Person of Jesus, as revealed in His earthly life and example; yet Paul does not hesitate to mention his own tears at the *fatal omission* in their preaching; for they were 'enemies of the Cross of Christ.'"

NO! There is nothing strange about this tragic and fatal omission in the preaching and writing of our day—it is merely the most significant feature of the Satanic campaign to drown men in perdition, who were created by God for His glory and redeemed by the blood of His Son, our Saviour, the Lord Jesus Christ. "Take away the Cross of Christ," declared Bishop Ryle, "and the Bible is a dark book. It is like the Egyptian Hieroglyphics, without the key that interprets their meaning, curious and wonderful, but of no real use." That is true! The Cross of Christ is the one key to the dealings of God with men. Away from its light is utter darkness, away from its power is complete failure, away from its healing is disease that ruins eternally that highest of God's creations, man. And yet how many of us really preach the Cross to-day as the pivot upon which all Christian experience turns? Are we not only too often guilty of taking it for granted, and preaching up human effort; of doing Satan's work by perhaps unconsciously relegating Calvary to the background, to be brought to the fore perhaps on Good Fridays, and special occasions? Is it not fashionable to give it a place amongst other Christian doctrines, instead of recognising it as the one basic revelation without which all else is unintelligible jargon?

"The Offence of the Cross," says Dr. W. H. Griffith Thomas in his valuable book on the Thirty-nine Articles of the Church of England—"The

Principles of Theology"—"has not yet ceased, and it is either a 'stumbling block' or 'foolishness' to many to-day. It is possible to preach the Incarnation in such a way as to exalt human nature. It is possible to proclaim the Trinity in a way to interest, and even please, reason. But the preaching of the Cross tends to humble and even humiliate human nature, because it requires submission to a crucified Saviour. *And yet it is the Cross which is the Christian gospel.*"

Amongst Evangelicals the failure to proclaim the Cross is actually a failure to apply in practice a tacitly admitted principle, and it is therefore necessary to go over familiar ground again and again to emphasise and re-emphasise the absolute necessity for the centrality of Calvary in all preaching and ministry. To quote Dr. Griffith Thomas again:—"We must not proclaim," he says, "the Cross without Christ, the work without the Person; nor must we proclaim Christ without the Cross, the Person without the work; we must not proclaim the substitutionary work without its practical bearing; nor must we proclaim the practical side without the vicarious element. The New Testament teaches the two sides, the objective reality of the vicarious sacrifice and the subjective power in the life of the believer. Christ saves, sanctifies, satisfies." This is in harmony with Paul's attitude declared in I Corinthians 2: "I determined," he said as a deliberate statement of policy, "not to know anything among you, save Jesus Christ, and Him crucified." In retrospect he made precisely the same claim for his work amongst the Galatians, writing in Galatians 3, 1: "You, before whose eyes was held up the picture of Jesus Christ upon the Cross" (C and H). In other words his main task, as he conceived it, was the objective heralding of a Crucified Saviour—the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." With what purpose was this task undertaken? That through the revelation and power of the Holy Spirit the faith of his hearers might stand *not* "in the wisdom of men, but in the power of God"; that they might begin and continue in the Spirit, without confidence in the flesh. He renounced the preaching of either human effort or wisdom; but reiterated the objective facts concerning his Crucified, Risen and Ascended Lord, so that a subjective work might be wrought in men's hearts conforming them by new creation to the image of God's Son.

Now let us apply this to our own life as Christian workers. If we would "do the work of an evangelist," we must steer clear of much of the professional evangelism of our day which tends to

engender human decision by emotional or intellectual pressure; but fails to see that the Holy Spirit will only work in needy hearts, through the preaching of the Cross. "How can a man be born when he is old," asked Nicodemus, a "master in Israel." "As Moses lifted up the serpent in the wilderness," comes the answer, "even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life (John 3. 14, 15). "I, if I be lifted up from the earth," says Christ in another place, "will draw all men unto Me" (John 12. 32). Philip meets the Ethiopian in the desert, and finds him sorely puzzled by the Old Testament passage: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth," and he seizes with both hands the God-given opening and "began at the same scripture, and preached unto him Jesus" (Acts 8. 26-35). Peter is faced with the Gentile enquirer Cornelius, and what has he to say to him? "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; . . . Whom they slew and hanged on a tree: Him God raised up the third day . . . To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins"—an objective proclamation. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word"—a subjective work of power (Acts 10. 34/44).

To-day in England much is written and said about the "Conversion of England"—the need for evangelism—the Christian challenge, and so on. *If any headway is to be made it can only be through the preaching of the Cross in the power of the Holy Spirit*—an omission of this will prove to be both tragic and fatal.

If our work for God is more of the distinctly pastoral or shepherd type how shall we lead those for whom we are responsible into a practical walk of Christian usefulness? The answer is surely precisely the same. By preaching the Cross to them; by proclaiming objective facts for subjective application. "It is most important," wrote J. H. Brookes in a little book—"Life through the Living One"—"that the young believer should see what the word of God says concerning the sinful nature which he has inherited from fallen Adam, and which has distressed him by the discovery of its vileness. It no longer exists in God's view. It was crucified when Christ died upon the Cross. The sentence of condemnation was executed against it, when our sinless substitute was made sin for us, and His own self bare our sins in His own body on the Tree." If we preach that "one died for all" (2 Cor. 5. 14) (and without that fact there is no gospel), then must we not finish the

verse and preach also that "All died." Here is an objective fact, which the Holy Spirit reveals to the heart as the only way of victory over self and sin. Often in these days one hears such phrases as being "100 per cent. for Christ"—"consecration"—"dedication," and so on; but only too often this is a call to fresh human effort that fails, a stirring up to a fleshy enthusiasm that quickly grows cold. But how often does one hear the Cross preached to Christians? How often do you and I point men to Calvary, and say:—"In that He died He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body . . ." (Romans 6. 10/12), or "set your affection on things above, not on things on the earth. For ye died, and your life is hid with Christ in God" (Colossians 3. 2/3 R.V.) It is of no use to try and superimpose Christian virtues on the old man—to put a new patch on an old garment, or new wine into old bottles. If you and I are to see revived Church members, and holy effective living in our congregations, it will only be through the preaching of this aspect of the Cross, and giving the Holy Spirit the opportunity of making its liberating power real in the experience of our hearers. We have too long minimised and disguised the power of Calvary.

One more aspect of our ministry needs dealing with—that of the grip of Satan and his hosts upon the hearts and lives of men. This is a grim reality that needs no explaining to those living and working in the dark places of the earth, but which at times seems on the surface, a trifle fantastic in the sedate surroundings of English Church life. Be that as it may the fact that Satan is the "God of this world," "The prince of the power of the air, the spirit that now worketh in the children of disobedience," the arch-enemy of the Christ of God, cannot be denied, or gainsaid; also hide our heads in the sand as we may we cannot avoid the fact that demon agencies are at work behind many of the strange cults, which are abroad in our modern world. The answer to every satanic challenge whether world-wide, or personal, is the proclamation of the Cross. "Now" declared Jesus looking forward to Calvary, "is the judgment of this world; now shall the prince of this world be cast out" (John 12. 31). Again—Paul points to the Cross, and cries, "Having spoiled principalities and powers, He made a show of them openly, *triumphing over them in it*" (Colossians 2. 15). This needs to be proclaimed as a positive fact. Calvary needs to be pointed out as a battle-field upon which Christ triumphed, and that very objective fact will be made subjective reality by the Holy Spirit.

I have before me now the witness of one, who became engulfed in one of the esoteric, spiritualistic cults so prevalent in U.S.A. She drifted into the depths of demon possession, and then: "I had sought

help at the Church I was still attending, but they did not seem to believe in the reality of Satan and they could not help me. Now I remembered a little Church where I had gone a few times, and so my husband took me to the house of this minister whom I suggested might be able to help me. We told him how I was suffering and that I was demon-possessed as were those in the time of Christ. This man believed what I told him, he knew that Jesus Christ alone could set me free. First he prayed, he interceded for me at the throne of grace, anointing me with oil in the name of the Lord (James 5. 14/16). Then he explained the plan of salvation, and that the first step was repentance for sin. He said Jesus had done His part two thousand years ago when He died upon the Cross of Calvary, and that I belonged to Him for He had bought and paid for me with His precious blood. All I had to do now was to repent and ask forgiveness for my sins, accept Him as my Saviour, and plead the blood shed for me, and the pardon would be freely given. I would then become a child of God. He showed with Scriptures that there was power in the blood and in the name of Jesus! Through the fall of Adam the whole human race had been delivered unto Satan, but Jesus Christ had power to redeem us and set us free. He said that Satan was powerless when we claimed protection under the blood, and that this blood would cleanse me and make me whole (1 John 1. 7/10).

Right then as a vile sinner before God, I truly repented. Humbly I asked the Lord to forgive me. I went to the Church, knelt at the altar and asked Him to help me. I accepted Jesus Christ as my Saviour and I offered Him praise and thanksgiving. From that very day I started on the way to abundant health which is mine to-day."

This man, you will note, preached the Cross to this one in need, and the power of God freed her from the domination of the evil spirits. Nothing else would have availed. The only place where men may triumph over the Prince of Darkness is at Calvary, but *there* cleansed by the blood of the everlasting covenant, united in never-to-be-broken bonds in death and resurrection with our Mighty, Ascended Lord, we may take a positive attitude of resistance to Satan, which the Holy Spirit of God will honour by making it real.

.....

In the final issue your work and mine will be judged by the acid test of Calvary. Did we preach the Cross, and open for saint and sinner the one way of liberty and life?

J. A. James has left us a forthright utterance on this point—"The pulpit is intended," he wrote, "to be a pedestal for the Cross, though, alas! even the Cross itself, it is to be feared, is sometimes used as a mere pedestal for the preacher's fame. We may roll the thunders of eloquence, we may dart the coruscations of genius, we may scatter the flowers of poetry,

we may diffuse the light of science, we may enforce the precepts of morality, from the pulpit; but if we do not make Christ the great subject of our preaching, we have forgotten our errand, and shall do no good. Satan trembles at nothing but the Cross: at this he does tremble; and if we would destroy his power, and extend that holy and benevolent kingdom, which is righteousness, peace, and joy in the Holy Ghost, it must be by means of the CROSS."

He is right, and you and I will do well to remember that we must stand before the judgment seat of Christ and give an account of our stewardship. We hold *in trust* the gospel of God's love manifested in the Cross of Christ. The Apostle faced this responsibility in "fear and trembling" lest the Cross of Christ should be made of none effect! May the same humble passion for the proclamation of Jesus Christ and Him Crucified possess us too in these days of darkness and difficulty.

TRANSLATION WORK.

We are increasingly conscious of the urge that the message of the Cross should again be circulated in languages other than English. Years ago books and booklets issued in connection with the "Overcomer" were sent out in many different tongues. To-day, mainly owing to the recent war, stocks of literature even in European languages are non-existent. Now comes news that an edition of "The Cross of Calvary, and its Message" in Swahili is nearing completion, and we are proceeding with the necessary arrangements for its publication. Also I have before me as I write an edition of the little booklet "How to maintain communion with God" in an African dialect.

Madame Brunel is still nobly carrying on with the issue of *Le Vainqueur*, the French "Overcomer." I have the January/April copy on my desk now. So far we have been unable to get any financial help to her because of Government restrictions on sending money out of the country, but are continuing our endeavours to discover any means whereby we can be of help—in the meantime God will not fail his servant.

A recent letter from a friend—an American Missionary—in Istanbul tells of the translation of short tracts and articles dealing with the message of the Cross for use amongst the cosmopolitan population of that City. It ends with these words:—"For the present, at least, I will confine myself to short articles that I can duplicate, and use. Let us see what further He will show us. In the meantime let us be in prayer about the matter, unless He shows you something more than this. Perhaps there should be some Greek Translations, I know of some priests, who have gotten something of the evangelical message."

We ask our friends to help us in this work. In the first place for earnest intercession that we may be guided as to what should be printed, and that channels of distribution shall be opened to those places where the need is greatest. Then we shall value the advice of missionaries and workers in other lands on these points, and we would remind such friends that our desire is to serve them in the work they are doing, and be helpers together in the great task of equipping others to become labourers in the gospel. J.C.M.

Selfless Service.

By Mrs. Penn-Lewis.

"**W**HEREIN I suffer hardship unto bonds, as a malefactor; but the Word of God is not bound" (2 Tim. ii. 9), wrote "Paul the aged" to his "child Timothy" from his prison in Rome. Paul was on the eve of martyrdom, and his great father-heart yearned over his "true child in faith," and in tender faithful words he seeks to equip him for the great work before him of proclaiming the "Message," to which his own life had been so completely given. In his letter to the Philippians, Paul had spoken of Timothy, and said how, "as a child serveth a father," he had served with him in "the furtherance of the Gospel"; and now he writes to him as his "beloved son," and earnestly seeks to prepare him to follow in his steps. "How unceasing is my remembrance of thee," he writes from his prison, as he dwells with joy on the memory of his "unfeigned faith," which he recognised was so pure and true because he had been surrounded with the same "unfeigned faith" from his earliest years, for he had seen it in his "grandmother Lois," and in his "mother Eunice." But Timothy must understand that the "service of the Good News" meant hardship. So he calls upon him, "as a good soldier of Jesus Christ" to be ready always to accept his "share of suffering," and not to be ashamed to bear witness for the Lord even though it meant chains, as with himself. "For preaching the Good News I suffer, and am even put in chains, as if I were a criminal," he writes; but "the Word of God is not imprisoned" (Weymouth).

As we read the two letters of the aged Paul, we see how the trust of the "Message" committed to him was still his ceaseless care. "The Message wherewith I was intrusted" (Titus i. 3, R.V.); the "Gospel . . . which was committed to my trust" (1 Tim. i. 11); "that through me the Message might be fully proclaimed" (2 Tim. iv. 17), he writes. "The Message," "The Message," "The Message," still burned in his heart, and now on the eve of his "departure" to be "with Christ," the preparation of Timothy for the same blessed trust filled his mind, and the consolation that, though he is imprisoned, the "Word of God is not bound."

Nothing can hinder the life-giving power in the Word of God breaking forth in the world of men. The "Word of God is not bound." This is the faith which the children of God to-day need, in the Word of God as they carry it forth, often weeping sometimes forgetting that they who "sow in tears" shall "reap in joy." "The Word of God is not bound," wrote the Apostle, as he saw his own limitations, and how he was hindered from proclaiming the "Message." The progress of the Gospel did not depend upon him! God had many ways of sending the Message on its mission. If Paul is imprisoned,

even that shall turn to the furtherance of the Gospel! Paul in prison at another time hears that "some indeed, preach Christ, even of envy and strife," some "proclaim Christ of faction," and with wrong motives thinking to "raise up affliction" for the imprisoned herald of the Gospel. But, "What then?" he writes to the Philippians. "Whether in pretence or in truth, Christ is proclaimed, and therein I rejoice, yea, and will rejoice . . ." (Phil. i. 15/18, R.V.).

"Christ is proclaimed"—that is the supreme thing. If God uses others whilst Paul is kept in prison, Paul will rejoice—for the "Word of God" is still the Word of God, even when proclaimed of "faction" or "pretence," or in "strife," or out of "envy," by men who sought to hinder him, or injure his "work" by preaching his Message without having received a like commission, or obtained a like purity of motive and selflessness of aim.

How we need the same selflessness to-day in the work of proclaiming the "Message," as well as Paul's implicit faith in the power of the Word of God! We think that "imprisonments," in the form of limitations and difficulties, will check the work; but no, it is clear that the "Word of God is not bound." The Message of life with the life of God in it, goes on its way, and in the fulness of time fulfils the purposes of God. We look for "results" in the scattering of the seed of the "Word," and if they are not given think all has been in vain; but we forget "the Word of God is not bound." Imprison the messenger as Paul was imprisoned—God has the "Timothys" ready to proclaim the Message; let men "preach Christ" out of "envy and contentiousness"—and still "Christ is proclaimed"—let us therein rejoice. In brief, let us have more implicit faith that nothing on earth, or in the unseen realms of the powers of darkness, can hinder God and the Gospel of Jesus Christ, which is, in short, the Gospel of the Cross.

The need to-day is for leaders identified so fully with the cross-carrying Jesus that they have no life apart from Him, no ambition except to make Him appear glorious in the sight of men. Such as these will seek no place, no reputation. Christ Himself will be their glory and their all.

At a time like this every real Christian must make his decision, whether he shall drift along with the religious times, weakly going wherever the noisy promoters take him, or whether he shall stand to resist the movements which tend away from the sound and solid things of spiritual religion. The Christian with spiritual vision and courage to follow it will not long hesitate which course to take. He will set his house in order and prepare to bear his cross along with his Saviour.

Rev. A. W. TOZER.

The Discipline of Self Despair.

From a letter by Andrew Jukes.

IN what you tell me of yourself, dark as it may seem to you, I see marks of the experience of Christ; and therefore I feel sure that what is now dark to you will all one day be light, even as I think I may say it is already light to me. For you speak now of what you never seemed to feel or know—the utter sifting and self-despair by which the Lord perfects us. You tell me of the “anguish of a long night of involuntary doubt, if not of God, yet of His dealings with you, which, after so many years of undivided communion, was like being cast into a measureless abyss, ever falling, and never ceasing to fall yet deeper from God into darkness”; and you say, “Why this awful world of agony and suffering, so often proportioned almost to the soul’s utter devotion to God? Why, having committed the keeping of my soul to God, was it suffered so terribly to mistake its way? Why bless and curse without measure the same things?” In a word, why, to use old John Newton’s well-known hymn, is prayer always answered by crosses? Read again and again his well-known hymn, beginning:

I asked the Lord that I might grow

In Faith, and love, and every grace,

and you will get the true answer, namely, that this experience, so humbling, so trying, is the one only appointed road, known by all the saints, testified of throughout all Scripture, seen above all in Christ, the perfect Pattern, yet rarely seen in the earlier stages of the Christian life, but most sure to be known sooner or later if ever we are to be conformed to Christ. It was the lack of any reference in your ministry to this sort of experience which made me, more than anything else, often tremble for you. For this self-despair is the one only appointed way; and in the way to this we are at times so tempted that we seem almost to despair of God. You may, indeed, know death and resurrection with Christ by faith, and only sing triumphantly, as Moses and Israel sang when they crossed the Red Sea. But you cannot know this death and resurrection in experience, as Israel knew it when they crossed Jordan, without having, instead of a song, the pain and wound of circumcision, and the helplessness which such circumcision brings for a season, and this in the presence of your enemies. Is it a mistake in Scripture that there is no song after crossing Jordan, but instead of it the painful circumcision of full-grown men—not painful only, but for the time crippling? So in the well-known passage in Isa. lxiv., where we have the prophet’s earnest cry that God would “rend the heavens and come down, that the mountains might flow down at His presence”—a prayer which, I doubt not, you have prayed—have you not noticed how it is answered? The prophet immediately adds, “When Thou didst terrible things which we looked not for, the mountains flowed down at Thy presence.”

The thing asked was granted; but how and when? “When Thou didst terrible things which we looked not for.” We did not expect that the answer would come, and could only come, through such “terrible things.” “For,” as the prophet adds, “from the beginning of the world men have not heard; nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what Thou has prepared for him that waiteth for Thee.” For we are all slow to learn that the Cross, or crossing of our will and nature, is the one only appointed way. For “Thou meetest,” that is, comest in the opposite way to, “him that worketh righteousness; those that remember Thee in their ways”: in a word, Thou seemest to cross and oppose them. See how St. Paul quotes this text in the passage where he speaks of Christ’s Cross (1 Cor. 2, 8, 9): “They crucified the Lord of glory; for it never entered into the heart of man that those were the things which God had prepared for them that love Him. But God has by His spirit revealed these things to us,” even that “many are the troubles of the righteous.” But in spite of these words, and of all the testimony of the prophets, even “disciples understand none of these things, and the saying is hid from them,” though it is repeated in their ears by One who is a true Cross-bearer (Luke xviii. 31-34). All showing that an open Bible is not an opened Bible, and that we only see what we have learned to see.

The fact is that the utter ruin and judgment of the flesh must be felt as well as believed before the true Spirit is fully given. Dispensationally this was shown in Judaism being utterly broken up before Pentecost. In our experience we have to prove the same thing. A fleshly form of the Spirit, indeed, there is before this ruin and judgment of the flesh is known; as when the Spirit came upon Samson and Jephthah, and they did mighty works. For, as there is a fleshly knowledge of Christ as well as a spiritual, so there is a fleshly knowledge of the Holy Ghost; but the outpouring of the Spirit of the Son, who says always “Not My Will,” comes only through the Cross; and the Cross is not the improvement or glorification of the old nature, but its entire judgment and dissolution. The lack of a distinct utterance on this point I always noticed in your teaching. You spoke often of the Spirit and of the transports of true joy, but rarely of the “much tribulation,” or “threshing” (for “tribulation” means only “threshing”), which was and is the road to it; rarely of the anguish, the shame, the humiliation, which is ever brought by the consuming fire we long for, and which is the one unfailing prelude to the transfiguration of the sacrifice in all the true elect. Of course, visions and transports and catching up into the third heaven, may be all right; yea, they are all, if true visions and true transports,

truly blessed; though when they are so they always bring with them "thorns in the flesh and messengers of Satan, lest we should be exalted above measure." But visions and transports without such balance, and without a daily Cross, are not, as it seems to me, the royal road. The Cross is the one true token—do we suffer? Where this is we are safe—where, crossed in our will and service again and again, we say, "Not my will, but Thy will." Often, therefore, did I feel a sort of tremour come over me while I listened to you; for I felt what a shaking there might be from the foundations. Yet, knowing the goodness of the Lord, I was assured all would be right; and all will be right, and what is now dark will one day be perfect light.

In one word, dear brother, "the life of Jesus" is all, and the life of Jesus is a tempted, suffering life. It is the life of a "man of sorrows and acquainted with grief"; the life of One "despised and rejected of men"; the life of One "numbered with the transgressors," whom men "esteemed stricken, smitten of God, and afflicted"; yea, the life of One whom "it pleased the Lord to bruise"; a life which yet is kept in perfect peace, though it may, and must, in a certain hour cry out, "My God, why hast Thou forsaken Me?" Thank God, I have known something of this life. You, too, have prayed to manifest this "life of Jesus." How is it to be done? Paul says, "We are troubled on every side, but not perplexed; we are cast down, but not destroyed: always bearing about in the body the dying of the Lord, that the life also of Jesus might be made manifest in our body." There is no other way to manifest this life but by a daily death and cross. Let us not stumble at the royal road. But, indeed, all disciples first stumble at the Cross . . .

Bible Study Column.

Breaking the Yoke.

IN lands, where each day one meets with oxen yoked together for every kind of work, one realises more what a yoke means. One sees how impossible it is for the animals, whilst the yoke is on them, to separate one from the other without breaking it; and the utter misery of one if not walking in accord with its fellow. The only possibility of a yoke being easy is where the creatures go in step together; and often they go with bowed heads, and almost always leaning towards each other.

For a yoke to be broken it must first have existed; to break it from off our necks we must first have been under it. And we were under it. God made man, and set man under a yoke, an easy yoke, for it was HIS OWN YOKE—but He said, "Thou shalt not eat" (Gen. ii. 17). Here was a prohibition, and man declined to submit; he broke the yoke, broke it

easily, because it was so light, and became loosed from the Holy One. Adam broke it; and we all in him (Rom. v. 12). God's plaint against mankind is, "These have altogether broken the yoke, and burst the bonds" (Jer. v. 5). "The kings of the earth have set themselves . . . against the Lord . . . saying, Let us break . . ." (Ps. ii. 3); a "stiff-necked people" (Ex. xxxii. 9) resisting the yoke. They would not have "this man to reign" over them (Luke xix. 14); and man chose his own yoke, and it was a "yoke of Egypt" (Ezek. xxx. 18); of bondage, "they made their lives bitter by hard bondage" (Ex. i. 14). A yoke of his own will, and he found it "grievous, heavy," and not to be borne (1 Kings xii. 4); and see I Sam. viii. 11-18). "Nevertheless, the people . . . said, Nay, but we will have a king over us" (1 Sam. viii. 19). A yoke of judgment, "I was wroth . . ." (Isa. xlvii. 6). A yoke of iron (Jer. xxviii. 14). "Disjointed" from God (Jer. vi. 8 marg.), we are yoked to Satan, and sin, and self; and this yoke must be broken before we can again come under the yoke of the Lord. And how? Jehovah has power enough to break its might, but such a breaking could never be for an eternity, a day of reckoning would come, in which we would have to meet the consequences of "Our own yoke," if that claim upon us were not already satisfied; that the freedom might be for ever, He had love enough to break its right, by meeting the claim in His own Person. Jehovah-Jesus took it upon Himself (Isa. xliii. 24); "The yoke of our burden" (Isa. ix. 4) was broken when "the Child was born . . . the Son given . . ." (Isa. ix. 6—French, Osterwald). "The yoke of my transgression is bound by His hand" (Lam. i. 14). He was "Made sin" (2 Cor. v. 21). All the descriptions of our yoke, and the "terribleness" of our own way (Deut. i. 19) put together bear no parallel with the telling out of the agony when that yoke fell on Christ. Is there "any sorrow like My sorrow?" (Lam. i. 12); "My God, my God" (Ps. xxii. 1). It was hard, crushing: "I am not able to rise up" (Lam. i. 14), heavy, and He bore it. Now He turns, and says again, "Take My yoke upon you" (Matt. xi. 29). He has the right to offer it us—the position we had lost at first. Take it upon you—and, as if He knew we needed pressing, even after all, He adds, "It is easy, it is light" (Matt. xxviii. 30).

Another thought—under the law it was forbidden to yoke "an ox and an ass together" (Deut. xxii. 10)—it was unequal. The Lord Christ would never have offered us His yoke had He not made us "one" with Himself (John xvii. 21-23); had He not brought us in to the place of "children of God" (Rom. viii. 16, Gal. iv. 5), and "joint heirs" (Rom. viii. 17), "becoming partakers of the divine nature" (2 Pet. i. 4, Alford). Having done it, there is nothing wanting save our acquiescence, "our signature" to make it a perfect deed.

"The Breaker is come up before them" (Micah. ii. 13): "They have broken up." For "the yoke

is broken from off thee . . . and the bands burst in sunder" (Nah. i. 13). He to whom "all authority in Heaven and earth" is given (Matt. xxviii. 18), says, "Behold, I have given you authority . . . over all the power of the enemy" (Luke x. 19, Alford). The yoke of Satan is broken. The yoke of Egypt—"I . . . brought you forth . . . that ye should not be their bondmen" (Lev. xxvi. 13), and something more—"I have broken the bands of your yoke"—a yoke of sin; "sin shall not have dominion over you" (Rom. vi. 14), "and made you go upright." For what purpose? "That being delivered . . . we might serve Him . . . in holiness and righteousness before Him" (Luke ii. 74, 75). "For unto Me, the children of Israel are slaves" (Lev. xxv. 55). "Being then made free from sin, ye became the slaves of righteousness" (Rom. vi. 18). There is no intermediate state in the thoughts of God. He procured an eternal enfranchisement, that our service might be "for ever" (Ex. xx. 6). "All the days of our life" (Luke ii. 75). A "service of perfect freedom." But there is another yoke, perhaps the last which we believe to be broken—the yoke of self, the "ego" of our being; yet it is broken. When Christ identified Himself with us, He took our nature; He was reckoned to be our self—as well as made sin—for us. It is written, "The yoke shall be destroyed because of the anointing" (Isa. x. 27) (the yoke of the Assyrians, so often a type of self). Is it because we know so little of the anointing that we realise so little of the breaking of this yoke? It is good to have "taken" the yoke of Jesus (Matt. xi. 28). It means something more to be yoked with the Christ. "Touch not mine anointed" (Ps. cv. 15). "Ye have received an unction from the Holy One, and ye know all things"; "the anointing . . . abideth in you—the same anointing teacheth you all things" (1 John ii. 20-27). "He that hath been begotten of God, it keepeth Him, and the wicked one toucheth him not" (1 John v. 18, Alford). There is a deeper knowledge, and grander freedom; a more glorious power, and "a keeping above all keeping," the reality of which we are only beginning to apprehend. It is "because of the anointing." "When the Spirit is come He will guide into all truth" (John xvi. 13); "where the Spirit of the Lord is there there is liberty" (2 Cor. iii. 17). When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19). "After that ye believed ye were sealed by that Holy Spirit"—"established," "anointed," and "sealed" (2 Cor. i. 21, 22). It means "self going back and making room for God."

Shall we bow under His yoke—the yoke of the Crucified, that we may know what is the yoke of the Christ? and, in the world to come, receive the yoke of the Crowned, when we "sit with Him on His throne" (Rev. iii. 21).

B.G.L.H.

Taken from "*The Life of Faith*," July 1st, 1879.

Provincial Conferences and Prayer Gatherings.

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July 2nd and October 1st.

Speaker:— The Editor.

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July 30th and October 29th.

Speaker:— The Editor.

Enquiries to:— Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

The article, "Need and Supply," by Helen White-lock, which appeared in the "*Overcomer*" of October, 1945, has been reprinted in U.S.A. as a booklet, and can be obtained from "*Maran-atha*" Tabernacle, Darby, Pa: U.S.A.

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October
1946

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THE OVERCOMER.

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

Issued by the Council of the Overcomer Literature Trust.

EDITOR: J. C. METCALFE, M.C.

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TERMS OF ISSUE.

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

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

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

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

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

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

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Book Room Notes.

Book List additions:—

The Spirit of Christ—We have just secured a fresh stock of this book by Dr. Andrew Murray. The price is still the same, 7/6d., 8/1 post free.

The Work of the Holy Spirit—This booklet has been out of print for some weeks, but we have just issued a new edition, which, owing to the increased costs of printing, must be sold at 9d. instead of 6d. as before.

Christ our Life—This is a new sixpenny booklet comprising three articles written by The Editor for past issues of the "Overcomer." The headings of the three sections are:—

- (a) **Life from Christ**
in the ever-present power of Calvary.
- (b) **Life in Christ**
under the shadow of Calvary.
- (c) **Life for Christ**
The Cloister or the Cross? Which?

A Revival of Prayer Needed—A further addition to our list of sixpenny booklets, which embodies two booklets and a leaflet from the best of Mrs. Penn-Lewis' writings on the subject of prayer:—

- (a) The Work of Prayer.
- (b) A Revival of Prayer Needed.
- (c) How to pray for Missionaries.

The Price of the Throne—We have discovered a stock of this leaflet—originally one of the "Via Crucis" series—its price is 8d. for 12.

The Christian and the World—We have reprinted, largely for the sake of young Christians, an article which appeared in the "Overcomer" for April, 1946, by E. H. Trenchard, B.A., under this title. Its cost is 2d. a copy—2/- per dozen.

Motto Cards, etc.—Those of our readers wishing to obtain Motto Cards, Calendars or Book Markers for 1947 should order early. Our supply is limited, and orders will be dealt with in strict rotation.

Bound "Overcomers"—We have considerable stocks of Bound Volumes of the "Overcomer" for the years: 1928, 1929, 1930, 1931, 1932, 1934, 1935, 1936, 1937, 1938 and 1939.

We are now selling these at 1/- per volume—post free 1/2d., and suggest to our readers that they would make admirable Christmas gifts.

Bound volumes for 1940 onwards, must still remain at 2/- per volume, post free 2/2d.

Back Numbers—We hold a large number of loose copies of the "Overcomer" for the years 1930-1939, and shall be pleased to supply parcels of these free to any of our readers, who feel they can make profitable use of them.

DO NOT PASS THIS COPY of "The Overcomer" on to another, until you have thoroughly and prayerfully, read it. TURN ALL YOU READ INTO PRAYER.

THE OVERCOMER

The Triumphant Christian.

Triumph about Christ

"Thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place." (2 Corinthians 2. 14).

THERE are two characteristics of the triumphant Christian that are always noticeable: (1) his face is upwards to God as he abounds in thanksgiving and worship; (2) men's faces are towards him as he moves along the way in which God is leading him. There may not be always the same measure of triumph manifest in every life, nor is the same degree of triumph a constant factor in any life. But so long as the outflow of thanksgiving continues and the believer keeps walking the God-indicated path, there will be about him the "savour of Christ unto God" recognised by all with whom he comes into contact. He is thus a channel through which unceasingly pours the divine grace which becomes blessing or judgment, life or death, according to the reaction of the individual.

The metaphor of the text, which is a favourite one with the Apostle, is taken from the "triumph" granted by the state to victorious Roman generals returning from their campaigns. The commander passed along the streets of the city in his chariot, preceded by the captives and spoils taken in the war, and followed by his troops. As the procession passed along, incense was scattered by special incense bearers; and when the Capitol was reached, some of the captives were put to death.

Paul first pictures believers as captives in the "triumph" given by God to His Son; then by a swift shift of the thought these captives become themselves the incense bearers, and so are "a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death, to the other a savour from life unto life." The theme is vividly set forth; and as the solemnity of this dual ministry of the redeemed presses upon the Apostle's mind, together with the awful thought that the gospel may be a message of eternal condemnation to those who hear and disobey, he cries out with a burning heart: "Who is sufficient for these things?"

It may be a strange thought to some that the more triumphant a Christian becomes in his spiritual life the more that life is fraught with peril to the unsaved about him—yet so it is. As his unveiled face reflects the glory of the Lord (2 Cor. 3. 18, R.V.) and he is increasingly transformed into the same image by the energy of the indwelling Spirit, there is manifest in him the same power of conviction that was in his Master, and men about him are divided into two classes, for and against Christ. The

triumphant Christian is a marked man, both by his fellows and by the unseen powers of darkness who seek to hold men in bondage to sin. His very presence is a testimony against the unsaved and the disobedient. Nor is this his doing; God is *always* (at all times and in all places) leading him in the triumphal procession of Christ, and unconsciously to himself his every act is "a sweet savour of Christ unto God in them that are saved and in them that perish."

There are some earnest souls who are so greatly burdened with the realisation of the lost state of the multitudes about them that they are borne down in spirit and hindered in their witnessing. This responsibility must be left with God. The believer is a captive who has been made free by his mighty Captor, a common soldier whose wholehearted obedience is due altogether to the Captain of his salvation. The triumph in which he partakes is the triumph of his Lord, the aftermath of Calvary's victory, the glory which the Body of Christ shares with its risen and exalted Head. And with the Head every member of the Body rejoices and is satisfied in the perfect performance of the will of the Father in heaven.

From "The Alliance Weekly."

"If God indulge you with ecstasies and extraordinary revelations, be thankful for them: but be not exalted above measure by them. Take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the Cross, and following Christ to the Palace of a proud Caiaphas, to the Judgment-Hall of an unjust Pilate, and to the top of an ignominious Calvary. You never read in your Bibles; "Let that glory be upon you which also was upon Stephen, when he looked up steadfastly into heaven and said: "Behold I see the Heavens opened and the Son of man standing on the right hand of God."

But you have frequently read there "Let this mind be in you, which was also in Christ Jesus: who made himself of no reputation, and took upon Him the form of a servant, and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the Cross."

(Fletcher of Madeley).

To Our Readers.

Dear Friends,

I was reading this morning the description of Elijah's commissioning at Mount Horeb; and was greatly struck by the fact that it was not through either the wind, the earthquake, or the fire that God spoke to the Prophet—but by His "still small voice." Whittier's great lines immediately came to mind:—

" Breathe through the heats of our desire,
Thy coolness and Thy balm;
Let sense be dumb—let flesh retire;
Speak through the earthquake, wind and fire,
Oh still small voice of calm."

and reminded me that my Heavenly Father does not wish me to be primarily occupied with the clamour of the upheavals of our day, but with our wonderful victorious High Priest. Elijah had imagined that all was lost, and that he was left utterly alone; but after listening to that still small voice his whole attitude was changed and God was able to use him to accomplish His purposes, and do His will.

God has His purposes for this present hour, and by infinite grace is prepared to use you and me to bring them to pass. My prayer, in which I do ask you to join me, is that the Spirit of God may breathe upon this magazine and literature so that they may bring the quiet powerful message of God to many hearts.

You will note that it has been possible to increase this issue of the "Overcomer" to twelve pages, and we trust that this is only the first step towards a return to its pre-war size. May the larger style mean larger blessing.

There is another thing I am anxious to talk over with our readers. Last year I put forward the suggestion of a "Junior 'Overcomer'" for young Christians, and many of you were kind enough to write to me with advice, encouragement and practical help. After much prayerful consideration, we have decided against the issue of a new magazine, but we are gradually building up a stock of literature with a special message for young Christians. We propose, with our friends' consent, to use any money received for literature for young Christians for a small free distribution fund so that we shall be able to make grants of this particular literature when and where the need arises. On this page you will see a list of books and booklets specially recommended for use amongst those who are young in the Faith. This list we trust will from now onwards steadily increase.

Mr. and Mrs. Matthews have opened their new bookshop in Hamilton, Bermuda, and are making some useful contacts through it. They need our prayers. I hope that the January "Overcomer" will contain a New Year message and some first-hand news from Mr. Matthews.

Miss Wanzer is comfortably settled in U.S.A., and

is having contacts with many Christian friends through Summer Conferences, etc.

Miss Leathes continues to send out her Prayer Circulars. Those wishing to receive these should write direct to her at 2, Kingsway, Wembley, Middlesex.

Miss Peach is still resting in Worcestershire.

Here we are facing steady growth, both in the literature and Conference work, and do ask your prayers that we may have grace and wisdom to handle these increasing opportunities to His glory. These are just domestic matters, but we know that they will interest many of our friends, especially those in other lands.

Many of you have been helped by the article by Andrew Jukes in the July "Overcomer," and here in conclusion is a word of encouragement from another of his letters: "Universal anarchy and lawlessness are almost at the doors. The timid cling to the old thing. But the things which are must go . . . What is the right course under such circumstances? My answer is *only Christ's life*. What shall we do but, like the Lord, be sacrifices for all, seeking to minister Christ's Spirit to those who will receive it, and to the end praying for all, that the promised end may come in due season."

Yours in His grace and rest,

J. C. Metcalfe.

Bournemouth.
September, 1946.

Books for Young Christians.

specially prepared or recommended for the use of young Christians. (For prices see Book List).

The Work of the Holy Spirit
The Glorious Secret by Mrs. Penn-Lewis.
Gate to Life Charts

The Cross—Profession of Power
The Great Enemy by the Editor.
Some Foundation Principles of
Bible Study

The New Series Leaflets:

Made Free from Sin
A New Creation
Another Comforter

Compiled by The Editor.

The Christian and the World

by E. H. Trenchard, B.A.

Other literature is in course of preparation and it is possible for us to give a limited number of free grants of these books and leaflets where there is a need for them, and they can be effectively used amongst those young in the Faith.

The Cross and the Worker's Equipment.*

By the Editor.

TWO Greek words provide us with the clue to the secret of the Christian worker's equipment for his work. The first—*exousia* means:—*authority*, and carries with it a secondary meaning of an *office* or *magistracy*. It can also be used to convey the idea of an *abundance of means or resources*. The second—*dunamis* means:—*strength, power, ability, faculty, capacity*. It speaks of the power necessary to back up authority; the ability to accomplish a given task. A close study of these two words not only reveals the extent of two warring authorities, but also the equipment provided for the worker commissioned by God as His representative. If first we examine the word '*exousia*' we discover a clearly defined realm of satanic authority, where the devil has been permitted a temporary empire. In Luke 4. 6, for example, Satan says to the Lord Jesus Christ concerning the 'kingdoms of the world,' and is not contradicted—"All this *authority* will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If . . ." Ephesians 2. 2 also calls the adversary "the prince of the *authority* of the air, the spirit that now worketh in the children of disobedience"; and Ephesians 6. 12 paints a picture of "*authorities*, world rulers of this darkness, spiritual wickedness in the heavens." Therefore, as we should expect, we find that the commission of the Christian worker is couched in these words "To open men's eyes, and to turn them from darkness to light, and from the *authority* of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified . . ." (Acts 26. 18). Colossians 1. 13 confirms this by defining conversion as being "delivered . . . from the *authority* of darkness, and translated . . . into the kingdom of His dear Son . . ."

One fact, then, emerges, which needs to be clearly understood. Satan holds authority, and exercises dominion in this world by the permission of God. The unequivocal declaration of Romans 18. 1 is true in this as in every other realm:—"There is no *authority* but of God . . ." and Satan is suffered to remain as prince of this world, and to sway the hearts of men only until the wise purposes of God are all fulfilled. The proud boast of Pilate, the representative of world empire vitalised by evil—"Knowest thou not that I have *authority* to crucify thee, and have *authority* to release thee" is met with the calm rejoinder "Thou couldst have no *authority* at all against me, except it were given thee from above" (John 19. 10/11). The universal kingdom of darkness, mighty though it seems, is ephemeral. It is a thing of time destined to be unmasked and utterly destroyed by the Victor of Calvary.

Now shall we turn to those Scriptures, which speak

of the authority of the Lord Jesus Christ in this world. It is first of all a pardoning authority. In Matthew 9. 6 and the parallel passages in the other synoptic gospels we see Him face to face with sin, sickness, and unbelief. His promise of forgiveness to the man "sick of the palsy" is questioned, and He at once accepts the challenge, and vindicates His claim by a demonstration of power. "For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of Man hath *authority* on earth to forgive sins (then said He to the sick of the palsy) Arise, take up thy bed and go unto thine house. And he arose, and departed to his house." His authority to forgive rested then, and rests now, on the shedding of His blood on the Cross, for "God was in Christ, reconciling the world unto Himself, and not imputing their trespasses unto them . . ." (2 Corinthians 5. 19), and it was backed by divine power.

Then His authority is also that of imparting a new relationship to God. "As many as received Him to them gave He *authority* to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1. 12/13). This regenerating authority was also secured at Calvary. "How can these things be?" asked the wondering Nicodemus concerning this new birth. "As Moses lifted up the serpent in the wilderness," is the answer, "even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3. 9. 14/15). His pardoning, regenerating office is universal. "As Thou hast given Him" says the Lord Jesus of Himself "*authority* over all flesh, that He should give eternal life to as many as Thou hast given Him; and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17. 2/3). This affects us in a very practical way, for the commission of the Christian worker is rooted deep in the authority of the great Head of the Church. "*All authority*," He said, "is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world. Amen." What a vision! The heralding of the two-fold message of forgiveness, and the gift of divine sonship to all men everywhere as plenipotentiaries of Heaven. This and this alone is Christian service.

Before we finally leave the word '*exousia*' shall we pause to remind ourselves that the point where satanic authority ends, and the authority of the

* Based on notes of a Bible Reading given at the "Overcomer" Conference, Slavanka, 1946.

Prince of Life begins is Calvary. It was on the Cross that He "spoiled principalities, and *authorities*," and "made a show of them openly, triumphing over them in it" (Colossians 2. 15). It was as He went to the Cross that He proclaimed "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12. 31). Lack of lucid thinking and clear understanding concerning the true scope and relationship of the authority of Satan, and that of Christ is the cause of a great deal of ineffective service. Satan has been permitted to hold the ground he won from man in the Garden of Eden, and exercise sway over the world of men. But Christ died upon the Cross, and there satanic authority ends. *There* men are translated into the kingdom of God, become heirs of God, and joint-heirs with Christ; and are made partakers of the divine nature. We must remember also that just as Christ in the days of His flesh was given power necessary to implement His authority as the Son of God; so the Christian worker is sent (for how shall they preach except they be sent), commissioned, and ordained of God for the work of the ministry; and must also be empowered by the Holy Spirit before he dare to face the privilege and responsibility that have become his.

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This brings us to our second word '*dunamis*.' When He commissioned the Apostles our Lord gave them this clear injunction:—"Ye are witnesses of these things, and behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with *power* from on high" (Luke 24. 48/49), and "Ye shall receive *power*, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1. 8). He Himself had not ventured on His public ministry, nor finally committed Himself to the path that led to Calvary, until as He came up from the waters of baptism in Jordan, the Holy Spirit descended upon Him, and the audible commission of the Father was accorded Him. In precisely the same way He sent His first disciples out on their life work, insisting that they must not go forward until the Holy Spirit (a Person and a Sovereign) had taken hold of them in order that *power* as well as *authority* might be theirs. An ambassador of the Crown of Great Britain has at his back the whole armed might of the Empire; and in the same way the Envoy of the Court of Heaven has behind him all the power of the Godhead. The Christian worker must have not only the 'exousia' of divine calling, but also the '*dunamis*' of divine enabling.

It will be wise, therefore, if as we have defined the bounds of authority, we should also seek to grasp the scope and purpose of power. In the first place "Holy Ghost power" is vested in and operates through the Name of Jesus. One of the earliest records we have of the display of '*dunamis*' is the

healing of the lame man at the Beautiful Gate of the Temple. Peter addresses the crowds that this miracle has brought together in these terms—"Why look ye so earnestly on us, as though by our own *power* or holiness we had made this man walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus . . . and His Name through faith in His Name hath made this man strong . . ." (Acts 3. 12/16). He gives the same testimony before the Sanhedrin. "Be it known unto you all, and to all the men of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole" (Acts 4. 10). There is no question here of self-assertion, no hint of any self-conscious claim that he is 'being used,' no abrogating to himself of any exceptional spiritual experience. He ascribes to the Name of Jesus authority backed by the power of God. Such passages as 1 Corinthians 1. 24:—"Christ the *power* of God"; and Hebrews 7. 16:—"Made, not after the law of a carnal commandment, but after the *power* of an endless life" emphasise this same thought. Both authority and power are in Christ, and are operated by the Holy Spirit through the worker.

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Now shall we glance at the objective God has in mind in empowering the Christian worker. It is surely that adequate witness may be given to the risen Christ. He, who was raised by the *power* of God (Romans 1. 4) and says:—"I am He that liveth, and was dead; and behold I am alive for evermore, Amen . . ." (Revelation 1. 18), can only be revealed to man by the power of the Holy Spirit. Our anecdotes and illustrations, our doctrinal theses and careful explanations utterly fail just here. The Christian worker has to make a Living Saviour real, and his ambition must therefore be to aim at nothing less than the scene depicted in Acts 4. 33: "And with great *power* gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." People actually get little or nothing from listening to 'our experiences'; but they need desperately, and benefit eternally from witness given to the Living Jesus in the power of the Holy Ghost. How inadequate is our vision which so often goes no further than personal influence, and how sinfully lacking our confidence in the power of the Spirit of God to exalt Christ!

We can now pass on naturally to another series of passages in which the word '*dunamis*' is used, and in which it is shown to have this same effect of making the gospel live, and exalting Christ. 1 Corinthians 1. 8 now pass on naturally to another series of passages in which the word '*dunamis*' is used, and in which it is shown to have this same effect of making the gospel live, and exalting Christ. 1 Corinthians 1. 8 reads:—"For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the *power* of God"; and it is surely the business

of the Christian minister to get men 'saved,' and see the mighty power of God operating freely and spontaneously in their lives. In 1 Corinthians 2. 4 and 5, Paul goes on to outline his personal attitude to his commission in the light of this power; "My speech, and my preaching," he claims, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of *power*; that your faith should stand not in the wisdom of men, but in the *power* of God." We may live in days of progress and culture, and our preaching may be more polished and varied in theme than that of the Apostle, but we must face the fact that our conception of Christian witness is of an immeasurably lower standard than his, and that most of us have never seen anything even remotely approximating the seal of the Spirit of God such as was given to his ministry. We Christian workers badly need a fresh realisation of the magnificence of our calling, and the simplicity of God's dealings with men. As things are Satan laughs at us. We should, I sometimes feel, do well to close down our work until we know with positive assurance, and are in a position to demonstrate that: "The Kingdom of God is not in word, but in *power*" (1 Corinthians 4. 20). "Our gospel came not unto you in word only, but also in *power*, and in the Holy Ghost, and in much assurance." (1 Thessalonians 1. 5) is a result to set steadfastly before us in our work. And the glory of it is that this work is entrusted to sinful men and women such as you and I. It is not given to archangels to be witnesses to the risen King, but to weak, erring men. "For we have this treasure in earthen vessels, that the excellency of the *power* may be of God, and *not of us*" (2 Corinthians 4. 7). Here is a prayer that we may well pray for each other in these days:—"That the God and Father of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His *power* to usward who believe, according to the working of His mighty *power*, which He wrought in Christ when He raised Him from the dead . . ." (Ephesians 1. 17/19). In the light of such knowledge we shall be truly able to say:—"The gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His *power*. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3. 7/8) and to sing the glad doxology:—"Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the *power that worketh in us*" (Ephesians 3. 20).

One more thought, Paul, the veteran, did not attempt to hide from Timothy, the recruit, the fact that power and affliction always go hand in hand.

His exhortation has come down the ages as a legacy for us to-day:—"Be not thou therefore ashamed the testimony of our Lord, nor of me His prisoner; but be thou a partaker of the afflictions of the gospel *according to the power of God*" (2 Timothy 1. 8). There are two reasons for this. In the first place we could hardly expect Satan to permit his authority to be undermined, and his captives delivered without fight. When men preach the Cross all hell is stirred. When the Holy Spirit moves in power through the Christian Church all the legions of darkness rush into active opposition. The biographies of men, who have been used of God, and have known the secret of His power are invariably records of conflict, hardship, misunderstanding, and travail. You and I are very apt to envy such servants of God their fame, an influence, but to boggle at the price to be paid. Consequently, taking the line of least resistance, we permit ourselves to be carried along by the prevailing tides of popular thought; knowing, like Eli, what we ought to do, but afraid to launch out on God. When the shadow of Calvary fell full on the Christ of God it cost Him bloody sweat to say: "Nevertheless not my will, but Thine be done." By the same token Christian work is not something to be lightly or frivolously entered upon. It is the greatest calling ever offered to men, and it costs *all*. Of course, we can play at Evangelism, interest folk, lead them to ourselves, and reap ease and popularity, but if we will see the power of God at work, and the will of God done, then it means facing unflinchingly the 'afflictions of the gospel.'

The second reason is, that as far as the accomplishment of God's purposes is concerned, human nature is utterly untrustworthy and bankrupt. The 'life of nature,' as the old divines used to term it, has to be brought to an end so that the Holy Spirit can work freely through the liberated personality. Even the Apostle needed a 'thorn in the flesh' to keep him humble, and accomplished his greatest work from a lonely prison. The riches of Ephesians, Philippians, Colossians, etc., were produced through bonds and imprisonment. When we give God, the Holy Spirit, His rightful place as absolute Sovereign of our lives, He at once begins the task of bringing self to naught—essentially a painful process. The extent to which He can manifest the power of God through us in direct ratio to the consent we give to His basic principle of operation—"That no flesh should glory in His Presence." Remember, it is said of the Lord Jesus Christ Himself, that He "through the Eternal Spirit offered Himself without spot to God." The Holy Spirit led Him into the wilderness, to Gethsemane, and to Calvary; but invested Him with the insignia of royalty—the 'dunamis' of God.

It is the way the Master went.
Should not the servant tread it still?

Take Heed to Yourselves.

It is impossible but that offences should come . . . take heed to yourselves. (Luke xvii. 1 and 3.)

This article is reprinted from "China's Millions" for May, 1926. To-day, 20 years later, it is still very much up-to-date; and brings a message, which in these momentous days, points clearly to the one place of rest and effectiveness. Ministry and life are—like the egg that cannot be unscrambled—inseparable; and we feel that this piece of far-seeing counsel shows the "everyday-life side" of the worker's equipment for service that has been stressed in other articles in this issue of "The Overcomer." It makes very clear our needed personal adjustment to the claims of God in Christ.

THE juxtaposition of those two words of Jesus Christ is significant and suggestive. The consequence is all the more arresting because it is unexpected. It comes as a pointed home-thrust just when the eye of the disciple is fixed upon the offender. It gives the personal and practical direction to thought when the mind is staggered and perplexed by the inevitable and inexorable tragedies of life. "It is impossible," says our Lord, "but that offences, or causes of stumbling, should come," but "take heed to yourselves." This is neither a counsel of indifference toward, nor of despair of the larger affairs of life, but rather the most direct and the most potent solution of them, and there is probably no lesson we more need to learn than this to-day.

While each age has had its own problems, probably no period of history has had so many and such complex ones as the present. By reason of modern means of communication the world has contracted to the limits of a whispering gallery. The doings of Europe, of the Far East, and of Central Africa are spread out before us in our newspaper each morning at our breakfast table. Practically nothing human of importance is hidden or concealed to-day from the eye and ear of man. Problems personal, national, and international, economic, political and racial, are our daily diet. The very ends of the earth become as intimate as our next door neighbour. The aspirations of India, the discontent of China, the ambitions of Japan, the clash of races, the intrigues of Geneva, capital and labour rivalries at home, the anti-religious animosities of Bolshevism, are only a few of the elements which like a seething cauldron threaten the peace and very existence of civilisation. In face of these vast and overwhelming problems and occasions of stumbling, such questions as the following are not infrequently asked: "What can we do?" "Is life really worth while?"

In the face of all "the maddening maze" of things, definite and practical guidance comes in the

words of Christ, "Take heed to yourselves." This injunction is only given after a distinct recognition of the offences which baffle mankind. We are told pointedly what we can and should do, and how life may be made worth living.

The magnitude and the intensity of the world's troubles tempt us to fix our gaze upon them and to see the varied moths which blind our brother's eyes while we overlook the beam in our own. Our capacity and our influence seem so small and our sphere of service so insignificant that we are blind to the fact that it is by taking heed to ourselves we shall find the most potent means of blessing our fellowmen. The command of Christ emphasises the all-important truth that Being is more effective than Doing. Character is the measure of action. We are bidden to keep our heart with all diligence for out of it are the issues of life.

It is an arresting fact that the Beatitudes of Matthew V, with one possible exception, refer to what men *are*, and not to what they *do*. They certainly make no reference to what a man possesses, which is the world's standard of blessedness. Blessed are the poor in spirit, those who mourn, the meek, the hungry after righteousness, the merciful, the pure in heart, and then the peace-makers, the possible exception. Not that our Lord thought lightly of action, for His Sermon on the Mount does not close without some pregnant words on hearing His words and doing them. But the Beatitudes emphasise the truth that what we are determines what we do. *Being fixes the high water mark of what we can accomplish, and in itself is it the most potent form of service.*

There is an oft-repeated phrase in the story of Creation which reveals one of God's laws, viz.: that all living things bore fruit after their kind. What they were determined what they brought forth. And it is as true to-day as when our Lord spoke it, that men do not gather grapes of thorns or figs of thistles.

And yet, how often we think we can, or act as though we thought we could. How often we leave the personal element out of account, and do not take heed to ourselves as we seek to solve the problems of life, or remove the occasions of stumblings. Yet in all things personal, national or international, in family matters or Leagues of Nations, we can only bear fruit after our kind. "Our work must be what we are ourselves." "That which we are we shall teach, not voluntarily but involuntarily."

"To be," said Archbishop Temple, "is infinitely higher than to do; that to be thoroughly true is a higher Service and a more lasting service than to spread the truth; that to be pure in heart brings you

nearer to God, does more for your fellowman, bears a more excellent fruit, than a life spent in helping others to be pure; that to be just is more excellent than to aid justice; that to be a Christian makes more Christians than to teach the Gospel."

If the foregoing be true then we shall view with less impatience those trials which discipline character. The very things which seem to hinder or diminish our activities may increase the real fruit of personality. What is suffered and endured may do more to reveal Christ than unfettered labours. What we are may prevail when what we would do may be impossible. Patience can achieve more than force "To try too hard to make people good is one way to make them worse; the only way to make them good is to be good." And so the lions in the pathway of our activities may even be our benedictions. Samson's riddle is still true: "Out of the eater came forth food, and out of the strong came forth sweetness."

The Poet Keats is not one to whom we should naturally turn for consolation, and yet a word of his has not a little helped the writer. In one of his letters to the one who became his biographer he has the following passage: "The common cognomen of this world among the misguided and superstitious is 'A Vale of Tears.' What a little, circumscribed, straitened notion! Call the world, if you please, 'The Vale of Soul Making.'"

Now if Being is more than Doing, then this life is transfigured, and may rightly be called "The Vale of Soul-Making" rather than "A Vale of Tears." This thought gives light to the valley and fortifies the soul for its discipline. Anything which makes the soul "more dignified and pure," more worthy of its high calling and more conformable to its Maker cannot but be well worth while. What a difference "if men would but believe that they are in the process of creation and consent to be made—let the Maker handle them as the potter his clay."

Looked at in this light to take heed to ourselves is no selfish policy, but our best service to the world. Baffled as we may be by life's outlook both at home and on the Mission Field this pathway of service is always open. And the true life cannot but be fruitful. *Life is the most triumphant thing in the world whether in nature or in grace.* That is one of the lessons of Spring with its bursting buds. Fair flowers and fruits are beginning to appear, each after its own kind. What the seed is is becoming apparent. By their fruits we know them.

And so as we daily look at life as reflected in the daily press, with all its baffling and discouraging conditions both at home and abroad, we recall the word, in spite of all the offences which come, to take heed to ourselves. The very difficulties are a challenge to fresh consecration. And He Who said to His disciples, "Take heed to yourselves," was He Who also said, "For their sakes I sanctify Myself."

M.B.

London Conferences.

May we call the attention of our readers to the arrangements for "Overcomer" meetings in London for the rest of the year.

The Central Conference will (D.V.) be held at:—

The Alliance Hall,
Palmer Street,
Westminster, S.W.1.

Conducted by:—The Editor of the "Overcomer." at:—

11.30 a.m. Prayer Gathering
2.45 p.m. Conference Meeting
5.0 p.m. Open Conference
6.45 p.m. Conference Meeting

on the following dates:—

Thursday, October 10th.
Thursday, November 14th.
Thursday, December 12th.

Light refreshments are obtainable after the morning and afternoon sessions.

Also Mid-Monthly Prayer Meetings will be held as usual on the following dates:—

Thursday, October 17th
Thursday, November 21st
12 noon to 1.30 p.m.

NO MEETING IN DECEMBER.

at:—146, Queen Victoria Street, E.C.4.

(By kind permission of the British & Foreign Bible Society).

Leader: Miss Gravatt.

In 1947 it has been decided by those members of the Council living in, and round London, to seek to widen the range and scope of our London Meetings:

The Central Meetings will then be dropped except for:—

- (a) A monthly morning of prayer at The Alliance Hall on the Third Thursday in each month.
- (b) An Annual two-day Convention—planned for September 18th/19th.

It is hoped that instead of the Central Conference Meetings a series of Quarterly or occasional Conferences, may be arranged in Greater London. One or two possible openings for these are already in view. If any of our readers feel that such gatherings can profitably be arranged in their districts, will they please communicate with The Editor as early as possible so that suitable plans may be laid. We feel that in this way a much larger circle may be reached with the message of the Cross, and invite your sympathy and prayerful fellowship in this "lengthening of our cords".

The House Devil.

Much honoured Sir,

Grace, mercy, and peace be to you! I long to hear how your soul prospereth. I have that confidence that your soul mindeth Christ and salvation. I beseech you in the Lord, to give more pains and diligence to fetch heaven than the country-sort of lazy professors, who think their own faith and their own godliness, because it is their own, best; and content themselves with a coldrife custom and course, with a resolution to summer and winter in that sort of profession which the multitude and the times favour most; and are still shaping and clipping and carving their faith, according as it may best stand with their summer sun and a whole skin; and so breathe out hot and cold in God's matters according to the course of the times. This is their compass which they sail towards heaven by, instead of a better. Worthy and dear Sir, separate yourself from such, and bend yourself to the utmost of your strength and breath, in running fast for salvation and, in taking Christ's kingdom, use violence. It cost Christ and all His followers sharp showers and hot sweats, ere they won to the top of the mountain; but still our soft nature would have heaven coming to our bedside when we are sleeping, and lying down with us that we might go to heaven in warm clothes. But all that came there found wet feet by the way, and sharp storms that did take the hide off their face, and found tows and fros, and ups and downs, and many enemies by the way.

It is impossible that a man can take his lusts to heaven with him; such wares as these will not be welcome there. Oh, how loath are we to forego our packalds and burdens, that hinder us to run our race with patience! It is no small work to displease and anger nature, that we may please God. Oh, if it be hard to win one foot, or half an inch, out of our own will, out of our own wit, out of our own ease and worldly lusts (and so to deny ourself, and say, "It is not I but Christ, not I but grace, not I but God's glory, not I but God's love constraining me, not I but the Lord's word, not I but Christ's commanding power as King in me!")

Oh, what pains, and what a death is it to nature, to turn me, myself, my lust, my ease, my credits, over into "My Lord, my Saviour, my King, and my God, my Lord's will, my Lord's grace!" But, alas! that idol, that whorish creature, myself, is the master-idol we all bow to. What made Eve miscarry? And what hurried her headlong upon the forbidden fruit, but the wretched thing herself? What drew the brother-murderer to kill Abel? That wild himself. What drove the old world on to corrupt their ways? Who, but themselves, and their own

pleasures? What was the cause of Solomon's falling into idolatry and multiplying of strange wives? What, but himself, whom he would rather pleasure than God? What was the hook that took David and snared him first in adultery, but his self-lust; and then in murder, but his self-credit and self-honour? What led Peter on to deny his Lord? Was it not a piece of himself and self-love to a whole skin? What made Judas sell the Master for thirty pieces of money, but a piece of self-love, idolizing of avaricious self? What made Demas to go off the way of the Gospel, to embrace this present world? Even self-love and love of gain for himself. Every man blameth the devil for his sins; but the great devil, the house-devil of every man, the house-devil that eateth and lieth in every man's bosom, is that idol that killeth all, himself. Oh, blessed are they who can deny themselves, and put Christ in the room of themselves. Oh, would to the Lord that I had not a myself, but Christ; nor a "my lust," but Christ; nor a "my ease," but Christ; nor a "my honour," but Christ! O sweet word "I live no more, but Christ liveth in me!" (Gal. ii. 20). Oh, if everyone would put away himself, his own self, his own ease, his own pleasure, his own credit, and his own twenty things, his own hundred things, which he setteth up, as idols, above Christ! Dear Sir, I know that you will be looking back to your old self, and to your self-lust, and self-idol, which ye set up in the lusts of youth above Christ.

Worthy Sir, pardon this my freedom of love; God is my witness, that it is out of an earnest desire after your soul's eternal welfare that I use this freedom of speech. Your sun, I know, is lower, and your evening sky and sunsetting nearer, than when I saw you last: strive to end your talk before night, and to make Christ *yourself*, and to acquaint your love and your heart with the Lord. Stand now by Christ and His truth, when so many fail foully and are false to Him. I hope, that you love Him and His truth: let me have power with you, to confirm you in Him. I think more of my Lord's sweet Cross than of a crown of gold, and a free kingdom lying to it.

Sir, I remember you in my prayers to the Lord, according to my promise. Help me with your prayers, that our Lord would be pleased to bring me amongst you again, with the Gospel of Christ.

Grace, grace be with you,

Yours in this sweetest Lord and Master,

Samuel Rutherford.

Aberdeen, 1637.

The Things of Others.

By Mrs. Penn-Lewis.

"Not looking each of you to his own things, but . . . to the things of others." (Seek not your own private ends alone but let every man seek his neighbour's good. Conybeare). Phil. ii. 4*.

"Let no man seek his own, but each man his neighbour's good." 1 Cor. x. 24.

IN me first for a pattern," said the Apostle Paul about the long-suffering of Jesus Christ toward him. "In me first for a pattern," he might also have said as he showed how self and self-interest could be effaced, and the Spirit of Christ possess an earthen vessel, pouring itself forth in a torrent of love and self-abnegation for "others." "Others." "Others," comes out again and again in the letters of this man who gloried in calling himself "less than the least of all saints."

Observe:—

Paul's attitude to "others" in the Master's Service.

"Being ambitious to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation."

Rom. xv. 20.

How much we need this attitude to-day. How much "compassing sea and land to make one proselyte" may be possible even in spiritual work. How much grasping of converts for "my Association," "my Church," "my Mission."

Oh, to give room to each other, and press on to the "regions beyond" in town or village, or country, and take "hands off" each other's work, rejoicing to see others used of God. Withdrawing to give them place, lest we should "glory in another's province in regard of things ready to our hand." 2 Cor. x. 16.

Paul's fear to hinder "others."

"Let not your good be evil spoken of . . . let us therefore follow the things which make for peace, such as may build us up together into one." Rom. xiv. 16, 19. C.H.

Our liberty is to be limited by another's good! The surrender of our lawful rights if they hinder "others" is the Spirit of Christ (see 1 Cor. viii. 9). We are to take thought for things honourable in the sight of all men and follow after the things that make for peace.

Paul's refusal to judge "others" in action.

"Thou, why dost thou judge thy brother? . . . each one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling." Rom. xiv. 10, 12, 13.

Briefly, as if Paul would say, "see to yourself that you do not stumble, or give occasion of stumbling,

and leave others to walk with God." This is our one responsibility, for the rest, "Judge nothing until the Lord come!" How deeply we need to remember this, as God gives us increasing light on what is "flesh" and what is "spirit." How necessary that light should be enveloped in love! How subtle is the spirit of judgment that creeps in with clearer light unless we are kept broken at the feet of the Master, steadfastly purposed to suffer all things rather than hinder souls for whom Christ died.

Paul's liberty to "others" to walk with God.

"To his own Lord he standeth or falleth . . . Let each man be fully assured in his own mind . . . happy is he that judgeth not himself in that which he putteth to the test."

Rom. xiv. 4, 5, 23 margin.

"Let each soul walk with God up to light," says Paul! "Hands off" others in their service. "Hands off" others in their liberty of action; now "hands off" others in their walk with God. Oh, to believe in God the Holy Ghost as the personal Teacher of each blood-bought soul. Oh for more faith in God, as concerning others! Even for more faith in the integrity of "others," as to their seeking to know the mind of God.

Paul's spirit towards "others" who reject the cross.

"I . . . tell you even weeping that they are the enemies of the Cross of Christ." Phil. iii. 18.

"With anguish of heart and many tears" Paul spoke of sin in other children of God. Until we thus have the Spirit of Christ, we are unfit to deal with sin, or to speak of the manifestation of the "flesh" in others.

Paul's estimate of spiritual gifts as regarding "others."

"Thou verily givest thanks well, but the other is not builded up . . . I had rather speak five words with my understanding, that I might instruct others also." 1 Cor. xiv. 17, 19.

How wholly Paul had lost the desire for glory for himself. The one thought of his speaking or preaching was "others." Five words to help another was more to him than brilliant oratory that would bring credit to himself. "Seek to excel" for the edifying of others is the only legitimate motive in seeking even spiritual gifts in the Kingdom of God.

* References from Revised Version.

His Death — Our Life.

By Rev. John Pritchard.

"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

(Rom. vi. 23).

"All seek their own, not the things which are Jesus Christ's" was Paul's sad comment on Christians even in his day. He had "no man like-minded" with himself to send to his beloved Philippians, for all sought "their own." All were occupied with themselves in some form or another, their "own" edification, their "own affairs," their "own interests." Oh, children of God, who speak of all self-interest and self-seeking as ended at the Cross, let us seek for the abundant supply of the Spirit of Jesus Christ, that the love of Christ may constrain and pour out to others, even through this man who called himself the "chief of sinners" and let his words be ours day by day in all contact with "others" for whom Christ died:—

"I will most gladly spend, and be spent for your souls, though the more abundantly I love you, the less I be loved!"

2 Cor. xii. 15, A.V. margin.

"In Hoc Signo Vinces."

(IN THIS SIGN THOU SHALT CONQUER).

How wouldst thou conquer? As a mighty warrior,
Strong in the glory of his native strength,
Proud and undaunted in the face of danger,
Trusting by force to overcome at length?

Not so thy Lord hath conquered. By a pathway
Of meekness and of suffering He o'ercame,
And, wouldst thou follow in His blessed footsteps,
Thy heart must choose, thy feet must tread the same.

His pathway led from Glory unto Calvary,
Through the dark valley of the shades of Death,
Till in the silent tomb He lay forsaken,
There to await the Spirit's quickening breath.

Thence to arise in resurrection power,
Sin and the world for ever overcome,
Ascending to the Glory of the Father,
To make the Father's heart His Children's home.

And wouldst thou live on earth as "more than
conqueror,"

Victorious o'er the worldly life around?
Mark well the pathway that thy Lord hath trodden,
Since here alone the secret can be found.

He died, and by His death He dealt the death-blow
To sin and Satan's power for evermore,
And they, who die with Him, shall rise victorious,
And "in this sign" shall triumph more and more.

The Cross hence-forth their mark of perfect freedom,
What can they lose, who have surrendered all?
What can they fear, who have no reputation?
What shall they shrink from, when His Voice doth call?

"In this sign," therefore, go henceforth and conquer,
Finding the place of death the gate of life,
"Life more abundant," life in all its fulness,
In the deep calm of God set free from strife.

(Freda Hanbury Allen).

We have here an eternal principle which exists in the very nature of things—death is the inevitable wages of sin. What happened when Adam sinned? His spirit became dead to God, and he received the wages of sin. Physical death is a part of the result of spiritual death. The body is the seat of the five senses—seeing, hearing, smelling, tasting and feeling—and when all these cease to respond to their environment the body is a corpse, and physical death reigns.

Those who are dead in sin can see no beauty in Jesus or in His Word, and they need that for which the Psalmist prayed in Ps. 119: 18. They cannot hear, but are like the men who journeyed with Saul of Tarsus, who heard the sound of God's voice but failed to recognize or understand it (Acts ix. 7, cf. xxii. 9). They cannot take upon their lips the words of The Song of Solomon 1. 3, for they have no sense of smell and can discern no fragrance about Jesus. The words of Ps. 119. 103 find no echo in their hearts, for they have no taste for the Word of God, and even their sense of touch has gone—they are "past feeling" (Eph. iv. 19). Such people, whilst it is true that their spiritual senses are dead, have bodily senses alive and alert to the things of the world, the flesh and the devil, and the final tragedy of eternal death is, that they will carry those senses with them throughout eternity, without any possibility of satisfying them. That is suggestive of what hell means.

On the other hand, the gift of God is eternal life. What is the answer to death? Resurrection. The greatest miracle of all time is the resurrection of our Lord and Saviour, and the greatest miracle of grace is the impartation of spiritual life to those who trust in a crucified and risen Christ. *What the sinner needs is a new life, and life is always a gift.* No one ever earned life: it is received either by creation, or birth, or resurrection; and all these three ways are referred to in connection with spiritual life: "If any man be in Christ, he is a new creation" (2 Cor. v. 17); "Marvel not that I said unto thee, Ye must be born again" (Jno. iii. 7); "Like as Christ was raised up from the dead... we also should walk in newness of life" (Rom. vi. 4).

How then can we pass death into life? Through our Lord Jesus Christ. He received the wages of sin for us, that we might have the gift of life. This life springs from His death, and our death with Him. I never tire of pointing out that Christ did something infinitely more than die for us: He "tasted death" for us! No one else has ever done that, or can do it. He "became dead" and is "alive for evermore." He laid down His life, and in so doing He conquered death, that we may have life with Him. Between the kingdom of life and the kingdom of death stands the Cross, and that Cross means death to sin and the sinful world. A soul can never be argued into the life of God. Life is obtained through death—but it is *His death*, and that is the glorious message of the Gospel.

May I try to summarise what I have endeavoured to make clear? The Lord Jesus died that you and I might *become dead* to all those things of the world, the flesh and the devil to which we were formerly alive; and that we might *become alive* to all those things of the Father, the Son, and the Holy Spirit, to which we were formerly dead.

*The Cross and Life Maintained.

John 6. 47-58.

Rev. A. F. C. Read.

SPIRITUAL LIFE DEFINED. "As the living Father hath sent me, and I live by the Father: so he that eateth me shall live by me." John 6. 57.

"Born again" souls should normally come to realise how utterly dependent they are upon their living Lord for the maintenance of that life, which they have received from Him at the Cross. Strictly speaking, 'eternal life' cannot be separated from God. It is His life and therefore His own property. He will not allow it to be used as a complement to the old life in any mode or form, but He gives it freely as the energising power of the 'new man' which is His own handiwork. (Ephesians 2. 10. See also: 1 John 5. 11-12).

THE MAINTENANCE OF LIFE TYPIFIED IN THE NATURAL. "The life of the flesh is in the blood." (Leviticus 17. 11).

As the blood is to the normal human body so is the life of Christ (eternal life) to the spirit of the born again Christian. Although blood, i.e., the vehicle of the life principle, can be examined under the microscope, the principle still remains an absolute mystery. In the spiritual realm also we can mentally grasp and reason out the doctrines of eternal life, but the life itself, though demonstrated and experienced, still remains a complete mystery.

CERTAIN BIOLOGICAL ANALOGIES. (a) *Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.* John 6. 53.

Blood transfusion is one of the most remarkable discoveries of the age. Thousands of lives have been saved by it. It is daily being used to do what all the most expensive medicines cannot do, restore life to the dying. The victim of severe hemorrhage, whose life is ebbing away—expected to die in a few seconds—is brought back from the very brink of eternity. Blood was the only remedy. Normal function is determined by the presence of sufficient blood in the body. "He that eateth my flesh and drinketh my blood, dwelleth in Me, and I in him." Anything short of a union with Him in life necessarily means weakness and death in the spiritual realm. Here again we must bear in mind the difference between the 'old' and the 'new' life. "That which is born of the flesh is flesh, but that which is born of the spirit is spirit." "We are debtors . . . not to the flesh . . ." (John 3. 6, Romans 8. 12).

(b) *If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin*

(1 John 1. 7). "How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God" (Hebrews 9. 14).

The blood is incessantly detoxicating our bodies. By taking in oxygen and bringing the carbon di-oxide gas to the air in our breathing out, our whole system is being momentarily purged. If the blood is not pure the process is hindered and ill-health ensues. If the blood stream is checked mortification sets in. So life in union with Christ is the only sure way of being 'clean.' This is the portion of all who 'walk in the light' in fellowship with Christ. The work of Calvary has many aspects and we ought never to confuse the issues. Justification is legal, sanctification is by faith—a progressive yet continuous experience depending upon our co-operation in the faith walk.

(c) *Whosoever is born of God overcometh the world.* (1 John 5. 4). *And they overcame him (the accuser of thre brethren) by the blood of the lamb.* (Revelation 12. 11).

Medical science has made yet another remarkable discovery in recent years. The blood of a patient who has recovered from certain specific infections is known to contain ultra-microscopic quantities called 'anti-bodies,' i.e., powers which overcome specific germs in the blood stream. It is becoming increasingly possible to come to the aid of a sufferer who may possibly die, by injecting the serum taken from a convalescent into the sufferer and thus turn the scale in favour of complete recovery. The transferred 'anti-bodies' overcome in the new host, and the dread foe is defeated. What a wonderful picture of the 'overcoming life' continually drawn from our living, victorious Lord. It also gives us new light on the temptation in the wilderness. His victory over the three temptations reveals the double truth that He lived by 'every word that proceedeth out of the mouth of God' and 'I live by the Father'; also the believer's inheritance in Him comprising a 'way of escape.' In His Divine Life there are surely 'anti-bodies' of every description which can overcome the world, the flesh, and the devil.

How we love to see our children in full health. How we are sad when they are weak and poorly. Surely our Heavenly Father longs to see His spiritual children in Christ, full-blooded, walking in newness of life. "I am come that they might have life, and that they might have it more abundantly."

* Notes of a Bible Reading given at the Northern 'Overcomer' Conference at Heightside, 1946.

Christ, Travail of The Travail of His Soul.

By M. E. McDonough.

*He began to be sore amazed, and to be very heavy,
and saith unto them, 'My soul is exceeding sorrowful
unto death'* (Mark 14. 33-34).

STRANGE words, these, for Jesus to utter! What did they mean? "My soul is exceeding sorrowful, even unto death." The three disciples hear the words, but they fail to discern their meaning. They cannot enter into His suffering. Jesus is *alone* in Gethsemane.

We read in Luke 22: 41, "He was withdrawn from them about a stone's cast and kneeled down and prayed saying, Father if Thou be willing, remove this cup from me; nevertheless, not my will, but Thine be done. And being in an agony He prayed more earnestly; and His sweat was as it were, great drops of blood falling down to the ground."

What was "this cup" which He asked His Father to remove? Was it His shrinking from the crucifixion which was before Him? Certainly not; for He had told His disciples that He was to be crucified and slain as a sin offering; the Lamb of God slain for the sins of the world. Were He shrinking from the Cross, He would show less courage than the martyrs who have welcomed sword and flame. Then what was the cup which He prayed might be removed from Him?

The bloody sweat tells us that His suffering was so agonized that His heart was giving way under the intense pressure and He knew what that meant: Then was He praying that He might not die in Gethsemane? Was His fear of dying in the Garden the cup to be removed? No; for He knew that He was to die upon the Cross of Calvary. He could not die anywhere else. Then what was the cup?

The humanity of Jesus was like that of every member of the human race in that it was tri-partite; the spirit, being the seat of God-consciousness, the soul, the seat of self-consciousness, and the body, the seat of sense consciousness. The soul is the seat of the emotions and psychologically our emotions affect our powers of spirit and body.

In Isaiah 53: 10-12 we find the *soul* of the Sin Bearer mentioned three times. "When Thou shalt make His *soul* an offering for sin"; "He shall see of the travail of His *soul*"; "He poured out His *soul* unto death."

In the Garden of Gethsemane, these words uttered so long before were being fulfilled. The cause of this travail of soul we find in the sixth verse of this chapter: "The Lord hath laid upon Him the iniquity of us all."

We have said that "death is a falling out of correspondence with environment." The human race was dead to God because of sin, and *this death* Jesus

was now vicariously experiencing. The great mountain of human sin was shutting out the face of His Father. He who had said, "I delight to do Thy Will", now felt that opposition to God's will which characterizes the sinner. There was now no emotional response to the will of God. This soul agony clouded His spirit and was bringing death to His body, yet He could still say, "Father, Thy will be done," and *that* prayer was answered; but we can now see why removal of the cup for which He prayed could not be granted; for He was drinking our cup and *tasting death for every man.* (Heb. 2: 9). God's plan of redemption was being executed, and it must be completely finished.

We read that an angel from heaven was sent to strengthen Him, and He arose from the ground to endure the arrest, the illegal trial, the cruel mocking, scourging and crucifixion.

Meanwhile the agony in His soul increased, and God seemed far away. He could not say, "Father" now, but only the cry of the sinful race:—"My God, My God, why hast Thou forsaken me?" A martyr upon the Cross? No. It was the sinful human race separated from a holy God there upon the Cross. This was the *sinners' penalty* which *God in His Deity could not bear.* Jesus' sinless humanity was bearing this penalty and He, as the God Man, could come out from under it; but had He been the son of any human father, this death would have included himself and there would have been no Resurrection and God would never have had "many sons brought to glory."

A little later a loud triumphant cry comes from the lips of the One upon the Cross: "*It is finished.*" He had "tasted death for every man," and God's Plan of Redemption is fully executed. The darkness of spirit is over and now He can say, "Father, into Thy hands I commend my *spirit.*" (Luke 23: 46). Physical death which had been held back until the Redemptive work had been accomplished, now claims the body.

As death from crucifixion is of a slow, lingering nature, the Jews had been given permission by Pilate to hasten the death of the three upon the Cross. The soldiers came to "break the legs of the first and the other . . . but when they came to Jesus and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith there came out blood and water." Here we have the post mortem testimony to the cause of His death. The separation of the serum and

crassamentum clearly indicate a ruptured heart prior to crucifixion. What caused this condition? The mortal agony occasioned by bearing the sins of the human race to the leadership of Satan; and this the awful separation from a Holy God which we deserved.

The body is then taken down from the Cross and placed in the tomb. Those eyes that looked so tenderly upon the people who came to Him are closed in death. Those hands that touched the leper and the blind and were laid upon the heads of the little children in blessing, are bloodless and cold. Those lips which had uttered the words, "I am the Resurrection and the Life" are closed and silent.

The physical body in which Jesus of Nazareth had lived for thirty-three years is *dead*; but His inner Life is Eternal and cannot die; therefore, upon the third day the Eternal Spirit of God came into the lifeless body and every cell of that body was charged with the Uncreated (Eternal) Life of God. His body was now glorified; no longer under the limitations of a body of flesh and blood, and freed from all the restrictions of natural laws, it was a fitting tabernacle for the limitless powers of His soul and spirit. No longer confined to the earth by the force of gravity, He was seen to ascend until a cloud hid Him from their sight. (Acts 1: 9). This ascension of Jesus through the hostile regions of Satan proves His complete victory over him.

The First Adam, through the wrong use of his power of choice, had unwittingly committed the human race to the leadership of Satan; and this usurper prince thereafter regarded himself as the ruler of the race and "The god of this world."

In contemplating His Redemptive work, Jesus foresaw the complete failure of Satan to retain his leadership. He knew that He was to completely overthrow Satan and all of his emissaries; therefore He could confidently declare "Now shall the prince of this world be cast out; and I, if I be lifted up from the earth will draw all men unto Me." (John 12: 31, 32). Christ's lifting up was the casting down of the usurper. Jesus Christ completely conquered Satan and his evil host when by the Cross He triumphed over them and made of them "an open show." (Col. 2: 15).

Up through the atmospheric and starry heavens Jesus passed in triumph: The Man of Galilee—the Man of Calvary—is now "The Man in the Glory" and His glorified humanity is a promise and a pledge of what God's children are to be.

Note.—This Article is an extract from a new booklet by Mrs. M. E. McDonough, the object of which is to put the material provided for preachers and teachers in her book "God's Plan of Redemption" into a form easily readable by those who are not able to devote much time to study. The British edition has been published under the title of "The Story of Redemption", and particulars are given in the book list. Our American readers will be able to secure it direct from the Author—Mrs. M. E. McDonough, 106, Sewall Avenue, Brookline 46, Mass., U.S.A., who has published it in U.S.A., under the title "What God could not do—What God did do".

Forthcoming Conferences.

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Preliminary Announcement.

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Speakers: Rev. A. R. Boughen and The Editor.

Enquiries to: Mrs. Richards, "Cartref", 51, Clarendon Villas, Hove 3, Sussex.

Cardiff. Saturday, October 12th, at The Friends' Meeting House, Charles Street, 3.30 and 6.45 p.m.

Speaker: The Editor.

Enquiries to: Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.

Weekly Meeting for Prayer—Thursday at 3.0 p.m. at Y.M.C.A. (Room 1).

Leader: Pastor E. Ellison, 3, Bank Buildings, Clifton Street (assisted by other local Ministers).

Plymouth. Tuesday, October 29th.

Speaker: The Editor.

at: Bath Street Mission, 3.30 p.m., 5.30 p.m. (Question Hour), and 7.0 p.m.

Enquiries to: Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

Catherington. Saturday, October 26th, at The Methodist Church, Drift Road, Catherington, 3.15 and 5.45 p.m.

Speaker: The Editor.

Enquiries to: Mr. F. Pratt, The Pines, North Boarhunt, Fareham, Hants.

Manchester. Meetings are held on the **Third Thursday in each month** at Houldsworth Hall, 90, Deansgate, Manchester.

For particulars of arrangements, Speakers, etc., write to: Mr. W. Astley, 33, Moorland Road, Didsbury, Manchester 20.

Liverpool. For particulars of Conferences arranged for 1947 write to: Mr. Crewe, 34, Greenbank Road, Liverpool 15.

Meeting for Prayer: on the **Third Wednesday** in each month at 55, Granby Street, Princes Park, Liverpool.

Slavanka, 1947. We have booked "Slavanka", Bournemouth, and hope (D.V.) to hold a Conference there:—

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