

Volume V.

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

The  
Overcomer

1913

*A MAGAZINE FOR CHRISTIANS  
ON THE DEEP THINGS OF GOD*

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Edited by  
Mrs. Penn-Lewis

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# INDEX, 1913.

	PAGE		PAGE
ADVANTAGES OF BATTLE, THE. <i>Dr. J. H. Jowett</i>	148	Editor, Papers by the	
Baptism of the Holy Spirit and Deception, The. (Workers in Conference)	61	Don't Look	6
"BE YE READY..." <i>Evan Roberts</i>	186	The Lord's Watch in 1912	7
BIBLE NOTES: "Stand Firm," 13; "More than Conquerors," 21; Distinctions between Soul and Spirit, 38, 86; "Resist" or "Stand," 50.		Light on the Word and Helps for Teachers	9, 60, 75
BIBLE READINGS: New Year's Message to Disobedient Children of God, 9; Soldiers of the King, 60, 75.		Our Readers' Difficulties	14, 31, 47, 96, 175
Bondage in Action. <i>Evan Roberts</i>	138	The Burden of the Valley of Vision	19
BURDEN OF THE VALLEY OF VISION, THE. <i>Editor</i>	19	Hints on Guidance	25
CHRIST, THE ENTHRONED. <i>Editor</i>	56	"Joined to the Lord, one Spirit"	35
CHRIST AND THE HOLY SPIRIT, THE SPIRIT OF. <i>Editor</i>	101	"Sons of the Cross"	39
Christ, The Judgment Seat of. <i>D. M. Pantan</i>	73, 89	Tested before Trusted	50
CHRIST, THE MIND OF. <i>Editor</i>	83	Liberation of the Mind	51
Conference, The Matlock. (See Matlock)	93, 159	The Enthroned Christ	56
Conference, Workers in. (See Light on Vital Questions)	29, 45, 61, 124, 141	The Spirit of Truth the Power of Pentecost	67
Counterfeits of Satan, True Working of God and. (Extract from "War on the Saints")	91	"Your Body a Sanctuary"	70
CROSS, PAUL'S EMPHASIS ON THE. <i>The Wats Rev. W. D. Moffat, M.A.</i>	166	The Mind of Christ	83
Cross, Sons of the. <i>Editor</i>	39	In Memoriam, Mary Marsh (M.M.)	22
DEEP, A THOUSAND YEARS IN THE	3	Brief Replies to, & Light on Vital Questions	45, 121
DELIVERING SOULS, THE WORK OF: Equipment, 106; Need for deliverers, 107; The deliverer's work, 107; The captive, 108; The captive's part in deliverance, 109; Fight to freedom, 111; The evil spirits' fight against the deliverer, 112; The deliverer's battle and action, 113; His work and power, 113. Supplementary Notes on the Work of Delivering Souls, pp. 113-121: Meaning of Possession, 113; Discerning the state of others, 114; False and true burdens for others, 114; Finding and removing hindrances, 115; Dual fight against sin and Satan, 116; Dealing with the captive, 116; The meaning of refusal and revoking, 116; Counterfeit "death with Christ," 117; Ceasing to use the mind, 118; Ceasing to have a will, 118; Loss of hearing, 118; Importance of words, 119; Impulses, 119; Evil submission, evil silence, 119; Unity and deliverance, 119; Relapses, 120; Despair, 120; Casting out evil spirits, 120; How to conquer opposition, 121; Questions on Deception and Possession, 121-123		The Heaven-ordained War	130
DIFFICULTIES, OUR READERS': "Victory Prayer," "Spirit of prejudice," Victory over sin, fear, 14; Divine healing, passivity, 31; Balance of truth, 14, 32; Some distinctions, 32; Helpful books on the warfare, 47; Christian Science, 96; "Resisting" for others, 96; Introspection and passivity, 175.		The spirit of Christ and the Holy Spirit	101
Disobedient Children of God, A New Year's Message to. (Bible Reading). <i>Editor</i>	9	An Unprepared Church	154
EDITORIALS. A Certain Sound	1	Hints for Workers	158
The Price of Truth	17	The "Knife" even to the "Marrow"	162
The Victory of Calvary	33	"See that ye be not troubled!"	179
The "Why" of Defeat and the "How" of Victory	49	Translation. [The] Message of <i>Evan Roberts</i>	182
"Strong Meat—Strong Men!"	65	Editor's Letter Box	64, 80
"He sent them deliverers"	81	ENTHRONED CHRIST, THE. <i>Editor</i>	56
An Hour of Need	97	"Finally—Be Strong." <i>Evan Roberts</i>	87
"Not by might, nor by power, but by My Spirit!"	145	Freedom, The Way to. Back to Normal. (Notes of Matlock Conference)	159
The Conquest of the Air	161	Fruits of Faith	178
		Guidance, Hints on. <i>Editor</i>	25
		HEAVEN-ORDAINED WAR, THE	130
		Helps for Teachers	9, 60, 75
		"He sent them Deliverers." <i>Editor</i>	81
		Hewing Agag to Pieces. Extract from "The Prayer Watch," California	59
		HOLY SPIRIT, THE: The Spirit of Truth, 67; Guides into all truth, 68; The Life-giving Spirit, 35; The Power of Pentecost, 68; The Spirit of Truth and the spirit of error, 69; The Indwelling Spirit, 70; The Spirit of Christ and the Holy Spirit, 101.	
		How the Truth Works. Conference Testimonies	124
		"JOINED TO THE LORD ONE SPIRIT." <i>Editor</i>	35
		Judgment Seat of Christ, The. <i>D. M. Pantan</i>	73, 89
		"KNIFE" EVEN TO THE "MALLOW," THE. <i>Editor</i>	162
		"Le Vainqueur." (The Overcomer in French)	16, 32, 48, 64, 80, 96, 127, 144, 160, 176
		LIBERATION OF THE MIND, THE	51
		Light that Liberates, The	141
		Light on the Word. (See "Bible")	9, 38, 50, 60, 75, 86
		Love of the Truth, The. <i>D. M. Pantan</i>	24
		Matlock Conference, The	49, 93, 124, 159
		"M.M." (Mary Marsh)	22, 47
		MIND OF CHRIST, THE. <i>Editor</i>	83
		MIND, THE LIBERATION OF THE	51
		Mind, A Prayer for the Purification of the	58
		Misconceptions and their Danger. (Extracts from "War on the Saints")	41, 168
		Missionaries and their Work. Conversation with <i>Evan Roberts</i>	169
		"Not by might, nor by power, but by My Spirit." <i>Editor</i>	145
		Opium Traffic, The. A Call to Prayer	43, 77, 92
		PENTECOST, THE SPIRIT OF TRUTH THE POWER OF. <i>Editor</i>	67

## INDEX, 1913—continued,

	PAGE	PAGE
PASSIVITY <i>versus</i> Co-operation, ( <i>Editor</i> ) 98; How believers fulfil law of, 123; of the will, 77; of the mind, 92.		
POETRY. "The Warrior's Battle Song," ( <i>G. H. D.</i> ) 11; Light in the Warfare, (" <i>M.M.</i> ") 11; The Church Militant, (" <i>M.M.</i> ") 13; "He will pull me through," (" <i>M.M.</i> ") 21; "The Depths a Way," (" <i>M.M.</i> ") 23; "Sons of the Cross," (" <i>M.M.</i> ") 34; Pray and never lose heart, ( <i>Evan Roberts</i> ) 50; "Because of Thee," ( <i>A. S. Day</i> ) 38, with Music, ( <i>May Agnew Stephens</i> ) 78; Victory Now! ( <i>M. Warburton Booth</i> ) 60; "Shall not God?" (" <i>M.M.</i> ") 62; Rejoice and Sing," (" <i>M.M.</i> ") 66; "Tarry with us," ( <i>Evan Roberts</i> ) 69; "Pray without ceasing," ( <i>W. A. Doherty</i> ) 74; "Trust and Triumph," (" <i>M.M.</i> ") 88; "Well done!" ( <i>Evan Roberts</i> ) 90; "In His Name," (" <i>M.M.</i> ") 100; All Power, ( <i>Verax</i> ) 129; "Peace, be still!" (" <i>M.M.</i> ") 142; "They Overcame him," (" <i>M.M.</i> ") 150; The Flame of God, ( <i>Evan Roberts</i> ) 155; "Oh, my soul, march on!" ( <i>G. Dobson</i> ) 161; "Praying always, with all prayer," ( <i>W. A. D.</i> ) 165; That Blessed Hope ( <i>Gladys Dobson</i> ) 177.		
PRAYER, AIDS TO. "F.J.P." Truth <i>versus</i> Falsehood, 27; Satanic deception, 27; "Walking after the Spirit," 42; Warfare principles, 58; "Fighting through," 77; Passivity of the will, 77; Passivity of the mind, 92; How to pray, 156; Sleepiness in, 156; concentration in, 173.		
Prayer, A Story of Korean. By <i>Jean Perry</i> - - - - - 44		
Prayer, Watching unto. <i>J. C. W.</i> - - - - - 76		
Prayer for the Mission Field - - - - - 172		
Prayer, School of, and the Lord's Watch. (See "School") 7, 26, 42, 58, 76, 92, 126, 156, 173, 188		
Prepare! <i>Pastor O. Stockmayer</i> - - - - - 185		
Refusing the Yoke. By <i>Sentinel</i> - - - - - 10		
ROBERTS, EVAN. Papers, etc., by		
Pray and never lose heart. (Poem) - - - - - 50		
"Tarry with us." (Poem) - - - - - 69		
"Finally—be Strong" - - - - - 87		
"Well done." (Poem) - - - - - 90		
"Shall the Lofty One Prevail?" - - - - - 129		
Bondage in Action - - - - - 138		
The Successful Intercessor. (Gleanings from an Hour of Prayer Instruction) - - - - - 143		
The Unoffending Tongue - - - - - 151		
The Flame of God. (Poem) - - - - - 155		
Missionaries and their Work. (Notes of a conversation with) - - - - - 169		
To the Church - - - - - 177		
"Be ye Ready" - - - - - 186		
Satan, The Personality of, 131; Satan's attack on body, 132		
School of Prayer and the Lord's Watch, The		
The Lord's Watch in 1912. <i>Editor</i> - - - - - 7		
Revival in Central America. <i>A. B. de Roos</i> - - - - - 26		
Aids to Prayer. (See "Prayer") 27, 42, 58, 77, 92, 156		
Extracts from Letters to Correspondents - - - - - 42		
Hewing Agag to Pieces. Extract from the "Prayer Watch," California - - - - - 59		
Watching unto Prayer. <i>J. C. W.</i> - - - - - 76		
When may we expect Revival? - - - - - 126		
SEE THAT YE BE NOT TROUBLED. <i>Editor</i> - - - - - 179		
Silencing the Enemy. (A Testimony) - - - - - 62		
Sins of the spirit. (Gleanings from the Clinic Conference, London.) Notes by <i>K.J.</i> - - - - - 29		
Soldiers of the King. Bible Reading. <i>Editor</i> 60, 75		
Soul and Spirit, Distinction between - - - - - 38, 86		
SPIRIT OF CHRIST AND THE HOLY SPIRIT, THE. <i>Editor</i> 101		
SPIRIT OF TRUTH THE POWER OF PENTECOST, THE. <i>Editor</i> - - - - - 67		
SPIRIT, (The Human); Man a fallen spirit, 35; "Joined to the Lord one Spirit," 35, 70; Organ of Divine revelation and indwelling, 36, 70, 91; The spiritual man, 84, 105; Principles of spirit life, 104; Walking after the spirit, 84, 101, 103, 104, 133; Some characteristics of, 36; Quenched, 8, 38; Wrong, 37, 153, 170; spirit-sense, 19, 101, 104; spirit action, 102; spirit vision, 19; spirit out of action, 71; spirit warfare, 155, 164; spirit endowment, 103; Liberation of, 103; Co-operation of the mind with, 72, 84, 104; Sin of the spirit, 29; Division of soul and spirit, 35, 162; Distinctions between, 38, 86; An experimental contrast, 163. (See "Holy Spirit.")		
SPIRITUAL LIFE, THE		
"Don't Look." <i>The Editor</i> - - - - - 6		
Hints on Guidance. <i>The Editor</i> - - - - - 25		
Sons of the Cross. <i>The Editor</i> - - - - - 39		
The Choice of the Will. ( <i>Selected</i> ) - - - - - 55		
"Your Body a Sanctuary" - - - - - 70		
"Finally—be Strong" ( <i>Ephes. vi. 10</i> ) - - - - - 87		
Hints for Workers. <i>The Editor</i> - - - - - 158		
THOUSAND YEARS IN THE DEEP, A - - - - - 3		
Time of the End, The. The Judgment Seat of Christ, ( <i>D. M. Panton</i> ) 73, 89; The Love of the Truth, ( <i>D. M. Panton</i> ) 24.		
TONGUE, THE UNOFFENDING. <i>Evan Roberts</i> - - - - - 151		
TRANSLATION. [THE] MESSAGE OF <i>Evan Roberts</i> - - - - - 182		
True Working of God and Counterfeits of Satan. (Extract from "War on the Saints") - - - - - 91		
"Unmasked!" Review of "War on the Saints" - - - - - 63		
Unprepared Church, An. <i>Editor</i> - - - - - 154		
Victory of Calvary, The. <i>Editor</i> - - - - - 33		
Vital Questions, Brief Replies to and Light on (Workers in Conference) - - - - - 121		
Conviction, True and Counterfeit - - - - - 45		
The Baptism of the Holy Spirit and Deception 61		
Voices from other Lands:		
A Story of Korean Prayer. <i>Jean Perry</i> - - - - - 44		
Tokens of Revival in Switzerland. <i>Pastor Johnson</i> - - - - - 44		
Voices of the Past:		
The Dispensation of the Son, a Dispensation of Principles. (Extract) - - - - - 74		
"War on the Saints," Review of. <i>Rev. R. J. Ward</i> 12		
"WAR ON THE SAINTS." Testimonies to value of, 2, 30, 48, 79, 81, 146; To our prayer colleagues, 30; Review of, by Rev. R. J. Ward, India, 12; "Unmasked," 63; "Not by might, nor by power, but by My Spirit." 145; Need for the truths in the book, 146; A word of thanks, 147; Special fund for Workers, 13, 30, 48, 63, 96, 128, 165.		
"Watch!" <i>D. M. Panton</i> - - - - - 76		
Will, The Choice of the. ( <i>Selected</i> ) - - - - - 55		
Workers in Conference - - - - - 29, 45, 61, 124, 141, 160		
Workers, Hints for. <i>Editor</i> - - - - - 158		
Work of Delivering Souls, The. (See "Delivering Souls") - - - - - 106		
Word of Testimony, The. (From our Correspondents) - - - - - 64		
Word of Truth, The		
Misconceptions and their danger (Extract from "War on the Saints") - - - - - 41, 168		
WORD OF WITNESS, THE		
Refusing the Yoke. By <i>Sentinel</i> - - - - - 10		
The Legions of the Abyss - - - - - 28		
From the Mission Field - - - - - 79		
WRESTING THE PREY FROM THE STRONG. A Demonstration of Deliverance, by a <i>Christian Worker</i> - - - - - 135		

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

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## A Certain Sound!

"If the trumpet give an uncertain voice, who shall prepare himself for war. . . ."—1 Cor. xiv. 8, R.V.

IF ye go to war . . . against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (Num. x. 9). The silver trumpets played an important part in the life of the people of Israel in their passage through the wilderness. The trumpets were sounded for the calling of the assembly, for the journeying of the camps, for the alarm of war, and were even used in their days of worship and of festivity, and the "beginning of months." On all these occasions the trumpets needed to give a CERTAIN SOUND if the people were to understand what to do. Especially in the alarm of war it was necessary to have a clear note, not only for the soldier's sake, in preparing himself for battle, but for the sake of the priesthood set apart for the service of the tabernacle, who on the alarm of war would at once "remember" the warriors "before the Lord," and Israel would be saved from her enemies. The warriors needed the trumpet call to prepare for battle, and the praying ones needed it as a call to prayer.

\* \* \*

Even so is it at the present time as the Church of Christ draws near to the close of her journey in the wilderness. The trumpets of to-day through which God speaks to His church are the voices and pens of His servants, who have "understanding of the times what Israel ought to do." Without a "certain sound" rung out by the trumpet in Israel, chaos would have reigned among the people in the face of the oppressing enemy, and we are in danger of "chaos" to-day among the people of God unless some trumpet sound with a "certain note" is rung out to call them together, and to show the priests—the praying ones—the place of need in prayer. The oppressing enemy is upon the Church, making "War on the Saints" in a way far more real and disastrous than any enemy ever made war upon the Israel of God—and CHAOS—utter CHAOS is upon the people.

A worker writes: "The wrecks one meets with are heart-rending. The ignorance, deception, carelessness, and *prayerlessness* are appalling. It is utter chaos with so many of God's people, even *ministers*, and the prejudice to the truth which would set them free is great. . . ." A well-known writer on the second advent, with keen vision into the state of the professing Church, speaks in the same language, saying, "It is utter chaos everywhere." The powers of darkness have broken in upon the Church, and is there any great silver trumpet blowing the alarm to soldier and intercessor, calling them to fight and prayer against the oppressing enemy? The very "prejudice against the truth" which would set free the Lord's people, is part of the oppressing work of the foe, who knows that prejudice has always been one of his most powerful weapons in the blinding of minds, lest the light should shine into them.

\* \* \*

Nevertheless there are those among God's people who are thanking God in this time of chaos for the "certain sound" rung out in our pages. God has always wrought His mighty works through a faithful minority. Let Him find one man who can stand like Elijah, and God can eventually turn a nation back again to Himself. Noah was a preacher of righteousness in days when Satanic wickedness overran the earth. "And what more shall I say? for the time would fail me to tell of Gideon and of Barak, of Samson and of Jephthah, of David and Samuel and the prophets, who THROUGH FAITH SUBDUED KINGDOMS." Gideon rang a "certain sound" on his trumpet and saved Israel. God did not go to the leaders in that day, but chose a man who saw the true state of the land and wept over it.

\* \* \*

As we go forth into 1913, at the beginning of months, we would afresh sound out the trumpet, and ask those of our readers who recognize the call to war against the oppressing adversary, to take unto themselves in renewed devotion, the "whole armour of God" and prepare themselves for the battle. Those who are called to the "front" in active service, let them be sure of the support of others who are called to "remember" the soldier before the Lord. The great need is the latter need of PRAYER. Letters

which come to us tell us of the fainting standard-bearers. Those who see the truths in our pages are disheartened because others around them fail to grasp them, or because they themselves are attacked on every side. These lonely workers need the help of prayer, and of *clearer vision*. Let them remember that the Body of Christ is as yet unseen, and that its members are ones and twos scattered all over the world. The response to, and the understanding of the truths in our pages reveal the existence or non-existence of that life from God which is imparted to every member of the Body.

\* \* \*

If that life is non-existent in a reader of the *Overcomer*, the spiritual faculty of receiving "spiritual things to the spiritual" is not there, or else the life may be there but is so feeble that it has no power to quicken the mind to apprehend the "strong meat" which the full-grown spiritual man requires. Let the faithful children of God in lonely spheres give themselves to prayer that the "hidden ones" who have not bowed their knees to Baal, may be discovered, and given the paper which will call them into the ranks of the soldiers standing with God in this day of battle, and for the quickening into stronger life of the feeble children of God. Let them pray *destructive* prayers, in asking God to destroy all the plans and schemes of the devil to entangle God's children in the affairs of this life, in such measure that they are lost to the Church militant in this time of war. Let every praying one exhaust in prayer all the spiritual needs of his or her district, and leave the consequences with God.

\* \* \*

But the outlook is brighter than the fainting standard-bearers can see from their local watch-towers! We thank God for the inspiration of the *Overcomer* service to *ourselves*, in this day of confusion. Were it not for the unveiling of God's hidden working throughout the world, which comes to us through a world-wide correspondence, we think we could hardly have lived through the *conflict with all hell* during the last few years. But the knowledge of the "seven thousand" of God's hidden ones, and their waiting watching prayers for the completion of the book, and their faithful guarding of the *Overcomer* by prayer, from ever letting down the flag, has inspired us again and again to "stand" against the overwhelming pressure of the enemy. We see that the truths we have given in our pages are gripping the very vitals of the Church, and opening the eyes of those most fully given to God among His people. "I was one," writes a correspondent, "who was becoming discouraged and depressed as to the CAUSE of the change of

thought and belief which is so widespread among Christians" in "doubts upon the Divinity of the Scriptures," etc., and "I pray that you may be upheld by Divine power to go through until the Lord come, with the work He has committed to your hand, for many hearts are so thankful for the Beacon light which has come to them. . . ."

\* \* \*

"Give us time," writes a vicar, "with regard to the dissemination of "War on the Saints," it will take a while to urge it upon our immediate circle who are readers of the *Overcomer*, and have proved it to be not only *abreast* of our experience, to-day, but *ahead* of it, as it were, to 'show us the way' . . ." "Words fail to express what a change in me in spirit, soul and body through this truth. You have given hope to the hopeless . . ." writes another. And from other lands the same message comes. A matured missionary of wide experience writes, "I want to express my appreciation of all these issues from heart and brain, and thanks to our Lord that He has raised up those who know the enemy and his tactics. These books ("War on the Saints," etc.) will be of incalculable use to me in preparing sermons and correspondence course on these awful themes. My own life has been solemnized . . . my heart is full of love towards you for the work you are doing, so spiritual, sincere and sane, withal so loyal to Scripture. . . ." "It is difficult to estimate the value of the *Overcomer*, and its special testimony for these last days. I am learning to value the truth it teaches more and more," writes another with a name of repute. Let our readers, then, who do not know how widely and deeply the message is telling, take heart, and never let go the flag of victory. Let them each stand on his plot of ground with a brave victorious spirit. It is for them to *stand*—it is for God to put the enemy to flight (see 2 Sam. xxiii. 12).

\* \* \*

And now for a word about the coming year in respect of the *Overcomer*. For the first time for three years' we go forward, editorially, without the unceasing burden of the book "War on the Saints," with its conflict and exacting toil. We shall now be free to give more thought and care to the wishes of our readers, whose suggestions and requests in the past were noted, but in many cases could not be carried out when they involved much time or labour. It is our purpose to meet *NEED*, and therefore we shall welcome all correspondence giving light upon present need, and all healthy true criticism from those who have an open mind to every side of truth, that it may be kept in due proportion in our pages.

# A Thousand Years in the Deep.

## Displacing the Powers of Darkness.

"I saw an angel coming down from heaven, having the key of the bottomless pit, and upon his arm he carried a great chain. He laid hold of the dragon—the ancient serpent—who is the devil and the adversary, and bound him for a thousand years, and hurled him into the bottomless pit. He closed the entrance, and put a seal upon him in order that he might be unable to lead the nations astray any more. . . ." Rev. xx. 1-3, Weymouth.

**M**ORE and more as the days are darkening with the oncoming flood of the forces of Satan, children of God are finding such harmony between the prophetic visions of the Apocalypse, and the burden upon their spirits, as well as in their experiences, that they are increasingly turning to it for interpretation of much which they see is taking place around them in the Church and in the world.

The epistles to the seven churches given in Rev. ii., iii., may depict the outward history of the Church from the hour of its birth to the days of its translation: but Rev. xii. with its picture of the emergence of the Man-child into the heavenly sphere in the face of an erect watching dragon, throws light upon the present time of conflict which every member of that "Man-child" is going through, and whatever the exact place in prophecy which the vision and other visions in the Apocalypse occupy, there are characteristics connected with each, which, in general principle, throw light upon the spiritual experiences of the children of God in the closing days of the age.

In the same chapter another glimpse of the dragon is given in a description of his "GREAT WRATH" because of his shortening time, showing in general principle (1) that he knows there is a set limit to his workings, (2) that a judgment awaits him and his principalities, which he and they dread,<sup>1</sup> and (3) that believers may understand whenever they discern the "rage" of the enemy, that it indicates his shortening time, yet it also means greater conflict and suffering and fighting as the end draws near.

In like manner Rev. xx. may be read in sequence to Rev. xii. as giving light upon the eve of the millennium, whatever period of time may actually intervene between the two. Prayer should be made to God for light as to who the "angel" may be who is charged with the great work of laying hold of the dragon and hurling him—and with him, of course, all his

hierarchy of powers described in other parts of Holy Writ—into the abyss.<sup>1</sup> In view of Rev. xii. 5, and many scattered references to the fact that the Church of the redeemed will be called into fellowship with the Ascended Lord in bringing to a close the great War of the Ages (see Rev. xviii. 14 as one instance of this), the "angel" of Rev. xx. 1, may depict the combined forces of the hosts of light and the overcomers of earth who join in the war in Rev. xii. by their testimony. For the overcoming man-child Church caught up to God is destined to "rule all nations with a rod of iron" (Rev. xii. 5), as well as to "judge the world" and to "judge angels" (1 Cor. vi. 2, 3). For the "key" of the abyss simply figures "authority" given to the "angel" to deal with the arch-enemy of God and man, and the "chain" the force or mastery necessary for overpowering him. A literal "chain" cannot bind or hold a spirit-being, these natural terms signifying spiritual realities.

The spiritual reality for us to lay hold of, is the fact that the eve of the millennium not only means to the Church the "Blesséd Hope" of the Lord's coming, but ultimately the blessed freedom of the earth from the presence of the deceiver and his wicked hosts, when they are hurled into the abyss to "deceive the nations no more until the thousand years are finished." The eve of the millennium means the **DISPLACING** of Satan and his evil spirits from the air to the pit, just as Christ **DISPLACED** from the man the legion of evil spirits; who then, by His Word of permission, entered the swine, the time not having yet come for their final casting into the abyss, of which they appeared to have a great terror.<sup>2</sup>

These facts establish a fact which the whole Church needs to realize for effective warfare against Satan and his hosts, *i.e.*, that **THEY CAN BE DISPLACED FROM ONE PLACE TO ANOTHER.**

God is without bounds, and cannot be measured, but all the language used of the Satanic units show they have both limited size and local position.<sup>3</sup> Unlike God, who is omnipresent at the same moment, evil spirits are here or there, in a house or out of a house<sup>4</sup> in a person or out of a person,<sup>5</sup> in the lower heavens,<sup>6</sup> earth, pit, or lake of fire (Rev. xx. 10).

<sup>1</sup> See other occupants of the abyss referred to in Luke viii. 31; Rev. ix. 2, 3, 11. <sup>2</sup> Matt. viii. 99-92; Luke viii. 31. <sup>3</sup> Cf. Mark v. 10, "besought Him much that He would not send them away out of the country."

<sup>4</sup> Matt. xii. 44. <sup>5</sup> Mark i. 25. <sup>6</sup> *i.e.*, aerial regions, Ephes. vi. 12.

<sup>1</sup> See Matt. viii. 29; xxv. 41.

It is important to establish in the minds of God's people to-day a correct conception of the reality of the presence or absence of Satan and his evil spirits. In reply to the question of Jehovah: "Whence comest thou?" Satan said, "From GOING TO AND FRO in the earth, and from walking UP AND DOWN in it" (Job. i. 7). This of itself proves locality and the possibility of displacement.

Again, the principalities of Satan are not all located in the same place, as we see by the tenth of Daniel, as well as the fact that force was required to break through them. Men, even redeemed men, therefore, cannot actually displace the evil spirit host from the air into the abyss. This work belongs to the hosts of light—not to God and not to man, although at the back of the angelic force lies God's authority and the prayers of the Church.<sup>1</sup>

Two things alone can make the evil spirit beings move—authority and *force*—spirit force. When God's messenger on the way to Daniel was met and contested by the Satanic Prince of Persia, God did not use His Divine force or authority to prevent the combat. What is clearly shown here is the power of evil spirits to frustrate the movements of the hosts of light. The angelic messenger had to use *force* in the battle, which was so great that reinforcements had to be sent to him to break through. The battle was not won simply by the exercise of Divine authority, but by increased angelic force.

There is therefore shown us in the Scriptures the existence of a triple alliance against hell, *i.e.*, Divine authority by God Himself, angelic force, and human co-operation by prayer, such as Daniel's three weeks of prayer, in the time of a "great warfare."

It is in the purpose of God which must ultimately come to pass, that Satan and his hosts are to be DISPLACED from the air and cast into the pit, preceded by their displacement from the Church by dispossessing the deceived members, and as the Church triumphs over them, her plea for the binding of Satan becomes tenfold stronger. With this object in view there must be a cleavage and separation between evil spirits and the church, and evil spirits and the world. They must go out of and away from the church into the pit; out of and away from the world into the pit; out of and away from animals<sup>2</sup> into the pit, ere the ultimate of the Millennium is reached.

God alone will not do the displacing, and man cannot. The angelic host in battle array will do the work,<sup>3</sup> but in addition to the Divine auth-

ority, and angelic action, the Church must do her part of prayer, and become spiritual enough for ceaseless spirit-wrestling against the principalities and powers in the heavenly places. How can the Church resist the spirits of evil, and join in spirit in the triple alliance against hell whilst she "gives place to the devil" in any of her members?

There is therefore a work to be done in preparation for the Lord's coming, and the ultimate bringing in of the Millennium. There is danger in talking about the Master's coming apart from DOING THE WORK necessary for His coming. If we *do the work* He will come.<sup>1</sup> Every aspect of truth has the complement which keeps it in healthy balance. We may talk and pray and write about His coming whilst blind to the work which conditions His coming. The "waiting" for Him to come may bring about a passivity which actually hinders the fulfilment of our desires. "Blessed is that servant, whom his Lord, when He cometh, shall find . . . DOING,"<sup>2</sup> said the Lord. The "evil servant" talked about the coming Lord and His long tarrying, but neglected the work to find fault with his fellow-servants, who may have been striving to be faithful. Each servant of God must find his own work and do it.

The Church should pray for light from God as to her part in the Coming of Christ, and the bringing in of the Millennium. The children of God should pray for an open mind, and true conceptions about it. They may have wrong thoughts which need to be cleansed away, and there may be hindrances to be removed in the Church itself, in wrong doctrines about the Millennium, and in unwillingness to hear about the warfare against the Satanic host which will precede the "thousand years."

The Church must awaken to co-operate in the war which will ultimately end in the casting of the devil into the abyss. The children of God must understand that God calls for a triumphant Church over sin and Satan to "bind the strong man." The dragon is already in "great rage" knowing that his time is short. He is a real foe in a real rage. It is not a crying of "wolf, wolf," when there is no wolf! The policy of "wearing out"<sup>3</sup> the Saints is already in process. Many of the advancing believers are worn out and overcome. Among the nations there are wars and rumours of wars. The spiritual believers should be watching these signs for prayer, and give themselves to prayer for the Millennium. Let them pray millennial prayers, *i.e.*, on to the vast future goals which are on the near horizon. Let them not only

<sup>1</sup> Cf. Rev. viii. 2-5. <sup>2</sup> Cf. Rom. viii. 19-22. <sup>3</sup> See Rev. xii. 7-9.

<sup>1</sup> 2 Pet. iii. 12, R.V. <sup>2</sup> Matt. xxiv. 46. <sup>3</sup> Daniel vii. 25.

pray "Even so, come, Lord Jesus," but pray that all evil spirits may be bound and cast into the abyss and sealed there.

The "prayers of the saints" are gathered up from all ages into the golden censer, to have their answer in God's fulness of time.<sup>1</sup> The saints of old saw the promises "afar off" and "were persuaded of them and embraced them" (Heb. xii. 13). They are still waiting fulfilment (Heb. xii. 39, 40). They are in the golden bowl with the other prayers of *all* saints. They were needed for all the working out of God's purposes from their time until now.

In the closing days of the age, on the eve of the Lord's coming, and all that is to take place on the eve of the millennium as shown in Rev. xx. 1-6, God needs those who will pray Millennial prayers, seeing "afar off"—and not so "far off" as some may think—the promises concerning the displacing the Satanic hosts from the earth, and the air, and being persuaded of their certain fulfilment, hastening their fruition by their prayers.

God needs the Church to do her part by prayer, and wrestling in spirit, against the spirit-forces of evil (Ephes. vi. 12) in active warfare AGAINST them. Are there prayers even now being gathered into the golden censer for the fulfilment of Rev. xx. 1-6. Is the Church doing her part for the fulfilment of that great hour? The cry "Avenge me of mine adversary" from believers in wrung out suffering has ascended to the Judge of all, but is He still waiting for the prayers of His Church, which will bring about the making of His enemies the footstool of His feet? The Church has often prayed since John's time: "Come, Lord Jesus;" but He has not come. Is He waiting for the *Apocalypse prophecies to be turned into prayer*? "I will yet be enquired of to do this . . ." may be the key to the prolonged delay. The "chain" may now have to be forged link by link by the prayers of all saints.

Will you, reader, take this matter to God in prayer? Will you ask Him if He calls you into the prayer ranks needed to pray in the millennium? Will you ask Him to burden you with this burden, and equip you for its cost. Yea, will you bear the sacrifice and pay the price? Will you lay down your life to bring in the Millennium? For it means a life of spirit-fighting and resistance. If the Millennium not only means the appearing of our great God and Saviour, Jesus Christ, but the displacing of the hosts of evil from the world and their casting into the pit, the rage of the dragon will know no bounds, and he will attack such a praying one in

<sup>1</sup>Rev. viii. 3, 4, 5

every possible direct and indirect way, day and night unceasingly. For the spirits of evil know no "hours of work." It means, therefore, the sacrifice of all things to be at the service of the warfare always, but it means also the joy of victory, and the triumph of the Lamb.

The ultimate of the aggressive spirit-warfare emphasized by the Spirit of God to-

*The ultimate of the warfare.* day, MAY BE MORE THAN REVIVAL—eventhe Millennium. "If the trumpet

gives an uncertain sound, who will prepare himself for battle?" Is this call to prepare for, and pray for the hastening in of the Millennium, with its freedom from the presence of the Satanic hosts, not the "certain sound" which God desires rung out strong and clear to His militant children at this time? For they need to see clearly the objective of the warfare, lest, like Ephraim, "being armed and carrying bows" they turn back in the day of battle.<sup>1</sup>

In view of Rev. xx. 1-6, and in accord with Rev. viii. 3-5, the praying children of God should pray for the DISPLACING of the spirits of evil from every place they locate, in believers, and in the world, in preparation for the hour of their being cast into the pit.

And let this *fact* that PRAYER IS A FACTOR IN DISPLACING them, be rivetted into the minds of God's children. God's angel could not go directly from the throne of God to Daniel to deliver his message, because he was hindered by the force of the opposing principalities. The message could not be given until he could reach the place to give it to the one for whom it was sent. The same principle may be applied to the evil spirit beings. When they cannot go to the place they want to, they cannot deliver a message any more than God's angel could give his message to Daniel.

The best method, therefore, of stopping their work even now is by DISPLACING them, *i.e.*, they cannot operate if they are prevented reaching any particular locality or person.<sup>2</sup> Better even than praying that their *works* may be destroyed, is the goal prayer that they may be removed into the pit of the abyss, where they cannot influence man any longer. As an earnest of this hour, prayer may even now prevent them carrying out their wicked works among men.

Let us, therefore, persistently pray God to displace the emissaries of Satan from their every lodgment and sphere of activity, using the mighty weapon of prayer, so as to present an unwavering resistance against them in the Name of our warrior God.

"Who is this King of Glory?  
The LORD strong and mighty!  
The LORD mighty in battle."—Ps. xxiv. 8.

Psalm lxxviii. 9. <sup>2</sup>Cf. in confirmation of this localizing of the emissaries of Satan, Dan. x. 20. Matt. Sii. 44.



## The Spiritual Life.

### "Don't Look."\*

"Who is blind but My servant? or deaf as My messenger that I send? who is blind as he that is at peace with Me, and blind as the Lord's servant?" Isa. xlii. 19. R.V.

THESE words were spoken primarily of the Lord Jesus, the pattern Servant, Who humbled Himself and became obedient unto death, even the death of the Cross; but they also describe those who have followed Him to Calvary, found peace with God through His blood, and accepted His Cross as theirs. Those who are joined to Him as the Living One, and now through the supply of His Spirit, seek to walk in His steps, not looking at the outward appearance of things around, nor judging after the sight of the eyes, nor deciding after the hearing of the ears. (Isa. xi. 3. R.V. m.)

The life in union with the Risen Lord means that we are willing to be "blind" and "deaf" to all but God. Seeing with the outward eyes, but inwardly unmoved because of the heavenly vision. Hearing with the outward ears, but deaf to all voices, because of the inward voice of God.

How are we to maintain this blessed blindness essential to those who would be faithful in all his house? God gives us some of the conditions by the mouth of Isaiah.

"He that . . . stoppeth his ears . . . and shutteth his eyes from looking upon evil; . . . Thine eyes shall see the King." Isa. xxxiii. 15, 17. R.V.

We must learn to stop our ears, and shut our eyes if we are to live day by day seeing the King, and be honoured to carry His messages.

"Don't look" at anything God has forbidden.

"This woman SAW that the tree was good for food, and that it was pleasant to the eyes, and . . . she took." Gen. iii. 6.

The eyes need vigilant keeping if we are to walk in the light as He is in the light, under the sprinkled blood. The victory must be won over the first look. *Not one glance* must be permitted when the enemy tempts. *Don't look* even at books that you are not sure about. God will keep us if we shut our eyes!

"Don't look" at the earthly difficulties.

"Saul said, Because I SAW that the people were scattered from me, and that thou camest not . . . therefore said I, the Philistines will come down now upon me . . . and—" 1 Sam. xiii. 11, 12.

It is fatal to look around and at consequences, especially in times of crisis, or it will be impossible to be still, and wait God's time for deliverance. "Jesus came to them in the fourth watch of the night" (Matt. xiv. 25). It is always His way. God is never behind time!

\*No. 7 of "The New Life" series, 3d. dozen, 3d. post free.

However dark the path may be, *wait*; do not go before Him, don't "force yourself" like Saul. Shut your eyes, and trust. "The crisis demands action," we say! Nay, "dwell in stillness and wait for clearness"—wait until you are sure of the will of God, and leave the "Philistines" to Him.

"Don't look" at the threats of the enemy.

"Jezebel sent a messenger unto Elijah, saying, so let the gods do to me . . . if I make not thy life as the life of one of them, . . . when he SAW that, he arose and went for his life." 1 Kings xix. 2, 3.

The mighty prophet of Mount Carmel fleeing at a woman's threats! He only *looked* at the enemy, *listened*, and fled from his post. Don't *look* at the roaring lion,\* or flesh and heart must fail! Hide in God, and stand unflinchingly in Him. "Stand still and see the salvation of God."

"Don't look" at another's circumstances.

"I was envious . . . when I SAW the prosperity of the wicked. Until I went into the sanctuary of God; then understood I—" Psa. lxxiii. 3, 17.

How many have questioned the strange dealing of God, that affliction comes to His children, and apparent freedom from trial to the children of this world. David said his feet had well nigh slipped because he *looked* and envied. It was after he went into the "Sanctuary" that he was able to see things in their true light, and said "there is none upon earth I desire beside Thee." "Don't look" at others' circumstances, temporarily or spiritually, and admit one doubt of your Father's love. "Whom the Lord loveth He chasteneth." (Heb. xii. 6)

"Don't look" at the stormy sea.

"Peter walked on the water . . . But when he SAW the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me.'" Matt. xiv. 29, 30.

The walk on the water is just a picture of the walk of faith in blessed blindness. It is only possible as long as we "*don't look*" at temptation, but keep under the sprinkled blood; "*don't look*" around, and admit fear of the Philistines: "*don't look*" at the roaring lion,\* and be frightened from the post of duty; "*don't look*" at others, and admit a doubt of our Father's faithfulness.

"Looking into Jesus" He will uphold us, and we shall walk in triumph on the stormy sea. We shall endure as seeing Him Who is invisible.

"Thou whom I have taken hold of . . . fear thou not, for I am with thee; look not around thee, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee." Isa. xli. 9, 10, R.V. m.

"My King, and my God . . . I . . . will LOOK UP." Psa. v. 2, 3.

\*This is when he "roars" through others! 1 Pet. v. 8, shows another aspect of resistance in the *direct* attacks of the "lion," i.e., not through others. The same is true about the "Philistines." We have to "wrestle" against wicked spirits in their direct attacks on us (Ephes. vi. 12), and "don't look" at all outward things which would divert us from our standing in God, and our position of victory.

## The School of Prayer and The Lord's Watch.

"Be watchful with all perseverance in prayer for all the saints. . . ."  
Ephes. vi. 18, Conybeare.

### The Lord's Watch in 1912.

IS such a thing as undue reliance on the prayers of others possible? Our experience in dealing with souls, shows that it is. We are, as Bible Christians, distressed at the perversion of prayer shown in the Church of Rome in teaching poor needy souls to ask the "Virgin Mary" to "intercede" for them with the Son of God. Yet there is the same perverted idea of prayer to be detected underlying many of the "Requests for Prayer" among evangelical believers.

There is sometimes a false reliance on the prayers of others, as being more *acceptable* to God than the one in need. The *faith* of such souls is in danger of reliance on the "goodness," "power in prayer," "access to God," of the persons they wish to pray for them, and not DIRECTLY in the One who answers prayer. The appeal for "prayer" to such and such a person, known to have "power in prayer," may also cover up the lack of a real living touch with God in the one asking prayer, or else a misconception of the meaning of unity in prayer.

Alas, this lack of understanding how to deal with God themselves, and this superstitious—for it is really superstition—reliance upon others' prayer is more prevalent than we would think, and the very *life* of the Church is being injured by it, because those who unduly turn to others "for prayer," are thereby weakening the reliance on God which would deepen in their own life, as they learnt to lay hold of God for themselves.

To lessen this danger in the ministry of the Lord's Watch, it is necessary, at the beginning of a New Year, to again make clear the purpose for which it was instituted, so as to maintain and deepen its original effectiveness, when it had every mark that it was shaping to become a mighty weapon in the life of the Church.

First, it may be well to re-state some of the conditions set forth for the guidance of correspondents, in connection with the inauguration of the Lord's Watch as given in the *Overcomer* of January, 1910, and other issues during that year. We read that the "Watch" was commenced to meet the "need of prayer, concentrated upon the loosing of captive souls from the power of the enemy;"\* that "the Lord's Watch should be clearly understood as not relieving the applicants from their own need to pray, but to add the prayer force of others, to those who find themselves unable to overcome the opposing

forces of Satan against their petition;" and that "requests for merely temporal blessings do not come within its scope."

Later on as the work grew, we find Mr. Williams engaged in "a deeply instructive correspondence, pointing out hindrances to their prayers being answered," and "seeking to help the writers into the position of 'answering their own prayers' by being usable instruments at the Lord's disposal."\* From this point on, the need of the "School of Prayer" aspect continued to grow until in Oct. 1911, it was outlined in definite form as a "School of Prayer and the Lord's Watch" with its scope defined as follows:—

- (1) For training by correspondence, in the conditions of prevailing prayer, and their application to specific need.
- (2) For dealing with special cases in prayer, and by correspondence and monthly reports.
- (3) For the receiving of special requests of immediate importance, such as prayer for Missions, Conventions, etc., with correspondence giving help on how to pray for Missions and Churches.
- (4) For correspondence with, and prayer for Missionaries in the Foreign Field.

It has therefore been made clear from the beginning that the "Lord's Watch" was not instituted as a "circle of prayer" nor as a "prayer meeting" for the presenting of requests to God, nor was it meant to deal with petitions for prayer such as should be dealt with by believers personally, or by the one or two with whom they can pray, and who are in possession of facts connected with the need for prayer, which cannot be transmitted to another in writing.

True prayer is effective. If "prayer" is only "relief of a burden," the "casting off the mind of a need," or merely a "mentioning" of another before God, then a simple "request for prayer" will serve the purpose—but prayer, true prayer, means (1) life-force spent out, (2) time to find out the will of God about the need, and (3) a carrying through of the case for prayer until the answer is given. Effective prayer is therefore a real *work*, with a necessary limit to the extent of that work; i.e. limit to measure of life-force; limit to time, with but a twelve hours day; and limit to the number of cases of need, which a praying believer can carry through effectively.

The prayer-work of the Church should therefore be equally divided amongst its members, as much as the distribution of other service. For example, those who write for prayer to the Lord's Watch, should seek to be prayer-workers able to deal with personal and local needs, up to the fullest extent of the their spiritual force; knowledge in seeking to know God's will, and in carrying local "cases" through in faithful prayer, according to the will of God.

In brief, "The Lord's Watch" was instituted to help God's children, crudely put, to DO THEIR OWN "PRAYING"! That is, by correspondence to give light to believers needing knowledge how to deal by prayer with the spiritual perplexities around them, with the ultimate purpose of leading them into intelligent prayer for the universal Church of Christ, as well as on the personal responsibilities of prayer in their own spheres. For above all the "Lord's Watch" was instituted for the guiding into unity in spirit, and knowledge, believers BURDENED FOR THE WHOLE CHURCH in her time of travail; that the "man-child-Church" may safely emerge into the heavenlies, in the teeth of the erect dragon, and pass to the throne of God.

The calling and ministry of the *Overcomer* is for the universal Church—the Body of Christ; not only for persons, towns, or countries, but the *whole world*. For ministry to the Spirit-born Church of Christ in a sphere where there is "neither Jew nor Gentile, bond or free, but all are one in Christ Jesus."

Will the correspondents of the Lord's Watch in 1913 prayerfully ponder these things, and seek to become mighty in prayer for the whole Church of Christ, against the powers of darkness? To this end we would earnestly ask all to watch against the danger we have pointed out, of being self-centred in prayer, and unduly relying upon the prayers of others to the weakening of their own prayer life.

Let it be clearly understood, that answer to the prayers of others is not possible, when the petitioner himself does not with his whole being seek God himself, and be willing at all costs to give himself to the answer of his own prayers.

Will correspondents please note that the primary conditions of the institution of the Lord's Watch, will be adhered to in the coming year, and difficulties in connection with the spiritual life alone will be dealt with.

*Let us pray that God may teach us how to pray.*

### *The School of Prayer and the Lord's Watch.*

All correspondence should be addressed to Mr. J. C. Williams, c/o "Overcomer" Office, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the "Overcomer," as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed for reply.

### *A Word to the Lord's Praying Ones.*

OUR correspondence increasingly reveals that the readers of our pages are mainly those who have considerably advanced in the spiritual life, and who are eager to press on in the knowledge of God, for deeper and fuller service in the last days of the age.

Our readers therefore, speaking generally, constitute a

"PRAYER FORCE" of unlimited power, were it focussed unitedly upon some strategic need in the battlefield, or upon some great stronghold held by Satan's power.

To obtain the co-operation in prayer of this PRAYER FORCE has been the purpose of the brief condensed petitions for the need of the Church of Christ as a whole, which we have hitherto given, and which we purpose continuing in 1913, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

In response to the request of a reader for teaching on the way to express prayer to meet the present need, we shall give from time to time petitions in prayer form which we trust will be used by all who look to this column for help in the warfare by prayer.

### WILL YOU PRAY?

God works on the line of your prayers, therefore ASK.

Pray until you have nothing left to pray for.

Exhaust all your thoughts in prayer. Every thought, word, action, turn into prayer against the foe.

Seek to be "up to date" in prayer, free to pray for all new needs of prayer as they arise.

### "War on the Saints."

As the book was written and driven through to completion by a force of perpetual prayer, it needs perpetual prayer as it goes forth to the Church of Christ therefore:—

PRAY that all Satanic workings and supernatural "texts" and "messages" intervening and hindering its being read and understood, may be destroyed.

PRAY that the Book may accomplish its mission to the Church of Christ.

PRAY that every reader may read it in prayer.

EVAN ROBERTS.

### *The Prayer Need for January.*

That all divisions and partitions between God's people brought about by the devil's work, may be destroyed.

### *Special Prayer for*

**The LONDON CLINIC Conference,**  
January 1 and 2, 1913.

### *Continue to Pray:*

For the issue of "Le Vainqueur" in French speaking countries on the Continent, and for Mr. Johnson in the work connected with its issue. Pray Ephes. vi. 19, for him.

For Divine equipment for a worker in Germany translating "War on the Saints" into the German language.

For God to open the way and bring to full fruition the desire of a servant of God in Canada, to facilitate the issuing of the *Overcomer* in the Armenian language.

For the issue of the *Overcomer* literature in the dialects of India, as laid upon a servant of Christ now returning to India.

That God will bring to full fruition a desire to have the "Warfare with Satan and the Way of Victory" translated into Spanish for use in S. America.—E.T.S.

For 700 Spurgeon's Sermons and Booklets just sent out to the North Sea Fleet on the Dogger Bank. That the Spirit of God may use them to the salvation of souls.

### *The Opium Traffic.*

That China may be strengthened in her Anti-Opium policy, that our Statesmen may be led to give up the vindictive measures used lately to keep China to the observance of a wrong treaty, and that the dangerous crisis may quickly and peacefully pass.—Noel Broomhall.

### *An Appeal from Sweden.*

Pray for SWEDEN—please—that somebody may be willing to translate the *Overcomer* in Swedish. The need is great. The *Overcomer* answers questions in my heart, and I thank God for the teaching.—A.J.

## Light on the Word.

### A New Year's Message to disobedient Children of God.

JEREMIAH II. AND III.

#### I. The Father seeking His disobedient children :

"The word of the Lord came to me, saying, Go, and cry in the ears of Jerusalem;" vv. 1, 2.

#### II. The Father's message :

"Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness;" ver. 2.

Note the Father's tender memory of the early days and the first love of the soul. How beautiful to Him the eager following after Himself alone in the wilderness. Then, He said, "Israel was holiness unto the Lord"—wholly set apart for God, His precious first-fruits, so kept by Him that none could touch—"all that devour him shall be held guilty . . . saith the Lord."

#### III. The Father's complaint :

"What unrighteousness . . . in Me, that they are gone far from Me, and have walked after vanity, and are become vain?" ver. 5.

##### (1) Israel's ingratitude and forgetfulness.

"Neither said they, Where is the Lord that brought us up out of the land of Egypt; that led us through the wilderness;" ver. 6.

##### (2) Israel's sinful abuse of His grace.

"I brought you into a plentiful land . . . but when ye entered, ye defiled My land;" ver. 7.

##### (3) Israel's sad condition.

"The priests (for the people God-ward) said not, Where is the Lord? The shepherds (guarding the flock) also transgressed against Me. The prophets (the messengers of God) prophesied by Baal (to please the world) and walked after things that do not profit;" ver. 8.

#### IV. The Father's pleading.

"Wherefore I will yet plead with you, saith the Lord . . . see; . . . consider diligently;" vv. 9, 10.

*Do the heathen forsake their God which are no gods?* "But My people have changed their glory;" ver. 11. "My people have forsaken Me, the fountain of living waters;" ver. 13.

*Is Israel . . . a . . . slave? why is he become a prey?* "The young lions have roared upon him, . . . they have made his land waste;" vv. 14, 15.

*Hast thou not procured this unto thyself?* "Thou hast forsaken the Lord . . . when He led thee;" ver. 17.

*Why go into Egypt, and persist in the wrong way?* "What hast thou to do in the way to Egypt?" ver. 18. "Thine own . . . backslidings shall reprove thee; know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the Lord;" ver. 19.

It is not in the Father's heart to plan bitter things for His children, but when they rebel and go their own way they must know how hard it is to kick against the pricks. When the devil roars and takes captive the children of God, it is often because they bring it upon themselves by going into a path God has not chosen.

#### V. The Father's reminder of broken vows.

"Of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress;" ver. 20 m. "Yet . . . thine iniquity is marked before Me;" ver. 22.

#### VI. The Father's unveiling of all excuses.

##### (1) First she said she had not gone astray!

"How canst thou say, I am not defiled, I have not gone after the Baalim?" ver. 23.

##### (2) Then she sank in despair and wilfulness.

"Thou saidst, there is no hope: no; . . . I have loved strangers, and after them will I go!" ver. 25. Yet, He said, when they were in trouble they would say "Arise and save us" (ver. 27). They would seek Him then.

#### VII. The Father's Lament :

(1) *His patient dealing seemed in vain.* "In vain have I smitten your children; they received no correction;" ver. 30.

(2) *His power and control is cast aside.* "Wherefore say My people, We are lords; we will come no more unto Thee?" ver. 31 A. V.

(3) *His love is ignored.* "Can a maid forget her ornaments? . . . yet my people have forgotten Me;" ver. 32.

#### VIII. The Father's view of sin and its influence :

(1) *It injures others as well as the soul.* "Therefore hast thou also taught the wicked ones thy ways?" ver. 33, A. V.

(2) *It brings blood-guiltiness upon the sinner.* "In thy skirts is found the blood of the souls of the innocent poor;" ver. 34.

(3) *It blinds the eyes and hardens the conscience.* "Yet thou saidst, I am innocent, . . . thou sayest, I have not sinned;" ver. 35.

(4) *It makes the soul misjudge God.* "Yet thou saidst . . . surely His anger is turned away from me;" ver. 35. But God cannot forgive sin unless confessed: "Behold, I will enter into judgment with thee, because thou sayest, I have not sinned;" ver. 35.

(5) *It gives a restless conscience.* "Why gaddest thou about so much to change thy way?" ver. 36. The faithful warning: "Thou shalt be ashamed;" ver. 36. "Thou shalt not prosper;" ver. 37.

#### IX. The Father's five calls to return :

(1) "Yet return again to Me, saith the Lord;" ch. iii. 1.

(2) "Wilt thou not from this time cry unto Me, my Father?" ver. 4.

(3) "I said, after she had done all these things, Turn thou unto Me;" ver. 7, A. V.

(4) "Go, and proclaim . . . return, thou backsliding Israel; . . . I will not look in anger upon you: for I am merciful;" ver. 12.

(5) "Return O backsliding children; for I am a husband unto you;" ver. 14. The conditions: "Only acknowledge . . . that thou hast transgressed;" ver. 13. The promises: "I will bring you to Zion: and I will give you shepherds according to Mine heart;" vv. 14, 15.

#### X. The Father's joy :

*The glad sound to the Father's heart.* "A voice is heard . . . the weeping and the supplications of the children;" ver. 21. The Father's voice: "Return . . . children, I will heal!" ver. 22. The children's reply: "Behold we are come . . . Thou art the Lord our God;" ver. 22. "We have sinned against the Lord;" ver. 25.

"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 ii. 1, 2. J. P. L.

NOTE.—A correspondent asks how a believer can get back to God after falling into known sin. The message given above truly shows the Father's heart, for He is the same God to those who are His children by faith in Christ Jesus. Schofield points out: that the first epistle of John is a "family letter from the Father to His 'little children,'" where the "sin of a believer is treated as a child's offence against his Father." "Jesus Christ the Righteous" is now his Advocate to restore him to fellowship on the ground of His Calvary sacrifice.

## The Word of Witness.

### Refusing the Yoke.

By "Sentinel,"

MY story has for its setting a railway carriage on the Lancashire and Yorkshire line. One foggy November morning, five of us, all Christian workers, started out for a day's rest by the sea after arduous toil; our hearts were all aglow, and we carried the *Overcomer*, not only the current number but the living message of victory written on our hearts.

As the train steamed into the station we espied a Salvation Army Officer, and one of our party moved towards her, and persuaded her to enter our carriage, hoping to pass on the message of victory to this worker. Thus we were six in number, and constituted a majority of two to one over the other passengers, and as soon as the train pulled out of the station it was evident the Spirit of God had dominated the carriage, and that for a very definite and wonderful purpose.

We glanced around the compartment; opposite there sat an elderly man buried in his newspaper, on the near side a young lady of capable and business-like air, and in the far corner a gentleman of an arresting appearance. He looked across at us out of searching and hungry eyes, and appeared deeply affected by the animated conversation now in progress between the Salvation Army Officer and one of our party. A battle royal was now in progress, and we think of a foreword in "War on the Saints": "As a key to a lock so is the truth in this book to need." We were watching the fascinating process of the lock and the key being brought together by the hand of God.

Very soon the circle of conversation was enlarged by the gentleman in the corner joining in, he was deeply interested: "This *Overcomer* seems just the message I need; my life is in a terrible tangle. I have occupied the best positions, but a long series of misfortunes have brought me down, yet I am a child of God, and very puzzled to know how all things work together for good to them that love God. My last misfortune has been the loss of my darling daughter, and since then I have been losing my memory, leaving valuable things in the train, etc. I suppose this is owing to trouble, is it not? Is it possible for me to get deliverance? Do you think you could help me?"

The sight of a well-dressed and educated man willing to humble himself before his fellow-passengers in this way revealed the extremity of his need, and the greatness of the Divine oppor-

tunity. The other gentleman having got out, and the Salvation Army Officer changing at the next station, left us with the young lady (who we afterwards found had Theosophical leanings), and our friend who had signalled his distress. With what ardent spirits we united to bring home to him the true facts of his case. This is how we commenced:—

"Do you realize, my friend, that these misfortunes which you are describing by various names are a part of a consistent plan to wreck your life?" No, he had never thought of it in that way. "Well, so it is—you have read Ephesians vi., and we have not the smallest doubt from our own experience that behind all your troubles the powers of darkness, and the spirits of evil are labouring unceasingly to destroy you. . . ."

The revelation struck the man with the force of a blow. From far off days, as a Sunday School scholar, he had been familiar with the Scriptures which reveal the workings of Satan, and yet had never seen the living and practical application of the truth. He had contended quite ineffectually with a shadowy and impersonal thing called evil, which to him was nothing more intelligent than sin in a very general form. Now he was all eagerness to understand how to escape from the house of bondage, and how to gain the mastery over the bandits of the air who had plundered his life. We had but five minutes left, and so, as briefly as might be, we poured in the truth of how Christ had vanquished Satan and all his hosts at Calvary; and further, that however formidable and far-reaching their hold might appear, their power would wane if he took back all the ground he had ever given to them, and resisted their invasion in the strength of Christ's victory, 1 Cor. xv. 57, Rom. vi. 6, 11, 1 John iii. 8, Jas. iv. 12. WAS IT NOT HIGH TIME FOR HIM TO SET UP AN ACTIVE RESISTANCE? Rom. xiii. 12. Could he not, on the strength of the Word of God and in the power of His Spirit, REFUSE THE YOKE? This surely must be the way out of prison, and could he not rely upon God to destroy the Devil's hold upon his life? (Heb. ii. 14).

As the train drew up at our destination there was only time to exchange cards, and to make an appointment for the next day, which would mean a railway journey for the seeker, and a test of his sincerity. In the meantime, our Theosophic lady friend was being dealt with in another part of the carriage, and with streaming eyes had discovered a firm foundation through the Blood of Calvary, for her feet to stand upon. Like the Ethiopian, these two went on their way rejoicing, waving farewell out of the carriage window; and the workers too, with an

experience akin to Philip's, were caught away by the Spirit of the Lord on the wings of joyous exultation.

The next day brought the sequel! True to his appointment, the traveller appeared, and brought to our fireside as strange a story of the workings of evil spirits as any we have heard. Time and space will permit of only a resumé of the story.

Twenty-five years ago the traveller was a front rank man of business, with the highest connections (which we were able to verify). A father's only boy, heir to, and manager of, a business establishment which paid £180 a week in wages, and had £6,000 on the books, and yielded £4,500 a year income; a saintly mother, a host of friends, and a family circle, religiously inclined, and the traveller himself a Church member. Trouble first began to manifest itself at his wedding party without any but the most trifling cause. A family quarrel developed on this occasion which resulted in a wide breach between father and son, and involved the relations and sisters also. As the years progressed this poisonous root of bitterness proved the source of untold harm and much sin. The traveller was left out of his father's will, and was persuaded by finesse and sharp business practice, to part with his interests, and thus found himself cast upon the world.

Through all these billowy seas the traveller maintained good standing, and a name as yet untarnished. The relentless foe, however, had only made a beginning; domestic trouble intervened, a flock of quarrelsome demons seemed to invade his home life—at times it was unbearable. He struggled in a smaller way of business, and seemed to make some headway, until the attack developed here also, and money became tied up, heavy to get, and light to hold.

Then the situation began to affect his religion, not that he was rebellious, but the dark mystery of evil appalled him. Having no explanation it wore his spirit down, he became wistful and restless, memory began to be affected, bereavement intervened, and "had I not met you yesterday," said he, "I fear that my life would have broken up, and I should have soon joined the great majority with a wasted and ruined life-record; but now I see it all, it is as clear as day to me, and I have seen in two hours what I have been praying blindly through for weary years. I understand the tactics of the foe now, and can intelligently take measures, through the grace of God, to withstand his workings in me and mine. Thank God for the message for hundreds of oppressed people of God, who, like me, have been overcome through not understanding the wiles of the devil (Ephes. vi. 11).

## Some Victory Songs For 1913.

### The Warrior's Battle Song.

To Tune "Massa's in the cold, cold ground."

**W**HEN temptation surges round you,  
Darkness settles down:  
When the powers of evil whisper,  
Spare yourself, and chance your crown.

*Chorus.*

Stand firm! Faith warrior.  
Shout the Victor's song:  
Jesus conquered sin and Satan,  
Wrestle, fight, withstand, be strong.

When your fellow Christian falters,  
Strikes the traitor blow,  
And your neighbours scoff and slander,  
Siding with the angry foe.

*Chorus:—Stand firm, etc.*

When the world with its enchantments  
Lays the subtle snare—  
Doubtful pleasures seek to lure you  
From your life of faith and prayer.

*Chorus:—Stand firm, etc.*

When the household duties press you,  
Heart and spirit fail,  
Toil and sickness would distress you,  
Effort seems of no avail!

*Chorus:—Stand firm, etc.*

Soon the battle will be over,  
Satan soon be bound,  
Soon the Church will rise triumphant—  
Waking at the trumpet sound.

*Chorus:—Stand firm, etc.*

Then our King will come in glory  
On this earth to reign,  
Then the Nations bow before Him,  
Laud and magnify His Name!

*Chorus:—Stand firm, etc.*

G.H.D.

### "Light in the Warfare."

To Tune 90 S. & S.

**L**IGHT in the warfare, soldier! Christ is at hand;  
See o'er the battlefield the warriors stand.  
Fierce is the fighting, soldier! lift His banner high,  
Stand your ground, be steady, soldier! Victory is nigh.

*Chorus.*

Draw out the sword, soldier, draw out, then wield:  
Heed not the raging lion, you must not yield.  
Won is the victory, soldier, cling to Faith's strong shield,  
Standing with the Conquering Lord, you'll triumph in the field.

Trust in the Captain, soldier, all else must go,  
Louder the battle's din, and fiercer the foe;  
Heed not the fiery darts, though quickly they fly,  
Strengthened in thy Conquering Lord, hold the shield high.

Bright gleams His conquest, soldier, uplift the eye:  
All the darkness disappearing, glory is nigh.  
Sharing the triumph, soldier, Satan 'neath Christ's feet.  
Glory! Glory! Hallelujah! Victory's complete.

M.M.

## “War on the Saints.”

By Rev. R. J. Ward, India.\*

THIS is a unique book. Many books have been written on the Holy Spirit, on holiness, on prayer, on revival, and, though a small number, on demonology. But this book is remarkable for the way in which these subjects are combined, and are all made to bear upon one of the gravest perils which confront the Christian Church in the present day. It is the work of two experts, for each of the two collaborateurs has made a special study of the subject, and behind the study there has been a spiritual experience and a close observation of the phenomena dealt with. All who have any acquaintance with Mrs. Penn-Lewis' writings and addresses know that her voice has been lifted up again and again in warning and in teaching with regard to the dangers treated of in this work. Mr. Evan Roberts is well qualified from what he has seen and gone through to give his testimony.

We are brought face to face, in this volume, with the great warfare that is going on between the kingdom of God and the kingdom of Satan. It is taken for granted that the reader believes in the existence and power of a personal devil, with a gigantic system of demoniacal influences and agencies under his sway. Emphasis is laid upon “*the wiles of the devil*,” It is not the traditional Satan, with horns and tail and the smell of sulphur with whom we have to deal, not the instigator of open and flagrant wickedness, but the “angel of light.” It is—as in the old story of Job—Satan appearing among the sons of God. The deceiver of the nations, who is at the back of all the non-Biblical religions of the world, here appears as exerting his power over the followers of the religion of Jesus Christ. Moreover, among *them* it is not the formalist or the worldling who is attacked by these evil forces. The dangers here spoken of threaten the most earnest and the most spiritually minded. The picture drawn is that of good and saintly men and women, who are bent on getting God's best, and whose very search for that lays them open to these deceptions of the enemy.

Especially is this seen in times of religious revival. Perhaps the most striking chapter of the book is that entitled, “Revival Dawn and the Baptism of the Spirit,” in which the statement is made that “revival is the hour and power of God *and of the devil*, for the descent of the Divine power brings the accompanying onslaught of evil supernatural powers. It means MOVEMENT IN THE SPIRITUAL REALM.”

\* From the “Bombay Guardian,” India.

The movement of the Holy Spirit is challenged and opposed by a counter movement, whose object is to spoil and corrupt and discredit the work of God, which it cannot prevent.

The line of attack pursued in this “War on the Saints” is very fully exposed in the present volume. No one reading it can be “ignorant of Satan's devices,” at any rate, the reader must be less ignorant after such a perusal. The main danger to the earnest soul lies in the direction of eagerness for special manifestations of the Divine Presence, indwelling and power; some feeling, something in the region of the emotions, rather than the purely spiritual and ethical. Allied with this is the “passivity” which involves a false idea of surrender, the “letting go” which means the abandonment of true self-control. God does not deal with us as mere machines. The action of His Spirit does not displace, but inspire and direct, the action of the human will. A similar peril attends the practice of prolonged periods of “waiting on God,” which so often mean seeking a sign. We have no need to wait in the same way as the disciples did before Pentecost. The Holy Spirit has come, and is really waiting for us to fulfil the conditions for His full possession and use of us.

Reference is made to what is known as “The Tongues Movement,” but the subject is disposed of in a paragraph of ten lines, the reason of this brevity being that this is regarded as “only a fraction of the countless counterfeits being forced upon the children of God at the present time.” But this further fact is convincingly demonstrated, that seeking for signs is not the way of true spiritual power. The effect, rather, is to produce an unhealthy introspection, along with a hardness of spirit, censoriousness and schism, and sometimes even a dulling of the moral sense.

But it is not enough to point out the danger without indicating the method of defence and the secret of victory. This is very clearly unfolded. The main defence, the master secret, is the Cross. “They overcame him by the Blood of the Lamb.” But along with that there must be knowledge; for it is really through ignorance of Satan's devices that so many have fallen under his power. The believer is instructed and enjoined to recognise clearly the possibility, the real danger of being brought under the influence of evil spirits, even in the pursuit of the highest blessing. There must be no ground given by indulgence in or seeking for thrills or sensations, and the like. These, as well as the “passivity” referred to, are openings which the enemy is quick to enter. There must also be the determination not to be passive instruments, but willing and eager co-workers with God, as He

works in us to will and to act. "The Holy Spirit, dwelling in the regenerated human spirit, energizes and works through the faculties of the soul and the members of the body."

This may be regarded as a handbook on Revivals. It furnishes a safeguard against the perils which are peculiar to times of spiritual awakening. At the same time, it points out the way of true revival. It emphasizes the fact that if the enemy cannot hold us back from following hard after God, he gives us a push which sends us off the line, and lands us in weakness and defeat. It would be a sad and disastrous alternative to be held back through fear of these excesses. That would be like refusing to bathe lest we should be drowned. There is a navigable channel between Scylla and Charybdis, and the believing, obedient and instructed soul shall not miss the way.

### "Stand firm . . ."

*In response to a request from a correspondent in U.S.A., we give Weymouth's rendering of Ephes. vi. 10-19, which is full of suggestiveness in the light of the present truth emphasized in our pages.*

In conclusion, strengthen yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.

Put on therefore the complete armour of God, so that you may be able to stand your ground on the day of battle\*, and, having fought to the end, to remain victors on the field. Stand therefore, first buckling around you the belt of truth, and putting on the breastplate of uprightness as well as the shoes of the Good News of peace—a firm foundation for your feet. And besides all these take the great shield of faith, on which you will be able to quench all the flaming darts of the Wicked One; and take† the helmet of salvation, and the sword of the Spirit which is the word of God. Pray with unceasing‡ prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God's people, and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truth. . . ."

\* Lit the evil day.  
 † or "receive," i.e., from the hands of God.  
 ‡ "Unceasing," "unwearied," lit 'all . . . all.' } Notes by Weymouth.

"If any man willeth to do His will, he shall know . . ."  
 John vii. 17.

### The Church Militant.

"WAR on the Saints" 'Twas long declared  
 Against the Royal Seed;  
 The proclamation soundeth far,  
 Church Militant, take heed.  
 The hosts of darkness gather fast;  
 And rapid strides they make;  
 Ye soldiers of Christ's army,  
 Church Militant, Awake!  
 What! Rebels in Christ's army?  
 Who sin against His light?  
 Why are ye called His "soldiers"?—  
 Church Militant, to fight.  
 What! Cowards, with fear and trembling  
 Afraid the foe to name!  
 Ignorant of his tactics!  
 Church Militant, 'tis shame.  
 "Not with Me," then against Me—  
 Dividing line so fair;  
 On whose side is this warfare?  
 Church Militant, declare?  
 The Conqueror rides in triumph—  
 Then share His triumph too;  
 His Calvary plan of Victory,  
 Church Militant, for you.  
 In Righteousness He judges,  
 For He is a Man of War.  
 Refuse to fight! Then you will be  
 Church Militant no more!  
 He calls for Overcomers,  
 Oh, shall He call in vain?  
 Put on His armour, thus equipped  
 Church Militant, to reign. M.M.

### "War on the Saints" Special Fund for Workers.

WE acknowledge with thankfulness the Contributions to this Fund, which is being carefully administered for the granting of a book to those who need it, and could not obtain it in any other way. The book is charged to the Fund at cost price, so as to extend its scope to the largest number of applicants.

Workers eligible for application for a grant are those 1, in deep personal need of deliverance from the oppression of the enemy, both in life and service for God; 2, who are in contact, in their Churches, Mission Halls, etc., with supernatural manifestations of any kind, which they are unable to deal with for lack of knowledge; 3, who will make the fullest use of the book in gathering other workers to study it with them.

A "LOAN LIST" has also been opened, and a copy of the book will be sent, on payment of postage, to applicants for a stated period, with permission to make a further application to the Grant-Fund if the reader can then fulfil the conditions required, and state his purpose to use it for the instruction of other workers. The object of the free grant being that the book should be put to the fullest use for the deliverance of the Church from the Deceiver.

Donations to the Special Fund, and further applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.



## Our Readers' Difficulties.

*We give the following replies to correspondents, believing that they will help others who have similar difficulties. We are sure our correspondents will be glad to share the help they receive with other members of Christ. We shall always be careful to give no clue to the identity of the writer.*

SISTER M. You say that you have "gone from bad to worse in parish work" since some of you "started the victory prayer," and that it appears "the attempt to have the heavens opened, sets hell's mouth wide at once." Yes (1) because you may have taken the "aggressive" in prayer without understanding the defensive warfare as depicted in Ephes. vi., and because (2) you may not understand how to pray around all the ramifications of the situation, so that the enemy forestalls you in unexpected ways. One of the favourite tactics of the enemy to stop any incipient movement of the Spirit of God, is first to hold back money for expenses, and then to work on men with only "natural" vision, to "cut down expenses" to meet the situation. Taking the aggressive against the enemy by prayer, needs a most keen and watchful *personal walk* according to Ephes. vi. 10-18, and then a keen watching unto prayer for discernment to foresee the incipient workings of the powers of darkness so as to forestall them, instead of their forestalling you. To pray through to victory a "Jericho" needs seven days in truth, *i.e.*, steady persistent step by step faith gripping of the Word of God for the fulfilment of Rom. xvi. 20, on the ground of Rev. xii. 11.

J.J.O. Alas, the "spirit of prejudice" is one of the strongest weapons of the powers of darkness to close the mind of those under its power, to truth. Charles Finney has a strong word about this mischievous work of Satan. He says, "a mind under the influence of prejudice can not have communion with God, and consequently can not prevail in prayer . . . prejudice is prejudging a question, and pre-judgment is what Christ intended to prohibit and forbid. . . ."

E. B. You manifestly need to lay hold of victory over sin on the ground of Rom. vi. Victory over Satan depends upon this foundation being well and truly laid in your life. It is not prayer you need so much as *light* which sets free. Just as many hear the gospel of salvation over and over, and do not understand it, so many may read the *Overcomer*, with its clearly given message of victory over sin through standing on Rom. vi., and victory over Satan by the weapon of Rev. xii. 11, and yet not understand either. You say God has enabled you to overcome "one temptation," but the "little ones" conquer you each time. Have you not read "The Meaning of Reckon," on p. 7 of the *Overcomer* for January, 1912, and "Rom. vi. as a Weapon of Victory," on p. 154 (Oct, 1912)? You are not called upon to "overcome" sin, but to take an attitude of "death"—or separation—to it. Just put this to the test. Take your stand on Rom. vi., telling God that you stand on all that is written there, according to His meaning of it, and then, when the "temptations" come, instead of trying, or struggling to overcome them, just declare your position. Say "In my will and purpose I reckon myself dead to this thing, and refuse to have anything to do with it." Take the wonderful chapter

and read and read and re-read it again and again, from verses 1 to 12—telling God you take it all and trust Him to make it true. May God open your eyes to see the simple way of victory.

F.G.C. Thank you for your valued note. The fruit from the past years of printed messages such as "The Cross of Calvary," etc., is now ripening to maturity, and has formed the ground work in many lives for the present understanding of "the Conflict in the Heavens," of those who have gone on from grace to grace, and strength to strength. To-day's message is not a divergence from the Message of the Cross, but the sequence of it, as may be seen in the pamphlet on the warfare published in 1897. The Pauline unfolding of the Body of Christ shows these truths all in perfect harmony. The Christians who only know the germ-messages of Christ as given in the gospels, seem to have no glimmer of the mystical Body growing up into full stature, through "that which every joint supplieth," and knowing in the membership of that Body "neither male nor female, bond or free." But all the world over those who have been taught of God concerning the revelation to Paul, recognize truths which build up the Body, and thus it is being fashioned into full growth, to be revealed when the Lord comes.

M.H.M. (U.S.A.). It is important to keep balance in truth, and remember that it has always two sides. We do "live with the risen Christ in a new realm where Satan is not recognized, because Christ is all" as far as our spiritual position goes. Paul shews this in Ephes. ii. 6., but in the same epistle he makes the statement of Ephes. vi. 12, "We wrestle against, etc. . . ." showing that whilst our standing and position is "*living with the Risen Christ*," in actual fact the forces of darkness will contest our abiding in that position, and will attack by every conceivable means the *outer man*, hence the need of armour in *truth, uprightness*, etc., whilst the full force of the will is indicated in the word "Take," "TAKE up to the battle," etc. Yes. *Christ* is our Life (Col. iii. 4), our inspiring force, but "we live," too, as persons responsible to act and draw upon His life. See Gal. ii. 20: Phil. i. 19. The two different sides of the truth are sometimes seen one side more acutely than the other, by different believers, and then they are apt to oppose the other they do not see, as "not Scriptural." The "activities of nature" hinder the Holy Spirit, but the *suppression* of "nature" gives place to evil spirits! May God give us spiritual minds to apprehend truth.

B.A.P. You ask if it is "Satan who makes you so fearful" or "nervous"—but you add a blessed praise note "How I praise God He has kept me without a fear," then again you say "at times terrible thoughts are suggested to me, and being possessed of a vivid imagination I go through real suffering." I have asked God to take the thoughts and imaginations instantly away if they were from Satan and *He answered*. . . . Your experience is but one of thousands of God's children. The *doubt* makes the conflict and suffering. If you *knew* at once that these things were from Satan, you would be set free. Notice your wording. (1) *Is it* Satan who makes me fearful? (2) I have a "vivid imagination." (3) I have asked God to take all away *IF from Satan*, and He

answered! (4) At times kept without fear. Note the hesitation, questioning, doubt, "It" and suffering. Now clear decisive *knowledge* would end this. It is not *suffering* from God, for there is no purpose in it except to weaken you, cause you to lose sleep, and make you feeble or "timid" in nerve power and action. All this enfeebles a child of God for aggressive service. The simple asking God to "keep" you does not permanently deliver. Why should God be asked to "keep" His child from what that child could be *delivered from* if she had knowledge?

Your deliverance will come on very simple lines.

1. Recognize that abnormal action of the "imagination," apart from disease, is often caused by the working of evil spirits.

2. Deliberately withdraw all ground you have ever given in your imagination, to the enemy, unknowingly.

3. Refuse all suffering caused by Satan.

4. Act on the witness God gave you, in response to prayer, that the tortures of thoughts and imagination were from Satan. You say, God instantly "*took them away.*" So you had an instant proof. Therefore act on this, *i.e.*, say when they come again "I know they are from the enemy, and I refuse them because I belong to Christ, spirit, soul and body, and Satan has no right to torture me." See James iv. 7. Further weapons to wield you will find in Rev. xii. 11, etc. The "Sword of the Spirit" is the Word of God to be *wielded against the foe.*

When we find God's children set free from the tortures of years, by the clear recognizing of the *cause* of their sufferings, and the simple resistance of the foe on the ground of belonging to the Risen Lord, we see how the Church may be set free for aggressive service.

#### Brief Replies.

J.W. (Ireland). Thank you. I hope to use the poem and its notes when space will permit later on.

Mrs. A. C. T. (Bulgaria). I deeply appreciate your kind words and your prayers. It is a privilege to minister to so many in other lands. May God unite more and more the "Church militant" against the foe in this conflict hour.

E.A.G. Thank you. Your kind suggestion is not possible for lack of time.

T.S.D. (U.S.A.). We greatly appreciate all you write about "War on the Saints," and pray that God may cause many others to find the same help and victory.

A.H. (China). So many have written asking for issue in book form of the addresses given at Matlock on the Holy Spirit in relation to the Warfare. As soon as possible, I hope to put all on this theme together for publication, possibly by next Whitsuntide.

M.R. (Africa). I am sorry but I cannot insert the poem, nor many others sent to me. We feel that every inch of space must be filled to the utmost with messages bearing upon the distinct theme of our paper, and we try to avoid the personal element as much as possible, as well as local and even national colouring. We exist only for the ministration of *spiritual* truth to the universal Body of Christ.

E.G.W. (Geneva). Thank you very much. The way to get a deeper, fuller measure of the Holy Spirit, is to *spend* to the utmost your *present measure*. "To him that hath—and spends—shall be given."

L.R. (Africa). Please note reply to B.A.P. God's children in the thralldom of *fear* can get free without other help if they will recognize two facts. (1) The possession of a free will to exercise choice, and (2) that the will can

*choose* to believe God. It is useless trying to "discern between soul and spirit" whilst in the transition stage of escaping from the bonds of the enemy. The way to victory lies in a steady action of the compass of the will set to *choose* God's victory, and a steady choice of the will to trust in the Risen Christ who cannot fail to "save to the uttermost" those who come to God through Him.

E.B.C. (Atlanta). It is good to know of these who are at work in other lands, inspired to keener service by the messages in our pages. A well-known writer says the most effective work is to inspire others to work, and thus advance on the principle of multiplication. Do you watch, too, for all opportunities of helping others to work, as well as doing your own work too? See John xii. 24 as embodying this principle.

J.B.G. I hope to deal with your questions later on. My space has gone, and there are still an accumulation of "perplexity letters" to reply to,

#### A Note of Praise.

After many months emancipation from deceiving spirits, I write a note of praise, for more clearly than ever do I attribute it to the years of sound teaching before the attack. The great onslaught began after the call to prayer some years ago (1906) for the whole of His true Church; through ignorance one failed, but now the overruling is blessed to prove. There is increase of yearning over the still remaining, and beloved "others," undelivered. The "call to arms" is louder than ever, and as the *Overcomer* this year has been perused, I see much described that I have experienced, or seen also, and the way of deliverance.

Heartfelt prayer goes up for you, and other writers of War on the Saints, and the *Overcomer*. Since coming right out of deception, many fierce and subtle devils have been experienced to paralyse prayer; but victory is quicker than ever before, ever since the "*ground*" was discovered, and the "Word" stood upon by naked faith for months.

#### Miscellaneous Items.

A correspondent writes asking if the paper on "Spiritual Perplexities" on p. 158 of the October number of the *Overcomer* can be had in Booklet form, and others have also written thanking God for the light there given on the guarding of the mind. This paper has now been issued in a booklet No. 2 of "The Handbook Series," uniform with *Experimental Difficulties*. (3d. net, 3<sup>rd</sup>. post free.)

We are thankful to those of our readers who have kindly sent us spare copies of the January, 1912, *Overcomer*. We would be glad still for some of

JANUARY, APRIL, JULY, 1912.

Will friends please not send papers issued in any other months, but distribute them to those who need them.

Communications acknowledged from E.F.; T.K.; F.A.V.; G.A.T.; T.W.S.; A.B.J.; Mrs. K.P. (Africa); E.S.H.; Mrs. A.A.; J.W. (S.W. Africa); G.McD.; F.M.D.; M.K.; A.B.C.; F.E.C.; Mrs. E.C. (Natal); H.R.; F.J.; J.M.S.; T.W.S.; S.A.H.; M.T.; E.A.S.; C.H.M.; A.H.; A.L.M.; L.W.; S.C. (India); M.U.L.; J.E.L.; M.H.B.C.; M.B.; A.T.J.; S.W.; G.W. (Australia); M.W. (Indi); E.S.D. (India); A.E. (Australia); C.I.F.; E.M. (Manchester).

#### A Personal Word.

The Editor will be greatly obliged to correspondents if they will write on one side of paper only, and in **clear and black handwriting** to avoid strain on eyesight, which has been injured by the close work of the past year. Letters requiring a personal answer should—when convenient—have stamped envelope for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

## “*Le Vainqueur*.” (The “Overcomer.”)

An 8-page paper issued monthly, consisting entirely of articles from the “Overcomer,” translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

The small list of subscribers is increasing, but the larger part of each edition is sent out free to pastors and workers of French-speaking countries on the Continent. Readers of the *Overcomer* who value its messages and desire to share in this aggressive service for the Lord's people in France may send their gifts for the free distribution of *Le Vainqueur* to the Corresponding Secretaries:

Miss MARSH, L.S.W. Bank, Highgate, London, N.  
Miss COPE, 38 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From November 10th to December 10th, 1912.

Per Miss Cope—(42) £1, (43) (per Editor of *Overcomer*) 15/-, (44) 9/6 (*Le Vainqueur*). Total £2 4s. 6d.  
Per Miss Marsh—(1) £1 (*Le Vainqueur*), (2) 1/- (*Le Vainqueur*).  
Total £1 1s. Full Total £3 5s. 6d.

### Current Notes of the work in France.

Pastor Johnson writes:—

**W**E are moving slowly with *Le Vainqueur*, looking to the Lord to supply our need month by month; at present I have very little in hand, only £2 10s. We need £6 every month for printing and postage expenses. However, I have no doubt that God will enable us to continue this work. Every day I hear of those who have been helped and given new courage by reading the paper.

Last evening we had the visit of a young woman who has been converted about four years; her grandmother was a confirmed Spiritualist, her mother also regularly attended séances for some time. However, the mother and daughter are now soundly converted to God, the latter has definitely received the Holy Spirit. She related somewhat of the fearful continuous fight daily against the powers of darkness, and how God had used the teaching given in *Le Vainqueur* to help her. She has had one succession of visions, so wonderful, so beautiful, that at first was persuaded they could only come from God. Also inner voices continually speaking to her, offering guidance, so that the poor girl has been well nigh distracted.

Her father is a poor demon-possessed soul, and mother and daughter are earnestly fighting through with us in prayer for his deliverance. One day the mother heard a voice that instinctively she knew must be that of the evil one, saying, “Ask me, I will deliver him.”

What a joy it is to be able to pass on the truths that help such cases as these. . . .

I am receiving continually letters from those who are being blessed by reading *Le Vainqueur*. For example, a lady from Switzerland writes: ‘If you only knew how I bless God for *Le Vainqueur*. I believe that the children of God always understand the truths best when there is urgent need to know them. Send me three copies each month. Be assured you do not stand alone in the breach; and doubtless many others continually uphold you in their prayers. . . .’

A pastor of Marseilles, enclosing subscription, writes: ‘May God abundantly bless this excellent paper.’

In connection with his Paris City Mission work, Mr. Johnson says:—

On All Saint's day I distributed a good number of Bible Booklets and gospels outside of the Père La Chaise cemetery. I am more than ever impressed by this method of evangelisation. The booklets were always well received, the greater part read, very few being thrown away or torn up. As for the illustrated gospels, the crowd was so great that I could only attempt to give away a few at a time, the people would clamour for them in such a way that it was impossible to meet the demand. Not one did I see thrown away.

“*Le Vainqueur*” for December contains—

1. “*The Cross and the Curse of the tree.*”
2. “*The fulness of the Spirit in relation to the powers of darkness.*”
3. “*The last cry of the church.*”
4. “*Letters of C. G. Finney on Revival.*”
5. *Danger of Passivity.*

Notes. War on the Saints—an appreciation.

Copies may be had from the *Overcomer* Office, 13d. post free.

## The “Overcomer” Aggressive Work

A Word to “F.D.” Donors.

**A**T the close of the year we desire to thank in the Master's Name all who have contributed to the Fund for sending the *Overcomer* to Ministers of the Gospel, and Missionaries in other lands, as well as some evangelists and workers in Great Britain who cannot otherwise obtain the paper. From the letters which have reached us from all parts of the world, we are satisfied that the aggressive work done by means of this Fund is bearing rich fruit for eternity. Numbers of our readers are having the paper sent direct from the office to groups of missionaries or workers in various districts. “The need for the truth is so urgent and so great,” writes one in response to the appeal to some readers to undertake the fifty missionaries referred to in our December issue, “that I shall be most happy to supply 26 of the number required.”

“*Christian Layman*” however will no longer be able to supply the 600 copies monthly, which he has provided for ministers up to the end of 1912. Will our readers therefore pray that others burdened with the need of the Church be moved of God to continue this vital aggressive service.

“I enclose a cheque for 30 copies monthly for 1913. I think . . . I could not spend the Lord's money in a better way,” writes another “*Christian Layman*,” showing that the Spirit of God is already moving others to fill up the need in His own way.

### FOR THE NEW YEAR.

**Do not forget that the most effective help you can give in the circulation of the “Overcomer,” is to obtain or send fully-paid subscriptions direct to the office, Toller Road, Leicester.**

**Subscribers receive their copies on the first of the month.**

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 2.

FEBRUARY, 1913.

## The Price of Truth.

"God gave them up to serve the hosts of heaven."  
(Acts vii. 42.)

WE give in this issue one of the keenest and most solemn messages on the results of indifference to Truth which we have ever read, and Stephen's words to the Sanhedrin illustrate it in a striking way. "Love of error is an automatic recoil of indifference to truth . . . every rejection of truth *weakens* . . . the heart that refuses to melt automatically *hardens* . . ." writes Mr. Panton. "God gave them up to SERVE the hosts of heaven . . ." said Stephen about Israel's rejection of truth, which had come to them from Moses with every evidence of the approval of God. They turned from the worship of the true God to take up "the tabernacle of Moloch, and the star of the god of Rephan." Actually, they turned from God to Satan, for "the things which the Gentiles sacrifice, they sacrifice to demons and not to God," said Paul in 1 Cor. x. 20. God did not give up Israel to "serve" merely "stars" in the visible heavens, but the "host of heaven" consisting of the Satanic hosts at the back of "Moloch" and the "god of Rephan."

Paul's forecast of the present day, given in 2 Thes. ii. is pictured in Stephen's terse description of the consequences of Israel's turning from the Truth of God given to them by Moses. "Because they received not the love of the truth . . . God sendeth them a working of error . . ." or "strong delusion that they should believe a lie . . ." The price of Truth must be paid: either in suffering for Truth, or in the results of the rejection of, or indifference to Truth. The man who TURNS FROM TRUTH when it reaches him, becomes AUTOMATICALLY OPEN TO ERROR. The nation which becomes indifferent to Truth, also automatically hardens, and becomes open to error. "God gave them up to serve the host of heaven" seems to be solemnly and increasingly true of our once favoured land of Britain. The nation that stood as a beacon light among other nations, sending forth the Word of God to lands lying in darkness, and the shadow of death, is herself slowly sliding back into darkness. The "state of the Church" is, in some measure, now passing beyond deadness to the "energy of

delusion" referred to by Mr. Panton. Because England has not received the love of the truth, the automatic recoil of openness to error, is taking place. For the teaching spirits of Satan are covering the land with deception, delusion and error in multitudinous forms.

The cost of indifference to TRUTH as bringing about openness to error, is the solemn fact we urge upon our readers to recognize as they open the pages of the *Overcomer*. The principle true of a nation—as in Israel—is true also of an individual, and of every believer at every stage of spiritual growth. Faithfulness to truth is a primary condition for protection from error—or deception. The words need to be writ large at the present time: TO SEE THE TRUTH AND NOT TO EMBRACE IT, is to foul—or dull—the conscience. TO DECLINE TO PAY THE PRICE OF TRUTH is to foul—or dull—the conscience. We solemnly bear witness to TRUTH in our pages, and we are having solemn proofs of Mr. Panton's words. A deeply taught man of God writes to another servant of God, "We know people who have resisted the truth concerning the powers of darkness in the *Overcomer*, and in every case it meant to them disaster and a direct attack of the devil."

We confess that Mr. Panton's words in the article we print has greatly solemnized us, and deepened the sense of grave responsibility with which we have always prepared every issue of the *Overcomer*. If indifference to or rejection of TRUTH has an automatic recoil of openness to error, what shall be the result to any who WITHHOLD TRUTH in a time of peril? The price of Truth in Paul's case had to be paid. Shall we not have to pay it to-day? Some of our readers realize this, and write saying they are praying God that we may be faithful to this "timely and much needed ministry" to the Church. One correspondent says "do not allow anyone to switch you away from this line of teaching which the Holy Spirit has given you." Dr. J. H. Jowett, of New York, also writes to an English worker concerning the *Overcomer*, "I think its present teachings are most needful, and they are luminously interpretative of the Scriptures. . . ."

We urge upon our readers that they use the

Truth given in our pages, as sent them of God, to prepare them for the deepening "energy of delusion" which we see rapidly penetrating Great Britain. The truths in our pages are solemnly needed for this hour, and we thank God for those who are receiving power to stand against the maelstrom current from teaching demons upon the people. The demoniacal statements made to a group of deceived believers in another land, that "great miracles of healing" would be the next phase of "God's working," is already coming to pass, "Great signs and wonders," so Godlike as to "lead astray, if possible, even the 'elect,'" are already claiming the attention of the world. Much publicity has been given in the secular papers to the case of a young girl being suddenly healed, at the point of death, through a "voice," "light filling the room," and the appearance of the "beautiful face of a woman." "Surely this is of God," cry the people. *How shall we discern?* The test according to 1 John iv. 1 is doctrinal. The "healing" does not leave her a simple girl of twenty, restored to health, but she becomes a medium of the teaching spirits—her "healing" being but a means to the end of arresting the attention of the multitude.

\* \* \*

The healed girl now speaks with authority on doctrinal questions which are of vital importance to the powers of darkness. She uses language about religious matters which sounds like a theological professor, and is manifestly not of her own personality. She is asked a question by an interviewer: "Do you believe that God's word is confined to one book, i.e. the Bible?" The girl replies, "I FEEL CONFIDENT IT IS NOT. . . ." I believe that the Bible *contains part*. . . ." Again she is asked, "Do you believe there is a hell for the wicked?" and she replies, "No, I do not. This world is the hell until we open our spiritual eyes and realize that we are living in the midst of the beautiful heaven." Sir Robert Anderson writes of this case, "I look in vain for any recognition of our Lord and Saviour Jesus Christ."

\* \* \*

But the aim of the teaching spirits has been gained. The newspaper in which all these details are given circulates in hundreds of thousands. Multitudes have been told by *supernatural* witness that the Bible does not *alone* contain God's word, and that the sufferings in this world is the only "hell" to be known. By one master stroke the teaching spirits have gained a world-wide hearing for their lie against the authority of the Word of God. These rapid and world-wide master strokes of subtle scheming are quickly following one upon the other.

"Bahatism," which comparatively recently appeared upon the horizon, now gains a wide hearing in Britain. A professedly Christian paper gives the portrait of its founder, and reports of his addresses bearing upon his mission to "reconcile all religions" with our God and Saviour Jesus Christ as one of many "teachers." Through the medium of this paper, with a vast circulation, thousands of ministers and professed Christians in professed Christian churches of Britain soak in the subtle poison which dethrones the Lord Jesus Christ from His place as the only Saviour of the world.

\* \* \*

Another one of the master strokes of the teaching spirits of Satan to influence the masses may be found in their using the cinema for their teachings. We have now the familiarizing of the people with the sacred Calvary scene of the Saviour's life, *apart* from the preaching of the gospel of His atonement for sin. The people may have the gospel story, if it is not given its Divine meaning of atonement for sin, and the need of salvation through the Blood shed at Golgotha. And because these things are not discerned as part of a defined scheme of the teaching spirits of Satan, working to bring to climax the enthronement of the prince of this world by earth's inhabitants, they are viewed from the surface standpoint, and few lift up a decided voice against them, practically taking sides with Satan in his last great effort to obtain the control of the people.

\* \* \*

The influx of the evil host is already so evident, that solemn warning is needed. If the children of God turn from the Truth, in any measure, they *close themselves* to the only weapon whereby God can guard them, and open themselves to the spider's web of deception spreading over the erstwhile "Christian" world. An open mind to TRUTH, a KEEN SET PURPOSE TO KNOW AND OBEY ALL TRUTH, with a clear conscience resulting from implicit obedience to Truth, will alone enable the Holy Spirit of Truth to guard and guide us through this hour. God will not leave His people without light and warning; but what if they are "dull of hearing," and unable to discern the subtle workings of the wily foe, inserting "prejudice" against the very truths which will expose their wiles? Alas, alas, the judicial retribution, spoken of by Mr. Panton, will take place whosoever the man may be—Leader or scholar, ignorant or educated—the result will be the same. If they turn from truth, even unknowingly, they become open automatically to the influence of the spirit of error. May God help us to face Truth, and pay the price in this solemn day.

# The Burden of the Valley of Vision.

By the Editor.

**T**HE *Burden of the valley of vision* (Isaiah xxii. 1). The prophet Isaiah many times used the word "Burden" as describing the messages which God gave him to deliver; and Jeremiah, Nahum, Habakkuk, Zechariah, and Malachi did the same. Cruden says the word means, among other things, "a load, or weight of anything, as much as a man can well carry," as well as a "burdensome prophecy." The "Word of the Lord" was to the prophets of old a "burden" which meant a "load" or "weight" which they were compelled to discharge to find relief. We find also that the "burden" was generally connected with vision—not "visions," in the sense of apparitions, or revelations, even in a rightful meaning of the word, but a vision which is the outcome of an acute sense of spiritual sight, or power to see with the inward eye spiritual realities, as clearly as men see with the outward eye the things of earth and time.

The inward spiritual man has special "senses," as truly as the "outward man" has five senses as part of his normal condition; and among these the sense of sight. Whilst the "new creation" is in its earlier stages these senses are untrained and undeveloped, but as the inward man grows the spiritual senses become awakened and unlocked, until the "things not seen" by the outward eye become clearer and clearer to the inward vision. "Having the eyes of your heart enlightened" or "filled with light" (Conybeare), writes the Apostle Paul to the Ephesians; and in Heb. v. 11-14 the "senses" of the "full-grown" believer are said to be needed to "discern good and evil," for to "discern" is to see, and to see means eyesight—spiritual eyesight, spiritual vision.

According to an old writer, this spiritual eyesight is quite distinct from the imagination, which is open to "phantasms" or pictures of spiritual things, which are not truly spiritual. The "imagination" too much at work "draws the spirit into the admiration of pleasant pictures instead of the true substance," so "the continual exercise of the Cross is very necessary, that by it we may cast down imaginations," and be led into the "super-imaginary" stage of spiritual development, where the "EYE OF THE UNDERSTANDING" sees "beyond the working of imagination." "The understanding of spiritual things by image and mental conception instead of internal sight,"

*What is true spiritual vision?*

says Bromley, "is a sad effect of the Fall"; but as we progress in spiritual growth, we come "to see spiritually as the outward eye materially," understanding by simple "vision" or sight the "essences of all things."

This digression is useful at the moment in showing the danger of the "imagination" being inflamed by the adversary, and given pictures of spiritual things which are but fantasies, and useless, and even harmful, in keeping believers living in an imaginary realm of spiritual delight, and really diverts them from gaining the real and true knowledge of God, and the pure, clear, inward sight, which is far above imagination, and which enables them to see "things as they are" in the sight of God.

This was the "burden of vision" which the prophets of old knew, and it meant to them pain and suffering. "The burden of the valley of vision" lay heavy upon the men who had it. "I will weep bitterly; labour not to comfort me," said Isaiah, because he saw the people giving themselves up to joy and gladness, when the Lord called to weeping and mourning over the condition of the land.

To see is to suffer! To see the world in any measure as God sees it is to suffer; to see sin in its wounding of the heart of God is to suffer. To see men blind and ignorant of the ways of God is to suffer. Yes, "vision" in the sense of sight of "things as they are" means pain.

And those who have the "burden of the valley of vision" are the "watchmen" given of God to the world, and to His people in every generation. They can be called "prophets," "seers," "watchmen," or "witnesses," as in the New Testament—but they have all the same marks upon them. They have (1) burden of vision, (2) the pain of vision, and (3) the penalty and responsibility of vision.

In the days of Eli, it is said, "There was no open vision"; therefore, the "Word of the Lord was 'rare' in those days" (1 Sam. iii. 1, r.v.m.); for Eli, the aged priest, placed his family interests before the righteousness of God, and God could not give to him "open vision" for His people. Alas for the people when the representatives of the Holy God lose "vision" through self-interest brought about by the lawful relationships of life, for God must be first in all things if His servants are to be given "open

vision," to communicate with authority His will to the people (see Deut. xxxiii. 8-10 amplifying this, and Matt. x. 34-40, Matt. xii. 46-50). "I will raise Me up a faithful priest," said the Lord to Eli, through the mouth of a "man of God" (1 Sam. ii. 27, 35), for neither vision nor "voice" could be vouchsafed to him direct whilst he was a partaker of sin, by restraining not the sin in his family (Prov. xxix. 24, 25). So the "open vision" came to a little child who grew up to be the "faithful priest" whom God and Israel needed.

"Where there is no vision the people perish" or "cast off restraint" (Prov. xxix. 18, R.V.), said the Preacher, and "vision," clear spiritual vision, is our great, great need to-day; power to see, even though it mean the "burden" and "pain" and penalty of sight.

But let us note that (1) *The watchman becomes a watchman, not by choice, but by finding himself with the burden upon him!*

"O Lord, Thou hast enticed me, and I was enticed: Though art stronger than I, and hast prevailed:" cried Jeremiah (Jer. xx. 7, 13). When the Lord revealed Himself one day to him, and putting forth His hand, touched his mouth, saying: "Whatsoever I command thee thou shalt speak," Jeremiah did not know all that it would mean. He was "enticed" by the Lord, he said, or drawn on into a path from

*The watchmen  
chosen of  
God.*

which he could not afterwards retreat, however much it cost him. And with the command to speak, Jeremiah was given the power of vision—or spiritual sight. "Jeremiah, what seest thou?" He saw a rod of the almond, or "wakeful tree," as a symbol of the Lord's watching and hastening the fulfilment of the word which He would give his servant. He saw also a "seething cauldron"—a boiling pot, symbolising, evil breaking forth, in the midst of which God would make Jeremiah "a defenced city, and an iron pillar," standing alone with God. "They shall fight against thee, but they shall not prevail," said the Lord. Jeremiah was given the power of vision of the purpose of God, and the condition of the land, and the "burden" and the "pain" were sure to follow, as they truly did, until he often cried out that it was more than he could bear.

It is so to-day with God's witnesses. They are "watchmen" with the burden and pain of vision for the Church of Christ, and find no way of escape from it, any more than the prophets of old. They are to be found in every section of the professing Church, men and women lifting their voices, after secret agony and prayer, against the worldliness, the selfishness, the unrighteousness, and, above all, the thrusting aside

in the pulpits of the ATONEMENT OF CALVARY as the only hope for a dying world. God be thanked for the "watchmen" of to-day.

(2) *The watchman has a responsible duty which he is compelled to discharge, whether he will or no.*

"Thus hath the Lord said unto me, Go, set a watchman; let him declare what he seeth. . . ." (Isa. xxi. 5). It is his responsibility to say what he sees, for he has the "burden of vision"—not what he wishes, or what he would desire to come to pass, but what he sees! "If the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come and take any person . . . his blood will I require at the watchman's hand" (Ezek. xxxiii. 6). "I have made thee a watchman unto the house of Israel," said the Lord to Ezekiel. "Warn the wicked . . . warn the righteous man that the righteous sin not. . ." (Ezek. iii. 17-21). And Ezekiel "warned" by telling what he saw! "I looked," "I saw," he repeats many times; "then I spake . . . all the things that the Lord had showed me." The "burden of vision" was upon him, with its responsibility, as well as its pain. The "watchman" must say what he sees, not what the people wish or desire. He is not responsible for the success of his message, nor for its reception. He has but to "deliver his soul."

(3) *The watchmen with the "burden of vision" are the ones who can truly pray.*

"I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night" (Isa. lxii. 6). The "burden of vision" impels the believer Godward as well as manward. "Hear the word at My mouth, and give them warning from Me. When I say unto the wicked . . ." (Ezek. iii. 17)! The "watchman" with the "burden of vision" can only

*The  
burden of  
vision.*

keep his vision clear, and "declare what he seeth," as he is in continual communication with the Lord of Hosts, dwelling in the mount with God; or, in Isaiah's language, "on the walls of Jerusalem"—in the place of vision, aside from the crowd, looking on from a place with God at the doings on earth, not holding peace day or night—in the Spirit—from crying out to God with the "burden of vision," nor holding peace manward when God says "declare what thou seest."

These are the intercessors needed for the Church of Christ at this time—souls with the "burden of vision," who see the position of the Church as a whole, and not from the circumscribed sphere of earth, and local circumstances.—"watchmen on the walls," seeing the "sword," or the first signs of the "enemy" attacking in

the different parts of the world. "And he cried as a lion, O Lord, I stand continually upon the watch tower . . . and am set in my ward every night: and behold here come chariots . . ." (Isa. xxi. 8, 9).

(4) *The watchman can lose his vision and burden by the least entrance of self-interest.*

"His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming (talking in their sleep, A.V.m.) lying down . . . shepherds that cannot understand, they have all turned to their own way, each one to his gain . . ." (Isa. xlvi. 10, 11). Eli lost his power of vision by taking simply the negative attitude of no protest against sin; he "frowned not upon" what he knew to be wrong. That the sin of silence is reckoned partnership in sin is plainly shown in Lev. v. 1, and sifts us all in these days of blurred lines in the way of righteousness. On every side the enemy of souls is having free course because men will not speak the truth to one another, and "deliver their souls" before God. Oh, how terrible for the Church of God in an hour of peril if the watchmen are dreaming, and "talking in their sleep," not knowing what they are saying, unable to "blow the trumpet" to warn the people; "lying down" instead of alert and vigilant on the watch tower. Let the children of God who have had the "burden of vision" take heed. Personal interest must be put aside in every shape and form, for the very least trace of self-interest in fearing loss of reputation, or friends, or influence will blur the vision, and make the erstwhile faithful watchman blind, and unable to speak in the hour of need.

(5) *The watchman with the "burden of vision" must expect to suffer through his vision, both in body and soul.* "The burden of the wilderness . . . a grievous vision is declared to me . . . Therefore are my loins filled with anguish . . . I am pained . . . my heart panteth . . ." (Isa. xxi. 1-6).

Isaiah saw in the land what the people did not see, and so he must suffer. The "burden of vision" was given Jeremiah, and he had to deliver his "burden" whether he would or no, even though it meant the stocks (Jer. xx. 3) and prison (Jer. xxxvii. 15, xxxviii. 6); but this was little by the side of a broken heart. He cried: "Mine heart within me is broken . . . because of the Lord, and because of His holy words" (Jer. xxiii. 9). He saw the hands of evil-doers strengthened, because the Word of the Lord was not declared faithfully. The very words "the burden of the Lord" were being used by men who declared a "vision of their own heart," and words of "peace" being spoken which the Lord had not given.

The men of "vision" are men with broken

hearts. Was it not so even with the Lord Himself? "He saw the city, and wept over it, saying, Oh that thou hadst known in this day, even thou . . ." (Luke xix. 41, R.V.M.). And

Paul the apostle had the same "burden of vision," saying to the elders at Ephesus, "I have not shunned to declare unto you all the counsel of God . . . by the space of three years I ceased not to warn every one night and day with tears. . . ." (Acts xx. 27, 31). "Am I become your enemy because I deal truly with you?" he wrote to the Galatians, and, "Who is stumbled and I burn not?" (2 Cor. xi. 29) to the Corinthians. Yes, the men with a true "burden of vision" are men with broken hearts, "speaking the truth in love." May God give an increasing number of such "watchmen," such "witnesses," to the Church in these days of peril. Believers who will be "eyes" to the Body of Christ, with power to see clearly from their place "within the veil," and "teach (God's) people the difference between the holy and the common, and cause them to discern between the unclean and the clean" (Ezek. xlv. 15, 16, 23), so that the Church may pass safely amidst the perils of her course through the hosts of darkness to the Throne.

### "He will pull me through."

*Lines suggested by article in Oct., 1912, "Overcomer" on "The Magnificent Christ."*

LINKED on to Christ the Conqueror,  
His Calvary triumph too,  
Assures me in the darkest hour  
That He will pull me through.

Linked on to Christ the Risen Lord,  
Triumphant now above,  
The glory of His Cross reveals  
Magnificence of love.

Linked on to Christ's full victory,  
Magnificently free.

Declare it in the Conquering Name,  
And powers of darkness flee!

Linked on to Thee, O Risen Christ,  
Magnificent Thou art;  
Thy timeless Cross of Victory  
Bids Satan's hosts depart.

Linked on to Christ! Magnificent  
His wondrous Calvary plan,  
Draws us through ages to adore,  
For "Worthy is the Lamb."

M.M. (Mary Marsh).

"**M**ORE than Conquerors." A truer rendering from the Greek is "over-conquer." The Greek word from which this translation is made is found nowhere else in the Bible, nor anywhere in the works of old Greek writers. It seems that St. Paul, inspired by the Holy Ghost, coined a new word to explain the position in Christ of "God's elect." All gain; no loss. "Conquering and to conquer."—E.B.



## In Memoriam.

Mary Marsh ("M.M.")

*Fell on Sleep, Dec. 25, 1912.*

OUR warrior poet has passed within the veil, and is now "with Christ," which to her is "very far better" than the conflict of the battle field. The readers of the *Overcomer* knew her only under the initials of "M.M.," but they will have known her warrior spirit in the battle songs we have printed from time to time. She was the writer of "The Proclamation,"<sup>1</sup> with its ringing message of victory through the Cross (sung to "Stand up for Jesus"); "In His Name"<sup>2</sup> (to "Dare to be a Daniel"); "Awake, utter a song"<sup>3</sup>; "There is a place by Me"<sup>4</sup>; "Shall not prevail"<sup>5</sup>; "The Standard of the Word"<sup>6</sup>; "The law of the Spirit of Life"<sup>7</sup>; "Crown Christ as King."<sup>8</sup> In July, 1911, she also wrote a touching poem to the youthful Prince of Wales, which must have deeply moved the heart of Her Majesty the Queen, who is a truly converted servant of God, for on sending the poem to the Queen, "M.M." received a reply by return of post, sent from the Royal yacht at Holyhead by the Private Secretary, saying that Her Majesty was much obliged for the verses.\*

During 1912 we had several of "M.M.'s" battle songs in hand—they could not always be rightly termed poems—but pressure of work hindered preparation for print, until December, when the victory songs "Light in the warfare, soldier," and "The Church Militant" were revised in conference with her, for the January *Overcomer*.

But "M.M." did not only voice her victory spirit in song. There are many of our readers in England, and S. Wales, who knew her as a messenger with the Lord's message of deliverance to numbers of His people, and eternity alone will reveal the far-reaching results of her devoted life.

Her special power lay in the making simple to her hearers the deeper truths of Rom. vi., and the Calvary victory of Christ over sin and Satan. She had a story she used to tell with great effect of her visit to a large school, and how she made clear to the children the meaning of Rom. vi. 6. In one of her addresses she said:

"May I specially turn to the younger Christians present and ask, when you read in Romans vi. that 'Our old man was crucified with Him,' what do you understand 'the old man' to be? I was once asked to speak to a large school of children, and in the school that day I asked the children this question, and one of them gave me an answer which I will pass on to you. She put out her little hand and said, 'The nasty, ugly, old part of us, teacher!' Praise God, He took that nasty, ugly, old part of us to Calvary's Cross two thousand years ago.

"I said to these children, 'Well said, but if our Lord took it away to Calvary's Cross, how is it that there is so much of it in you and in me?' They began to think.

<sup>1</sup> *Overcomer*, April 1909, and in leaflet form (with music), and *Overcomer* Song Messages. <sup>2</sup> *O.*, May, 1910, and leaflet form. <sup>3</sup> *O.*, August, 1910. <sup>4</sup> *O.*, Sept. 1910. <sup>5</sup> *O.*, Feb., 1911. <sup>6</sup> *O.*, March, 1911, and in leaflet form. <sup>7</sup> *O.*, April, 1911. <sup>8</sup> *O.*, June, 1911.

\* We hope to print them, with others, later on.

Then to help them, I said, 'Does your mother have a dust-bin?' Up went the little hands. 'Now, supposing mother was going to have visitors, and the front door was blocked, and the visitors had to come through the back door. Mother would say, Oh, dear me! we cannot let our visitors see that nasty, old dust-bin in the yard, so we will just cover it with a white table-cloth. Would the dust-bin be there, children?' 'Yes, teacher.' 'I told you it would be covered with the table-cloth; how would the visitors know it would be there?' 'You'd smell it, teacher!' was the reply. So I told these children that there is a verse in the Bible very much like it. You will say there is no verse in the Bible surely about dust-bins! There is something *like it*, and this is how it reads: 'The old man which *waxeth corrupt*' (Eph. iv. 22).

"Those of us who have been disobedient to the heavenly vision of Romans vi. are just like that woman with her dust-bin. We may have put a white table-cloth of consecration, of Bible readings, and of going to meetings, over the 'old man' and yet never have really gone to God and said 'Deal with the "old man" in me!' Have you reckoned yourself 'dead to sin, and alive unto God'? Do you say you do not understand Romans vi.? Then STAND ON IT. To-night take it by faith, and all that it means, and trust the Holy Spirit to make it real to you . . . ."

At Blackburn in November, "M.M." told this story to a meeting of Lancashire women, with the result that the next night one told how she had found it "work." She had gone home from the meeting full of the light she had got of "standing on Rom. vi." for victory. It was soon tested. Her daughter had her best "moog" (mug) full of milk, and dropped it crash to the ground. She had been to the meeting, too, and heard the story of the dustbin. As she saw the best "moog" and the milk on the floor, terrified that she would get a "clout" (blow) from her mother, she cried, "Stand on it, mother, stand on it"—*i.e.*, not the milk, but Rom. vi.! And the mother did "stand," and told the story next day in her Lancashire dialect, so that others could learn the way.

"M.M." was never "off duty," and never laid her armour by. She did not know that her warrior-service in connection with the message of the *Overcomer* would be brief, but she acted as if she knew, and bought up her opportunities with unflagging zeal. The message of the *Overcomer* had been to her such a word of deliverance and power, that with a full heart, and a most gracious spirit, which arrested the attention and drew out the courteous response of strangers, she spoke to everyone she met of Calvary's victory. Were she journeying on the special train from Keswick to London, with glad and eager spirit she would traverse the entire train with her bundle of *Overcomers*, and see that none missed a copy of what to her contained the message of God, whilst she was ever watchful for talks by the way with any who opened out their need. We have seen her hand a copy of the *Overcomer* to a Bishop in a London "Tube," with a grace which drew out from the recipient kind questions, and a helpful talk.

Absorbed in the joy of her message, doors seemed to open before "M.M." of their own accord. She came as a visitor to the Bolton Convention, but in the most

natural way she was soon at work, and all who waited between the meetings instinctively gathered around her for impromptu talks on the victory life. "I have never seen a Christian like Miss Marsh," said a lady at Bolton, "I felt as if I had known her for years when I had spoken with her a few minutes." And this was the testimony of others, even those who knew little of spiritual things.

The whole secret was that she gave herself utterly to the "one thing" of pressing on with God, and of using all she knew. She spoke as a witness, not a teacher, and her witness rang true. She gave herself, without stint, to the poured out service for others, and she received the "pressed down, running over" fruit of a poured out life.

The loss to the *Overcomer*, and to the Eccleston Hall monthly meetings—of which she was secretary—as well as to the Neath Y.W.C.A., where "M.M." was an ever welcome messenger of God, and other sections of the Lord's work in London, is very very great, as well as to the work in France, of which she only recently became one of the secretaries. She was present on Dec. 5 at Eccleston Hall, full of keen and eager service, looking forward to the "Clinic Conference" in January, with earnest prayer. But after a brief illness she was called up higher on Christmas Day. Hours of prayer on the part of many in the prayer-warfare encompassed her last days, but none could obtain assurance of its being the will of God that her life should be spared. It had run its course; of none could it be more truly said she had "fought a good fight," she had "kept the faith"—henceforth the crown.

The first hour of the Clinic Conference in London on January 2 was shadowed by the suddenness of "M.M.'s" Home Call, but after a while we reached the victory side, and this message from Mr. Johnson (Paris), went home:

*"God buries his workmen, but carries on His work. God is with us. Praise Him for His brave warrior, Mary Marsh, first to enter into her reward, and for her last brave clarion blast.*

*"Let us maintain that note of faith and triumph. Who will be baptised for the dead to carry on her work for France? We have been greatly helped by her prayer—this breach must be filled.*

May God rapidly ripen and mature others who are enrolled in the war against Sin and Satan, to fill up the gap, and following in the steps of our warrior poet, just do what she did—"What she could." God took the little, and multiplied it into rich and royal service to His glory.

J. P.-L.

### "The Depths a Way."

*"Art thou not it . . . that pierced the dragon? Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over? And the ransomed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."—Isaiah li. 9-11.*

**T**HE depths a way. Beloved,  
God knows the long past year,  
His eyes have been ever upon it,  
And He has been always near.  
He's marked just every trouble,  
The depths your feet have trod  
Have been His Way of pressing you  
More deeply into God!

The depths a way, Beloved.  
Far back in ages past,  
When Israel was in sore distress,  
Behind the foe pressed fast,  
The huge and rolling billows  
Of the great Red Sea before,  
Our God made through the depths a way  
To bring them safely o'er!

The depths of Jordan's swellings  
Impossible to pass,  
Came after weary wanderings,  
And murmurings, too, alas!  
The promised land of Canaan  
Had Jericho in view.  
But God made depths of Jordan  
A way to bring them through.

The depths of your need, Beloved,  
Are less than the heights above,  
The weight of a crushing sorrow  
Is often God's way of Love.  
The depths of disappointment,  
And many a seeming loss,  
Are just God's way of planting  
More deeply into His Cross.

The depths a way, Beloved.  
Deep calleth unto deep,  
And He makes even mountains  
A way, though they are steep.  
So when your heart seems broken  
And in the depths you cry,  
Oh, hush! Be still, Beloved,  
The Lord draws very nigh.

The depths of love on Calvary,  
Was just God's blood-bought way.  
To bring us to the heavenlies.  
In triumph day by day.  
He knew the depths of darkness.  
The swell of Satan's flood,  
So by the Cross He pierced a Way  
Of victory through His Blood.

The depths of Satan's pressure,  
The way he buffets, too,  
Should be a cause of shouting,  
Christ "pierced the dragon" through.  
The depths of the Spirit's groaning  
Oft paves a way of song,  
So laud and praise His Glorious Name  
And in His joy be strong.

Sing over the depths of His Mercy,  
The depths of His Wisdom, too,  
The depths of His Love on Calvary,  
The Way He brought us through.  
When the thick of the fight is over  
The Ransomed in that Day,  
Shall then return with singing,  
"He made the depths a Way."

"He led them forth by the right way."  
"Let us exalt His Name together."

M. M. (Mary Marsh).

We hope to give throughout 1913 all the battle songs by "M.M." which we have still unprinted. As a tender message from her pen, which has greatly comforted and refreshed us in the present keen sorrow, we give to our readers, and to those who loved her, the above poem written personally to the Editor in February, 1911.—Ed.

## The Time of the End.

### The Love of the Truth.

D. M. Pantou.

IT is a startling revelation of the prophetic Scriptures that not unbelief, but FAITH, is to be the dread reality of the last days; not a negation of good, but an affirmation of evil; not a gross materialism, but a subtle and deadly spiritualism; not merely a refusal of Christ, but an actual embrace of Antichrist. Paul states it with great boldness. "God sendeth them a WORKING of error (an ENERGY of delusion), that they should believe a lie" (2 Thess. ii. 11.): not an hypocrisy, nor a creed accepted under compulsion but an ECSTASY OF ENTHUSIASM—like the infatuation of the Mohammedan—producing a genuine faith, a FAITH, but IN A LIE. The religious instinct, like nature, abhors a vacuum; the Faith the returning Christ will not find (Luke xviii. 8); but a new faith, in judicial retribution, will have mounted the throne of the old. . . .

Now how is this portent explicable, of faith in a lie? The surface reason is obvious. The day that approaches, on whose confines we seem to be, is "with all *deceit*." We must be prepared for counterfeit conversions, counterfeit revivals, counterfeit miracles of the Spirit, and even counterfeit heavenliness of character. But it is a still more pregnant fact that the seeds of deceit find so abnormal a receptivity of soil. "This unparalleled hallucination" as Dr. Eadie says, "indicates a mysterious state of mind and of society—anti-Christian, anti-theistic, credulous, with a fatal facility for being imposed upon by hellish mastery and subtlety."

But even so, the problem is not solved. Beneath the Satanic subtlety of the deception, and the abnormal receptivity of the age, there must be a deep moral reason for such a mental growth out of Gospel soil: the Apostle reveals it. "*Because they received not the love of the truth.*" Here is a phrase of masterly revelation. It is not "they received not *the truth*"; God is very tender and patient with our blind stumblings and foolish unbeliefs, and His grace can bring us at last to receive truths we may have rejected for years. But the phrase—"received not the LOVE"—seems to show that to every soul, however blind, however dark, God offers the love of truth: the after life reveals whether the soul accepted that love or not. We little dream of the peril we run when we refuse to *love* the truth.

For we are here confronted with the dreadful fact of judicial retribution. "God sendeth them a working of error, that they should believe a lie:

that they all might be judged who believed not the truth, *but had pleasure in unrighteousness.*"

Love of error is an automatic recoil of indifference to the truth. Man's soul is so made that EVERY REJECTION OF THE TRUTH weakens it against the assaults of temptation; the heart that refuses to melt, automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse. A final chastisement of sin is deeper sin. For this is the goal of righteous retribution. "God sendeth": when man shuts the door in the face of God, *God locks it*; and the diseased eye, blinded by the light it has refused, sees an illusory glare on a curtain of pitch darkness.

Two counsels of the Holy Ghost are especially requisite for the present situation. We must, first, maintain at all costs a clean conscience. "The end of the charge is love out of a pure heart and a *good conscience* and *faith* unfeigned: from which things some having swerved have turned aside"; "holding *faith* and a *good conscience*; which some having thrust from them made shipwreck" (1 Tim. i. 5, 19). Faith is a heart-whole acceptance of the truth: a good conscience is *a life squared to that truth*.

It is an absurd sentiment, prevalent among the Churches, that we may believe what we choose. But faith in God is not optional, it is obligatory: I must believe *what* God says, and *all* that God says, or I sin: *and the decisive proof of faith is obedience*. "My beloved brother," Mr. Muller once said to Dr. Pierson, "the Lord has given you much light, and will hold you correspondingly responsible for its use. If you obey Him and walk in the light, you will have more: if not, the light will be withdrawn." To SEE THE TRUTH AND NOT TO EMBRACE IT IS TO FOUL THE CONSCIENCE; to have the truth search out life, and refuse to let it be searched, is to foul the conscience; to DECLINE TO PAY THE PRICE OF TRUTH IS TO FOUL THE CONSCIENCE: and apostasy is fearfully near to a wilfully defiled conscience. But a conscience kept pure is like the needle of a compass—it swings true. All things are possible to him who follows God from light to light. "*Many shall purify themselves and make themselves white, and shall be refined*; but the wicked shall do wickedly; and none of the wicked shall understand; *but they that be wise shall understand*" (Dan. xii. 10).

The second counsel of the Holy Ghost is that we cultivate a passionate love of, and faith in, the truth. God has called us to salvation in (1) sanctification of the Spirit—which is His work, and (2) belief of the truth—which is mine; and if I refuse to do my work, *it is impossible for God to do his*. *No cost can be too great for truth*: "her price is above rubies."

## The Spiritual Life.

### Hints on Guidance.\*

"All who are led by God's Spirit . . . are the sons of God. For you have not received a spirit of bondage, that you should go back again to . . . slavish fear, but you have received a Spirit of adoption wherein we cry . . . Father." Rom. viii. 14, 15 (*Conybeare*).

"Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying . . . Father." Gal. iv. 6.

TO all believers the child spirit is communicated by the incoming of the Holy Spirit into the heart, and is deepened in proportion as the old life with its slavish fear is committed to the Cross, and planted into the death of Christ. So far as we receive the continual supply of the Spirit of Jesus, in union with the Risen Lord, we shall increasingly learn to walk as children with the Father, depending upon His faithful Spirit to guide His little ones, and keep them in His will.

The Holy Spirit does not lead to any course of action *contrary to the Written Word*. The Spirit in the Word and the Spirit in the child of God are always in accord. . . .

It is not befitting that we should take any *infallible* position as to guidance in every detail of action. It is better to walk with God silently, and to let Him *prove to others, in His own way*, the skilfulness of His hands upon us.

When God has shown His plan for us, let us take heed that we do not date it, or assume that it will be fulfilled immediately. We should remember that it is possible to have mistaken conceptions as to what that plan really means, and that we may *materialize what is spiritual*.

Let us beware of making bargains with God, and calling them "covenants." "*If Thou . . . then I will!*" For later on the soul may be fettered by its "covenant," and not free to recognize the fresh revealings of God. He has only promised to lead us one step at a time.

*Let us never be afraid of owning that we have been mistaken.* The Spirit of God abides where there is honest transparency. We are but "earthen vessels," and the leading of the Spirit is so easily checked. It is far better to recognize that we may be wrong, than that God should be dishonoured by our attributing to *Him* a course of action, undertaken by us through misunderstanding Him.

We may not expect "special" guidance when all we need to know is written in the Word of God. In the Acts of the Apostles we see manifested the *general principles* of a life under the Spirit's power, and wholly surrendered to God; and, in the letters of Paul the Apostle, we are

\*No. 9 of the "New Life" Series. 8d. dozen, 3rd post free. Reprinted here by request. First issued in 1897.

shown the mind of the Spirit as *applied* to the practical details of every-day life. Let us search the Word diligently, and obey it right up to our light.

It is possible to get into such a strain over the question of "What is the will of God?" as quite to miss the doing of His will. In a wholly surrendered life, we can expect Him to work in us hour by hour to *will* His will, whilst we give ourselves up to the fulfilment of our momentary duty with our whole hearts.

Let us depend upon the withholdings of God, as well as upon His promptings. "The Spirit suffered them not" (Acts xvi. 7). The "voice" is only promised "*when ye turn*" (Isaiah xxx. 21); if we are going straight on in the path of His will the Father gives His smile, and the heart is at rest.

The Written Word needs the illumination of the Spirit. If we go to it full of our own thoughts, we shall read our own ideas into it. Let us wait humbly upon God for His interpretation of His own Book.

*Do nothing in a hurry.* There is always time for all that is in the will of God. The waiting of one day may bring to light some point which will show us how near we were to a serious mistake. The walk with God appears to be a very slow one, but it is very sure in its effects, for there is no waste power in it.

To souls wholly possessed by God, the Holy Spirit gives deep rest in all things which are in accordance with His mind. It is safe *never to make any decision except in perfect calm of mind and heart*.

#### GUIDANCE IN TIMES OF PERPLEXITY.

1. Definitely *commit* the special difficulty to God. "Commit thy way unto the Lord; trust." Psalm xxxvii. 5.

2. Exercise definite *faith in the faithfulness* of God, remembering that as a Father He cannot fail to guide His child. "He that cometh to God must believe . . . that He is a rewarder of them that seek after Him." Heb. xi. 6, r.v

3. See that all *personal preferences* are honestly surrendered, and be willing to be guided in God's way. "The integrity of the upright shall guide them." Prov. xi. 8.

4. Obey up to your present light every indication of the will of God.

5. Trust the Holy Spirit to give you a sound mind, and carefully look at your difficulty from every point of view; first, as it concerns God's kingdom; second, as it concerns your duty to others; third, as it affects yourself. Psalm xxv. 9.

6. Leave the whole matter with God in calm assurance that He undertakes, whilst you do the next thing that lies in the path of duty.

"I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with Mine eye upon thee." Psalm xxxii. 8.

"Believe ye that I am able to do this? . . . Yea, Lord . . . According to your faith be it done unto you." Matt. ix. 28, 29.

## The School of Prayer and The Lord's Watch.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . . ."—2 Cor. x. 3, 4, Weymouth.

### Revival in Central America.\*

The writer of the following letter is one who has been in correspondence with the Lord's Watch for some time.

BEING so closely connected as warriors in the blessed warfare against the powers of darkness, I feel that I must communicate to you the wonderful things God has been doing for us of late, and the trials we meet with in our work. Through former correspondence with Mr. Williams and yourself, you will remember my case. Day by day in work as evangelist among the Spanish speaking people, we see God's working among the people. As we go from station to station, there is deep conviction of hidden sin among the people, and much confession. Then, at the evangelistic services, many souls are brought to Christ. At present I am here in Guatemala, at the invitation of missionaries, holding special revival services, and meetings for the deepening of the spiritual life.

Your messages in the *Overcomer* have given me the power to take my stand on the highest plane, and have opened my eyes to see who is the enemy, and have caused me to use the legitimate weapon—the Cross of Christ.

I find much opposition from the powers and principalities and rulers of darkness, and I ask you, when God should bring it to your minds, to unite with me in prayer that the power of darkness may be dispelled in this work of evangelizing Central America, and that the missionaries and native workers may not only be fully yielded to God, but may also be fully baptized with the Holy Ghost, and may enter into the life of victory, and be overcomers.

Wherever I go there seems to be such a discouragement. Missionaries and workers, consecrated, godly, people—who have known the Lord for many years, and have suffered great privations, whose lives have been fruitful ones, and whose works remain—we find under oppression, we find them discouraged, and there seems to be such a lack of a real burden of prayer. There is no agony; there is no cry. Prayer there is, but not the agonizing prayer that overcomes, and brings returns. I therefore beg of you to hold me up in prayer, as I travel from town to town and from station to station, that a deep work may be done not only in the hearts of the believers, not only among the unbelievers,

\* *The Christian* gives a two column report of this Revival work, from the pen of the agent of the American Bible Society, in its issue of December 26, 1912.

but also in the hearts of God's dear people, the missionaries, who love Him and have sacrificed much for Him, that they may know the power of the Cross, and the warfare with Satan.

Thank God for ever placing in my hands the *Overcomer*. . . .

LATER.

We have just closed our eight or ten days mission in Quezaltenango. From the very first, the working of the Holy Ghost was very manifest. Every meeting closed with much confession, and it made one sad to see how much hidden sin there was in that church. Both missionaries and people wept aloud before God, and we believe a thorough work was done by the Holy Spirit in the hearts of those He met with. Some forty or fifty accepted the Lord in the evangelistic services.

There are two missions in Guatemala City—a faith work conducted by the Central American Mission, and the Presbyterian Mission. On last Sunday afternoon I began meetings with the Christians, and last night I spoke to a very large audience, and this morning my heart is bowed down before God, and the burden of His people is upon me, on account of the most horrible confessions of unmentionable sins that we had to hear at the close of this meeting.

I can truly say to you that the warfare with Satan is very, very real in this country, and that among the confessions we hear, we find many similar cases such as you have cited in the *Overcomer*. During these revival services, a number of spiritualists have been converted. One of them confessed that even though he had been a Christian for quite a number of years, the spirit still troubled him at night. It was my privilege to tell him how to use the all-powerful name of Jesus. Then again there were two men who testified with tears in their eyes that although they had been Christians, and had even worked for the Lord, that at times, entirely beyond their control, they had been forced to blaspheme the name of Jesus Christ.

We use none of the means so often used in evangelism, but watch for all wild fire, and the devices of Satan; but I can truly say that the revival in Central America is on, and I ask you urgently, for His sake, to call the friends to pray for Central and South America, and for the whole Spanish church, that there may come upon the Christians a true spirit of repentance, and a putting away of hidden sin, and that missionaries may accept all that God has for them.

I have been in correspondence with Mr. Williams, as you know, and everywhere I find men and women who are thankful for the *Overcomer*.  
A. B. de Roos.

Will our readers turn the requests in these letters into prayer.—Ed.

## Aids to Prayer.

### Petitions drawn from "War on the Saints."

Many have found a difficulty in expressing prayer, particularly in regard to new light gained at meetings, or during reading of the book "War on the Saints." The following suggestions for prayer are given to show how all we hear, or read, may be turned into prayer. The same principle applies to reading the Scriptures, the *Overcomer*, or any book containing light on the truths of God. It will be noticed that in this instance the prayers are composed of deductions made from the text of the book "War on the Saints," from which an extract and page reference is given.

#### Truth versus Falsehood.

"... Truth alone dispels the deceptive doctrines of the teaching spirits of Satan. The truth of God, not merely "views of truth." Truth concerning all the principals and laws of the God of Truths. Doctrines of demons simply consist of that which a man "thinks" and "believes" as the outcome of suggestions made to his mind by deceiving spirits. All thought and belief belong to one of two realms—the realm of truth, or the realm of falsehood, each having its source in God or Satan respectively. . . ." Page 21.

#### I Pray—

That I may be led into all truth which dispels the deceptive doctrines of Satan.

That all "views of truth" out of harmony with God's truth may be destroyed.

That my mind may be clarified, and made receptive to truth for its personal application and transmission to others.

That I may clearly understand the principles and laws upon which God works.

That I may have discernment to know what is of God and what is of Satan.

That I may be able to detect when suggestions are being made to my mind by deceiving spirits.

That I may know how to close my mind to the injections, and control of deceiving spirits.

That I may be willing to face all the truth about myself, about God, and about the powers of darkness, I *desire* to do so; I *will* to do so, and may both my choice and my will be strengthened with all might by the Holy Spirit.

*And what I pray for myself I pray for the whole Church of God.*

#### Satanic Deception.

"Christians are as open to possession by evil spirits as other men, and become possessed, because they have, in most cases, *unwittingly fulfilled* the conditions upon which evil spirits work, and apart from the cause of wilful sin, given to deceiving spirits through (1) accepting their counterfeit of the Divine working; and (2) cultivating passivity and non-use of the faculties: this through misconception of the spiritual laws which govern the Christian life." Page 69.

#### I Pray—

That all ground I have ever unwittingly given to evil spirits, may be exposed, and that I may then be shown what to do to become dispossessed.

That I may be instructed as to the conditions upon which evil spirits work for my deception and possession.

That I may clearly understand what passivity means, and know when any part of my being becomes passive.

That I may KNOW the principles upon which God works and upon which Satan works, so that I may guard against accepting the counterfeit of the Divine working.

That I may be speedily delivered from all passivity and non-use of the faculties.

*And what I pray for myself I pray for the whole Church of God.* F. J. P.

*(To be continued.)*

#### "War on the Saints."

As the book was written and driven through to completion by a force of perpetual prayer, it needs perpetual prayer as it goes forth to the Church of Christ therefore:—

PRAY that all Satanic workings and supernatural "texts" and "messages" intervening and hindering its being read and understood, may be destroyed.

PRAY that the Book may accomplish its mission to the Church of Christ.

PRAY that every reader may read it in prayer.

EVAN ROBERTS.

#### The Prayer Need for February.

That all the readers of the *Overcomer* who have been deeply stirred by the truths in its pages, may not quench the "stirring" by inaction, but seek personal deliverance from the bondage of sin and Satan in every form.

For all God's children under the oppression of a spirit of fear, (1) of the devil, (2) of the future (3) of death (4) and all other causes of fear made use of by the adversary to hold them in bondage.

#### Continue to Pray:

For the issue of "Le Vainqueur" in French speaking countries on the Continent, and for the translation into French of "War on the Saints" now being commenced in the January issue.

For Divine equipment for a worker in Germany translating "War on the Saints" into the German language.

For God to open the way and bring to full fruition the desire of a servant of God in Canada, to facilitate the issuing of the *Overcomer* in the Armenian language.

That God will bring to full fruition a desire to have the "Warfare with Satan and the Way of Victory" translated into Spanish for use in S. America.—E.T.S.

#### The Opium Traffic.

That China be formally released from all Treaty obligations to admit opium, and that the present difficulties may be honourably settled. Also that poppy cultivation in India may be stopped except for medical purposes.—Noel Broomhall.

#### The School of Prayer and the Lord's Watch.

All correspondence should be addressed to Mr. J. C. Williams, c/o *Overcomer* Office, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the *Overcomer*, as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. William. Stamped envelopes should always be enclosed.

## The Word of Witness.

### The Legions of the Abyss.

By "Sentinel."

"And smoke came up out of the pit resembling the smoke of a vast furnace, so that the sun was darkened, and the air also, by reason of the smoke of the pit. And from the midst of the smoke there came locusts (*i.e.* "evil spirits," footnote) on the earth, and power was given to them resembling the power which earthly scorpions possess . . . to injure human beings." Rev. ix. 2-4—*Weymouth*.

"My name is legion for we are many." Mark v. 9.

I HAVE been reading the life of "Pasteur," the eminent French Chemist, who made the epoch-making discovery that at the base of all disease there is a living organism or microbe; perhaps his greatest discovery was the microbe of Hydrophobia. Although this Hydrophobia was, before his day, an incurable disease, through *diagnosing, identifying and locating* the deadly microbe, there is not now one death in one hundred in the Institute; they kill the microbe by introducing a deadly opposite, and thus the patient escapes. The living creature behind all diseases, is a keenly interesting subject, and the best medical science is now being concentrated on the task of identifying these deadly units.

A few weeks ago it was my privilege to attend a meeting of the medical profession, as a private guest. It was a unique gathering, convened for a scientific exhibition of animated pictures, illustrating from actual life examples the nature and treatment of several well-known diseases.

One of the most striking things which we saw was a small drop of human blood magnified many hundreds of times, until it resembled a pond of water. In it could be seen the disc-shaped blood corpuscles, which although only  $\frac{1}{1500}$ th part of an inch in diameter, measured, when magnified, eighteen inches on the screen. We were now to watch from life the actual growth of one of the most deadly modern diseases. We were to see the microbe of a specific disease invading the blood, gradually multiplying, and then overcoming all resistance, until the patient died.

Imagine, if you can, the picture, as of a colourless fluid, in which twenty disc-like shapes are floating. These are the blood corpuscles, but our attention is soon fixed upon a number of thin serpentine creatures swimming swiftly about in the fluid, their every movement sinuous and repulsive to behold. These are the spirochetes, or microbes, of the dread disease, and although invisible to the naked eye, by means of microscopic photography they appear eighteen inches long. As we watch, we see them preying

upon the man, their number and activity increasing as the disease advances, until the patient succumbs to their virulent attack.

Then the scene changed, and we saw the invaders attacked and expelled. After the physician had given the patient an injection, the microbe first became a little less aggressive, then as the anti-toxin seized it, the microbe passed from a state of discomfort to one of palsy and trembling. Next, they became entwined together, and even began to devour one another, until they finally dropped lifeless, to be thus expelled from the system.

To see this drama of life enacted with all its sinister reality in the microscopic depths of nature, prompted the most serious reflection. Are not all God's laws alike, whether in natural, moral or spiritual world, bearing the hall-mark of the one Sovereign Lord? Does not the kingdom of nature reflect, as in a parable, the facts of the invisible world? Bishop Butler and Henry Drummond, each saw in their own way that nature was a parable, and in the light of fuller knowledge of the Scripture statements about the powers of darkness, we found it was impossible not to see that the microbe of disease as a type of the New Testament demon; a parable of the hosts of darkness which prey upon men, and will be swept into the abyss before the dawning of the millennium.

A well-known doctor and writer on this and allied subjects, recently said: "The subject of demonic possession was perhaps a greater difficulty to enquiring minds ten years ago than it is now . . . the mere biologist may content himself with the thought that a man with influenza is, in fact, possessed with a legion of living creatures, which we do not hesitate to consider evil. That a man should become the host (dwelling place) of innumerable protozoa, each a being with a certain psychology of its own, is, perhaps, not more strange than that he should harbour beings that have not even a unicellular organism, and therefore have to be called 'spirits' or 'demons'—our ancestors would have thought it less strange—possibly our descendants may come to agree with them."

What shall we say to these things? Our knowledge is too slight to follow the scientific discovery of the hour, but how impressively the great spiritual realities are reflected in the realm of nature. If we learn the lesson aright, many of the impalpable evil things which we call by vague names, will be brought to nought when we know them FOR WHAT THEY ARE, and can track them to their source. It would not surprise us if we were to witness as a direct result of the testimony of the *Overcomer*, a great outburst of spiritual activity among the people

of God; a movement of the Spirit not confined to any section of the visible Church, but embracing all God's people; an awakening, in which the Church will emerge into a campaign of victory through this discovery, so that what Pasteur did in the realm of chemistry may be accomplished in the spiritual life of the Church.

I frequently hear the criticism "you should not be occupied with the enemy," etc., but *because Pasteur spent his life in tracking the deadly microbe, he has saved more lives than any human being that ever lived*, and in putting the microscope, as has been done in "War on the Saints," upon the undiscovered mass of spiritual phenomena surrounding us, and of which the most enlightened knows so little, a service to the Church has been rendered, which, if properly followed up, will result in the practical application of the truth of the New Testament, strong enough, and radical enough to change the whole face of our religious experience, and (if the co-operation of believers is sufficiently unanimous), TO TURN THE SCALE OF TIME FROM ONE AGE TO ANOTHER.

To sum up, many of the spiritual maladies from which we suffer have as their source and inspiration a living organism; the New Testament calls it, in its individual form, a "demon," and, collectively, "evil spirits," and just as the medical profession is learning to combat the physical microbe with an anti-toxin, and exterminating what has hitherto been incurable because unknown, so the Church must bark back to the inspired message of the New Testament, diagnose according to the Word, and pray against wicked spirits definitely as such, in addition to the conflict with sin. The spiritual people of God must call up the reserves and laying hold of Christ's authority over these denizens of the pit, command them in His Name to be gone from their hiding places; acquire the almost forgotten art of mastery over them "through the Name"; quench them by the fighting prayer; overwhelm them by wielding the promises of God, and expel them from their footholds in the strength of the Divine Spirit.

### *Gleanings from the Clinic Conference.*

#### *Sins of the spirit.*

**W**E CANNOT MOUNT TO VICTORY BY IGNORING SIN. We are in need of much stronger light on the meaning of sin. The sin of *commission*, the sin of *omission*, the sin of *state*. There can also be the *sin of passivity*. If a faculty is *not used*, it is a *sin of omission*. We are needing clearer insight into the subject of passivity. "To him that knoweth to do good

and doeth it not, to him it is sin" (James iv. 17).

It is a serious matter to go into warfare against evil unless we are walking in victory over sin. You will find the powers of darkness attack if there is any sin undealt with. There is the sin of not facing truth, and dealing honestly with ourselves. For instance, if we have spoken wrongly, and a word comes out of our lips not according to the Spirit of Christ, we will not have that put away by the Blood of Jesus Christ until we tell our brother or sister "I was wrong." We must be willing to admit truth about ourselves.

The greatest sins lie in the realm of the spirit, such as the spirit of jealousy, a murmuring spirit, or a wrong spirit within. Our words may be right, but the tone wrong. Do we *look on a wrong spirit as sin*? Do we understand how to watch the spirit to keep it pure, sweet, clean? Can we speak of others with a pure spirit, *i.e.* with no spirit of condemnation? Can we recognize the attacks of the enemy on the spirit? Many think of sin as action, and say they have victory over all "known sin," but can we discern in ourselves when the *spirit* is wrong? We may know it by the tone of the voice. It is the spirit at the back of everything we do which counts. We can speak the truth without a spirit of condemnation if the spirit is right. Then we must watch that our spirits are kept sweet. "Let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. vii. 1). We must ask God to cleanse the spirit. We may have a "cleansed heart"—centre of affections and life,—but we may have a "jar" in the spirit that will put a strained tone into the voice.

We should learn how to watch the spirit. Suppose we are asked to do something for another. While we may not sin in *action* by refusing to do it, we may sin by slackness and unwillingness in the spirit. A pure spirit means that we do things with gladness, "Fervent in spirit, serving the Lord" (Rom. xii. 11).

If we are diligent in seeking to walk in continual victory, we become conscious at once of any strain in the voice. There is a *harshness in the voice* as soon as the spirits of evil touch the spirit; then as we recognize it: we should stop at once and say, "I choose to speak in the right spirit." "He that **RULETH HIS SPIRIT** is greater than he that taketh a city (Prov. xvi. 32). If the spirit is touched, we instantly lose power for prayer, and we dare not go on one moment out of action for prayer. If there comes a strained tone between you and another which causes your spirit to lose contact with God, you should find that one, if possible, and say, "Let us stand together against the enemy. We choose to be of one spirit, to speak in the right spirit, and to stand against the enemy." It works. (See "War on the Saints," pp. 216-217.)

Harshness never comes from the Holy Spirit of God, nor a spirit of condemnation, nor harsh judgment. James iii. 17, gives the pattern of a life lived in a pure spirit, ". . . first pure, then peaceable, gentle, easy to be intreated (*i.e.* can listen to explanations!) full of mercy and good fruits, without partiality, without hypocrisy (*i.e.*, sincere) . . ."

*Notes taken by K. J.*



## “War on the Saints.”

To our Prayer Colleagues.

WITH deep gratitude to God we record, for the encouragement of those earnestly and faithfully encompassing this book with prayer, the hand of God in guiding it to His children who are in sore need of the Truth. Many testimonies are now coming to hand of believers undeceived and delivered from the net of the fowler through the light given in its pages.

Knowing the truth of Mr. Evan Roberts' brief foreword to the book—

“As a key to a lock, so is the truth in this book to NEED.”

the usual steps connected with the publishing of a large book have not been taken. It was written to meet NEED, and only souls in NEED will fully apprehend it.

Prayer has been the primary weapon in the conflict connected with its issue, and prayer is the primary weapon relied upon for guiding it to those for whom the light has been given of God.

We cannot refrain from letting our praying colleagues share the following letter, among others, giving thanks to God for His answer to the prayers, which never cease, “That all deceived believers throughout the whole Church of God may be delivered.”

A Missionary in a foreign land writes:—

“By God's help I have been enabled to purchase the book ‘War on the Saints,’ which I have read prayerfully and meditatively, I felt, before beginning to read it, that I should seek God's blessing and the teaching of His Holy Spirit to understand and to retain all He wanted me to know. The book has been read almost entirely during my journeyings to and fro the villages. I praise God with all my heart for the book, and I endorse all in so far as I have understood it.

“Before I received the December *Overcomer* I felt that ‘War on the Saints’ must be definitely prayed for, that its circulation throughout the Church might be speedy, and I have been praying much for God's beloved servants who have penned the contents of its pages. The Lord protect them: I remember you all almost daily before the Throne of Grace.

“Continue in prayer for me. God is abundantly answering already, and ‘all shall be recovered.’ I find, after reading ‘War on the Saints,’ that during the last seven years especially, I have often given ground to the enemy, but it was in ignorance. When God baptized me with His Holy Spirit seven years ago, I had beautiful visions. These I believed to be from God. Very soon other visions came, which I felt were of the evil one. I have spoken to some of God's most devoted servants about these, but no one could explain to me why I should have visions from the evil one, or how I could get deliverance from such visions, which generally came before me when I was waiting upon God in prayer. The only explanation I could make myself was that the way for true visions in some manner made the way for Satanic visions, and I was thankful that I could discern the one from the other.

“Praise God! I am almost entirely delivered, and am standing by faith on Rom. vi. 6, and Rom. vi. 11, for complete and full deliverance from all manifestations of the evil one. There are other things also in which I have been deceived of late. Now the light has come and many perplexities can be accounted for. I am realizing that God's Spirit has more liberty in me, and through me souls are being more stirred when hearing the Word.

Truly, I believe I have entered into a new Year of Jubilee. I need wisdom from God at this time, as to how to use the knowledge and understanding that God has granted to me, and how I may become an instrument in the hands of my God to be more a blessing among my fellow-workers and our dear native Christians. . . .”

We thank God too that the light in “War on the Saints” is recognized of value by Christian physicians. A worker says:

“A doctor who is reading the book declares that it is solving problems that have baffled him for years. He is recommending it very warmly.

### The Book in other languages.

Countess Groeben, who is translating the book into German, writes:—

“I hope to get the translation of ‘War on the Saints’ ready for the press at latest in autumn. . . . It must be done very carefully. . . . I am profoundly thankful for your timely warning. Yes, the enemy has contested my translating the book, putting one hindrance after the other in my way. . . . I have had hours of acute conflict. . . . I am so glad you remember me in prayer. . . .”

### “War on the Saints” Special Fund for Workers.

The applications for copies from the Free Grant Fund continue to come, and, with very few exceptions, we have, by the co-operation of the Lord's stewards, up to this time, been able to meet the demand. Prayer has in this direction also proved effectual. In cases where we were not sure that the book would be of fullest service further enquiry was made, and it was found that the Spirit of God had truly guarded the fund, and confined the applications to those in deepest need.

With confidence we can, therefore, pray that God may move His children who value the light given, to enable others of the “Body of Christ” who are in the bondage of deception to know the pathway of freedom.

Workers eligible for application for a grant are those (1) in deep personal need of deliverance from the oppression of the enemy, both in life and service for God; (2) who are in contact, in their Churches, Mission Halls, etc., with supernatural manifestations of any kind, which they are unable to deal with for lack of knowledge; (3) who will make the fullest use of the book in gathering other workers to study it with them.

A “LOAN LIST” has also been opened, and a copy of the book will be sent, on payment of postage, to applicants for a stated period, with permission to make a further application to the Grant-Fund if the reader can then fulfil the conditions required, and state his purpose to use it for the instruction of other workers. The object of the free grant is that the book should be put to the fullest use for the deliverance of the Church from the Deceiver.

Donations to the Special Fund, and further applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o “Overcomer” Office, Toller Road, Leicester.

“Let us go on unto full growth” (Heb. vi. 1, R.V.m.).  
 “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. iv. 13).

## Our Readers' Difficulties.

*We give the following replies to correspondents, believing that they will help others who have similar difficulties. We are sure our correspondents will be glad to share the help they receive with other members of Christ. We shall always be careful to give no clue to the identity of the writer.*

A.H.R. The subject of Divine Healing is far too great a one to deal with fully in our columns. Apart from testimony and records of cases, clear intelligent light on the practical side is sorely needed, for if God works according to *law* in the spiritual realm, in answers to prayer and in delivering from the power of sin and Satan, is it not important that believers should be taught God's *law* and principle in healing, so that those who turn to Him in physical need, may know how to co-work with Him in fulfilling conditions for His working. God does respond to faith, but why are *some* healed and others not? He is a God of order, and doubtless if the laws of God in the spiritual sphere were only searched for as intelligently as men seek to discover *natural* laws, we should find that they could be co-acted with for definite results, as surely as in the realm of nature. The ignorance of believers concerning the laws governing the spiritual realm as compared with the knowledge of the children of this world of the laws of nature, should silence dogmatism on any spiritual theme, for in truth we "know nothing [yet] as we ought to know." In reference to the instances you give in connection with "Healing," in many cases the difficulty lies not so much in lack of *faith* as lack of knowledge of: (1) God's will, and (2) God's conditions for His working.

E.A.M. You ask "Do you include in 'passivity' the non-action of the will in 'giving way' in nervous exhaustion? or is it exclusively that condition of mind practiced by spiritist 'mediums' [and unconsciously used by believers] for a truly spiritual purpose . . ." The question can only be clearly answered in connection with specific cases. In some the "giving way" could be through a passive will as the result of spiritual causes, and in others it may mean pure physical exhaustion through overstrain of the human frame, which has its limitation in power of endurance (naturally): The line between what is purely from physical, or mental causes, and what is from supernatural is very fine. Believers who have any light on the subject should be careful not to take an attitude of dogmatic assertion toward others, lest they be mistaken, and "use the truth" to "frustrate the truth" in their dealings with them. Walk softly in all handling of these solemn themes, and keep a loving, tender spirit toward all God's sorely tried children to-day.

L.C.S. "War on the Saints" could not possibly contain *all* the truth on every aspect of the Holy Spirit's work in the believer. Its main purpose was to give some insight into the work of deceiving spirits, to intelligent spiritual believers who already know much of the true work of the Holy Spirit, and therefore able to discern the fine balance in all that is written. We are glad to discover from correspondence, points which have not been touched upon in the book, such as the *true* quickening of the body according to Rom. viii. 11, referred to by you. The need is for each one to discern for himself the *source* of all supernatural experiences, and "War on the Saints"

is but our quota of truth toward that end. The true balance is a delicate one, but if we all *know ourselves*, and our limitations in experience and knowledge, we shall the more easily be able to lovingly encourage others in their work and labour of love for all saints. If God delivers even one soul through a certain line of truth, it should command the prayerful consideration of other children of God, lest they miss some light God may have for them in it. In this as in many other things the children of this world are wiser than the children of light. How eagerly men follow up a gleam of light given by *one* proving of a certain remedy, to discover the laws lying at the back of that one proving. Yet God's servants pass over numbers and numbers of "provings" to cling to a theory they fear to part with.

L.P.—Let us ask God to give us power to discern truth in its purity. It is true what Dr. Pierson said about Pentecost: The Holy Spirit can "descend upon us" again and again, but it is upon the spirit and not the *body*, although the body may be quickened mightily by the influx and afflatus of the Holy Spirit in the man's spirit. The powers of darkness are to-day taking advantage of *misconception* of truth. God's truth stands unshaken, but man's *conception* of that truth may cause him to err. Any materializing of spiritual things opens the door to error. See the materializing of John vi. in the Romish church. The truth of the "Real Presence" is spiritual, not in material bread. So with the Baptism of the Spirit, the quickening of the mortal body by the life of the Indwelling Christ, and even the truth of the Indwelling Christ. The materializing of these spiritual facts opens the door to the watching "teaching spirits" of Satan, now swarming among God's people. The endowment of power for service is true, and the Church of Christ to-day reaps the fruit from those who have known this endowment, but the "fruit that remains" has come from those who retained the use of their faculties—as Finney and others did—and control of their bodies in such an endowment, and not so much from believers with abnormal visions, etc., which, in numbers of cases, in a few brief months have resulted in the breakdown of the recipient.

So with the quickening life of the Risen Lord, according to Rom. viii. 11. There are many who have "out of weakness, been made strong" through this truth, but it was not from *conscious* sensations in the body, which in time really weakened the very bodies the "thrills" were supposed to strengthen.

And again, in regard to Christ indwelling the believer. The spiritual fact of "Greater is He that is in you than he that is in the world," and "Christ liveth in me" as a "Living bright reality," is blessedly true, but no sober Spirit-taught child of God with "spiritual understanding" and knowledge of the Scriptures, will say that this is so literally a fact as to eliminate the "self" to such an extent as to make the believer infallible in judgment, action, etc. The *evil* self-life must go to the Cross, according to Rom. vi. 6, but "self" as denoting a human personality, remains to be kept in conformity to the death-life of Jesus. There is no exodus of the self-life in the death of Jesus so ABSOLUTE as to eliminate the personal responsibility of the believer.

The lack of understanding the fundamental principles connected with standing and experience, or objective and subjective truth, meets us on every side. Sometimes a teacher emphasises the "standing" or completed work of Christ; a listener sees the truth, lays hold of it, and thenceforward asserts all as true in himself, oblivious of the great discrepancy between his faith and his practice. Another sees this, and emphasises the subjective or experience aspect, and since it will take the whole lifetime to have the complete work of Christ on the Cross wrought into *experience*—it only ends with the transformation of the body (Phil. iii. 21)—these believers become submerged in the experimental side of truth without a glimpse of the objective with its glorious note of victory.

The balance of truth between the Divine and the human side, is so delicate, that there seems not one human being on earth who holds it *perfectly* in every aspect of truth. Turn where we will, we see even the most sober believers over-balancing on some point or other. Some into extreme cautiousness, which blinds them to aspects of truth needed to fill out into ripeness of maturity what they already know. Others with reckless abandonment falling headlong into pitfalls they do not see. The one need everywhere is recognition of the fact that no one believer, whoever he be, is the sole emporium of all truth, and no one believer is an infallible guide into all truth. How patient, then, we need to be with others (2 Tim. ii, 24), and watchful over ourselves according to Rom. xii. 3, and Gal. vi. 1.

Through it all the Blessed Spirit of God patiently works on. If He could but find all the members of the Body of Christ determined to *unite* on all truth that they are agreed upon, *i.e.*, primarily the Atoning Cross, He could the more readily "temper together" the Body as a whole, and thus more quickly give light upon "super-structure truth" needful for its advance in the things of God.

J.E.L. Thank you for your letter in which you call attention to "some distinctions" on p. 167 of 1912 *Overcomer*. You say "It is quite possible for the true and the counterfeit to run side by side in an individual. There may be 99% of true and 1% of the counterfeit. That is, a continual nagging from which there is no relief because it is from Satan. The item in question on p. 167 does not go on to say that the conscience gets free immediately the person recognizes the source. It might be misleading to some reader if he stopped at the word 'never' . . ." This is true, but the notes given refer to pages in "War on the Saints" which fully explain the whole matter. I am sorry I did not add an explanatory footnote to the "extract," for readers of the *Overcomer* who have not seen the book. It is a blessed fact that the workings of evil spirits cease directly they are recognized and *refused*.

Communications acknowledged from M.A.C.; J.A.G.T.; L.H.; E.L.B.; W.E.C.; P.S.O.; M.H.C.; E.L.; A.J.F.; Mrs.A.S. (South'pton); W.J.Y.; A.H.H.; A.L.L.; H.D.P.; R.P.M.; J.B.G.; F.W.; Mrs.H.O.A.; Mrs. M.E.H.P.; A.B. (Morocco); S.M.T.; A.L.H.; M.R.; S.H.S.; M.S.M.; M.J.B.; A.L.P.; M.S.J.; E.W. (Porthcawl); J.W. (U.S.A.); F.B. (Suisse); M.H. (Japan); I.M.C.; A.M.H.; J.P.; C.B.St.G.; J.C.; R.C.; W.M. (Torquay); A.P. (China); K.M.; M.A.M.; J.N.D.; E.B. (Chicago); E.S.F.; F.E.C. (Clitheroe); E.S.; G.H.L.; J.H.; E.W.H.; L.E.S. (U.S.A.)

Booklets, pamphlets, and poems acknowledged with thanks from H.S.B.; S.M.T.; J.P. (London), and others.

#### A Personal Word.

The Editor will be greatly obliged to correspondents if they will write on one side of paper only, and in clear and black handwriting to avoid strain on eyesight. Letters requiring a personal answer should—when convenient—have stamped envelope for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

### The "Overcomer" Aggressive Work.

#### A Word to Donors.

We thankfully acknowledge the warm response of some of our readers to the statement in the January issue concerning the aggressive work of the *Overcomer*. A reader in California writes saying he is sending a dollar monthly for the Fund, and another group of Christians in U.S.A. send £2, and undertake to provide 50 copies monthly to Missionaries, paid for from their weekly offerings as a thankoffering for all that the *Overcomer* has meant to them as a company of believers. Others of our readers in England have also written desirous of sharing in this service.

#### Miscellaneous Items.

A copy of the Braille Magazine has reached us, containing Mr. Evan Roberts' leaflet "Reckon" translated into Braille.

The Matlock Convention will (D.V.) take place at Whitsuntide, commencing on Saturday, May 10, and continuing until Thursday, May 15, inclusive.

Miss Waters (late corresponding secretary for Mr. Johnson's work in France) address in U.S.A. is 41 West Phil Ellena Street, Germantown, Penna. We rejoice to hear that the Lord is giving Miss Waters open doors for the message of the *Overcomer*, with very marked results of believers led out into fuller understanding of the way of victory.

### "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnieres, Selne, France.

The small list of subscribers is increasing, but the larger part of each edition is sent out free to pastors and workers of French-speaking countries on the Continent. Readers of the *Overcomer* who value its messages and desire to share in this aggressive service for the Lord's people in France may send their gifts for the free distribution of *Le Vainqueur* to the Corresponding Secretary:

Miss COPE, 36 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From December 10th 1912, to January 10th, 1913.

Per Miss Cope—(45) 10/- (Personal), (46) 10/6, (47) 2/6, (48) 2/5, (49) 1/6, (50) 7/6, (1) 2/1 (*Le Vainqueur*), (1) 4/- (*Le Vainqueur*), (3) 2/- (*Le Vainqueur*), (4) 2/- (*Le Vainqueur*), (5) (per Editor of *Overcomer*) 2/1 5s. (*Le Vainqueur*). Total 29 19s. 6d.

*Le Vainqueur* for January contains:—

THE CROSS THE BIRTHPLACE OF A NEW CREATION.  
THE FURY OF THE OPPRESSOR, by B. McCall Barbour.  
A CERTAIN SOUND. *Overcomer* Editorial for 1913.  
"WAR ON THE SAINTS." Part of Chapter I.  
"ALL PRAYER," by J. C. Williams.  
UNHEALTHY REVIVAL EXCITEMENT, by Finney.  
EXPERIMENTAL DIFFICULTIES. The Christian's Storm Centre.

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 3.

MARCH, 1913.

## The Victory of Calvary.

"The prince of this world hath been judged. . . ." John xvi. 11. R.V.

THE tragedy aspect of the place called Calvary often fills the minds of the children of God in such a way as to dim the vision of its victory, and hide the fact that, as Bishop Lightfoot expresses it, "the convict's gibbet" was "the Victor's car!" The Cross of shame was the throne of victory. The Apostle writes to the Colossians that, "having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in it" (*i.e.*, the Cross, Col. ii. 14-15, R.V.); or, as Dr. Waller says, the Christ "*stripped off from Himself principalities and powers.*" They had gathered around Him in this their hour and power, in the thick darkness. "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gape upon me with their mouths, as a ravening and roaring lion," wrote the Psalmist David, as in spirit he foreshadowed the gathering of the forces of hell and evil around the dying Christ. The darkness that spread over the land for three awful hours might well have been an outward and visible sign of the power of darkness gathered up from the pit around the dying Lord. He who was Light—the express image of Him who dwelleth in light beyond the brightness of the sun—was wrapped in the darkness, and encompassed with the principalities and powers of hell, until He cried: "It is finished;" "Father, into Thy hands I commend My spirit." And then He "stripped off from Himself" the powers of hell. He "yielded up His spirit" to the Father, and *died*, at that moment "through *death*" to "bring to naught" the devil. The prince of death, with all his principalities and powers, was conquered by his very own weapon of *death*.

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In this passage in Colossians, Bishop Lightfoot says that the metaphor used is the same as in 2 Cor. ii. 14, where Christ is said to lead in triumph all those who accept His redemption, and are conquered by His love. And the principalities and powers brought to defeat at Calvary were triumphed over by the Christ they crucified—they were "displayed" as a victor displays his trophies "in a triumphal procession."

Yes, *Calvary* was the throne of victory for the Son of God. This is an aspect of the finished work of Christ on the Cross which the children of God need especially to apprehend at the present time. Calvary is not tragedy from the divine standpoint, but *victory*. Multitudes see there only the atonement for sin, and that only so far as it brings to them deliverance from the burden and guilt of sin—ah! and we need be thankful to-day when men get as far as this even, for Satan is deluding numbers with the lie that sin is not sin, and needs no atonement. But the victory of Calvary brings to the redeemed one much more than the blotting out of past sins; it secures deliverance from the bonds of sin by the crucifixion of the sinner with the Saviour, and emergence from the sphere of earth into the sphere of the Spirit where the believer enters *another world*, where Christ is all and in all, and the things of earth cease to enthrall the soul. Still more, the victory of Calvary means to the crucified Christian the same triumph over principalities and powers as Christ won on the Cross. "Through death" He "brought to naught" the prince of death, and "through *death*"—when identified vitally with Christ in His death—the believer also finds the power of darkness "brought to naught," whilst he abides in the Victorious One.

\* \* \*

The Church of God is beset at this time by the hosts of evil, resisting her rising from the dust, and putting on her white garments to walk worthy of God. On all sides, alongside the true working of the Holy Spirit, we see counterfeit workings of the deceiving spirits of Satan, and alas, alas! large numbers of the children of God have no vision, and no power to detect the devices of the Adversary. They are fearful of the enemy because they do not apprehend the fulness of the work of Christ at Calvary in His complete victory over the hosts of hell. They need to know that they may escape to a *place in Christ* on His Cross, as a vantage ground of victory over sin and Satan, where the devil cannot touch them if they abide in their Risen Lord, and so walk in watchful co-operation with the Holy Spirit, that they keep themselves from giving ground to him and his wicked spirits. A "*Man* shall be as a hiding-place," said the prophet Isaiah; and "I will put thee in a cliff of the rock," said Jehovah to Moses. "Rock of

ages, cleft for me, let me hide myself in Thee," is the language of the Christian; but not all apprehend that hidden in the cleft Rock—the wounded side of the Man of Calvary—the believer may walk in victory over the foe as he learns to abide moment by moment, crucified with the Crucified One, for the life of the Risen One to be manifested through him.

\* \* \*

For the understanding of the themes dealt with in our pages, experimental knowledge of the "Rom. vi." aspect of the Cross is a fundamental necessity, together with the set purpose to follow the Lamb of Calvary in these days in the path of the Cross at all costs, loving not our "lives" even "unto death" (Rev. xii. 11). The victory of the God-Man at Calvary was not only over sin, Satan and death as actual historical fact, but it was potentially for His Church, which, on the Cross, was still hidden in Himself as then unborn. Potentially His death was the death of the race of fallen Adam. His flinging off of the powers of Satan gathered around Him was the flinging of them off for His Church, and His triumph cry was the cry of victory for His people yet unborn. The ATONING sacrifice of the Cross makes a Blood-sprinkled way into the Presence of God for all who draw nigh unto God through Him, but the IDENTIFICATION aspect of the Calvary tragedy is the key to actual deliverance of the Church—and each member of the Church—from the world, the flesh and the devil.

\* \* \*

What the God-man did potentially for His yet unborn Church at Calvary, must be actually wrought out in the Church by the Holy Spirit, ere she reaches maturity and is fully conformed to her "Captain" or "File-Leader," who opened the way for her, in leading many sons unto glory. Stage by stage the members of Christ forming His Church must be conformed to the likeness of His death, (1) in deliverance from the guilt of sin because He bore our sins in His own body on the tree; (2) in accounting the fallen Adam put to death with Him (Rom. vi. 6) because, crucified with Him, the believer is dead unto sin judicially and actually as the reckoning is maintained; (3) in triumph over Satan and his hosts, as united in spirit to the victorious Lord they cry His cry of victory, and in the strength of His indwelling Spirit "fling them off" as they press around the mortal bodies of those who account themselves "dead indeed unto sin," and "ALIVE unto God IN Christ Jesus."

\* \* \*

This latter aspect of conformity to the death of Christ, is the "warfare" referred to in our pages, and opened out in detail by the apostle

Paul as the climax experience of the members of the Church of Christ in the "Church epistle" to the Ephesians. But the pressing foes around us cannot be "flung off" by a cry of victory if we do not *know their disguises*; or if through guile and subtlety the spirit hosts break into the earthen vessel and gain a grip of it unknowingly, even by misconceptions of the very truths connected with the Cross which should be a message of victory. (See page 41 in this issue). Let us therefore press on to full growth and welcome all the light God sends us that we may apprehend in its fullest height, and depth, and breadth and length the meaning of the Calvary victory.

### *Sons of the Cross.*

*Psalm lxxxiv.*

The following poem was written by M.M. after reading the message on "Sons of the Cross," given on p. 39 of this issue.

**S**ON of My Wine Press  
What wouldest thou?  
Love depths in Calvary.  
Child, "Draw out now."

Son of My Wine Press,  
I trod it alone,  
Grief depths of Calvary,  
Poured out for My own.

Son of My Wine Press,  
My hand presses sore;  
But joy depths of Calvary  
Are now in store.

Son of My Wine Press,  
Be poured out for Me:  
The vintage is ripening,  
My Glory thou'lt see.

Son of My Wine Press,  
Be pressed to My heart,  
A little while suffering,  
But never apart.

### *The Response.*

Press me, my Father  
Till it is indeed "Not I,"  
A broken empty vessel.  
O use me, is my cry.

Press me! for souls are dying,  
They need Thy wine of joy,  
They need the streams from Calvary,  
Oh, press out earth's alloy.

Press me beyond measure (2 Cor. i. 8).  
But not beyond Thy heart.  
Press me until Thy melting  
Has made the tears to start.

Press me! The world is dying,  
And longs to know Thy Name.  
Press me, oh press me to Thy Cross,  
Until I must "Proclaim."

Press me, Thou'rt coming quickly,  
And souls are pressing in,  
press to share Thy triumph,  
Thy pressure, Lord, must win.

*M.M. (Mary Marsh).*

# "Joined to the Lord one Spirit."

By the Editor.\*

"The first man Adam became a living soul. The last Adam . . . a life-giving spirit. . . . The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, let us also bear the image of the heavenly." 1 Cor. xv. 45-49, R. V. m.

**N**OTICE the contrasts in this passage. The first man Adam—a LIVING SOUL; the second Adam—Christ—a LIFE-GIVING SPIRIT. The first Adam of the earth—earthy; the second Adam of heaven—heavenly. The contrast is not only between the first Adam and Christ, but is applied to men. Those of the first Adam are earthy, like him; those who are of the second Adam—the Lord from heaven—are like Him potentially, and should become actually like Him. The contrast is strong and clear. Soul and spirit—a living soul, a life-giving Spirit; natural and spiritual; earthy, heavenly. The personal application is seen in v. 49, "Let us . . . Let us be 'heavenly.'" There is a degree in the Christian life where the great question is how, by the spirit (Rom. viii. 13), to get victory over the "flesh," so as not to fulfil its desires; but as the believer presses on to full growth, he finds there is another degree of advance to be recognized. It is set forth in Heb. iv. 12, and demands a division between "soul" and "spirit," and the need of discerning whether he walks after the soul, or "after the spirit." We can walk after the soul unknowingly, if we do not understand the dividing of soul and spirit, and the deep penetrating work accomplished by the word of God, piercing to the "joints and marrow" of the inner life.

This walking "after the spirit," and not after the "soul," has to do with the prayer life, and with a real life of victory, not merely over the sins of the flesh, but over SPIRIT FOES. It is, therefore, important to more clearly understand the marks of the spirit life.

To understand the spirit life of the believer in its stages, let us turn to the new birth as depicted in John iii. Why does a man need a new birth—a birth "from above"? A birth "of the spirit"? It is because he became a *fallen spirit*. He fell from the spirit into the flesh. (See Gen. vi. 3, R. V. m.) Satan is a fallen spirit; and MAN IS A FALLEN SPIRIT also, ONLY AN EMBODIED ONE. Behind the Fall of man lies the Fall of Satan—a fallen spirit. Satan is a spirit, and he is

\* Address at Eccleston Hall Workers' Meeting.

separated from God by his fall, but he does not cease to exist! Just as Satan fell from God, and became a fallen spirit, falling into darkness and alienation from God, yet did not cease to exist; man, created with a spirit united to and in communication with God, is also a fallen spirit, separated from God, through the Fall, in dense darkness and going out into outer darkness (see Ephes. iv. 18; Matt. xxv. 30), unless he is regenerated through the death of Christ at Calvary. Man is a fallen spirit, with darkness in his spirit through his Fall, and outer darkness is his portion for eternity if he does not turn to God. With an immortal spirit he cannot cease to exist, any more than the fallen angels can. Alas! no civilization and no culture of the intellect could repair the ruin of a fallen spirit. It could only be redeemed, and brought back into union with God by the atoning death and cleansing blood of Him who died on Calvary—God Himself in human form (Phill. ii. 6-9).

The Gospel is the message of God, offering to fallen man a new birth, which means a NEW SPIRIT given, and the quickening of a new life. "That which is born of the Spirit is spirit." If your spirit is brought out of darkness back to God, and through identification with Him who died on the Cross, *joined* to Him as a life-giving Spirit, then you should keenly seek to walk after the spirit (Gal. v. 25), so that, partaking of the life-giving power of the Risen Lord, he is able through your spirit to pour forth life-giving power. (See John vii. 38.) It is of little avail that we reach the intellect with mental knowledge of truth *unless the quickening life of God* penetrates to the fallen spirit of man.

Join to the sentence "a life-giving Spirit" a sentence in 1 Cor. vi. 17, "HE THAT IS JOINED TO THE LORD IS ONE SPIRIT." How does the spiritual fact embodied in the

words JOINED ONE SPIRIT TO A LIFE-GIVING SPIRIT come about in the life of a believer? BY THE CROSS. Read Romans viii. 4, "Ye also were made dead to the law through the Body of Christ. . . ." Here we have IDENTIFICATION. "YE were made dead . . . THROUGH the body of Christ," *i.e.*, Christ's body died on the Cross, and the believer identified with Him in that death is "made dead" in the purpose of God to all that Christ then died to. Then we read of the objective of the identification fact: "THAT ye should be JOINED TO ANOTHER, even to HIM

Who was raised from the dead . . ." The word "Him" speaks of a Person. The identification is with the dead body; the "joining" is to a Living Person who is a life-giving Spirit. The "joining" is therefore a joining of SPIRIT, on the basis of, and as the result of identification with Christ in His death on the Cross. The believer must, therefore, hold the fact of his death with Christ in steady faith as the ground of his spirit union with the Risen Lord. Dead to the law through His body—His body hung upon the Cross—identified with Him on the Cross that the renewed spirit may be joined to Him, the life-giving Spirit.

What has this to do with your daily life? *Everything!* Every obstacle must be removed which hinders Christ, the Life-giving Spirit, giving you victorious power for overcoming all things in this world. He triumphed over death on the Cross—a Life-giving Spirit; He triumphed over Satan on the Cross—a Life-giving Spirit; and your power for conquest lies in Him as the Life-giving Spirit to Whom you are joined in one spirit. The practical need is to know how to act out this fact day by day. We must have a divine force in our innermost centre of life to enable us to live in victory.

As we have seen, the joining of the believer to the Lord from heaven is a joining of spirit. *The spirit is the organ of divine revelation.* Through your spirit, the Lord works as a Life-giving Spirit. Your human spirit has to be made strong for victory. Through the spirit He enables us to know His will, as through it He illuminates the mind with His light—the proof that all such revelation through the spirit to the mind is of God, being found in its *harmony with the written Word.* The Holy Spirit, in the man's spirit, illuminating the "eyes of the understanding" must of necessity be of one accord, with His illumination of the minds of those who "spake as they were moved" by the Spirit of God.

How tremendously important then it is for us to understand the human spirit in us, which is the organ of the Spirit of God, and through which Christ, the Life-giving Spirit, by the power of the Holy Ghost, enables us to triumph, and to know His will. Let us, therefore, turn to God's Word, and see what is said about the *spirit of man*, and its various characteristics, so that we may intelligently understand how God works in the human spirit and what are the conditions in which the spirit is able to be used of God. No wonder many are confused about God's will, because the *mind*—that is the mental intelligence—is not the part of the man with which God communicates directly. The will of God in its fundamental principles,

may be mentally apprehended as found in the Scriptures; but the believer personally understands what the will of the Lord is for him, in fellowship with God through the organ of his spirit, safeguarded by its being in accord with the written Word. But the spirit is ignored by many believers because they are unconscious that they have a "spirit." Consequently, they walk after the mind; after their circumstances; after the voices of men; after what their friends say, but not "AFTER THE SPIRIT."

In considering some of its characteristics, let us note that the human spirit is capable of *suffering*. There is a suffering of nerves, there is a suffering in the mind, there is a suffering in the exterior man—the outer man—but it is very very deep when it is suffering in spirit. The suffering of the Israelites in Egypt had become acute, and at its extremest limit they "could not hearken" to the message of deliverance from Moses "for anguish of spirit." The spirit of man is also capable of *sorrow*. Hannah had that when she said, "I am a woman of a sorrowful spirit." She did not even say, "My heart is wrung," but "I am of a sorrowful spirit."

Then Isaiah speaks of being "*grieved in spirit*" (Isa. liv. 6). The spirit is capable of being grieved and being wounded. There is a wound to the heart, when the affections are touched, but a wound to the spirit reaches the innermost being. So Solomon says in his proverbs, "A *wounded spirit* who can bear." It is when the *spirit* suffers that men become "spiritual" through suffering, for the outer man then becomes rent, to make way for the life of God. When the spirit is wounded, it seems as if soul and body were wrenched, or dislocated, or, as it were, "racked." Such experiences occur with many of us, but we do not know how to discern their causes. That is why we are so slow to understand God, and how to minister true comfort or help to His people. We may give them beautiful visions of spiritual things, but there may be a *wounded spirit*, which only true spiritual knowledge or light can remove. When the spirit is wounded, the outer man, so to speak, "collapses," or goes to pieces: the mind cannot think, the body may be prostrate. Oh, the wounded spirits among God's people, getting no light or help anywhere, and God finding few instruments able to say, "there is lifting up."

Isaiah used the expression, "a spirit of heaviness." This has to do with the spirit. It is not when your heart or your mind is "heavy," but when your spirit is weighted with a spirit of *heaviness*, that the "spring" goes out of the walk and disappears from the life.

In the Psalms David speaks quite clearly

Some characteristics of the spirit.

about his soul, as distinct from his spirit. "My spirit was overwhelmed," he exclaims. What overwhelms the spirit? This occurs, surely, when the surging seas around us at last reach the spirit. In another place he says, "my spirit fainteth." We should be able to discern between soul and spirit, and know when our human spirit becomes a channel for the grief of the Holy Spirit. The Lord is often "wounded in the house of His friends," and so, quite apart from your own concerns, a wound comes into your spirit, *when it is joined to Christ, and is one spirit with him.*

These are just a few glimpses into the characteristics of the spirit-life. When we each understand the various activities in the human spirit we shall more keenly be able to read the mind of the Lord by what is taking place in our spirit. Let us consider the characteristics of a spirit experimentally joined to Christ. Firstly, it is always contrite—"He saveth such as be of a contrite spirit." How can the human spirit reflect or co-work with the movements of the spirit of Christ if it is haughty? It must be a spirit without a trace of pride in it—so contrite that there is no "stiffness" in it; always melted, pliable, and tender.

From this we may gather the importance of paying attention to the state of the spirit. The smallest element of hardness in the spirit has no correspondence with Him. It must always be contrite; not content with a "repentance" now and then, but *living in a state of contrition*, where sorrow springs forth in a moment over the slightest thing in life or action contrary to the Spirit of Christ. This means, if someone tells you truthfully that you have done wrong, your "contrite spirit" melts, and says spontaneously and genuinely, "I am sorry!"

This contrite spirit is necessary because, although we be "joined to the Lord, one spirit," we are not thereby made infallible in action, for the spirit may be right, yet the mind lack knowledge to do the right. Therefore, a contrite spirit is always open to quickly recognize the smallest thing in the sight of others, which may be unlike the Lord, through lack of knowledge in the mind. *A contrite spirit!* God saveth the contrite, but He cannot save any others; they will not be saved. Do you watch the condition of your spirit, or are you concerned about *how you act in the sight of others?* If you will take care of your spirit, there will be more cautiousness in your actions, because the spirit, sensitive to the monitions of the Holy Spirit, will be giving increasing light to the mind, and deepening power to walk worthy of God in the daily life.

God looks at the spirit. He is not looking so much at what you are doing, as to how you do it. What is the spirit at the back? **YOU MAY DO RIGHT IN A WRONG WAY.** You may fight

*Fighting with a wrong spirit.*

for God with a wrong spirit. That means failure. You may "drive" other people, and think you are doing God's work. How will you know if your spirit is wrong? This is the test: God is in our spirit, and, to be one spirit with Him, there must be a broken and contrite spirit, always broken—broken in the sense that it is not stiff, hard, haughty, proud, hasty. Then, we have "a humble spirit" in Prov. xvi. 19. If the spirit is truly joined to Christ, one spirit, it must correspond to Him and His spirit. He had a humble spirit?

We will refer to three more qualities of the spirit. "Fervent in spirit" (Acts xviii. 25). A "meek spirit" (1 Cor. iv. 21). A spirit without "guile" (Psalm xxxii. 2). "Blessed is the man in whose spirit there is no guile." How can you be joined to Christ, "one spirit," if there is any guile in your spirit? There is also a "strong spirit." If the spirit can faint, it can also be strong; if the spirit can be wounded, it can be whole; if the spirit can be weak, it can be strong.

Now God's strength is imparted to us in the spirit, but we often want Him to strengthen us in body apart from our spirit. We say, "I want to feel strong!" But let us understand that all that God does for us is done *through the channel of the spirit*, and that through the spirit He will energize us and strengthen us—even quickening our mortal body according to Rom. viii. 11. God gives us energy from our spirit to become strong in mind (2 Tim. i. 7) and in body, for the express purpose of the mind and body being in full use. Our idea is often that God does things for us that we may be spared doing them; but, on the contrary, God energizes the spirit to enable us to work. If we do not work with our hands, work that must be done by the hands, it would never be accomplished, no matter how much we pray. When the engines of a ship are going strong by the power of the steam, the wheels of the ship keep pace. Moreover, the helm of the ship must be steadily set against storm and obstacles to its course, notwithstanding the power of the steam. There is need that we keep the will set when the attacks of the powers of darkness are upon us, impeding our course. The will must insist on a direct course, saying "It is God's will that I do this or that, therefore, I steadily choose to do right," and at the back of the will God's grace and strength will be found to fulfil His will. Are your

*The spirit the channel of strength.*



wills set to do God's will, without asking Him to work miracles to save you from acting.

Finally, since the spirit is the organ through which all the Spirit power of God comes into the believer's life, it is easy to see why the whole purpose of the enemy is designed to get you to live in the soul-life, and to *quench your spirit*. The forces of darkness can flood the body with all kinds of feelings, flood the mind with all kinds of thoughts, and between "feelings" of the body and irresponsible thoughts of the mind, confuse the believer so that he loses power to discern the sense of his spirit. The powers of darkness know that we need to understand how to read our spirit, if the spirit is to be kept dominant and triumphant, so their designs are against that. In this spirit conflict, therefore, we must refuse entirely to be guided by feelings, or by stray thoughts in the mind. The will of God is not generally made known by a "flash" of thought, but by His Spirit moving from the centre shrine of the spirit to a quiet opening of a quickened perception of the mind. So many think that *any* thoughts which come into the mind, when they are praying, are given to them from God. They say afterwards, "I have taken such and such a course, and I believe I have done right, because I have prayed about it"; as if "praying over it" made it *right*. The fact that you have sought God's will does not mean that you have discovered it by the things which come to your mind. God's will is known in your spirit as you stand in union with Christ.

But for this, as we recognize the joining to the Lord, and learn how to keep the spirit open to Him, we must see to it that the spirit is not crushed. How can the Holy Spirit illuminate the mind with clear light if the spirit is in heaviness? If the spirit is wounded there will also be difficulty in discovering God's will about a thing, because the suffering dulls the spirit sense. If there is, too, the slightest trace of hardness in the spirit, it will hinder the understanding of God's will. The spirit must be as unbiassed as the mind. Any "wounds" which may come to the spirit should come from within, that is, from fellowship with Him as he is being wounded in this world of pain and grief to Him. Anchored with Christ within the veil, eternity and God are more real than outer things, and you see from God's view-point. It does not help to *imagine* yourself there. That would be a false strain; but as you hold to your death with Christ to sin and to the world, you will become established in true oneness of spirit with Him who is a Life-giving Spirit.

[This Address does not deal with the "Oleasant of the spirit" (2 Cor. vii. 1). See "The outflow which brings revival," *Overcomer*, August, 1913, page 116. Bound vol.]

## Light on the Word.

### The distinctions between soul and spirit.

Gleanings from Schofield's Bible.

"That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb. iv. 12), and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (soma psuchikon—"soul-body"), it is raised a spiritual body (soma pneumatikon), 1 Cor. xv. 44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "knows" (1 Cor. ii. 11), his mind; the soul is the seat of the *affections, desires*, and so of the *emotions*, and of the active *will*, the self. "My soul is exceeding *sorrowful*" (Mt. xxvi. 38; see also Mt. xi. 29 and John xii. 27). The word translated "soul" in the O.T. (nephesh) is the exact equivalent of the N.T. word for soul (Gr. psuche), and the use of "soul" in the O.T. is identical with the use of that word in the N.T. (see e.g., Deut. vi. 5, xiv. 26; 1 Sam. xviii. 1; xx. 4, 17; Job. vii. 11, 15, xiv. 22; Psa. xlii. 6, lxxxiv. 2). The N.T. word for spirit (*pneuma*), like the O.T. *ruach*, is translated "air," "breath," "wind," but predominantly "spirit," whether of God (e.g., Gen. i. 2, Mt. iii. 16) or of man (Gen. xli. 8, 1 Cor. v. 5). Because man is "spirit" he is capable of God-consciousness, and of communication with God (Job xxxii. 8, Psa. xviii. 28, Prov. xx. 27); because he is "soul" he has self-consciousness (Psa. xlii. 2, xlii. 5, 6, 11); because he is "body" he has, through his senses, world-consciousness.

### "Because of Thee."

Dedicated to the memory of that sweet singer of Calvary, Mary Marsh, who fell asleep in Jesus on the very day that these verses were being penned.—A.S.D.

"My soul shall live because of Thee." (Gen. xii. 13.)

"They overcame him, because of the Blood of the Lamb." (Rev. xii. 11, R.V.)

MY heart is glad and sings for joy to-day,  
Because of Thee!  
For Thou, Lord Jesus, art my strength and stay;  
On Thee I lean, Beloved, all the way,  
And know the Father hears me when I pray,  
Because of Calvary—because of Thee!  
My ransomed soul shall live for evermore,  
Because of Thee!  
The Lamb of God my dark transgressions bore;  
He drank the Cup of Wrath and Judgment sore.  
And now the bitterness of Death is o'er,  
Because of Calvary—because of Thee!  
Oh, let my life be beautiful and bright,  
Because of Thee!  
For though I walk midst phantoms of the night,  
By faith I keep my Father full in sight,  
And learn to love the darkness as the light,  
Because of Calvary—because of Thee!  
Teach me to spurn the Tempter's prize of Fame,  
Because of Thee!  
To face the howling flood and hungry flame,  
To share the fellowship of Jesu's shame,  
And be a faithful martyr for Thy Name,  
Because of Calvary—because of Thee!

A.S.D., Christmas Day, 1912.

## The Spiritual Life.

### Sons of the Cross.\*

"For the chief musician; set to the Gitteth. A Psalm of the sons of Korah." (Title of Psalm lxxxiv.)

THE Rev. C. H. Pridgeon, of U.S.A., gives some helpful renderings of these words in the title of Psalm lxxxiv. Speaking on the sixth verse of the Psalm, "Who passing through the Valley of Baca make it a well," the preacher pointed out the suggestiveness of the title, "Upon Gitteth" in its meaning of "concerning the wine-presses," this signifying that the Psalm was probably sung at the time the wine was being pressed out of the grapes. The words, too, "A Psalm for the sons of Korah," are equally instructive, for "the word Korah is about equivalent to our word Calvary—the place of a skull. Spiritually therefore, these 'sons of Korah' may be termed the 'sons of the Cross.' Some of the ancients so read these words . . ." Summarizing these points the psalm may therefore be said to be a psalm written for the use of the "sons of the Cross," who are passing through the wine-press in the Valley of Baca.

*A psalm for the Valley of Baca!* A psalm to sing in the wine-press! Only "sons of the Cross" can sing in the wine-press, for they know the secret of the ways of God, that out of death comes life; out of suffering, heavenly joy; out of nothingness, the very fulness of God. Therefore they see not the wine-press and the Cross, in their outward pain and loss as men see them, but from the view-point of the "tabernacles of the Lord of Hosts"—from the sanctuary of the heart of God—and they can sing in the wine-press when they see the "wine" of the life of heaven pressed out of them in life-blessing to the souls of men, and know that He who trod the wine-press alone for their sakes is satisfied.

A PSALM TO SING IN THE WINE-PRESS! And what do they sing? "How lovely are Thy tabernacles, O Lord of Hosts (r.v.m.). My soul longeth—yea even fainteth—for the courts of the Lord." When earth is darkest in the wine-press, then heaven is opened and God becomes all in all. And they sing—these sons of the Cross—of the blessedness of the one whose strength is in God, and not in circumstances, or earth-born helps and props. The Hebrew word means "might" or "endurance." "Blessed is the man whose 'might'—or power of endurance—is in THEE!" "Behold, we count them happy which endure," writes the Apostle. "Ye

\*From "The Climax of the Risen Life," cloth 1/- net, Overcomer Office, Toller Road, Leicester.

have heard of the endurance of Job, and have seen the end of the Lord" (James v. 11, A.V. and R.V.). Yes, happy Job, that he had strength to endure until the hour came when his captivity was turned, and he received of the Lord "twice as much as he had before." For the "end of the Lord" is double for all the pain of the wine-press, and the length of the time in the wine-press valley is the measure of (1) the power of endurance which the soul has in God, and (2) the foreshadowing of the "double" which will come forth in wine-press blessing to others.

AND THEY SING; yes, they sing, these sons of the Cross, when they find that in the wine-press their hearts have been "melted like wax in the midst" of them (Psalm xxii, 14), like their Lord upon His Cross, and how in the melting the old limitations have passed away, and their once closed hearts have become "high-ways to Zion" for others seeking after God. No longer are they closed to the sorrows of others, shut up in narrow bounds of sympathy and love, but enlarged and open to the needs of a dying world, for "whoso seeth his brother hath need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17, Alford).

Oh, the closed hearts among the people of God! Oh, the high walls over which none can leap, surrounding their sympathy and love! It is worth the wine-press to have the exterior of the "grape" bruised and broken, if thereby the "wine" of the love of God can be freed in its outlet to a world needing more sympathy than preaching, more love than law. Blessed is he "in whose heart are the highways to Zion" for a needy world, whose heart is open to all in need of God, to enter, and tramp, tramp through it to Zion—yea, even unto God.

But more than all, the "sons of the Cross" can sing in the wine-press valley, because there they find that they themselves have become a "place of springs" for the water of life to others. They have sought with earnest longings to be channels for "rivers of living water" to flow out to others, and they have "believed" and "believed," according to the letter of the Word (John vii. 38), but still these "rivers" did not flow. At last the secret was revealed by the Providence of God. They found themselves one day in the wine-press valley, and then the rivers flowed! It was an hour when all men seemed to trample with their feet these "grapes" in the wine-press of God, when lo, a spring of Divine love, pure as crystal and sweet with the sweetness of heaven, opened in their hearts to the trampling souls, and they knew that they were in the "place of springs"—the heart of God. Yea, the heart of God revealed in the

heart of Christ upon the Cross of Calvary.

"If Thou art the Son of God, come down from the Cross," they cried, "Come down from the Cross." Come out of the wine-press! Nay, how then shall others be saved? How then shall the life of God be given to the souls of men? Even thus must the "sons of the Cross" follow the Lamb into the wine-press of Calvary, if through them shall be given the "wine" of the life of Christ to a dying world.

The Psalmist speaks of only a "passing through" from time to time, as the "sons of the Cross" press on in following the Lamb; but as the Divine life is increasingly imparted, and Divine strength is given, those who know the "place of springs" rejoice each time they are counted worthy to be given the wine-press joy—yea, the joy of the Lamb, Who on nearing His Cross could say to His little company of sorrowing friends: "My joy I give unto you." The joy which was set before Him, for which He could endure the Cross and despise the shame; the joy which can only be known in seeing Calvary from the heart of God; from the viewpoint of heaven.

These souls, who thus know the wine-press valley as a place of springs, go from "strength to strength," or (Hebrew) "force to force," and "every one of them appeareth before God in Zion." Yes, in New Testament language, every one of them emerge into that hidden life with Christ in God, for these are the "overcomers" who are "lifted above all" by the loss of all! From "force to force" they go, through the wine-press valleys; more and more losing the earth-life, as they are driven on out of extremity into resources which are to be found alone in God; more and more detached from all that earth holds dear, to dwell in the heavens with the reigning Lord.

This conformity to the Son of God in His path of the Lamb, is the purpose of the Pentecostal fulness of the Spirit, rather than the "signs and wonders" which dazzle the eyes of men. "Ye shall receive power to be martyrs" was the promise of the Risen Lord to His disciples, and this surely means in one aspect that just as "through the Eternal Spirit" He offered Himself to God, so all His followers would need the power of the Holy Ghost to follow Him and be conformed to His image—the image of a Lamb.

There are two spheres of service which follow the knowledge of the fulness of the Holy Spirit—the one of mighty "works," and the other of being a life-channel for the life of God to quicken other souls. The one is the result of "doing," and the other of suffering. The one stage may be likened in the life of Christ to His mighty works after the baptism in Jordan, and the other

to the result of His poured-out life at Calvary. The Cross may be the "terminus" in the experience of the believer, in the sense of death with Christ to sin and the world; but as that "terminus" attitude of death with Christ is maintained by faith and obedience, the believer is led on by the Spirit into a fellowship with his Lord, that His life may be poured forth in springs of life to needy souls.

It is of the deepest importance that we cooperate with the Spirit of God in the stage of the Divine life into which He has brought us. It is possible to be turned back in our spiritual progress by seeking an experience which may look more advanced than the path indicated by the Apostle Paul in 2 Cor. iv. 10-12. The purpose of God in the believer is not to make him so much a powerfully-used instrument, as to bring forth in him the fullest manifestation of Christ in every aspect of His character, and this can only be done in the wine-press valley of fellowship with His sufferings. He was "crucified through weakness," and there were no mighty signs and wonders wrought by Him to thrill the multitude at Calvary, but, in His weakness and Lamb-silence in suffering and His poured-out life, He did more for the world than when He healed the sick and cast out demons in Galilee. Oh, that this pure and lovely pattern may be unveiled to the eager children of God at this time, who are seeking intensely what they term "God's best." This likeness of the Lord will not be wrought in us by "visions" of Calvary, nor by sudden and mystical experiences of entering into the sufferings of His Cross, but by the daily and hourly CHOOSING OF THE WILL OF GOD IN THE DISCIPLINE OF LIFE: the "answering not again" when accused of many things; the hidden and silent path of sacrifice unknown to men; the doing good and suffering for it as evil-doers worthy of death. . . .

*THE Apostles were gathered at the Last Supper. With extraordinary unconsciousness of the awful tragedy at hand, they were assuming and discussing the entrance and rank of each in the Kingdom of Messiah's glory while on the very brink of an open denial of Christ, and the public apostasy of Peter: when suddenly, without a moment's warning, our Lord turns on Peter—"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke xxii. 31). The appalling peril in which the Church of Christ stands at this moment is, I believe, second to none in her entire history: the more so as some of our noblest evangelists are answering with Peter—"Lord, I am ready to go with Thee to prison and to death," when I observe (let me say it tenderly) that they are not ready to part with wealth, or reputation, or social caste, or denominational prestige, much less with life—all unconscious of the immense peril of every disciple both now and at the Judgment Seat of Christ. If ever we needed messengers of warning, it is now: men willing to let the grave of their own reputation be a second resurrection of Jesus Christ; men who, having first mastered with excessive care exactly what God says, will then put their lips to the Silver Trumpets with a blast that no man shall stay. "Simon, Simon"—it is the rousing cry of Christ to the whole Church of God—"Satan hath desired to have you, but I have prayed for thee." Oh, for such an intensity for God's Church!*

D. M. Panton.

## The Word of Truth.

### Misconceptions and their Danger.\*

THIS condition of passivity may come about by wrong interpretations of truth, even the truth of "death with Christ," as set forth in Romans vi. and Galatians ii. 20, when it is carried beyond the true balance of the Word of God. God calls upon true believers to "reckon" themselves "dead indeed unto sin," also to the evil self-life, even in a religious or "holiness" form; that is, the life which came from the first Adam, the old creation. This DOES NOT MEAN A DEATH TO THE HUMAN PERSONALITY, for Paul said "Yet I live," although "Christ liveth in me!" There is a retention of the personal being—the ego, the will, the personality—which is to be dominated by the Spirit of God, as He energizes the man's individuality, held by him in "self-control" (Gal. v. 23, m.).

In the light of the misconception of the truth of "death with Christ" as CONCEIVED TO MEAN PASSIVITY, and SUPPRESSION OF THE ACTIONS OF THE PERSONALITY OF THE MAN, it is now easy to see why the apprehension of the truths connected with Romans vi. 6, and Galatians ii. 20, have been the prelude, in some cases, to *supernatural manifestations of the powers of darkness*. The believer, through the misconception of these truths, has actually fulfilled the primary conditions for the working of evil spirits, the very conditions understood by spiritist mediums to be necessary for obtaining the manifestations they desire. In such cases it may be said that truth is the devil's fulcrum for launching his lies.

So far as Romans vi. is understood to be a *momentary* declaration of an attitude to sin; and Galatians ii. 20 another declaration of an attitude to God; and 2 Cor. iv. 10-12 and Phil. iii. 10 the out-working of the Spirit of God in bringing the believer into actual conformity to the death of Christ as he maintains his declared attitude—the powers of darkness are defeated; for the momentary declared attitude demands ACTIVE VOLITION, and ACTIVE CO-OPERATION with the Risen Lord, and ACTIVE ACCEPTANCE of the path of the Cross. But when these truths are interpreted to mean (1) a loss of personality; (2) an absence of volition and self-control, and (3) the passive letting go of the "I myself" into a condition of machine-like, mechanical, automatic "obedience," with "deadness" and heaviness, which the believer thinks is "mortification" or "the working of death" in him; it makes the truth of death with Christ a fulfilling of conditions for evil spirits to work, and an absence

of conditions upon which God can alone work; so that "supernatural manifestations," taking place on the BASIS OF PASSIVITY, CAN HAVE NO OTHER SOURCE THAN THE LYING SPIRITS, however beautiful and God-like they may appear.

This counterfeit of spiritual "death" may take place in regard to spirit, soul or body; and how the truth of death with Christ can be misconstrued, and be made the cause for evil spirits to obtain the ground of passivity, may be exemplified in some of the following ways:—

1. *Passivity caused by misconception of self-effacement*: Under the conception of surrender of self to God, as meaning self-effacement, self-renunciation, and, practically, self-annihilation, the believer aimed at unconsciousness of (1) personality, (2) personal needs, (3) personal states, feelings, desires, external appearances, circumstances, discomforts, opinions of others, etc., so as to be "conscious" of God only moving, working, acting through him. To this end he gave over his "self-consciousness" to "death," and prayed that he might have no consciousness of anything in the world, but the presence of God. Then, to carry out this absolute surrender of self to death, and this entire self-effacement, he consistently, in practice, "yields to death" every trace of the movement of self\* he becomes aware of, and sets his will steadily to renounce all *consciousness* of personal wishes, desires, tastes, needs, feelings, etc. All this appears to be so "self-sacrificing" and "spiritual," but results in an ENTIRE SUPPRESSION OF PERSONALITY, and the giving of ground to evil spirits in a passivity of the whole being. This permits the powers of darkness to work, and bring about an "unconsciousness" which in time becomes a deadness and dullness of the sensibilities, and an inability to feel—not only for himself, but for others—so as not to know when they suffer, and when he himself causes suffering.

As this conception of self-effacement, and loss of self-consciousness is contrary to the believer's full use of the faculties, which the Spirit of God requires for co-operation with Him, evil spirits gain ground on the basis of this deception about "death." The *misconception* of what death means in practice, was really part of their "teachings," subtly suggested, and received by the man who was ignorant of the possibility of deception, over what looked like devoted, whole-hearted surrender to God. The "teachings of demons" can, therefore, be BASED ON TRUTH, under the guise of misconception, or mis-interpretation of the truth, whilst the believer is honestly holding the truth itself.

\* Which he conceives to be his own action as a person.

(To be continued.)

\* We give this extract from "War on the Saints" in response to request of a reader.

## *The School of Prayer and The Lord's Watch.*

"Be watchful with all perseverance in prayer for all the saints."  
Ephes. vi. 18, *Conybeare.*

### *The Lord's Watch.*

*Extracts from Letters to Correspondents.*

"... It is perfectly true: light brings conflict, and no power can be given without the exercise thereof. Wrestling with the rulers of this world's darkness is a personal experience. I can quite understand Mrs. Z. not agreeing with the truths in the *Overcomer*, with regard to the tactics of the adversary. That is an evidence of the deception of which I have written. It is probable that the brain-pressure, of which you speak, has its origin from spiritual causes, through natural avenues; and it is essential in prayer to note whether to pray for healing or deliverance. The woman, bound by an evil spirit, was not healed but 'loosened' by our Lord" (Luke xiii. 12).

"... Continue to turn every thought concerning your son into prayer. I am sure that, as a mother, your mind must be full of his necessities. It would be an inexpressible blessing to him, if all these thoughts were turned into supplications on his behalf. In this way you would soon cultivate that spirit of intercessory prayer which is advocated in the Word of God. Pray as you think."

"There is a danger now of becoming intermittent in prayer on your brother's behalf. Having been born of the Spirit, he is now open to spirit attack, and needs the garrison of prayer, that he may be kept in the midst of spirit enemies. His physical weakness will be taken advantage of, in order that his communion with God may be destroyed. Watch the direction of your prayers, and above all things pray for him whenever he is presented to your mind; for that may be the moment of his need."

"I feel sure from what you tell me, that the main causes of your friend's mental condition are spiritual in their origin. The only way in which restraining power may be brought to bear is, that through prayer you yourself must be conscious of victory in your spirit. If you are depressed, or allow Satan to attack your faith in God, then the measure of your depression will be the measure of the weakness of your prayer for the one for whom you are praying. I do not think it of much use talking to her, but when you see these symptoms of restlessness, ask God to rebuke the evil spirit which is possessing her. As you hold in prayer and faith to *victory in Christ Jesus*, you will become conscious of a restraint ultimately leading to deliverance. It may be that the prayer-power needs strengthening. Daniel, when met with problems of the king's dream, called in the co-operation of his three companions, that they might beseech the mercy of God concerning the matter. If you, therefore, know of one who can co-operate with you in prayer, it would be to your advantage, and to the benefit of your sister."

"If prayer has been intermittent; if during periods of improvement, prayer has been in any way relaxed; then I can understand these intermittent attacks. There is a restraining power in prayer which is often mistaken for complete victory. The giving way to intemperance is not the basis of the evil, but the outward expression of something that is far more deeply seated. Pray that God would reveal to her the ground upon which Satan stands, in order that she may be delivered from his hateful bondage. Pray in detail, dealing with the whole circumference within the household circle. Pray that all hindrances to her reclamation may be destroyed as the work of Satan, on 1 John iii. 8; that such friends may surround her that may be helpful in their ministry; that such love may be shown towards her that will create an atmosphere of, not only holiness in language and expression, but holiness in reality—in the presence of which Satan loses his power to work his devastating will."

J. C. W.

### *Aids to Prayer.*

#### *Petitions drawn from "War on the Saints."*

Many have found a difficulty in expressing prayer, particularly in regard to new light gained at meetings. The following suggestions for prayer are given to show how all we hear, or read, may be turned into prayer. The same principle applies to reading the Scriptures, the *Overcomer*, or any book containing light on the truths of God. It will be noticed that in this instance the prayers are composed of deductions made from the text of the book "War on the Saints," from which an extract and page-reference is given.

"WALKING 'after the Spirit' and 'minding the Spirit' does not only mean mind and body subservient to the Spirit, but the man's own spirit co-operating with the Holy Spirit in the daily life and all the occasions of life. To do this, the believer needs to know the laws of the spirit; not only the conditions necessary for the Holy Spirit's working, but the laws governing his own spirit, so that it may be kept open to the Spirit of God. When the Holy Spirit takes the spirit of man as His sanctuary evil spirits attack the spirit (human) to get it out of control . . . [the believer] needs to know that because he is spiritual his spirit is open to two forces of the spirit realm, and if he thinks that only the Holy Spirit can influence him in the spiritual sphere he is sure to be misled . . . The believer must know what is spirit, and how to give heed to the demands of the spirit, and not to quench it . . . should be able to read his spirit, and know at once when it is out of co-operation with the Holy Spirit . . . He should know when his spirit is in the right position . . . (1) depressed (*i.e.*, crushed or "down"); (2) in poise and calm control; (3) drawn out beyond 'poise,' when it is in strain, driven, or in flight." Pages 216, 217, 218, 219.

*I Pray—*

That I may know my spirit, and be instructed in the laws governing my own spirit, in order that I may keep it open to the Spirit of God and close it against everything from every other realm.

That I may know what is spirit, and how to give heed to the demands of the spirit.

That I may be instructed in the *reading* of my own spirit and know when it is depressed, in poise and calm control, in strain, driven, or in flight.

That I may know how to receive the Holy Spirit's guidance through my spirit and mind, and be able to reject the guidance of another spirit.

That I may know how to "walk after the spirit" and "mind the things of the spirit."

That I may know, in experience, when my spirit is acting in co-operation with the Holy Spirit, and when not.

*And what I pray for myself I pray for the whole Church of God.* "P."

*To the Lord's praying ones.*

To obtain the co-operation in prayer of the Prayer Force among our readers, is the purpose of the following petitions, which we give relying upon the Spirit of God to unite in prayer the intercessor who read these pages.

*"War on the Saints."*

As the book was written and driven through to completion by a force of perpetual prayer, it needs perpetual prayer as it goes forth to the Church of Christ. Therefore:—

PRAY that all Satanic workings and supernatural "texts" and "messages" intervening and hindering its being read and understood, may be destroyed.

PRAY that the Book may accomplish its mission to the Church of Christ.

PRAY that every reader may read it in prayer.

EVAN ROBERTS.

*The Prayer Need for March.*

That all who know the truths set forth in the "Overcomer" may be strong and courageous to USE them, and carry out the war upon the powers of darkness.

*Pray:*

For the issue of "Le Vainqueur" in French speaking countries on the Continent, and for the translation into French of "War on the Saints" now being given in each issue.

For Divine equipment for a worker in Germany translating "War on the Saints" into the German language.

For the Matlock Convention arrangements. That all may be in the Lord's plan.

That God will bring to full fruition a desire to have the "Warfare with Satan and the Way of Victory" translated into Spanish for use in S. America.—E.T.S.

*The School of Prayer and the Lord's Watch.*

All correspondence should be addressed to Mr. J. C. Williams, c/o Overcomer Office, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the Overcomer, as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed.

*The Opium Traffic.**A Call to Prayer from Oversea.*

The Rev. Eric Lewis writes from Cayuga, Ontario, Canada, under date of Jan. 30th, as follows:—

The present opium crisis demands renewed and specific prayer. A wonderful thing has happened, for which let us praise God. The Indian Government, finding no buyers for the opium offered for sale in January for export to China, has decreed that from April next sales of such "certified opium" be suspended, at which decision "Calcutta opium merchants are much gratified" (*Times*, Jan. 8). How has this come about? A huge stock of Indian opium, worth £10,000,000, is on the merchants' hands in Shanghai and Hong-Kong, awaiting entrance into China. China does not want this opium; she wants to destroy the habit by removing the temptation as quickly as possible. Our British Government insists that she fulfil her compact with us of May, 1911.

Here then is a welcome gain; no more Indian opium to be exported to China. But here also is a deep disgrace. Britain holds China bound to receive this huge stock of opium. Though the House of Commons twice unanimously condemned the opium traffic with China as immoral, yet China is not free, and she deeply resents it. The Treaty of Tientsing, under which opium and Christianity were legalized, is not yet abolished. The awful reproach on Chinese lips to the name of Christ, "Jesus-opium," is not yet removed. . . Nor are the hands of the Indian Government yet clean. They are still reaping a revenue by the manufacture of opium, and have licensed 200,000 acres for poppy growth this season. Right demands suppression of all save medical use of opium, and that during suppression all profits derived from the vicious use of opium by the Indian Government be applied, as by the U.S.A. in the Philippines, towards suppression of the vice.

Under these circumstances I have appealed to the Anti-Opium Societies to invite all friends of the cause to observe, at a date to be fixed, a

*DAY OF THANKSGIVING, HUMILIATION AND PRAYER,*

With our eyes upon our Mighty Victor, and clothed in the strength of His might, and under the authority of His all-prevailing Name let us pray this thing through! It is a far-reaching missionary question. Shall the reproach to the Name of Christ in China be rolled away? Shall India see the fear of God triumph in the Government counsels? It is a national and Imperial question. Shall this foul blot on the loved flag of old England, be worthily and for ever wiped away? More than that, I say it with deepest reverence—it is a question of God's faithfulness to His written Word. . . Will you pray for me, that I may be used of Him to enlist the prayers and the active sympathy and co-operation of Canadian Christians towards securing a God-honouring end to this grave question?

"My God, my God"—*Jesus is the same in His dying moments—"why hast Thou forsaken Me?"* (Matt. xxvii. 46). *Praying-time will soon be over; never for all eternity shall I be able to stand again for a rejected Christ against an entire world; little children, it is the last hour—let us give ourselves to prayer. "Had I known what I now know of the service of prayer," said a dying saint, "I would have given three-fourths of my day to intercession." Nothing is effectual that is not first covered by prayer. Dr. Bachus, a former president of Hamilton College in America, was told that he had but half-an-hour to live. "Is that so?" he replied, "then take me out of my bed, and put me on my knees, and let me spend it calling on God for the salvation of the world." And so they did: he died upon his knees.—D. M. Pantou.*

## Voices from other Lands.

### A Story of Korean Prayer.

By Jean Perry.

MR. Kill, the Korean pastor of the large Central Church in Pyeng Yang, having felt for some time that a kind of coldness had come over the Christians in the city, resolved with one of his elders to go to the church every morning at dawn to pray. These two men, with humble trustful faith, continued in prayer every morning at a little after four for about two months, without having spoken to any one about it.

But somehow when it gradually became known to a few, some score or more united with them in these morning prayers.

Then the pastor, seeing there was a desire on the part of others to join him, announced to the Church on Sunday morning that any who wished to pray with them at this time might do so, and that the bell would be rung at 4-30 a.m. The next morning at ONE A.M. several hundreds had gathered. When the bell was rung there were some four or five hundred Christians present, and, after a few days the number who met at this early hour was between six or seven hundred. On the fourth morning, while praying, suddenly the whole congregation broke down weeping for their sins of indifference, coldness, and lack of love and energy for work. Then came the joy of forgiveness, and a strong desire to be shown ways to work for God.

Four mornings were thus spent in prayer, singing praises, and asking God's direction, when the pastor, thinking that it was now time to do something, asked how many would give a whole day to go out and preach to the unbelieving souls and lead them to Christ. All hands were up. Then he asked how many will go two days. Again nearly all hands were raised. At the request of three days fewer hands went up, but still many, and so on through four, five, and six days, the number gradually lessening; but even for seven days there were quite a number. That was a blessed Communion they partook of on the following Lord's day, and since then the whole Church is eagerly going out and leading others to Christ.

These people promised altogether over 3,000 days of work, making a total of nearly six years continued work for one man. Churches who cannot afford an extra assistant might try this. It is suggested to pastors anywhere who find their Churches growing cold and careless, that Mr. Kill's method would be a good one to follow.

## Tokens of Revival in Switzerland.

From Pastor Henry Johnson.

During the past month most interesting letters have come to hand, giving news of stirring times of Revival in Switzerland, and showing too how God has used the message of *Le Vainqueur* to raise up many to pray against the forces of Satan, and take the authority of the Name of the Lord Jesus over the powers of darkness.

An evangelist writes concerning a mission in Neuchatel, at the end of January: "The opening meeting on a Sunday afternoon confirmed our hopes. The large Conference Hall, which can hold 1,000 people, was nearly filled with young men and women. . . Every night before the meeting we all met for an hour of prayer, in which most of the choir took part, praying in such an intelligent way against the workings of wicked spirits, and claiming victory for the great success of the mission as well as for individual cases. . . there was a constant spirit of intercession, and this characterised the mission. . . It may be said that victory was obtained each day in the prayer meeting, and when I had to wield 'the sword of the Spirit' in the public service, one felt how souls were convinced and converted.

The first afternoons I held some drawing-room meetings, speaking on God's greatest gifts—His Son, His Spirit, His Word. We had over 120 people present, deeply attentive. . . Many came on to the public Bible readings, which began on the fourth day. . . A wonderful sense of the presence of God was granted us, and many were brought back to the Christ of the Bible and the Bible of the Christ.

Night after night the crowded hall was kept by the power of the Spirit in silence and attention. Some who came to scoff and argue were unable to open their mouths, they had been silenced by the invisible power of prayer, One night the message was "The Cross of Calvary." Nearly one hundred people declared their acceptance of Christ, without any pressing. Right on to the end the power of God was thus manifested. The closing meeting was one not to be forgotten. A wave of prayer laid hold of the people, and we were all "carried along" in prayer and praise. On Sunday night we had to go to the largest church in the town, and it was crammed with over 2000 people—a wonderful sight. The same afternoon, at the consecration service, a large number consecrated themselves to God. . . Besides all these meetings I had fifty private interviews, and these too showed how deep was the working of God. Let us praise God together . . . truly when the Lord turned again the captivity of Zion we were like them that dreamed."

This is but an example of blessed times of revival that have been in continuous progress since October last, when a little band of workers definitely took the aggressive against the enemy during Mission services held in a country village, with the result that hundreds were converted, and the impetus given to a movement that still continues.

In Paris the quickening work of the Holy Spirit is very noticeable. Many prayer meetings have been crowded to the doors, and there is a new note of expectancy of blessing, born surely as the precursor of a work of grace.

## Workers in Conference.

### Light on Vital Questions.

THE first Conference arranged in London, exclusively for clinical purposes, in connection with the spiritual life, was held at Eccleston Hall, London, in January. A large number of workers gathered for two days for the express purpose of gaining more light on various questions concerning the deliverance of souls from the power of Satan, and "War on the Saints" was used by the Editor as a text book. Lack of space prevents a full report of the whole conference being given, but from time to time the subjects dealt with will appear in these pages. The following talk is of great importance to the children of God who are seeking to walk in all the will of God. The notes are amplified to make the truths as clear as possible.

### Conviction—True and Counterfeit.

*A Minister* : What is the difference between an accusation from an evil spirit, and a conviction from the Holy Spirit? I have known of some children of God, wanting to go on to the fulness of blessing, being harrassed by the enemy into imagining that they are disobeying God. The cause has been through a demon spirit working in and controlling them for weeks and months at a time. Do we know the distinction between such an accusation and true conviction? Many are under a sense of condemnation, yet it is written: "There is therefore now no condemnation to them who are in Christ Jesus"—they have passed out of the condemnation into the realm of life, they have been brought under the law of the Spirit of life in Christ Jesus. When the Holy Spirit convicts, there is always a real conviction of sin. It is not imagination, but a real definite fact. So many of the children of God whose hearts are right with the Lord, are in a state of unrest because of accusations.

*A Worker* : What is the ground upon which evil spirits condemn us? Is it the outcome of a wrong idea of conviction? The facts are these: Accusing spirits work on a spurious conviction which we think is the conviction of the Holy Spirit, but it is really the accusation of evil spirits, or their condemnation. If you yield to these accusations, believing them to be of God, you are brought under a sense of compulsion. There is then a fear of disobedience, in which you feel compelled to obey. If you fail to obey, or wilfully disobey, accusation sets in. Evil spirits seek to substitute their accusations for the voice of conscience, and, instead of going by what our conscience makes clear to us is right or wrong, we respond to supernatural guidance which we are looking for from the Holy Spirit. It is when we are waiting for this guidance, that the evil spirits can and do substitute themselves for the Holy Spirit, because we do not weigh things according to our knowledge, and follow conviction in the conscience. We expect the Holy Spirit to do and say something that we already know. I know of a lady who, if she did not put a knife straight upon the table, would fall into this accusation: "The Lord wants you to do what is right, and you have not done it; you have not put that knife straight." That accusation continued, and she had no rest from the deepest condemnation until she put that knife

straight. I showed her that it was the condemnation of an evil spirit, and that she needed to understand the difference between the Holy Spirit and evil spirits as angels of light counterfeiting and convicting (condemning) her on these small things which brought bondage.

*A*. Are there any souls here under the bondage of persistent accusation like that? If so, how is it possible for you to be absolutely free to help others, if you are constantly being told: "You have missed God's will; you have done this, you ought to have done that; now that is wrong, etc.?"

*Q*. DOES THE ENEMY WORK UPON A SINCERE DESIRE TO ABSOLUTELY FULFIL THE WILL OF GOD IN EVERY LITTLE TINY THING?

*A*. That is the bottom of it, the enemy working upon your desire to do the will of God in every thing. Also many have the idea that the Spirit of God will supernaturally tell them every little tiny thing they ought to do, and need to know. If that were so, you would become a medium, and not an individual intelligent person. That is not the way the Holy Spirit works. He has put into the Word of God as much of God's truth as is necessary to educate the conscience, to illuminate the mind, so that by your spiritual intelligence, you may see what is right and wrong and then act. I had a letter this week thanking God for an extract from the book "War on the Saints" in the *Overcomer* on some of the distinctions of the true and the counterfeit. It contained this: "True conviction of sin comes from the Word of God, or by the Holy Spirit, to the conscience in times of quiet prayer or reading God's Word. It is a quiet conviction with no effect of confusion or vagueness. . . ." Take hold of these four rock bottom principles: The conviction of the Holy Spirit (1) never causes confusion, (2) is never vague, (3) never perplexes, (4) is never compulsory—does not drive you. The moment you decide to obey God, there is rest in your spirit, and you are ready for the next step in the will of God. Now as to the counterfeit: The accusations of evil spirits, which are the counterfeit of conviction, are from *outside*—not in the deep of your spirit, where God the Holy Spirit dwells. If you watched and observed the source and effect of things, you would quickly be able to detect when what comes to you is from your spirit, or whether it came like a flash to you. I know of these sudden flashes which are so subtle as to lead you to conclude that they are guidance from God.

These charges from the enemy are from without—sometimes audibly in the ear. A girl writes to me saying that when she was praying there came an audible voice aloud in the ear, saying, "Stop that, you know that God will not answer; you need not pray that prayer—it is not in accordance with the will of God, it will never be answered." She goes on to say, "Even—while I am writing to you it continues—a loud voice speaking in my ear all the time." This loud voice was not really in the ear, although it appeared as if it were.

A ceaseless working in the mind of some "thought" which you cannot get rid of always causes confusion. Sometimes you respond to it for fear of doing wrong, because if you were not to obey them the spirits of evil



would threaten you with punishment and cause most painful confusion. Consequently, through ignorance, you do what you are told, without sober reasoning, and accept the enemy's lies that you have done right, because your feelings are relieved and apparently at rest—forgetting that Satan can give you pleasant feelings and a spurious rest, if, by so doing, he can deepen the deception and get you into worse difficulties. Sometimes the voices or "guidance" take the form of whisperings or texts presented to the mind, but acting on these generally ends in chaos. The Holy Spirit alone is commissioned by God to convict of sin. If you know you are guilty you should at once go to God on the ground of 1 John i. 9, and refuse to be lashed by the devil, as he is not the judge of God's children, nor is he deputed as God's messenger to make the charge of wrong. These accusations from the enemy are without any specific purpose. They have no point, except to create confusion, and get you to do wrong, or a right thing at the wrong time. When you are confused about anything *refuse* to act or decide the point in question, and ask God to expose and destroy the causes of the confusion. If God does not make all clear to you wait until He does. Refuse all false reasoning, refuse all the interpretations of the enemy, and decline to act until you have clear judgment; for true conviction carries the will through a conscience illuminated by the Holy Spirit. This is quite a different thing to what you *like*. You can do a thing by a clear, conscientious, deliberate and intelligent will, even though your flesh shrinks from it, while many things that you would prefer doing may not be God's will for you.

**Q. WHEN WE ARE PRAYING FOR THE DELIVERANCE OF A PERSON AND THAT ONE IS NOT WILLING, WHAT IS TO BE DONE?**

**A.** There is nothing to be done but to continue in prayer, asking God by His own means to bring that person to the point of need. When you ask God to deal with others, He may begin with their circumstances, and there will come a time when by His working through their environment, they will be brought to His feet. When you see people self-satisfied, you have to leave them until God deals with them. Suffering comes to every one in this world, and there comes an hour of need. If you remain in the spirit of Christ and the spirit of prayer, there will come a time when souls will come back to you. Pray that it may be so. Do not be restive about those for whom you are praying. Perhaps God has something to do in you in developing patience (Heb. x. 36), and a tenacity of faith that will hold on in the teeth of opposition (Rom. iv. 18)—a peaceful faith that can calmly and steadily and gladly and confidently wait God's time. I have seen mothers almost drive their children away by anxiety for their souls, making them miserable because they were not "converted." All such actually undo and frustrate their prayers. If the Lord's children would learn to deal with God about their loved ones, and then quietly live Christ before them, and not persistently attack them about small things, and drive them away, it would be working toward the answer to their prayers.

**Q. HOW IS IT POSSIBLE FOR AN EVIL SPIRIT TO ENTER INTO THE MIND THAT HAS BEEN PURIFIED?**

**A.** Here we face a grave question of fact. Why does a missionary deeply used of God, tell you of a flood tide of the most awful blasphemous thoughts entering his mind when he kneels to pray? Can anyone bear testimony to a mind so purified that no wrong thoughts ever enter it—that no fiery darts ever flash in? But it is true that once the believer understands the armour, and how to shut the mind to these things, the mind can be closed to them. We have to guard against the thought that everything that God does for us is independent of conditions. He does nothing for us which brings us into a *state* apart from the fulfilling of a momentary *condition*.

This demands vigilant watchfulness. If you fail on the condition side the enemy will pour in a flood tide at every opportunity. The conditions of a guarded mind are not only the peace of God garrisoning the heart, but watching and prayer, "Put on the whole armour of God . . . and take the helmet of salvation."

**Q. IS THIS PUTTING ON THE ARMOUR DONE ONCE FOR ALL?**

**A.** We only know it does not *work* "once for all," any more than attempting to breathe "once for all" does. The picture given in Ephes. vi. is of a warrior clothed with the armour of God in *persistent conflict*. The mischief is done through ignorance. The devil says "Let me keep them in ignorance, I can then gain advantage." Listen to Paul on the alert: "Lest Satan should gain an advantage." (2 Cor. ii. 10 and 11.) Satan could gain advantage of Paul if he did not forgive, and if he could do that with the Apostle, he can with you. Ignorance is fatal, and only truth about the devices of Satan will disperse the ignorance. That makes you alert. If you are in an enemy's country—and you are—watch! If you know there are bullets about—and there are—put on the armour.\* If you know there are fiery darts—and there are—lift the shield! What is the good of a shield that is left in Ephesians vi. Do not admire it, use it!

**Q. IN TAKING CHARGE OF OR PART IN A MEETING WHERE THE HINDRANCE OF THE POWERS OF DARKNESS IS VERY REAL, AND WHERE THERE IS JUST A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF, WITH ONE OR TWO WORKERS ONLY KNOWING FULL SALVATION, WHAT WOULD YOU DO TO GET FULL LIBERTY?**

**A.** The first point is: Did *God* put you in charge of this meeting? Secondly, is it possible to get all the workers into one spirit, so as to get liberty in that meeting? Take care not to be side-tracked on to supposing things. Face things as they are.

**Q. IS IT NECESSARY THAT ALL THE WORKERS SHOULD GET INTO THE SAME MIND?**

**A.** (A Minister). To dislodge the powers of darkness, either from an individual or from a meeting there must be a sufficient activity of the Spirit (irrespective of numbers)—a spirit fighting force coming to grips with the powers of darkness in a practical way before the meeting begins. We have at home a meeting which often gets clouded and darkened and burdened in this way. I have, not once or twice, but twenty times, proved that it is possible to forestall the powers of darkness massing over a meeting. We have done it by going into a little room \* "The Warrior's Prayer," by Evan Roberts, is helpful in this.

upstairs—not more than six of us—and I have come to the conclusion that, generally speaking, the fewer you are the better. Six people can bind the enemy, and nullify his plans for a meeting. For half an hour previously some friends have met in this way, and focussed prayer to unmask and destroy the schemes of Satan. The spiritual force we derive as believers in union with Christ (2 Pet. i. 4) must be expressed, not through emotions so much, but in sober, deliberate, unwavering resistance of the powers of darkness. Power evaporates in the emotions; it should be spent in direct opposition to the enemy. Have faith in the power of Christ working through believers (Ep. iii. 16). Not on the natural plane. God help us not to do it through our brain, or physical strength, but as the power of Christ helps us, quietly to pray the devil out. I have seen this done so frequently by two or three people, not only in meetings, but in the case of a person who is held by the awful powers of darkness. You can thus paralyze and destroy their hold, and cut the ground from under their feet.

### “M. M.” (Mary Marsh).

*We have received many touching letters in response to the “In Memoriam” of Mary Marsh, given in the February “Overcomer.” One correspondent writes:*

“You asked her to visit me in my rooms at Matlock. Oh, how my heart went out to her gracious, sweet manner, and she gave me help in a way not to let me think she was beyond me in spiritual attainments. She just put herself on my level, and then we had prayer together, in such a drawing near to God. The following day I went with her to all the Hydros. I marvelled at her graciousness; none could refuse her. A day or so after, coming out of the meeting, she said, in such sweet low tones, ‘Is it victory, victory?’ Often since I have had those words ringing again and again in my ears, ‘Is it victory, victory?’ and I have said to myself, ‘I will write and let her know how the words ring in my heart and help me onward’—but now it is too late. . . . Her life has not been lived in vain, even for one soul. Away with all that is even lawful, that might hinder the work of the indwelling Spirit. ‘Is it victory, victory?’ and my heart exclaims, ‘By the power of Calvary, Victory, victory, till He come.’ . . .”

The Secretary of a Y.W.C.A. Branch writes:

“To us it is a terrible loss. I thank God that He sent her along, for my life personally has been so strengthened that I have learned how to ‘stand’ here. If it had not been for the link I had for the last three years with her, I could not have stood the terrific onslaughts and driving opposition in this work. But after her visit here last autumn she said to me, ‘God is doing a work here now—there is a vast change, and their spirits are getting free.’ Her death made a deep impression, and I know the girls are determined that they will, in a little way, make up for those closed lips. Since the New Year, at each Sunday service souls have been saved. The girls are much more in earnest, and I feel sure this is the result of the ‘grain of wheat’ falling ‘into the ground.’ . . .”

Another correspondent asks if M.M.’s poems could be issued in booklet form, with her photograph. We have it in mind to do this, and some postcard photographs will be obtainable in about a month’s time.

## Our Readers’ Difficulties.

B.Z.S. Thank you. The aspect you refer to did not occur to me. The wording you point out shall be carefully guarded in further issues. Ephes. iv. 15, 16.

B.F. The best reply to your letter will be found in the matter in this issue of the *Overcomer* on the imperative need of the experimental knowledge of the Atoning Cross of Christ for immunity from the power of Satan and the power of sin. A “devotional disposition” and “attendance at church regularly” is not sufficient so long as the fallen Adam, which is in every man, is left undealt with by the Cross. “Romans vi.” in all God’s meaning of it, is the only ground upon which a human being can stand against the power of Satan. Read and read and read *Romans vi.* until the Holy Spirit unveils it to you, and then *Romans viii.* from beginning to end will follow.

E.R. (Miss). I do thank God for your words about the article “A thousand years in the deep.” It was meant to be as you say it is “a ringing call in the present conflict to stand and withstand . . .” I greatly value all else you write on the truths in question and welcome every letter.

A.E.M. I have received several letters concerning the reference to the case of healing referred to in the February Editorial. Letters from some closely connected with her show that she needs prayer for protection from the schemes of the enemy, who has made use of her in her innocence to transmit his teachings. The circumstances surrounding the case are too complicated to be dealt with in print, but we earnestly commend this dear young girl to the prayers of the Lord’s people.

F.J.D. You ask me to indicate a course of reading—next to the Bible—as equipment for this real and stern warfare against Satan. It has been on my mind to give a list of helpful books, although possibly out of the reach of many. These are as follows:—

“*Earth’s Earliest Ages*,” by Pember (7/6); “*Demon Possession*,” by Dr. J. L. Nevius (5/- net); “*Satan and the Satanic System*,” by L. S. Chafer, cheap edition, 1/- net from Holness, (excellent); “*The Midnight Cry*,” by E. McHardie (10/6 net), few copies only remaining can be had at 5/3, reduced price,\* (postage extra). The two latter would serve you a long time, and give you a wide vision and knowledge of *Scripture facts* for to-day.

I rejoice you are commencing a course of lessons from “War on the Saints” with your Men’s Adult Bible Class, and pray that you may be equipped for such a service to God’s people.

Communications acknowledged from J.B.B., C.F.W., E.M.L., M.R.A., F.E. (Cardiff), F.H.S. (Cal.), R.B.E., H.J. (Birmingham), G.H.L., K.M., A.L.T., M.S.J., N.A.S. (U.S.A.), W.H., M.W., M.G., K.M.F., C.L.D. (Kent), D.H.D. (U.S.A.), M.H.M., R.V.M., E.F., F.E.C., J.S.T.M., W.C., E.J.B., S.C., D.H.B., B.B., A.H.H., P.F., D.H.B., A.N., W.J.C.P., N.R., Mrs. I.E.S. (U.S.A.), A.L. (Egypt), B.Z.S., L.C.S. (U.S.A.), T.A.D., X.P.M., A.J.H.B., J.S.L., M.B., L.B. (U.S.A.), M.A.C., M.C.M., J.M. (India), A.B.C., A.T., J.H., E.R.G. (China), J.B.L., A.S.D., F.L.C. (Lanc.), D.M.P., E.C., J.S.F.M., M.H.M. (U.S.A.), M.T., T.H.J., W.S.M. (India), T.C.R., H.M. (U.S.A.), C.E.G., E.G., A.B., R.V.C. (U.S.A.), E.M.E.B., C.M.

Printed matter from A.S.T., J.J.E.

The Editor will be greatly obliged to correspondents if they will write on one side of paper only, and in clear and black handwriting to avoid strain on eyesight. Letters requiring a personal answer should—when convenient—have stamped envelope for reply. Will correspondents please say if a personal answer is specially required, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient. Business matters for attention in the office are likely to be delayed if enclosed in Editorial letters.

\* From John Johnstone, 38 Mile-end Avenue, Aberdeen.

“War on the Saints” Special Fund “Le Vainqueur.” (The “Overcomer.”)  
for Workers.

Workers eligible for application for a grant are those (1) in deep personal need of deliverance from the oppression of the enemy, both in life and service for God; (2) who are in contact, in their Churches, Mission Halls, etc., with supernatural manifestations of any kind, which they are unable to deal with for lack of knowledge; (3) who will make the fullest use of the book in gathering other workers to study it with them.

A “LOAN LIST” has also been opened, and a copy of the book will be sent, on payment of postage, to applicants for a stated period, with permission to make a further application to the Grant-Fund if the reader can then fulfil the conditions required, and state his purpose to use it for the instruction of other workers.

How the Spirit of God is using the truth for the deliverance of spiritual believers needing light upon the deceptive tactics of the deceiving spirits of Satan, is strikingly shown in the following letter:—

“I am wishful to write you a brief testimony to the ‘working va ue’ of ‘War on the Saints.’ Let me say I have found the teaching of the *Overcomer* most practically helpful during the past eighteen months.

For many years I have known what it is to be truly led by the Holy Spirit through the Word. Unknown to myself I had of late got into the ‘passive state’ of mind, could do little without the open Bible before my eyes, afraid to *decide* anything, strings of ‘texts’ coming under notice in the way of guidance. The providential experience *seemed* to fit the texts. As a certain thing did not happen where it should if the Holy Spirit had been leading I became perplexed and baffled. Seeing the testimonies *re* the book ‘War on the Saints,’ it was ordered at once.

The first pages, opened at random, *immediately* began to draw away the veil, exposing the hidden workings of evil powers counterfeiting the most (shall I say) sacred previous leading of the Holy Spirit. Oh, the deception! Who would have believed it apart from experience? I had noticed a flaw in the experience, and began to doubt, faintly it is true. When the last paragraph of pages 185 and 186 revealed the whole fact, that I had been *deceived* and *side-tracked*, all doubts about the matter vanished, and I need not say I was surprised and humbled, and delighted at the same time, to know that I had been delivered out of a great snare.

I rejoice in ‘War on the Saints’ as ‘one that findeth great spoil.’ Further reading of the book gave me the key to, and explained many most strange and baffling experiences of years past. The diagrams enable the eye to aid the mind. I can follow them splendidly. Much of the new and strange, to me, teaching of ‘War on the Saints’ explains the past, and meets my present need, as you say, like the key fitting the lock.

What a revelation of the working of evil powers. Who is sufficient for these things, so REAL, but at present so little understood.

I am desirous now to *use* the newly discovered knowledge where I can, with my opened eyes, see the same deception working in one another, at least, of a small band of mission workers. I value the book, and shall pass it on to others. It must be destined to do a great work. . . .”

Donations to the Special Fund, and further applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o “Overcomer” Office, Toller Road, Leicester.

An 8-page paper issued monthly, consisting entirely of articles from the “Overcomer,” translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnieres, Seine, France.

Hewing out a Pathway.

WE have just received the balance sheet of the issue of *Le Vainqueur* during 1912, and rejoice that it has passed through the ordeal of its first year of publication. Each issue has been made in the face of strong opposition from the powers of darkness, as only those at the helm know. The need of the truth in France, and other French speaking countries is so great that the devil has, and will continue to contest its translation, its issue, its circulation, its interpretation, and its maintenance, so that month by month a constant stream of prayer is needed to *hew out a pathway* for the free course of the vital message contained in its pages. Valuable testimony that the truths “work,” come month by month from those who have been long in the bondage of Satan and now see the “pathway of freedom.” Mr. Johnson writes: “Last month’s issue brought much response. Twenty copies were ordered in Algiers. Others have written from Switzerland . . . .”

This, together with its increasing circulation and support, has encouraged Mr. Johnson to go on, and anything which those desiring to share in the work can do to sustain a prayerful interest in this aggressive service, and ministry to the Lord’s people, will be much valued.

Each issue of *Le Vainqueur* involves an expenditure of between £7 and £8, which amount increases as the circulation advances. The year ended with a balance in hand of £5 17s., but beyond that the needs of the new year have been supplied up to the present. Will our praying comrades, therefore, exhaust the whole matter in prayer, and see that all the circumstances concerning *each* issue are dealt with before God.

The balance sheet will shortly be sent to donors who have contributed from time to time to the work in France, and others interested will be able to obtain copies on application to the Corresponding Secretary.

The tender appeal of Miss Cope on behalf of France, made at the January London Conference, out of a very full heart, lingers with us as we write commending this ministrations to the Lord’s stewards, Gifts should be sent to the Corresponding Secretary:

Miss COPE, 38 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson’s work in France.

From January 10th 1913, to February 10th, 1913.

Per Miss Cope—(6) 10/- (Personal), (7) 10/- (*Le Vainqueur*), (8) 4/- (*Le V.*), (9) 7/6, (*Le V.*), (10) 8/8, (Personal), (11) 10/- (Personal), (12) 10/- (Personal), (13) 8/- (*Le V.*), (14) 5/- (Personal), (15) 4/- (Personal). Total £3 7s. 2d.

A New Book on the Atonement.

A HANDBOOK ON THE ATONEMENT.” By G. E. Morgan, M.A. Cloth 1/-, paper 6d. net. Morgan & Scott, Ltd., London. Cannot be excelled for brevity and suggestiveness. Chapter ii. on “The justice of the Atonement,” is a splendid vindication of its ethical character, and lifts the redeeming work of Christ far above the realm of caprice, and the charge of its foes as “an immoral doctrine.” It is not only the *most* moral, but the *ONLY* MORAL MEANS by which God can pardon transgressors of the Divine law. To the three inherent principles included in the Atonement, viz.: Substitution, Redemption, and Reconciliation, and to the four results of it, viz.: Justification, Regeneration, Adoption, Sanctification, the writer devotes a brief, incisive, compact chapter, full of well-selected Scriptures and really telling illustration.

Vera.

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 4.

APRIL, 1913.

## The "Why" of Defeat and the "How" of Victory.

### The Matlock Conference and its Purpose.

"The 'why' of defeat and the 'how' of victory, is the glorious ministry which has been entrusted to you for the Church," writes a worker in Calcutta. "If I understand you aright," he continues, "you have a definite goal in view . . . you want to remove ground of attack in the worker so that the Holy Spirit may burst forth in Revival power. John vii. 38, would mean revival breaking out all over the harvest field . . . They who know their Lord would call it the restoration of the *normal* life—what we now find is the *abnormal* life—a life atrophied. . .

"What you suggested about a Conference where everyone should come with questions prepared which REPRESENTS DIFFICULTIES OR HINDRANCES IN LIFE AND SERVICE, is good. Every difficulty and every hindrance constitutes a point of attack for the enemy, and until removed there can be no victory and no forward march.

"The greatest service you can do to the whole body of workers in their world-wide ministry is to collect evidence as to 'How' the work is hindered and 'How' no fruit is seen. The whole strategy of the enemy would thus be exposed. . ."

That a Conference is needed for workers to freely ventilate their difficulties, and hindrances, either in life or service, for the discovery of the "WHY" OF DEFEAT, and the intelligent grasp of the "HOW" OF VICTORY over every cause of defeat, is the deep conviction which we share with many.

For this purpose, the first Conference on these lines was held last year at Matlock, and workers who attended generally acknowledged it to be of the most valuable educative character. The principal difficulty found was (1) the lack of a text book on the *experimental* aspects of generally understood Scripture Truth; hence (2) inability of many to interpret their difficulties from the spiritual standpoint.

Since this first Conference the Text Book for Workers, "War on the Saints," has been issued, the first London "Clinic" Conference for Workers has been held, and wider experience in "Clinic" classes, held for the study of the book,

has been gained by many who are becoming intelligently awakened to the perceptive using of their (spiritual) senses, and to the application of the principles of the Word of God to present day need.

It is therefore with hopeful expectation of an advance on last year in the value of the Conference, that we invite Christian workers—primarily those who already *know experimentally* the basic truths of Rom. vi., and the Baptism of the Holy Spirit—to join us in prayerful conference at Matlock over Whitsuntide—May 10th to 15th inclusive.

The mornings will be devoted entirely to Conferences for workers in active service, when questions connected with equipment for service and the deliverance of others will be prayerfully considered, with "War on the Saints" as the text book, explained in the light of the Scriptures. The themes to be dealt with cover a wide range of difficulties in experimental walking in victory by the believer, and a host of obstacles to the work of the Holy Spirit in him and through him to others.

Workers are asked to put their questions into writing, and those who possess a copy of the Text Book should bring it with them, in addition to their Bibles. Smaller "clinic" classes will be arranged between the afternoon and evening meetings as need arises.

The *afternoon* meetings will be open to all, and be devoted to Bible Readings for the elucidation of the subjects dealt with at the morning clinics, such as, (1) The Mind of Christ as manifested in the Lord Jesus Christ when He walked on earth; (2) How the Lord Christ walked in the will of God; (3) The Spirit of Christ, and the Holy Spirit; (4) The Prayer Life of the Lord and the Spirit of Prayer, etc. The *evening* gatherings will be addressed by Mr. J. C. Williams on fundamental truths dealing with "Obstacles to Revival."

For the purpose of welcoming visitors from a distance, and for fellowship and prayer, a Reception will be held in the Council Chamber of the Town Hall, on Saturday, May 10th, at 7 p.m., when "group" prayer meetings will be arranged, for Sunday evening after service, as more effective in prevailing prayer for the Conference and its needs, than one general gathering.

For fuller particulars see announcement on p. iii. of cover.

## Tested before Trusted.

"They stood every man in his place round about the camp. . . ." (*Judges vii. 21.*)

These words describe the trusted position given to each of Gideon's three hundred in the Lord's battle with the foes of Israel. How very easy it sounds! They were simply given trumpets, empty pitchers and torches, and told to STAND WHERE THEY WERE PUT round about the Camp. But it was not such a simple thing as it at first appears to be. Every one of these men had been SEVERELY TESTED before they were trusted! If one of them had failed to obey, and FAILED TO STAND, they would have destroyed the whole plan of the Lord for the deliverance of His people. The special equipment each needed was (1) deliverance from all fear, (2) implicit obedience to orders, and (3) power to stand alone.

To realize the necessity of these three qualities we need to grasp the Lord's plan of campaign. Picture the position. A valley filled with the enemy, "*like locusts for multitude*" (*Judges vii. 12*), with merely three hundred men set around this vast camp in the dead of night. They were divided into three companies of one hundred each, but each company again separated into units, for "they stood EVERY MAN in his place round about the camp." Surely they needed entire deliverance from every trace of fear, faithful obedience to orders in accurate detail, and power to stand alone in the dark, with no support from the presence, or the voice of a fellow-soldier!

The Lord knew what He was going to do, and therefore tested the men He could trust. The sitting at the waterside was to get rid of the fearing ones. Since each man had to stand alone in the dark at night, with the foe all round them, how could they but fail and flee unless they had been tested beforehand? They must be able to stand alone at night, with no fellow-soldier near, and with no carnal weapon to fall back upon, but only an empty pitcher and a torch! The Lord had also to get the "fear" out of Gideon! The leader had to be free of fear as well as the three hundred.

A man fearless of the foe becomes fearless of men's judgment. When the victory was won, how some of the men of Israel misjudged Gideon? "The men of Ephraim said unto him 'Why hast thou served us thus, that THOU CALLEDST us not when thou wentest to fight with Midian'?" (*Judges viii. 1*). But Gideon quietly answered, "What have I done now in comparison with you?" What a rare picture of utter selflessness! He did not say "It was God who put you aside. It was not I who left you out"! All who would be trusted standard bearers to-day in the Lord's battle, must be ready to be misjudged, and to be held responsible for plans of campaign initiated by God, in which they are but soldiers under orders. Like Gideon they must be content that Israel gets the victory, and God the Glory, whilst they themselves are reviled—or slain—their crown of glory reserved for that Great Day when every man will have his praise from God.

J. P.-L.

## Pray and never lose heart.

(*Luke xviii. 1, Wey.*)

"... always to pray, and not to faint. . ." *Luke xviii. 1, R.V.*

**A**ND never faint: Oh! pray  
Full on and fast;  
Rough thou the untrod way  
Straight on, and last.

And never faint: Though thirst  
May crave for rest;  
The goal, not thee, is first,  
Pray on, thou blest!

And never faint: Though strain  
May sigh thee down;  
Pray on if thou wouldst fain  
Have on the crown.

And never faint: The end  
Thou may'st not view;  
When bound, let nought thee bend,  
Press on anew.

And never faint: Thy charge  
To God given o'er;  
Pray on; thy tent enlarge;  
Enrich thy store.

And never faint: Press on  
By thorn, past rock;  
Pray on till desert gone,  
When none can mock.

And never faint: A "No"  
Thou wilt not have;  
"Abide" then "will," and flow;  
Nor answer halve.

And never faint: Ask thou  
As God wills thee;  
No easing answer now?  
Still bend the knee.

And never faint: But pray  
And never fail;  
Press on through night to day,  
And end thy trail.

And never faint: Pray on,  
Each day, with care;  
Strive for, 'till thou hast won  
The answered prayer.

Evan Roberts.

THE word to "*resist*" or "*stand*" is used by the three writers Peter, James and Paul. In the original it means to "SET OVER AGAINST," "PLACE IN OPPOSITION AND KEEP THERE." It is translated "*resist*" nine times and "*withstand*" five times in the New Testament. Here are three verses. . . .

St. James (iv. 7), "*Resist the devil and he will flee.*"  
St. Paul (Eph. vi. 13), "*Take the whole armour . . . that ye may be able to withstand.*"

St. Peter (1 Pet. v. 9) . . . "*Resist steadfast in the faith.*" . . . "*steadfast*;" it is the same word as that which forms the first part of our word "*stereo-type*."

Stereotype is, as you know, a printer's term, and implies a cast or mould of solid metal, taken from a page of matter set up in moveable type. . . . a "*stereo*" . . . unmoveable and therefore unchanged.

"Stand like a stereo" is the Apostolic injunction . . . stand in the strength of your God, but even more, don't run away, stand steady, solid, unmoveable against the attacks of evil, and the God of all Grace (a glorious phrase) shall one day perfect, stablish, strengthen, settle you.—*Rev. L. G. Buchanan.*

# The Liberation of the Mind.

## Every Thought into Captivity.

2 Cor. x. 5.

"... the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened. . ."

Ephes. i. 17, 18.

"Casting down imaginations, and every high thing that is exalted against the knowledge of God. . ."

2 Cor. x. 5.

THESE two passages, placed side by side, clearly show that it is the understanding, "filled with light"\* by the Spirit of God, through which we learn to know God; and the imagination and reasonings of the darkened mind of nature, is the "stronghold" which has to be "cast down," ere men receive that knowledge.

The context of 2 Cor. x. 5 speaks of a "warfare" and "weapons" for the pulling down of these "strongholds"—weapons which are not carnal or earthly, but mighty, and the victory is won only when "every thought" is brought into "captivity to the obedience of Christ."

The "war" described by the Apostle in this passage obviously centres around the MINDS OF MEN. A "stronghold" must be held by someone against another seeking to destroy the defences of that stronghold. It must be a someone—the man himself plus another power—who holds the "imagination" and "reasoning" as a "high thing," exalted against the true knowledge of God.

From other parts of Scripture we learn that the holder of these strongholds of the mind is Satan, the god of this world, who, by his footing within the man, "hath blinded the minds," or "thoughts" (2 Cor. iv. 4, R.V.M.). The mind, reason and imagination are held by the enemy in possession.† Speaking figuratively, in the picture language of the Lord Himself, the "palace" of the "strong man"—Satan—from whence he guards his goods in peace, is practically the stronghold of the mind.

The mind of the natural man is "darkened in understanding," so that he is "alienated from the life of God" because of ignorance. In that darkened mind as a stronghold, the "strong man" entrenches his deceiving spirits. Out of the deceived mind comes forth the "wiles of error," and "oppositions of the 'knowledge,'" falsely so-called (1 Tim. vi. 20), which is pouring into the world to-day under the name of "Higher Criticism," "New Theology," "Christian Science," and other isms. "Their word will spread as doth a gangrene," said the Apostle, or be carried in the air as a "wind of doctrine," leading ignorant or unstable souls astray.

\* Ephes. i. 11, *Omybear*. † Cf. Ephes. ii. 2, 3.

The war with Satan, therefore, really centres around the stronghold of the mind, and the fullest victory over the entrenched spirits of evil is not reached until the "eye of the understanding" is filled with the light of God, and every thought is captured from the hold of the foe, and made obedient to Christ.

The "stronghold" of "imagination" and false reasonings, under the enemy's control, must be pulled down, cast down, razed to the ground stone by stone, so to speak, and the entire mind be renewed in its spirit (Ephes. vi. 23), so that not one "imagination" or thought lies ready to be SET AGAINST THE KNOWLEDGE OF GOD, when communicated by the Spirit of God abiding in the human spirit of the believer. The man himself in his whole life will then become transformed, as, through his spirit and renewed mind, he learns how to prove what is the will of God (Rom. xii. 2; Ephes. v. 17).

In view of these facts, the position of the mind in the spiritual life of the believer is very important. It is the strategic centre of the battle between the Spirit of God and the prince of this world, over the full deliverance of the captive from the "strong man," which took place potentially on Calvary.

The strategic value of the mind, both to God and to Satan, is very great, for the following, among many other, reasons:

I. *The mind, or understanding, is the vehicle through which the Holy Spirit, residing in the regenerate human spirit, MAKES KNOWN THE KNOWLEDGE OF GOD TO THE REDEEMED MAN.*

If the mind is clogged, passive, "blank," uncontrollable, driven, fevered, irritated, or in any other abnormal condition, how can the "eye of the understanding" be "filled with light" and receive "wisdom and insight in the full knowledge of God" given by the Holy Spirit?

If the mind is filled with mental conceptions of truth, or with theories, prejudices, thoughts which have found lodgment apart from volition, reason, or examination, how can the Spirit of Truth reveal the things of God, and the truth itself to the understanding?

II. *The mind, or understanding, stands between the spirit and the body as a transmitter of what comes from either.* This is shown clearly in Rom. viii. 5, 6, where the mind is described as being dominated by the "flesh" or by the "spirit." For instance, the mind reads and transmits what

Colos 1:17, 18  
2 Cor. 10:5

The mind a strategic centre of battle.

The mind blinded by Satan.

the body feels, but often little or nothing of the spirit. Why? Because the man *does not know what is spirit*, nor that the spiritual mind can learn to read the actions and movements of the spirit as clearly as the natural mind reads the language of the senses of the body. If the body were in need of something but the mind unresponsive or unable to understand, it would remain a dumb appeal, and the body be unsatisfied and starved. In the same way the appeal of the spirit is often unrecognised, and it is deprived of food and exercise.

The Spirit of God may even fill the spirit, and not be able to find outlet and expression if the *mind* is blocked, or clogged in any way. The spirit needs the mind for the *transmission* of light, as well as for the *reception* of spiritual knowledge of God. The spirit may, therefore, be filled with burdens which cannot be expressed because its collaborator—the mind—is out of action.

III. *The mind, or understanding, is the detective of the whole man.* As the "spirit of man is the candle of the Lord," and the spirit needs the "understanding" for expression, or perception of what it discovers, so the mind should read the spirit. The mind ought to be able to examine everything that is presented to it, and, enlightened by the Holy Spirit, and the Word of God, decide whether it is truth or error (1 Cor. ii. 15, m.).

The mind, *put out of action*, enables the supernatural powers of evil to gain control of the will and body, because the spiritual mind is the perceptive faculty for discerning "good and evil" (see Heb. v. 14). A "blank" mind—whether induced or not—makes the man mindless—a non-intelligent and irresponsible being, just as a darkened mind makes the man DECEIVED and unable to see clearly what he is doing, or where he is going.

The Holy Spirit needs the understanding to fill it with light of the knowledge of God. To carry out their plans, the spirits of evil desire to displace the mind, or reason, from its place, or else to inflame or exalt the imagination until it overpowers the "understanding." When the latter occurs the man is kept in a realm of phantasy over earthly, or even spiritual things, and he lives in a world of deception which blinds him to the true.

Since the strategic position of the mind is of so much value to the god of this world, for holding his captives in his power, he does not surrender his original footing easily. When the citadel of the heart and will is subjugated and yielded to God, the enemy's hold on the mind often remains in some degree. Even after the regeneration of the spirit, and the will is fully

placed on God's side in irrevocable surrender, the war with the strong man centres around the fortress of the mind, from which, if his evil spirits are not dislodged, he continues to harass the Christian and hinder his progress in the things of God, at the same time carefully hiding the true cause and origin of trouble.

A large majority of Christians are in this state. Their minds are still in some degree affected by the spirits of evil, but they do not know it. They have never discovered their need of (1) a renewed mind, (2) a thorough displacing of the blinding grip of the enemy upon their minds. They have never asked why their minds are subject to uncontrollable thoughts, imaginations, objectionable pictures, lapses of memory, unaccountable prejudices, intermittent concentration, heaviness, sluggishness, heat, or fever. They are in normal health, and would not dream of going to a physician about these things. It simply means that THEY HAVE NO CONTROL OF THEIR MINDS even in the small things of life, they "forget" unaccountably things of large or small importance, and frequently make "slips" without any adequate cause.

Believers who are in this condition, but ignorant of it, can arrive at a knowledge of the truth by a simple process of deduction. Let them ask themselves the question, "Who controls my mind? Is it in my own control? Is it in God's control? If neither, then *who* controls it?" The mind must be governed by some power. If not God, or myself, then it must be by the enemy who has never been driven out of his stronghold. It has never been fully dispossessed from his power.

It may be asked what is the difference between, (1) the ordinary development of the mind, and (2) the *dispossession* of it from the grip of the enemy? The first is a mental education of things the person may be ignorant of, and the second is the liberation of the mind to use the knowledge he already has, but cannot handle when needed.

When the truth dawns upon the believer that his mind has never become fully dispossessed from the blinding grip of the enemy, then he enters—or should do—upon a very real war with the foe for the pulling down of his stronghold, and he finds that the weapons he must wield for "casting down" the exalted imaginations and bringing the thoughts into captivity, must be divine and not carnal. He discovers that no process of resolution, or memory or mind-training, will set him free, and that the mind and imagination is held by a supernatural power, beyond the reach of carnal weapons to dislodge and destroy.

*The question of control of the mind.*

*The mind a perceptive faculty to discern good and evil.*

*Mind liberated to use knowledge.*

Ofttimes it is not until the believer seeks with his whole heart to apply his mind to the UNDERSTANDING of spiritual truth—not merely mental views of truth—which will equip him for the war against sin and Satan, that he discovers to what extent the powers of darkness have been holding his mind. It is then that they are aroused to defend their strategic position. It is then that the believer finds his mind passive or sluggish or absolutely beyond his control. It is then that he discovers the way in which the enemy *will not allow* him to grasp truth that in his heart he desires to know. When he has sought to apprehend it he finds it swept from his mind, whilst he is allowed to retain and remember any other less vital thing. Or else he is conscious of the most acute mental opposition to truths which dimly he recognizes to be of God.

Herein lies the "war" with the strong man holding his citadel, either in whole or in part. The mind controlled by evil spirits *resists* the very truth of God which would set it free. The

*The war for the entry of truth.*

"strong man armed" fights for his goods, and contests the "stronger than he" who now sits as Conqueror in heaven, and commits the word which delivers the bound ones to His messengers.

If truth is the weapon which brings down the stronghold, the war rages over every sentence of truth in its entry to the mind. "*Lest* the light should dawn . . ." describes the fear of the entrenched foe in vigilant guarding of his fortress, for the moment the light of truth enters, the battle is won on that point of the fight to freedom (John viii. 32).

The battle for the liberation of the mind now begins. Shall the believer acquiesce in its remaining a stronghold for the foe? Who is to settle this? God? No—*the man himself*. He had to choose to surrender his will to God, and he must now choose whether his mind and imaginations are to remain a strategic vantage ground for Satan. Shall the powers of darkness have right of way through the *mind*? Shall they pour their dark torrents through this part of the redeemed man? Shall they set on fire of hell his imaginations? Shall they make the mind a "dumping ground" for all and sundry suggestions evolved in the pit (see 1 Kings xxii. 19-23), accusations of other children of God, and prejudices against messengers of God carrying the word of truth which would mean the collapse of the stronghold, once entry was made within its walls? Ah, and shall they shoot in their lies about God—"Hath God said?" In brief, shall they *control* the mind, only allowing to enter it what *they* will? Shall they build up their defences in the mind against the entry of truth? Shall they hold it in deception, phantasies and lies?

## THE BELIEVER MUST CHOOSE.

He cannot himself dislodge the foe, but he can put the deciding factor of the will on God's side, and on the SIDE OF TRUTH, which will take away the ground upon which the deceiving spirits have their lodging place. He can at least declare by his volition, that he *wants* truth, that he *opens his mind* to truth, that he is set to *obey all truth*, and that it is his choice and prayer that all imaginations and reasonings which are against the knowledge of God may be exposed and cast down. By so doing he enables the Holy Spirit of Truth to carry out His office of conviction, for until the man declares that he *wants* truth, and puts himself on the side of truth, whatever it may mean, the light of God cannot enter the fortress of the mind.

*The will of the side of truth.*

The centre helm of the ship of man is the will. It decides conditions of spirit, soul and body, and is the seat of government *through which God governs His redeemed subject*. The mind as part of the kingdom of man should be facile in obedience to the volition, which is to be loyally and faithfully kept in co-operation with the will of God. The will must rule the spirit, and choose to open it to the fullest influx of the Spirit of God. It must control the mind and choose what shall enter it, or go out. The will must choose what the body shall do, and present the members of the physical being to God for His service (Phil. iv. 8, Rom. vii. 13).

For the dis-possessing of his mind from the grip of the enemy, the will of the believer must first be steadily placed with God for deliverance. Now, recognizing the true condition of the mind, he must see that his part is done in refusing his consent to the foe to continue to hold the ground he possesses. Refusing in bulk all "ground,"

*The ground of the carnal mind.*

he must set himself to seek light from God on the detail of that ground held by the enemy, which is, briefly, all thoughts contrary to truth; misconceptions of all kinds; wrong thoughts, whether of God, man or Satan;\* and everything in the mind AGAINST the knowledge of God. The "ground" is really what the Apostle describes as the "carnal mind" which, under the grip of the enemy, is "ENMITY AGAINST God" (Rom. viii. 7; see also Col. i. 21). When believers know Rom. vi. 6, they often assume that they are fully delivered from the "carnal mind," not understanding that the Calvary deliverance *has to be wrought out in detail*; and that just as "LET NOT sin reign" is the carrying out in practice the position "Reckon

\* Cf. John xvi. 8-11, showing (1) man, (2) God, (3) Satan, as covering the sphere of the Holy Spirit's conviction, i.e., sin in relation to man, righteousness in relation to God, judgment in relation to Satan.



yourselves dead indeed unto sin;" so "casting down imaginations" is the detailed way of freedom for the believer from the mind blinded by Satan, which is, in even the smallest degree, ENMITY against God.

The renewal of the mind, and its dis-possession from the hold of the spirits of evil, can alone come about through the entry of TRUTH. The believer must set himself to seek truth about himself, about God, and about the powers of darkness. He must search for TRUTH as he would search for gold. EACH WRONG thought placed in the mind by the enemy, and by which he holds the mind as his fortress, must be patiently dislodged as it is unveiled, and DISPLACED BY TRUTH, until every "high thing" embedded in the mind is pulled down, and the entire spirit of the mind is renewed.

The casting down of the exalted imaginations, and the removal of countless reasonings—not REASON—is only done thought by thought. The battle may rage for a prolonged period over the removal of even one thought. The fact that THERE IS A BATTLE PROVES THAT THERE IS A FOE, and that the powers of darkness are concerned in retaining specific thoughts. Where the mind is deeply held in the possession of the enemy, not one sentence of *truth* can penetrate without a battle, such as confusion in the mind, prejudiced thoughts, rebellious thoughts, angry thoughts, and an *unreasonable and unreasonable disturbance* over what should and would be easily and calmly considered, were the mind in a normal condition.

Let believers test themselves here. Why do they have unreasoning "opposition" to what they have not carefully and prayerfully set themselves to UNDERSTAND? Does not the mind that is renewed in its spirit "examine all things?"\* Why "rage," unless it be the "strong man's" emissaries in the stronghold of the mind, having "great rage" because their fortress is threatened by the approach of the weapons of light, which will fell their hiding place to the ground?

The believer pressing on to freedom should keenly examine every thought coming to his mind, to see whether it is (1) an exposure of old ground, a (2) giving of new ground, (3) the result of hidden ground in the present, or (4) right thoughts to be welcomed and grasped.

This may seem a stupendous task to those who have lived a careless thought life, and allowed their minds to run riot any way the powers of darkness chose. But A BATTLE IS A BATTLE. The battle to capture "every thought"—the apostle says *every* thought—and to cast

down every imagination which is against the knowledge of God, demands vigilance and purpose on the part of the one determined to truly KNOW God, and to have a mind open to His light. (See Phil. iii. 15.)

Patiently and steadfastly all thoughts should be brought into the light, and those that are shown to be contrary to God's truth dis-embedded from the mind and cast away. Yes, even "mental conceptions" of divine truth, which become a subtle cover for the working of the foe. But is not the past "under the Blood and forgiven" even in the way of "thoughts"? The past may be "under the blood" on the Godward side, so far as forgiveness is concerned, but unless a wrong thought is removed

*The casting out of wrong thoughts.* from the ground of the mind, and truth firmly set in its place, that "thought" will have its consequences in the after life. The

casting down, and casting out of wrong thoughts and imaginations must be done, otherwise they lie in the ground of the mind as hiding places and material for the powers of evil later on. For instance, a "wrong thought" about another may be forgiven on the Godward side, but unless it is cast out of the mind on the part of the believer the thought remains for future use by the enemy as "prejudice."

It will be seen, therefore, that capturing the mind out of the control of the prince of darkness, does not merely mean having all that is in the mind brought under the volition of the believer, as a tumultuous rabble of contrary elements compelled to obey a central authority. It means a RENEWAL OF THE MIND, whereby it is taken out of the strong man's power, and brought into such harmony with the Holy Spirit that it is filled with light instead of darkness, clearness of understanding instead of confusion, the "imagination" purified and controlled, the reason liberated to work in normal ease, all in subjection to the will of God and the obedience of Christ (Col. i. 9).

*The mind in harmony with the spirit.*

It is such a mind that is guarded by the peace of God, through an unceasing spirit of prayer. Such a mind that is quickly obedient to the will of the believer as he deliberately turns away from all that would hinder it being filled with light, and chooses that it shall be occupied with things that are true, honourable, just, pure and lovely, and of good report (Phil. iv. 6-8).

It is the RENEWED MIND which the armour-clad believer girds with TRUTH (see Ephes. vi. 4; 1 Pet. i. 13) to *discern*, and to resist Satanic lies; a sound mind (2 Tim. i. 7)—a mind set on things above where Christ sitteth on the right hand of God.

\* 2 Cor. ii. 15, 16, m.; 1 Cor. xiv. 20.

## The Spiritual Life.

### The Choice of the Will.

THERE are two great departments to the will, that of choice, and that of execution; or the elective acts, and the persevering acts. Both of these forms of the will are involved in holiness. The soul must choose to be holy or it never can be. The very first choice in repentance, to turn from sin, is a choice for holiness. After conversion, under added light, and out of newly discovered deeds, the soul again chooses holiness, with a depth and completeness of choice it never had the capacity for until it was born of God. All choices of the will are fruitful only according to the amount of perseverance which is the executive side of the will.

It is a sublime thing for a creature to deliberately choose God, choose to be good, and humble, and pure, and loving. It is greater than the creation of a material world. It is sublimer still to patiently persist in that choice through ten thousand difficulties, day after day, and year after year, through ever changing vicissitudes, over seemingly insurmountable hindrances both in ourselves and in our environments; to keep reinforcing that choice, and to push it to the front of every other choice, until the perseverance of the choice becomes a supernatural despotism of the soul. This is the thing that tells.

Perseverance is the grandest thing possible for any created thing to have. Just look at it, every gift, every grace, every choice, every possibility that the soul may have would amount to nothing but for an ever ongoing perseverance.

Perseverance in the creature corresponds exactly with the attribute of immutability in God, for what is divine immutability but the everlasting continuance of God in His sameness of being, so that His immutability is His perseverance. Again, perseverance in the creature corresponds with the uniformity of natural law in creation. Suppose the laws of nature should suddenly cease or change, everything would be thrown into confusion. The air might drown us, water might burn us, and sunlight might freeze us.

The uniformity of natural law is the beautiful ceaseless outflow of God's unchanging wisdom. And perseverance in the choice of holiness on the part of the creature, is the lovely mirror of God's immutability, and nature's uniformity. Thus a holy will must first choose holiness and persevere in the choice. The latter requires a great deal more strength than the former, for a great many choose but fail to persevere.

A spiritual will not only chooses holiness but

is constantly repeating that deeper interior determination from a higher standpoint, with a wider vision as to its import, with an added depth of solemnity, and with an increasing affection and sweetness in the choice. Because the soul is invisible, and all its actions are spiritual, and we are not able to measure it by physical proportions or exact intellectual data, it is difficult for us to understand many things about our interior lives. For instance, a quiet, thoughtful decision which we make to-day may be a hundred times stronger and broader than it was possible for us to make ten or twenty years ago. Our spiritual nature grows in quality, in intensity, in intelligence, in moral weight, in strength of fervour, for which there are no outward measurements. The growth of the will in conformity to God involves this multiplied increase of holy determination.

The character of a holy will involves not only the choice to be holy in general, but the multiplying of that choice as it runs out in all the details of life. We must not only choose to be saved, to receive Jesus, to receive the Holy Spirit, but, whether we know it or not, we each of us will choose the particular type of piety that specially characterizes our life. There is a dominant trait in everyone's religious character—some one thought, or religious principle, around which the religious life will crystalize. With some it is duty, with others it is work, with others it is knowledge, with others love, with others suffering, with others faith, and each of these types are blended with other types in endless variety and degrees. While there is always something in each Christian's hereditary or education, or habits, or environment which predisposes him to a particular type of religious life, yet as he grows in grace there comes out more and more the element of his will in choosing a special form of spiritual life, also in choosing the degree of fervour and devotion that shall mark his life. And as he grows in fellowship with Jesus, this exercise of spiritual determination becomes more beautiful and more multiplied as well as more persistent.—Selected.

*C*RY to God that He would inflame thy will also with the things of the other world. For when a man's will is fully set to do such or such a thing, then it must be a very hard matter that shall hinder that man from bringing out his end. . . .

Indeed to have such a will for heaven is an admirable advantage to a man that undertaketh a race thither; a man that is resolved and hath his will fixed, saith he, "I will do my best to advantage myself; I will do my worst to hinder my enemies; I will not give out as long as I can stand; I will have it or I will lose my life; though He slay me yet will I trust in Him. I will not let Thee go except Thou bless me." I will, I will, I will, O this blessed inflamed will for heaven! What is like it? . . .

John Bunyan.

26 8:1  
2:18  
4:15  
\$65:142  
7:24,25

## THE OVERCOMER.

# The Enthroned Christ.

By the Editor.\*

"We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens. . . ." Heb. viii. 1.

"A merciful and faithful High Priest . . . ABLE TO succour them that are tempted. . . ." Heb. ii. 18.

"A High Priest . . . touched with the feeling of our weaknesses . . . [able to sympathise lit.] . . ." Heb. iv. 15.

"A High Priest . . . who can bear gently with the ignorant and erring . . ." Heb. v. 1, 2.

"His priesthood UNCHANGEABLE . . . ABLE to save to the uttermost them that draw near unto God through Him . . ." Heb. vii. 24, 25.

IN the epistle to the Hebrews, before the writer speaks of the humanity of Christ, he first unveils Him as the Son of God. "Unto the Son He saith, Thy throne, O God, is for ever and ever." Christ is God, higher than the angels; the only begotten Son of the Father.

Then in chapter ii. 9, we are shown the Son of God as Saviour, crowned not by right of His Godhead, but as Redeemer. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man." Have you ever thought of what it cost the Lord to become our High Priest and *why* He is our High Priest? See the Great High Priest crowned, and seated at the right hand of the Father to meet us in our deepest need. Christ is God. He was crowned because of the suffering of death. He died—He tasted death—death was no theory to Him, but an awful reality—"He *tasted* death for every man." He went to the cross, and this was His path to the throne! Verse 10 gives the reason of this, "To make the Author (Captain or leader, margin) of their salvation perfect through suffering."

"Perfect," the word speaks of consummation, or as Conybeare says, "to bring to development an ideal character" as pattern for many sons He would bring to glory. A fully developed character through suffering! This alone was the path to the throne. Suffering all along His wondrous life until Calvary, and then the Cross, the shame, the agony, the curse!

"Because the children are partakers of flesh and blood, He also Himself took part of the same." See the humanity of the Lord Jesus! What for? "It behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest" (v. 17 R.V.). In "all things!" In becoming the Leader of His redeemed ones to the glory, He could go no other way but through suffering. He showed the pattern. He came right down to our

\* Notes of an address.

humanity. He subjected Himself to our conditions that we might share His throne.

Hitherto the humanity of Christ on earth may have filled our thoughts—His calmness, His patience, His divine gentleness and forbearance—and we have not realised His humanity in His heavenly glory, where He is now as our Great High Priest. "He *suffered* being tempted." The R.V. is even more significant: "Having *been Himself tempted* in that wherein He suffered." He was *tempted* in His sufferings.

The Lord Jesus shrank from suffering as much as we do. Nay, far more, for His pure humanity was undulled by sin. He suffered in the conflict with the powers of darkness, and in His contact with sin; and through this lifetime of suffering He became the merciful and faithful High Priest, "ABLE TO succour them that are TEMPTED."

Again, we read in Heb. iv. 14-15, "For we have not an High Priest who cannot be *touched* with the feeling of our infirmities, but One who hath been in all points tempted like as we are, yet without sin." The word "infirmities" in the Greek speaks of physical weakness in the sense of shrinking from pain and suffering. Oh! it cost the Lord Jesus to become Man for us, it cost Him to rebuke Simon. He shrank from loneliness! Is not this shrinking from loneliness the cause of many being drawn into much that is wrong?

Jesus—Perfect Man, though Son of God—would say to you, "My child, I perfectly understand your condition. I have fully entered into it all!" How blessed that "We have not an High Priest who is not able to sympathise with our weaknesses," because in all points He was tempted like as we are, so that he is *touched* with the feeling of our weaknesses; and we may therefore go boldly to Him for grace in all our needs, sure of response and gentle dealing.

See again chap. v. 1: "Every high priest taken from among men . . . for that he himself is compassed with weakness," and so, is "*able to bear gently with the ignorant, and with them that are out of the way.*" Our High Priest can understand the weakness, and the limitation of the human frame, which is, as the Psalmist says, "dust," and thus be gentle with the erring!

In the seventh verse we read again of the sufferings of Christ, that He "offered up prayers and supplications with strong crying and tears." There are some who think it a triumph not to weep, and not to show feeling. What a contrast is the Lord Jesus, "Who in the days of His flesh offered up prayers with tears!" These "days of His flesh" were very real to Him. Though He was in the form of God, "He counted it not a prize to be on an equality with God, but

emptied Himself, becoming in the likeness of men, becoming obedient even unto death."

See Him in Gethsemane! His prayers, strong crying and tears! Dare we draw the veil aside? See Him crying unto God who was able to save Him out of death, and was heard for His godly fear. See the God-Man in His agony, shrinking from the cup and praying, "*Father, if it be possible let it pass!*" See Him "*learning obedience*" in his anguish as He cries, "*Not My will but Thy will be done!*"

How we need the unveiling of the Man Jesus Christ. Let us turn to Gethsemane for a moment, as recorded in Matt. xxvi. 36-45. He took with Him Peter, and the two sons of Zebedee. You remember how these two came to the Lord one day, and asked to share His throne; and how He replied, "*Are ye able to drink of the cup that I am about to drink?*" (Matt. xx. 22). They were ambitious to be great in the heavenly kingdom, and quickly replied "We are able!"

Then the Lord took Peter, and those who wanted the throne with Him, to Gethsemane. Did He as perfect Man feel the need of fellowship as He began to be "*sorrowful and sore troubled,*" and bade them watch with Him, and then went forward a little, and fell upon His face? Then He turned again to them, and found them sleeping. How gently He bore with the "*ignorant and erring!*" They did not understand. "Watch and pray" He said, "the spirit indeed is willing, but the flesh is weak." He knew their hearts, He knew they were willing, but He was able to sympathise with the "flesh." He spoke of what He knew. They were "the days of His flesh," and He, even then, was their "merciful and faithful High Priest."

He suffered, yet without sin! Thus He became our Great High Priest, fitted to succour us in our temptations, fitted to sit upon the throne for us. "*He learned obedience by the things that He suffered.*" He triumphed in conflict. He won the victory, and from that awful hour in Gethsemane, in unbroken calm He went right through Calvary for us!

You wince when others misjudge you! Shrink from the words of another who attributes to you wrong motives, and feel you must defend yourself! Jesus felt it all, "*He was numbered with the transgressors!*" We, when accused of what is not true, are tempted to self-defence. He felt the same, but He had perfect victory. He went through all without sin, and now He ever liveth to make intercession for us; and "having been made perfect"—having reached the consummation of God's ideal character—brought to full development by obedience to God in all His sufferings, He became the "cause of eternal life" (Syriac) unto all who obey Him. He

ministers His own spirit of obedience, His own life, to all who obey Him as He obeyed God.

Oh! the glory of the Priesthood of Christ! "*No man taketh this honour unto himself, but when He is called of God.*" God spake unto Him, "Thou art my Son . . . Thou art a Priest for ever."

But note the word "*honour.*" The Christ is given the HONOUR of succouring the tempted! the "HONOUR" of being the merciful and faithful High Priest, the "HONOUR" of sitting on the throne of power to bear with the ignorant, and the erring, and to give them life-power and victory. He "obtained" this excellent ministry—this joy set before Him. Let us give Him joy by boldly going to the throne of grace.

One more passage in Heb. vi. 20: "Within the veil . . . as a forerunner Jesus entered for us." Where He enters we must go! See Him there to-day for you, child of God. He sits on the throne in the "power of an endless life." He abideth for ever in an unchangeable priesthood, able to sympathise because he suffered, and able to save to the uttermost—to save completely them that come unto God by Him; for His ministry within the veil is to be the Mediator of the new covenant. "I WILL PUT MY LAWS INTO THEIR MINDS, and on their hearts also will I write them" (Heb. viii. 10).

The sum of it all is simply this: "CHRIST IS GOD." He "emptied Himself" and became Man; He became obedient unto death, even the death of the Cross. He suffered in the days of His flesh, suffered being tempted, suffered more acutely than we can ever suffer, for sin dulls our sensibilities. He suffered facing the Cross, nevertheless He obeyed God, as He said, "*Not My will but Thine!*" In every step of the pathway for our salvation, He was obedient unto death. Then in Gethsemane came the final triumph when He took the cup. He drank it, and overcame, as He calls us to overcome in our weakness by His succour from the throne. Listen as He says, "My child, I know all about you, your personal difficulties, your peculiar temperament; I feel with you, I am now 'touched' with the feeling of your weakness, I am on the throne to save you completely, to sympathise with and to succour you hour by hour; therefore come boldly to the throne of grace." Let us put our case absolutely into His hands, and know that He understands and undertakes.

He sits a Priest upon the throne to minister life unto you, to give victory, to write the Father's will upon your hearts and minds. Therefore our Lord Jesus is able to save and sympathise; He is able to succour; He is able to save completely all who come unto God through Him.

## The School of Prayer and The Lord's Watch.

"Be watchful with all perseverance in prayer for all the saints. . . ."  
Ephes. vi. 18, *Conybeare*.

### A Prayer for the Purification of the Mind.

**L**ET the Church of God cry out aloud to Thee  
One sitting at the purification furnace.<sup>1</sup>

"O, Purifier of wretched man, and the Giver of irreproachable holiness, take away from me all the dross of my evil thoughts of Thee. Remove such thoughts as lead to an evil expectation of Thee, and leave naught but a sevenfold tested creed: such beliefs as no power of hell can shake, remove or destroy.

Not only fill me with thoughts of Thee, but let me be so filled with the *correct* ones, such as cause the ones living in Thy light to utter thanks to Thee, and their Amen to my words confirm me in my establishment in the truth.

Let my doctrines be only such as proceed from a life of absolute justice. And if a thought—a misleading thought—issue forth from my evil nature, then be Thy light so great as to not leave me in darkness of it. Let it be revealed and slain.

Let me be not so vile as to use the power of the new life to uphold the doctrines which come out of the evil nature. Not only let my evil nature be put to death,<sup>2</sup> but also all the evil thoughts that from it arise.

Remove my carnal and devilish wisdom,<sup>3</sup> cast down the vain imaginations of my heart,<sup>4</sup> and let the peaceable wisdom from on high dominate my actions.<sup>5</sup>

Let not my thoughts disturb the peace of Thy Church, in causing schism, quarrels and division unbearable to Thee, and detrimental to the sanctity and awfulness<sup>6</sup> of Thy living Church.

Unite all that differ; bind up the wounded in expectation, and who are disappointed with the world; gather to the fold the straying, and content them with Thy pastures and care.

No longer let lies and ignorance of Thee lead astray and divide Thy Church.

Let Thy Church not only walk in the light, but make it light in Thee. Let all its members walk in sweet fellowship with Thee, and with one another.

Let deception be no more,<sup>7</sup> and the whole world be one in Thy great Light. O Light of the World shine so that no darkness may abide on earth.<sup>8</sup>

I crave thus for myself and for the Church.  
In Jesu's Name I ask it. Amen.

<sup>1</sup>Mal. iii. 8. <sup>2</sup>Rom. vi. 6. <sup>3</sup>James iii. 15. <sup>4</sup>Gen. vi. 5; <sup>5</sup>2 Cor. x. 5. <sup>6</sup>Eph. vi. 15. <sup>7</sup>Isa. vi. 4. <sup>8</sup>Rev. xii. 9. <sup>9</sup>Matt. iv. 15.

## Aids to Prayer.

### Petitions drawn from "War on the Saints."

The following suggestions for prayer are given to show how all we hear, or read, may be turned into prayer. The same principle applies to reading the Scriptures, or any book containing light on the truths of God. It will be noticed that in this instance the prayers are composed of deductions made from the text of the book "War on the Saints." Page references are given.

#### Warfare Principles.

**T**HE believer delivered from deception and possession by the spirits of evil must learn to walk in *personal* victory over the devil at every point if he is to have victory over the powers of darkness. . . The warfare with Satan must be accompanied with a vigorous, unflinching warfare against sin. Known sin must not be minimised or tolerated. Pp. 225, 233.

All dependence upon "feeling" and acting from "impulse" must be put aside in this warfare. . . the fight must be permanent—part of the very life. . . fight from principle. P. 245.

It is only possible to wrestle against the powers of darkness by the spirit. It is a spiritual warfare, and can only be understood by the spiritual man, that is, a man who lives by and is governed by his spirit. Pp. 246, 247.

. . . The believer must learn experimentally how to take and use the armour for the battle described by the apostle in Ephes. vi. P. 251.

#### I pray—

That I may have a right knowledge experimentally of death to sin, so that I may moment by moment walk in unbroken personal victory up to all the light I have.

That I may always wage a vigorous, unflinching warfare against sin.

That I may never minimise sin in myself or in others, and never parley with sin or the foe.

That I may be able to so walk with Thee by faith as to put aside all "feeling" and acting from "impulse" in this warfare.

That I may understand the reason for not acting from feeling or impulse in order to become free to fight in "cold blood."

That I may be able to wrestle against spirit foes, with my spirit energised by the Holy Spirit.

That I may know how to take and use the armour depicted in Ephes. vi.

That I may never stop the fight.

That I may fight from "principle" and be always against the Powers of Darkness because they are always against me.

And what I pray for myself I pray for the  
whole Church of God. "P."

**BLESSED** be the Lord my rock, which teacheth my hands to war, and my fingers to fight; my loving-kindness and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust; who subdueth my people under me. . . (Psa. cxliv. 1, 2, R.V.)

## To the Lord's praying ones.

To obtain the co-operation in prayer of the Prayer Force among our readers, is the purpose of the following petitions, which we give, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

### "War on the Saints."

As the book was written and driven through to completion by a force of perpetual prayer, it needs perpetual prayer as it goes forth to the Church of Christ. Therefore PRAY—

That all truth contained in its pages may be shielded from the misconstruction, misinterpretation, misconception and abuse of the spirits of evil, and of the natural and carnal mind which is enmity against God.

### Special Prayer for The MATLOCK Conference, MAY 10—15, 1913.

PRAY that the highest and best possible results may be obtained for the Church of God.

That there may be a clarified vision, and a true discernment of the deepest needs of the Church.

That those responsible for the meetings may intelligently and fully co-operate with the Holy Spirit at every step, and be strengthened to faithfully administer the truth which God has entrusted to them.

That the will and leading of God may not be checked or quenched at any point, both in the arrangements and objective of the meetings.

That those who wish to attend the Convention may be enabled to co-operate with God for the removal of every hindrance to the fulfilment of His WILL.

That there may be unity of spirit among the Lord's people, in order that they may stand in ONE SOLID PHALANX with Him against all His foes.

That the best possible use may be made of the time, and that there may be real fellowship in the Spirit, and no waste of strength in secondary things.

### For the "Overcomer" and "Le Vainqueur."

PRAY that each issue may throb with Divine life to deal deadly blows to Satan, his kingdom, his schemes and his works.

PRAY that God will use all truth proclaimed in these pages to equip the Church of God for the deliverance of souls from the power of Satan unto God, out of the kingdom of darkness into the kingdom of His dear Son.

### For the Message in other Lands.

Praise that a reader has offered a sum of money for issuing "The Warfare with Satan and the Way of Victory" in Spanish for circulation in S. America.

Prayer for the translation, now in hand, to be completed quickly, and all hindrances to its issue be removed.

Prayer that a Missionary burdened for the issue in CHINESE of the truths in the *Overcomer*, may be enabled to carry out the translation and issue, by the needed funds for the payment of a native teacher, and the printing of the translations, being supplied.

### The School of Prayer and the Lord's Watch.

All correspondence should be addressed to Mr. J. C. Williams, c/o Overcomer Office, Toller Road, Leicester.

## Hewing Agag to Pieces.

AFTER one of those prolonged periods of prayer which were the habit of his life, General Gordon would sometimes come out of his tent, and, when asked what he had been doing, would say that he had been "hewing Agag to pieces." That often seemed to him the best description of the kind of work he had been obliged to do in his prayer. Many times he fairly faced the situation of prayer as one in which the main work before him was the ruthless putting out of existence of evil things which were in his own spirit. And when his prayer was manifestly needed in that direction he did not flinch from it, but accepted it and went to hew Agag to pieces.

It is good for us to remind ourselves that sometimes our prayer ought to take this stern and unbeautiful form. It is natural enough, perhaps, that we should desire our prayer to be a rapture or an immediate refreshment; that, if possible, it might always be a seemly and beautiful passage in our experience, which would very quickly restore and minister to our growth. With manly insight Gordon knew that prayer was not always a nice business, but a deliberate wading into the thick of what is mean and revolting and disquieting. This was the reason why he prayed, and this is the reason why many of us do not. We cannot bear to face the things which God is ever inviting us to face with Him.

It was in prayer that the Lord Jesus put forth His greatest labour. His mercies and benevolences, His healings and counsels, seem to have come forth from Him with comparative ease, but it was in His prayer that He worked. His bears the marks of labour, and all else carries a look of effortlessness because His real work was done beforehand in prayer.

General Gordon treated it as real work, not an ecstasy. It did not surprise him that in it he sometimes had to confront facts which looked worse in prayer than they did anywhere else. True prayer is a work of destruction. We ought not to rise from it without reason to feel that in it God has helped us to smite something evil. Who does not know what it is to be filled with spites, jealousies, envies and suspicions? But we like to dwell on them and prolong them by reasoning them out. We like to correct them by analysis and by reading. We like to quiet them without quite destroying them. But nothing can ever give us peace except doing them to death.—"The Prayer-Watch," California.

A soldier is not called to the battlefield because there is peace, but because there is war, so "the weapons of your warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor. x. 4.)

Prayer must precede all things, as it is the pioneer of all spiritual work.

Loss of joy is really an infirmity of the spirit.

Prayer is not only petition it is warfare, and standing with Christ for the salvation of a soul from the kingdom of Satan. (2 Cor. iv. 4.)

In preaching services I would wish to have behind me, not the choir, but men and women learned in prevailing prayer, that they might watch the people, and pray as they are taught of the Spirit by what they saw. J.C.W.

## Helps for Teachers.

"Rightly dividing the Word of Truth." 2 Tim. ii. 15, A.V.

### Soldiers of the King.\*

"A good soldier of Christ Jesus." 2 Tim. ii. 3.

#### The History of the War.

This may be traced back to a certain day when a rebel angel took the form of a serpent, and beguiled an innocent subject of the King, bringing her and all her descendants into slavery. The Lord God justly declared war against him, and promised to send His Own Son to fight the battle, and deliver the captives.

"The Lord God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel." Gen. iii. 14, 15.

(See Isa. xiv. 12-14; Ephes. vi. 12; Rev. xii. 9 for a fuller description of the enemy.)

#### I. The Deliverer and His zeal.

"The Lord saw it . . . and He put on righteousness as a coat of mail, and . . . was clad with zeal as a cloke." Isa. lix. 15-17 m.

"Who is this that cometh . . . with crimsoned garments . . . marching in the greatness of His strength?" Isa. lxiii. 1, m.

#### II. The Deliverer's words on the eve of victory.

"Now shall the prince of this world be cast out. And I, if I be lifted up . . . will draw all men unto Myself." John xii. 31, 32; John xvi. 11.

#### III. The triumph at Calvary.

✠ "Having put off from Himself His body, He made a show of the principalities and the powers . . . triumphing over them." Col. ii. 15 m.

"That through death He might bring to nought . . . the devil; and might deliver all . . . subject to bondage." Heb. ii. 14, 15.

#### IV. The Conqueror's welcome in heaven.

"Lift up your heads, O ye gates . . . and the King of glory shall come in . . . the Lord mighty in battle." Psa. xxiv. 7, 8.

"Thou hast ascended on high, Thou hast led captivity captive." Psa. lxxviii. 18.

#### V. The result of the victory.

"He shall divide the spoil with the strong; because He poured out His soul unto death." Isa. liiii. 12

Having conquered the foe the Triumphant Lord now waits for the "fruit of the conquest." (See Heb. x. 13.)

Each captive must learn that he is free, and be translated out of the power of darkness into the kingdom of the Conqueror. (Col. i. 13.)

#### VI. The way of victory for the captives.

"Ye shall know the truth and the truth shall make you free." John viii. 32.

"The law of the Spirit of life in Christ Jesus made me free." Rom. viii. 2.

The "word of the Cross" is the "dunamis" of God to the captive, as it tells of the believer and his sins carried up to the tree with the Deliverer; that his spirit may be joined to the Risen Lord, so that he shares His victorious life, and, as he abides in Him, is able to walk in victory over sin and the raging foe. (1 Cor. i. 18. 1 Pet. ii. 24. 1 John iv. 14.)

Although the enemy has been conquered, he is left at large for a period that the Deliverer may prove who, among the captives, really desires freedom. He has decided that all who choose to accept His deliverance shall share His throne, and see with Him the final judgment of their bitter foes.

\* From "Bible Readings," on thin paper for use in Bible classes. Reprinted here by request.

References from Revised Version except where stated.

### The Soldiers of the King.

Those who accept the "word of the Cross," and in Christ Jesus pass to the heavenly places, are joined to the Conquering Christ, and are formed into ranks under His leadership to cast down the strongholds of the enemy.

1. Their Captain.  
"As Captain of the host of the Lord am I now come."  
(See Heb. ii. 10, m.; Heb. xii. 2, m.; Josh. v. 14.)
2. Their commission.  
"A good soldier of Christ Jesus . . . who enrolled him as a soldier." 2 Tim. ii. 3, 4.
3. Their loyalty to His service.  
"No soldier on service entangleth himself." 2 Tim. ii. 4.  
"The friendship of the world is enmity with God." Jas. iv. 4.
4. Their single aim.  
"That he may please Him who enrolled him." 2 Tim. ii. 4.
5. Their banner.  
"The Lord is my banner." (See Isa. xi. 12. Psa. xx. 5.)  
Ex. xvii. 15, m.
6. Their armour.  
"The whole armour of God." Eph. vi. 13-17.  
"The armour of light." Rom. xiii. 12.
7. Their weapons.  
"The weapons of our warfare are not of the flesh." 2 Cor. x. 4.  
"The Sword of the Spirit . . . the word of God." (See Heb. iv. 12. 1 John ii. 14.) Eph. vi. 17.  
"The prophecies . . . by them . . . war the good warfare." 1 Tim. i. 18.
8. Their equipment.  
"Clothed with power from on high." Luke xxiv. 49.
9. Their endurance.  
"Suffer hardship . . . as a good soldier of Christ Jesus." (See 2 Tim. iv. 5.) 2 Tim. ii. 3.
10. Their fearlessness of death.  
"I hold not my life of any account . . . in comparison of accomplishing my course." Acts xx. 24, m.
11. Their unity.  
"Stand fast in one spirit . . . striving." Phil. i. 27.  
". . . your order, and . . . steadfastness." Col. ii. 5.

(Concluded later.)

### Victory now!

WHEN the battle rages fiercest,  
God can make me stand;  
In the Lord I well am able,  
For He holds my hand.  
Victory can aye be mine,  
With His Leadership Divine.

When defeat seems nearest, surest,  
And the spirit spent,  
Sorrows o'er the need around me,  
All my heart have rent;  
Clasping then that hand Divine,  
Strength and healing both are mine.

When in dust I fain would lay me,  
Wearied with the fight,  
Then I know I shall be holden,  
And it is a time most golden,  
Darkness turns to light,  
For the Lord, Who knoweth how  
Rings the message, "Victory now!"

M. Warburton Booth.

The more able to wait long for answers to our desires and prayers, the stronger faith is. Weak faith is all for the present, strong faith waits God's leisure.—Gurnall.

## Workers in Conference.

### *The Baptism of the Holy Spirit and Deception.*

**Q.** IS IT POSSIBLE FOR A BELIEVER TO BE DECEIVED? IS NOT THE TIME OF THE BAPTISM OF THE SPIRIT THE MOST DANGEROUS IN REGARD TO SPIRITUAL EXPERIENCES?

A worker answered by giving the following testimony, slightly amplified to be made clear:—

I have been through so much in consequence of deception that even at my present stage of freedom I feel as though I am a new man. Three or four years ago—at the time of the baptism of the Holy Spirit—I became a complete wreck through the deception of evil spirits. All the time I was under the impression that I was doing what was necessary to surrender myself to God and the Person and work of the Holy Spirit. I was so anxious to be obedient, in order that I might be fully used by God, that I had not taken into account the possibility of another supernatural power intercepting and counterfeiting the work of the Holy Spirit. It never occurred to me. But I can now see that the enemy succeeded in driving me into such an abandonment to God as to prevent me FROM USING MY REASONING POWERS, and carefully examining every experience through which I was passing. By that means the possibility of deception was kept from me, and I accepted everything, as it came, as being from God. Moreover, I would have believed that I should be grieving the Spirit of God if I had acted differently. So these deceiving spirits drew me into all sorts of things. I became quite a medium for their works. So much was I under their control that I was enabled to read the thoughts of other people. They did this by causing me to believe that it was a mark of the gift of discernment from the Holy Spirit, and that He was, by that means, teaching me to diagnose the condition and needs of others.

When I became a complete wreck I was unable to work, I lost the use of my memory, and everything that was precious to me seemed to go. To help on their schemes they used the best Christian people I ever knew to (mis-) interpret my condition. I now know that evil spirits used these friends—who thought they were helping me—to remind me of the fact that many of the saints of God mostly used in His service underwent much physical suffering. I consoled myself with that thought. I took it for granted that it was God's will that I, too, should suffer. By so doing I accepted the lies of deceiving spirits, which gave ground for deeper deception.

Ignorantly, I gave myself to the powers of darkness to do as they liked with me, and bit by bit they were taking away my life. was slowly ebbing away. Little could I eat or sleep. For two years I could not do anything. Although I have not been raised from the dead I have been raised from the dying! I was caused to stutter, so that it was impossible to say what I wanted to. Further than that, my spine was taken hold of, and I was made so weak that I fell down. The grip would seize my spine and work to the back of my head, then I was lock-

jawed for two or three days at a time. Thanks be to God I am now free from these things. I can eat, I can think, I can work, and I can sleep. When it first dawned upon me that all these extraordinary things were the work of evil spirits, and I set myself against them, what a terrible fight it was!

My memory is now restored to me. I had been praying that God would give me a good memory, but then it occurred to me that I already possessed one. I then changed the attitude, and asked God to loose my memory and the faculties which I had ignorantly given to evil spirits, because I no longer consented to such interference. I asked Him to set me free—spirit, soul and body—and the effect has been that I have emerged into liberty. I am deeply thankful to God for the help I have received through the *Overcomer*. It has enabled me to get free, and the truths contained in "War on the Saints" confirm conclusions to which I have now come concerning my experiences, while it is interpreting many things which I did not understand. At yesterday's meeting it was explained to me why I could not speak at Eccleston Hall. I can now see that if I am strong enough in spirit to battle against and repulse evil spirits. in my business, I am strong enough to do the same thing for my personal liberty in this hall.

*A Minister:* It is remarkable that our brother should go through all this after the Baptism of the Holy Spirit. It confirms the diagram in "War on the Saints" (p. 55). The question is: Is deception of evil spirits specially and generally after the Baptism of the Holy Spirit?

*The Worker:* Do not give way to feelings; examine them, or you may be deceived in the same way at *any stage*.

**Q.** DO YOU MEAN ECSTATIC EXPERIENCES?

*A. (The Worker).* Yes. For instance, the powers of darkness may make you think you have such a zeal for souls that you would be caused to cry over these souls, unable to sit or to stand, but have to lie upon the floor; and "cry your heart out" so to speak. I used to "wait" for these manifestations, and give way to them, thinking they were "the burden of souls" given to me from God.

**Q.** DO YOU MEAN THAT YOU HAD PERIODICAL TIMES: WHEN YOU HAD FEELINGS OF EMOTION AND WEEPING FOR SOULS AND YOU CALLED THAT A SPECIAL BAPTISM?

*A. (The Worker).* That is so. And when I did not have these feelings, I thought the Holy Spirit had forsaken me, or that I had grieved Him. Consequently, I was always seeking these experiences.

*The Editor:* It is important to understand that evil spirits counterfeit the working of God. Our brother is not alone in this experience. We have many letters from workers—and even missionaries—who have become spiritual, and ultimately physical, wrecks through supernatural manifestations. How solemn it is! You have to deal with the fact that at the very time of the Holy Spirit's working, evil spirits counterfeit that by manifestations in the body—thrills running through the body, which you believe to be thrills of "life." What are they really doing? Draining the vitality. Our brother who has given this testimony could have tested whether that was true suffering in the spirit with Christ, or whether it was a purely physical suffering, which produced no results. NO PHYSICAL SUFFERING PRODUCES



ANY RESULTS IN OTHERS. THE SUFFERING WITH CHRIST IS A SPIRIT SUFFERING. It is not a safe condition to be always "ready to cry." It shows that your nervous system has somewhere been tampered with. A true brokenness of spirit is in the spirit, and not in the body. Scarcely any of these abnormal things in the body can be called true. They are counterfeits of what should be in the spirit. Christ "sighed deeply in *His spirit*," Jesus "perceived in *His spirit*," Jesus "rejoiced in *His spirit*." The whole workings of the Holy Spirit will really be in your spirit. The body should be calm, strong, normal, steady, poised, ready for the duties of life. Once the body is broken into by evil spirits, O what suffering to get free. . . .

There is a possession of evil spirits manifested in abnormal suffering—even spiritual suffering. I know a worker who would throw herself upon the couch in the most acute suffering, apparently in the region of the heart. She thought it was fellowship with the sufferings of Christ. One day it came to her that there was no result. It passed away like a cloud. She got up suddenly, and there was left no trace of it. All such experiences are followed by stoniness, so much so that you think you have lost all spiritual "experience," or even be tempted to ask whether you have committed the unpardonable sin.

The body should have normal feelings. You should have a tender heart according to Col. iii. 12. Whenever suffering is caused by evil spirits, you may be in a perfectly healthy state physically, yet may have the most writhing anguish, with the suggestion to your mind: "This is the burden of souls." You say, "How wonderful of God to give me such a thing!" You should test it, saying, "Is this in my spirit or in my body? If it is in my body, then I will not have it." If it were caused by evil spirits it would probably then pass away.

Q. HOW WOULD YOU GET RID OF THE HARDNESS?

A. When you said it was your own hard heart, you felt it was hopeless, but the moment you say, "This is from the enemy, I refuse it," it goes almost immediately. Declare, "This is not my will, it is against my will, my will is to have the tenderness and the compassion of Christ. I absolutely refuse all the hardness that comes from the enemy."

A Worker: It was exactly so in my case, when I found these things were not natural or from God, but the work of evil spirits, I said, "This is Satanic, and I am going back to work"—I HAVE BEEN WORKING EVER SINCE.

### Shall not God? Luke xviii. 7.

AND shall not God avenge  
His own elect? His chosen still?  
The answer comes direct from Him,  
"I tell you that He will!"

And shall not God avenge  
The daily, nightly cry?  
I tell you speedily He will;  
Deliverance is nigh!

And shall not God avenge  
The foe who presses sore?  
I tell you that He will  
Avenge with speed for evermore.

M.M. (Mary Marsh.)

### Silencing the Enemy.

The question may arise in some minds, May a believer speak direct to Satan's lying spirits, and bid them be silent, or venture in the Name of Christ to say, as He said, "Get thee hence, Satan"? The following letter from a missionary shows that a testimony to Christ given direct to the powers of darkness meant deliverance from their accusations.

If God gives proof that Luke x. 19 is true to-day, and *believers are set free*, our theories must give way before the proof of experience. In the council at Jerusalem Peter declared what God had done, and the apostles humbly said, in spite of their prejudices, "Then *God hath . . .*"

§ Reading the testimony of "T. N." in "The Life of Faith" for December 25, I felt that I ought also to add my testimony "to His praise."

I was, in the first year of my missionary activity in a foreign field, the only worker and Christian in this Roman priest-ridden Republic. No doubt the powers of darkness were greatly against the planting of the cross in this, their stronghold. This first year meant isolation and much violent opposition. One day a voice whispered to me, "You will go insane." This filled me with a horrible fear and constant dread. At first the voice would come a number of times a day; then, as the weeks and months went on, it would come nearly every minute. I now began to examine my actions, to note if I was really advancing towards insanity. When conversing with people, the fear would come over me that they could discern my mental state, and I would blush in their presence. I could not, however, reveal my condition to anyone, as there were no Christians with me. One day I was walking on the plaza, and this voice seemed unbearable. I turned around, and in audible voice quoted John v. 24, and said to this voice, as though I were speaking to a visible person, "I belong to Christ, for time and eternity; He has bought me, so whether sane or deranged, I am His, and need not fear."

This was the end of the voice, and the fear it brought with it. That was more than fifteen years ago, and I have seen His Name honoured in many congregations in this same Republic.

Costa Rica, Central America. R.

From "The Life of Faith," Feb. 26, 1913.

A worker writes on the same subject: "As to personal dealing with the enemy, we have the example of our Lord Himself in the wilderness temptations. If He had met those temptations as the Son of God then they could have no significance for us, but we know that He met them as a Man—the "Second Adam"—in the power of the Holy Spirit. He was not casting out demons, yet He spoke directly to the foe, and used the Sword of the Spirit according to Ephes. vi. 17. In Rev. iii. 21, He said to the members of the Laodicean Church, "To him that overcometh . . . EVEN AS I OVERCAME. . . ."

## "Unmasked."

Being a Review of "War on the Saints"

By Mrs. Penn-Lewis in collaboration with Evan Roberts.

THIS is being called a remarkable book; but, sad to say, that is more because the measure of its singularity is the measure of the ignorance of its vital contents. The more extraordinary it appears, the greater the inexperience of the wiles and subtleties, and the deceiving and ensnaring possibilities and probabilities of the evil one.

In short, the more striking it seems, the greater the need of it for the inevitable spiritual conflict of Eph. vi. 12 and 2 Cor. x. 3-5, the discerning of spirits—1 John iv. 1, and the understanding of "the depths of Satan"—Rev. ii. 24.

Again, the measure of hostility to it by the reader will be the measure of the deception by evil spirits into which he or she has fallen, and possibly, too, a measure of the improbability of freedom.

The writers of the book "rip the lid off" the workings of the powers of darkness—the cunning, subtle, lying, delusive, deceitful, deceiving, devilish, ensnaring, tyrannous, malicious, malignant, murderous—in a word, *Satanic* operations in the spiritual realm.

Mark you, in the *spiritual* realm; for this work deals with Satan's sphere of influence *not* in the police court, but in the pulpit—*not* in secular, but Christian literature—*not* in the amusement hall, but in the assembly of the "called out" ones—*not* in those seeking political position and worldly power, but in those desiring spiritual gifts and power from God. It deals *not* with Satan's sphere of influence with unregenerate man—the world—but with the child of God—the Body of Christ—and that especially along the line of deception and gaining control.

It is Satan as an angel of light, 2 Cor. xi. 14, 15, who is unmasked—and his ordered, obedient, and united hosts of deceiving—deluding—ensnaring evil spirits—attacking and counterfeiting the work of the Holy Spirit, and, moreover, succeeding—chiefly through the lack of knowledge of believers.

If ever God used human agents to deal Satan a "solar plexus" blow, it is in "War on the Saints," with its masterly unfoldings of the activities of the enemy.

Truly, the writers do not err in calling it a "text-book"; for it is a scriptural, scientific, presentation of arguments and facts.

These are clearly arranged in a logical, practical manner, well paragraphed with references, diagrams, etc.; the whole (342 pages) being written from the standpoint of "the believer's side of co-working with God, i.e. not

what God works in man, but what man must do in co-working with God."

Striking points about this book which will appeal to the spiritually-minded are, the place and prominence given to Calvary and prayer, and are perhaps responsible for the encouraging, uplifting, victorious note running throughout.

While there are things which may seem peculiar and subject to criticism, the reader is reminded to notice the difference in knowledge and vision between Elisha and the young man in 2 Kings vi. 15, 16, in regard to spiritual forces—the prayer of Elisha and its result in verse 17—and again, the prayer and power of Elisha in verse 18.

"Phulaa" in "Notes for Bible Study," Toronto, Canada.

## "War on the Saints" Special Fund for Workers.

Workers eligible for application for a grant are those (1) in deep personal need of deliverance from the oppression of the enemy, both in life and service for God; (2) who are in contact, in their Churches, Mission Halls, etc., with supernatural manifestations of any kind, which they are unable to deal with for lack of knowledge; (3) who will make the fullest use of the book in gathering other workers to study it with them.

A "LOAN LIST" has also been opened, and a copy of the book will be sent, on payment of postage, to applicants for a stated period, with permission to make a further application to the Grant-Fund if the reader can then fulfil the conditions required, and state his purpose to use it for the instruction of other workers.

The following letter is an example of many we are receiving, asking for a grant from this Fund:

"May I ask you if I could have a copy of 'War on the Saints' from the Special Fund for workers? I need more than ever knowledge and wisdom, and I am sure your book would be a great blessing to me and a very valuable help in our hard fight.

"I read the *Overcomer* with such great benefit every month, and I use the truth exposed in its pages; it works wonderfully!

"I especially understood your article on 'displacing the powers of darkness,' as I made the experience of it here. When I came here first I found great hindrances to the working of the Spirit. What I first asked the Lord to do was to 'displace the powers of darkness' which held the place. It was done little by little as I held the position in faith and prayer. Now the ground is clear, the atmosphere purified, and revival has come. Praise the Lord!

"Pray for us, for dear France, which is still in darkness. We meet everywhere souls which thirst for truth and light. We need men and women truly enlightened to feed these hungry souls. We are so few (Luke x. 2) who really know something of the great power of God, and who have put on the whole armour of Ephesians vi.

"*Le Vainqueur* has proved to be of great blessing for many Christians here, and this is a result of your prayers."  
A Salvation Army Officer in France.

Donations to the Special Fund, and further applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

## The Word of Testimony.

From our Correspondents.

From a large number of many such letters we give below extracts bearing testimony to the value of the truths which God has laid upon us to give, that workers in lonely parts may be encouraged to steadily go on with God *at all costs*.—ED.

"The truths you are proclaiming have been part of my Christian life and convictions for a great many years; they are held by business men and others with whom I have been associated for many years in Christian work. . . . My strong conviction concerning them has been matured by many professional and spiritual experiences and observations, as well as by the study of spiritualism and many false prophets, like Dowie and others. . . . I wish to express my satisfaction with the book 'War on the Saints,' as far as I have had time to examine it."

*An Aged Physician in Practice.*

"I cannot sufficiently praise God for all the light and help received. I have learned to value the ministry of your paper more highly than I can say, and get continually much blessing from the messages. There is nothing like it for the special needs of the true Church of God to-day. . . . Again and again it has come and exactly met some deep spiritual need. I praise God for its spiritual sanity, and its clear insight into the working of the spirits of evil. It is a great joy to do anything I can to help spread its Holy Spirit taught truths, and for some months past my wife and I have been sending several to the foreign field. . . . I am learning to RECEIVE MUCH OF THE TRUTH THAT AT FIRST I HAD TO PASS OVER. From back numbers I continually get help that at the time I did not receive, I am more than ever learning to understand the vantage ground of Romans vi. It is the continual reckoning of faith on God's facts, made so to us by the indwelling of the Holy Ghost. These things used to be beautiful theories, now the Holy Ghost makes them blessed facts. I never knew so much conflict as now in every way—within, without, circumstances, relationships, service. . . . Those were dark times when God raised up Wesley and Whitfield, but that was the darkness of ignorance. Today's darkness is a DELIBERATE TURNING AWAY FROM THE LIGHT OF THE TRUTH OF GOD. We continue in prayer that God may more than ever abundantly own and bless your testimony."

*A Worker in Australia.*

### The Editor's Letter Box.

L.C.S. Your letter and cards are very suggestive. The "abyss" is the place for the wicked spirits (Rev. ix. 1, 2; xx. 3-10). Let us pray that God will hasten their exit there, and meanwhile obey Ephes. vi. by putting on the "whole armour of God" to withstand in this evil day.

B.B. Patience. Ask God to teach you how to "bind" the enemy so that in the special cases you mention they may be saved.

M.A.C. (U.S.A.) I greatly appreciate the books and papers you send me, which are most useful.

*A Missionary.* I am deeply touched by the anonymous testimonies to the blessing of God which are reaching

me, especially yours on the way God has revealed to you the Cross. May He do so more and more.

Anon. A precious message from which we take the following lines has reached us. Thank you.

"It was only the *Overcomer*, passed on in faith and prayer,  
But it came to the hand of a child of God, who had gone into sad despair,

Thank God for the *Overcomer* page, where even I could see

That by prayer, the Blood, and 'Romans six' there was victory for me . . ."

Communications acknowledged from G.E.W., F.R., W.O.L., W.C., C.R.I. (S. Africa), T.S.D. (U.S.A.), L.P., E.M., B.K., F.H., E.A.G., A.A.K., Mrs. S.M. (Cal.), F.D., M.G.M., E.H., G.E.B., M.S.J., W.J.O.P., A.E.D., W.S.M., Mrs. J.E.G. (Cal.), R.P.M., O.C.O., D.H.K. (Turkey), F.E.C., L.A.L., K.C.G., E.P., W.J.B., L.M., E.A.N., K.M.V., M.F. (S. Africa), H.L.O., T.S.D., C.M. (Suisse), C.F.W., F.D., E.A.S., Mrs. A.S., J.H., R.L., M.M.F., M.W.M., H.M.R., L. de B., J.H.S., J.L.T.

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

### "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "*Overcomer*," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

*Le Vainqueur* is administering not only to the deepest needs of a number of believers in France but also to French-speaking people in other parts of the World. It is, therefore, becoming a valuable Continental paper. Prayer should be made that the truths given in the *Overcomer* may be clearly translated into French and accomplish their mission to that section of the Church of God. The number of subscribers is steadily increasing, but two-thirds of each issue is sent out to pastors and workers free.

We are thankful to say that Mrs. Radford Thomson, Eirene, West Hill, Putney, S.W., has taken up Miss Marsh's work as Corresponding Secretary for London, and the Lord's children who desire to share in the sending of the truths in the *Overcomer* to French speaking countries on the Continent, may send their gifts to Mrs. Radford Thomson, or to

Miss GOPE, 38 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From February 10th 1913, to March 10th, 1913.

Per Miss Gope—(16) £1 (*Le Vainqueur*—per Editor of *Overcomer*), (17) 10/- (Personal) 5/- (*Le V.*), (18) 10/- (Personal), (19) 5/- (Personal—per Editor of *Overcomer*), (20) £5 (Personal). Total £7 10s. 0d.

"LE VAINQUEUR" FOR MARCH contains:—The Cross in the light of the Fall—The Overflow that brings Revival—The Price of Truth—Spiritual Clinic—"War on the Saints" (continued)—The Time of the End.

### Miscellaneous.

In response to several requests the paper on "The Magnificent Christ" has now been published in booklet form as No. 12 of the "Words to Workers" Series, 6d. dozen, 7d. post free.

A post card photograph of "M.M." (Mary Marsh) can now be obtained, 3d. each, or 4d. post free.

From the *Overcomer* Office, Toller Road, Leicester.

# THE OVERCOMER.

FIDEI COTICULA CRUX.  
(The Cross is the touchstone of faith.)

No. 53.

MAY, 1918.

“Strong meat . . .”

“Strong men”!

“Strong meat belongeth to them that are of a full age (R.V. full grown men), even those who by reason of USE have their senses exercised . . .” Heb. v. 14.

THE Church has been ‘spoon-fed’ far too long. It is not only that strong men need strong food, but STRONG FOOD MAKES STRONG MEN,” writes a correspondent, and this expresses our convictions as we prepare each issue of the *Overcomer*. If the standard of truth, as prepared for “spoon-fed” babes, is to govern and absorb every magazine, every meeting, and every Convention to-day, how will the children of God reach maturity? The apostle Paul wrote: “That we may present every man perfect (full grown) in Christ . . . I labour, striving according to His working, which worketh in me mightily,” and in doing so he unfolded truth, which even Peter said (2 Pet. iii. 16) was “hard to be understood,” and which the “ignorant and unsteadfast” wrested to their own destruction.

\* \* \*

But the Apostle knew that truth committed to him by God was a stewardship for which he must give account; so, facing fresh “bonds and afflictions,” he pressed forward to fulfil his ministry, and could say that he was “pure from the blood of all men” because he had not shrunk from declaring unto them the “whole counsel of God.” Three times he uses the word “TESTIFY” in this passage. His “ministry” was to TESTIFY to what he knew to be God’s truth.

\* \* \*

It is necessary to repeat again that the ministry of the *Overcomer* is a “testimony” AGAINST SATAN in his garb to-day as a false angel of light counterfeiting the Spirit of God, and all who are “spiritual” will know the need of that testimony in the closing days of the age. A missionary writes of a fellow worker: “He says ‘you are advertising the devil too much.’ But I fancy the devil himself makes the same objection! He would much rather quietly deceive people than be shown up in his true colours; and people would rather be silent about it, preferring not to know him, than be acquainted with his tactics and feel compelled to fight him. . . .”

Another writes: “Just as a frightened child runs to its mother and rests in her protection and ability to defend, so I feel the Lord would have His children. . . .” But in Gideon’s day the Lord did not send “frightened children” to the battle. He sent them home! “Strong meat belongeth to them that are full-grown . . .” “Woe to thee, O land, when thy King is a child.” And it is woe to the Church in a day of peril when the majority of its leaders are babes in *spiritual* things, incapable of receiving or giving truth which the people of God need for meeting the trials which are upon them.

\* \* \*

“Oh! let us give over our miserable notion that poor men only want teaching about things on the surface, or will ever be satisfied with such teaching. They are GROPING ABOUT THE ROOTS OF THINGS, whether we know it or not. If you want true and brave citizens—not a community of dupes and quacks—you must meet them in their underground search, and show them the way into daylight. You may talk against ‘devilry’ as you like; you will not get rid of it unless you can tell human beings whence comes that sense of a tyranny over their own very selves, which they express in a thousand forms of speech, which excites them to the greatest, often the most profitless, indignation against the arrangements of this world, which tempts them to people it—and heaven also—with objects of terror and despair. There is no disguising it, the assertion stands broad and patent in the four gospels, construed according to any ordinary rules of language:—the acknowledgment of an evil spirit is characteristic of Christianity.”

This was written by a clergyman of wide repute, and cited by Dr. Nevius in his standard work on demon possession, the MS. of which, we understand from a lady who visited his home, he kept back *many years before publishing it*, fearing much misunderstanding of the subject.

\* \* \*

What the late Dr. Pierson realized of the crisis of our times we have recently discovered in a private letter sent to us on the eve of one of his later visits to the Keswick Convention. He wrote:—

“ . . . . You will understand me when I say that I assume no superiority to any of my fellow-workers, if, with a growing sense of the acute crisis of our times, I

plainly bear my witness to whatever I believe increases our risk or imperils our vigilance. NEVER IN MY FIFTY YEARS OF PUBLIC LIFE HAVE I SEEN AS I DO NOW THE EVIDENCES OF SATANIC WORKING.

"The main danger lies in the fact that he is using the very intensity of religious zeal to promote fanaticism. He sees an unusual earnestness of desire after holiness on the part of many of God's children, and ON THIS HE LAYS HOLD, fanning fervour into a flame of excitement, and turning the eye inward upon the spiritual state, until there is a morbid self-condemnation or self-absorption that prepares the victim for any extremes of doctrinal or practical error.

"I happen to know parties in whose piety I have had implicit confidence, who are half beside themselves with schemes of self-mortification, fasting and praying for some new manifestation of God, the nature of which they do not understand. Yesterday the wife of an Evangelist came to me, and told me she had a vision of the 'terrors' now coming on the Church, and saw 'Israel going out.' I was impressed that she was half insane with religious solitude, and open to delusions.

"Everywhere I am meeting new signs of Satan's working, and UNDER THE GUISE OF CONSECRATION. . . ."

\* \* \*

Since Dr. Pierson's departure to be with Christ, the "acute crisis" he referred to has intensified, and the work of the counterfeiting angel of light is penetrating world-wide into the most devoted circles of the Lord's people. We are loth to print the details sent us by correspondents from every land, but the burden is heavily upon us that the Church of God needs to arise in the resisting power of the Holy Spirit, and drive back the foe pressing upon, and deceiving the most devoted of the living members of the Risen Head. If the more sober section of the Church, as a whole, clearly understood the tactics of the deceiving enemy, and focussed intelligent prayer upon them, they could be broken, and Satan's inroads upon the spiritual section of the church would be checked, if not destroyed.

\* \* \*

For this we have prayed and laboured in the pages of the *Overcomer* and in the Text Book on the work of deceiving spirits, lately issued. "Strong meat" is for "strong men"; "strong men" are made by "strong meat"; and "strong men" (Ephes. vi. 10) are needed for war. As only God shall lead, we purpose faithfully pursuing this ministry to the Church of God, that the Lord's people may give heed to His rallying cry of a call "to arms," in the strength of His might, against an encroaching and malignant foe.

Again we desire to draw the attention of our readers to the announcement, on page iv. of the cover, of the Whitsuntide Conference for Workers, at Matlock. As servants of the servants of God it is our desire to minister to the deepest needs of the Church. Very valuable co-operation will be given by those in need of light, losing no opportunity to put their difficulties into writing. "War on the Saints" will be used as a text-book at the morning conferences for workers, and those who have a copy should bring it with them, together with a Bible.

## Rejoice and Sing.

(May be sung to No. 15, Songs and Selos.)

**R**EJOICE and sing, O warrior,  
There's gladsome news and true.  
Yea, sing how Christ hath triumphed—  
And gloriously, too.  
Rejoice that Calvary's Victor  
There made an open show  
Of evil hosts and powers—  
Now Satan must let go.

Rejoice and sing, O warrior,  
Christ bore the curse of sin;  
But more than that, He bruised the foe—  
That you might victory win.  
Rejoice! Go forth to battle,  
For you are armour clad;  
Resist the foe in spirit,  
No longer now be sad.

Rejoice and sing, O warrior,  
Dare speak against the foe;  
For souls must learn his tactics,  
And many do not know!  
Who ever heard of soldiers  
In some "pitch battle" fight—  
Afraid to shout "The enemy,  
My comrades, is in sight?"

Rejoice and sing, O warrior,  
A loyal battle song,  
And shout that Christ hath conquered—  
He's Stronger than the strong.  
Sing out! The foe's a rebel,  
And a destroyer too;  
Beware, he comes in angel garb,  
That he may capture you.

Rejoice and sing, O warrior,  
No longer dwell in dust,  
But shout "Now go in Jesus' Name,"  
He'll flee, because he must.  
Rejoice! Let go depression,  
Refuse him any ground,  
For on him is God's awful curse,  
So let your joy abound.

Rejoice and sing, O warrior,  
The Spirit's Sword now wield,  
The foe must now be driven  
From off God's blood-bought field.  
Rejoice! The serpent's bruised,  
And now the God of Peace,  
Shall lead you in His triumph—  
So let your sorrow cease!

Rejoice and sing, O warrior,  
For very joy of heart.  
Shout! Calvary is Victory,  
And bid the foe depart.  
Sing now a song of praise to God,  
For victory He gives;  
The Conqueror has triumphed  
And He for ever lives.

M.M. (Mary Marsh.)

### The Chinese Translation of John iii. 16.

"The True God so passionately loved mankind, even so far as to take (His) Only Begotten Son, bestowing Him upon them, in order to cause all who believe on Him, not to reach destruction, but to certainly obtain eternal life."

# The Spirit of Truth the Power of Pentecost.

By the Editor.

“WHEN He, the Spirit of Truth, is come, He shall guide you into all the truth . . .” said the Lord to His disciples. The name of this “Other” who would come to them the Lord gives first as “The Comforter”—a Person as truly as He Himself was. Another who would “fill His place,” a “Paraclete”—meaning, Dr. Elder Cumming says, much more than the word “Comforter” conveys—“One called in to defend, support, advise, help, comfort.” All this we rejoice in, for do we not need a “Comforter” in this world of sorrow, and One able to “defend, support, advise,” and “help” us?

But we are apt to forget that with the name “Comforter” an addition to that name is given by the Lord Himself, which defines and limits the meaning of the word Comforter. He said, “He shall give you another Comforter . . . even the Spirit of Truth . . .” (John xiv. 16, 17); “When the Comforter is come . . . even the Spirit of Truth . . .” (John xv. 26); “When He, the Spirit of Truth, is come” (John xvi. 13).

The Spirit of Truth.

The name “Comforter” therefore depicts His work, but his name “Spirit of Truth” describes His essential character; therefore, all that He does in and for men as the “Comforter” He must do in accordance with His character as the Spirit of Truth. If He is “called in” by any believer, to “defend, support, advise, help, comfort,” He can only act in all these ways as the “Spirit of Truth,” defending, supporting, advising, helping, comforting, in accordance with truth, and truth alone.

The essential character of the Spirit of God, as the Spirit of Truth, needs emphasising at the present time, when we are disposed to think only of Him as the Spirit of Power, or of Love, in His working in the life of the believer. What is the supreme evidence of a man being filled with the Spirit? we ask. Some say “Power,” whilst others say “Love”; but if we carefully consider the question in the light of the Word of God, we shall see that TRUTH is before Power, or even Love, and that for Power and Love to be truly of God in the believer, it is necessary to have Truth as the groundwork, for Love and Power can both be simulated by the evil one as an angel of light. Jukes points out that the marks of the Divine nature which distinguish it from all counterfeits are *first* Truth, and then Love. This is surely true of the Spirit of God, for He is Power, and He is Love, but He is first

of all the “Spirit of Truth” proceeding from the Father, through the Son, into the world of men.

In the Lord’s last words to His disciples before His Cross and Passion He very clearly defined the work of the Spirit of Truth, when He should come to dwell among men. This may be briefly summarised as follows:—

(1) As the Spirit of Truth He makes disciples know the truth of (a) the union of Christ with the Father—“I am in My Father”; (b) The union of the believer with Christ—“Ye in Me”; and (c) The indwelling of Christ in the believer—“I in you” (John xiv. 20). This being established by His indwelling, the Spirit of Truth then (2) teaches believers the truth as embodied in the words of Christ (John xiv. 26); (3) Bears witness to Christ (John xv. 26) alone, and (4) Guides the believer into “all the truth” (John xvi. 13). Not only truth *about* God, but truth concerning all

Truth from God’s view-point.

things as they are in the view-point of God—the condition of man, the exceeding sinfulness of sin; the truth concerning the arch-foe of the Son of God—in short, the truth around us and in us as seen by the God of Truth. For man in his lost condition is permeated with the spirit of untruth—*i.e.*, the spirit of Satan—who once knew the truth, but did not stand in it (John viii. 44).

We have generally thought of a “lie” as an act of speaking what is untrue, but we have not fully understood that Satan’s nature is the embodiment of untruth, as Christ Himself, not only in act and in word, but in nature, was, and is, TRUTH. The Lord made this clear in His words to the Pharisees when He said of Satan: “There is *no truth in him*” (John viii. 44); therefore, “when he speaketh a lie, he speaketh of his *own* (*i.e.*, nature), for he is a liar, and the father (this again speaks of nature) thereof.” If the whole world lieth in the evil one, then the world of men breathe in, so to speak, the very AIR OF UNTRUTH IN THOUGHT CONCERNING ALL THINGS AROUND THEM, and particularly concerning themselves. “What is truth?” said Pilate, and “What is truth?” men continue to cry, whilst they are still blinded by the fallen life of Adam, full of the poison of the enemy of God, as he blinds the minds of them that believe not the truth of God. Hence the world is full of men believing untruths about (1) God, (2) themselves, and (3) Satan—yea, even believing untruth to be the truth, by the subtle blinding of the foe.

The Spirit of God, therefore, comes into a world enveloped in the miasma of untruth, as the "Spirit of Truth" to reveal the truth and bear witness to the truth, which in its widest meaning we may describe as *seeing things as God sees them*—for this alone is truth.

How men—even religious men—can be unconscious of the truth, we see exemplified in an interview of the Lord with the Pharisees. "Ye shall know the truth, and the truth shall set you free," said He who is the Truth. How the film of untruth enveloped them in spite of their knowledge of the Scriptures, was evidenced in their quick reply—"We . . . have never yet been in bondage!" "He that committeth sin is the bondservant of sin," said the Lord, who knew the truth about sin, and their true condition. These religious men lived and acted day by day believing a lie. They thought they were righteous, and had never yet been in bondage; yet they were all the time "bondservants of sin." They needed to know the truth, and nothing else than the truth would make them free.

The vital thing, then, for us all is that we should know the truth, as revealed by the Holy Spirit as the Spirit of Truth. He alone can lead us into all the truth; and this He can only do as we recognise our need of the truth hour by hour and day by day, as we admit that the fallen life of Adam is so POISONED BY THE SPIRIT OF A LIE THAT IT HAS NO TRUTH IN IT, and that truth as God means truth can only come to us continually by and through the Spirit of Truth; for we need every moment to be guided into all truth, lest we stray into bye-paths which look aright and yet lead from the truth of God.

The supreme evidence, therefore, of the Spirit of God possessing and filling a believer is the presence in him of the Holy Spirit as the Spirit of Truth, making him (1) love the truth, (2) desire the truth, (3) seek the truth, (4) obey the truth, (5) witness to the truth, and (6) suffer for truth, because he "cannot" act contrary to the truth which has illuminated and taken possession of his inmost being. "When He, the Spirit of Truth is come . . ." saith the Lord, "He shall guide you into all truth." He came on the Day of Pentecost! That He abode in the midst of the Spirit-filled believers as the Spirit of Truth is witnessed in the fact that the first recorded grieving of the Spirit was not a sin against Him as Love, but as the Spirit of Truth! And how walking in truth was the supreme condition for the ungrieved presence of the Spirit of God among the believers, is shown by the sharp judgment of the Spirit of Truth through Peter, upon Ananias and Sapphira.

Peter did not sacrifice truth for love, in a vain expectation of maintaining the "one accord" of the community, but love was retained by the sharp dealing of the truth. The sin could not be covered or minimised; although it was only in the first instance a deviation from truth by the giving of a false impression. Ananias simply "kept back part" of the price of his land, and laid it down as if it were the whole. It does not appear that he spoke a "lie." He just sought to appear to be what he was not. It was his wife that told the bald untruth. But the Spirit of Truth in possession of Peter laid bare the truth with knife-power incisiveness, and terse, clear words, describing the action as it was in the sight of the God of Truth. Just as Christ plainly once said to Peter, "Get thee hence, Satan," because he saw the source of Peter's words, so Peter now exposes Satan as the father of lies by saying to Ananias: "Why hath Satan filled thine heart to lie to the Holy Spirit?"

This record about Ananias proves that the Spirit of Truth is the first proof of the purity and power of the Spirit in possession of a man. This is the "power of Pentecost" which the Church of God needs: this clear vision of the truth about itself and about the condition of men, the work of Satan and the holiness of God. The keen knife-like power in dealing with all that is contrary to truth is the supreme mark of the Spirit of Truth possessing and controlling believers in His fullest power.

It was the Spirit of Truth co-witnessing with the truth about the death and resurrection of the Lord Jesus, which enabled the Apostles boldly to proclaim the truth to the people of Jerusalem, knowing that God would bear witness to His Son. It was the Spirit of Truth who used them to speak the truth that they had slain the Christ of God.

"The Kingdom of God is not in word, but in power," wrote the apostle Paul later on to the Corinthians. Not in talk but effect! "And He," the Spirit of Truth, "when He is come, will convict . . ." This is the need of the Church at this time—*conviction* of sin, and of righteousness, and of judgment—to see the truth about sin, as sin is to God, and to have the Spirit of Truth so indwelling each individual believer that day by day and hour by hour he is being led into "all the truth" concerning things around him and within him, as they appear in the sight of God, so that he is a faithful witness to truth at all times and in all places.

It was thus in the life of the apostle Paul. Was it "false brethren" he had to meet? "To whom we gave place in the way of subjection, no, not for an hour, that the *truth of the Gospel*

might continue with you" (Gal. ii. 5), he wrote to the Galatians. Was it an erring Apostle, who was a pillar of the Church? "I resisted him to the face," he wrote, for he and others led by him, "WALKED NOT UPRIGHTLY according to the *truth of the Gospel*" (Gal. ii. 11-14)! Paul knew that it is purest love to tell the truth for the salvation of the soul, even as he did to the Galatians, though he ran the risk that they who had once been ready to "pluck out their eyes" to give him, had it been possible, now would think him an "enemy" because he told them the "truth."

It is very clear that the Divine nature is *first* "Truth" and then "Love," and that the characteristic of the Divine nature imparted to a believer by the incoming and indwelling and infilling of the Holy Ghost bears the very same marks. The soul filled as Peter was at Pentecost will be filled with the Spirit of Truth; the believer possessed as Paul was by the Holy Spirit will have the same keen insight into what is truth, and the same selfless faithfulness of obedience to the Spirit of Truth, "speaking truth in love" (Eph. iv. 15), and also compelled by the Spirit of Truth in him to recognise the same Spirit of Truth in others. "We can do nothing against the truth, but for the truth," wrote the apostle. Truth recognises Truth in another, as "like" recognises and assimilates with "like." "Views of truth"—in the sense of aspects of the revealed things of God—may vary according to the age and growth of believers; but the Spirit of Truth in a believer cannot but recognise and unite with the same Spirit of Truth in another.

The truth is the truth everywhere, and carries conviction of truth to all who know the Spirit of Truth. It is this fact which the apostle John describes in words that seem very strong, and yet are reasonable in the light of the indwelling of the Spirit of Truth, which he knew so fully. "We are of God; he that knoweth God heareth us," *i.e.*, any man that knows God will be able to recognize God in us, and recognize the truth; "he who is not of God, heareth not us . . . By this we know the Spirit of Truth and the spirit of error" (1 John iv. 6). There is, then, something deeper for testing what is truth and what is error, than even the proving of the spirits by the test of 1 John iv. 2, according to these words of the Apostle John. "We know the Spirit of Truth" in another, John appears to say, "by the Spirit of Truth abiding in us, who at once recognizes the truth wherever it is seen." This is most reasonable! Christ cannot be divided! Neither can the Spirit of Truth in one believer be contrary to the Spirit

*Truth  
recognisable by  
truth.*

of Truth in another at one and the same time. It was thus the Lord Himself spoke when He said: "Everyone that is of the truth heareth My voice."

TRUTH IS TRUTH, and TRUTH WILL CONQUER all things opposed to it. It will command recognition by the co-witness of the Spirit of Truth. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God," wrote the apostle. A man's conscience acknowledges truth. It needs no argument; no defence; no upholding. It requires only *witnesses*—God will do the rest! Let the Spirit of Truth, then, lead us into all truth, by revealing truth, by our desiring truth, by our obedience to truth, by our walking in the truth, and speaking the truth, until the Spirit of Truth so breathes the truth through us that he can convict and reveal truth to others seeking the light of truth.

"Tarry with us." (Luke xxiv. 29.)

'T WAS gone the day, they asked Him thus  
Tarry, pray, tarry!  
He entered, though they knew Him not—  
Tarry, yea, oh! tarry!  
'Twas gone the day,  
And yet 'twas strong,  
For Light did stay,  
But not for long.  
'Twas gone the day,  
And supper laid;  
And He could say,  
I'm glad I stayed.  
Ah! broken bread—  
Pray what is this?  
Their eyes of lead  
Are light from His!  
O, opened eyes!  
O, "tarried" guest!  
What heavenly prize!  
Their sweetest rest!  
'Twas gone the day,  
But still the "light"  
Could not but stay,  
And end their night.  
Tarry, yea, tarry!  
Through the night;  
Tarry, yea, tarry!  
Yea, O Light!  
Tarry, yea, oh, tarry!

Evan Roberts.

THE mature Christian is drawn equally to the Three Persons of the Holy Trinity, and a drawing to One more than the other, speaking reverently, proves the immaturity of the believer; for the knowledge of the Father, and of the Son, and of the Holy Spirit means the knowledge of God Himself—One in Three Persons. If the believer be more occupied with the Holy Spirit than the Son, or with the Father and the Son, or vice versa, it is a proof of his immaturity, and he should press on to know the Persons of the Trinity equally and fully—Father, Son and Holy Spirit: One God. Evan Roberts.



## The Spiritual Life.

### "Your Body a Sanctuary."

"Know ye not that your body is a sanctuary of the Holy Spirit which is in you . . . glorify God therefore in your body [and in your spirit which are God's—A.V.] . . ." 1 Cor. vi. 19, 20, R.V.

**Y**OUR body a sanctuary of the Holy Spirit," wrote the Apostle Paul to the Corinthians, and much depends upon a right "dividing of the word of truth" for obtaining a clear understanding of the meaning of this statement by the Apostle. Did he imply that the Spirit of God actively manifested His Presence in the physical frame of those He indwelt? If not, what may the believer expect in the realm of the body when it becomes a "sanctuary" of the Holy Spirit? These are questions of the greatest moment to many children of God to-day, when undoubted demon possession of the bodies of many devoted believers is taking place through misconception of the Apostle's words, and various other causes.

To arrive at an understanding of the meaning of the Apostle's words, "your *body* is a sanctuary of the Holy Spirit," clear light is first needed upon the teaching of the Scriptures as to the place the indwelling Spirit occupies in the tripartite being of man.\* The simplest explanation will be found in the picture lesson given in the antitype of the Tabernacle in the wilderness, which is not only a "pattern of things in the heavens" (Heb. ix. 23), *i.e.*, showing the way of access to God; but a type of the threefold being of man, and the place of the Divine indwelling.

The Holy of Holies hidden behind a veil, figures the human spirit as a shrine wherein God Himself, by His Spirit, takes up His abode. This "spirit of man" in the unregenerate, and too often in the regenerate, is veiled so deeply to the consciousness of the man that multitudes are unaware of its existence, or *of its needs*. Hence the response to religious services which soothe the senses, and the ignorance of the deep spirit union with God, which characterizes so many. The Holy Place, wherein the priests might freely enter under certain conditions, pre-figured the "soul," or mind, faculties and personality of the man. Another curtain, separating it from the outer court, represented the outer physical framework of the body, open to the outer world through the avenues of sense.

The body, therefore, according to this antitype picture, is the "sanctuary of the Holy Spirit"

\* See also "The place of the Indwelling Spirit," by Dr. Andrew Murray in "The Spirit of Christ."

in the same manner as the outer court of the Tabernacle, and only in the sense of being the outer framework of the whole man, "sanctified wholly" and "preserved blameless" in "spirit, soul and body" because of the Shekinah glory of God resident in the Holy of Holies—the spirit.

This is borne out by much that is said in the epistles of Paul. If the body is called a "sanctuary of the Holy Spirit" it is still an "earthen vessel" (2 Cor. iv. 7); the "earthly house of this tabernacle" (2 Cor. v. 1); a "mortal body" (Rom. viii. 11); the "body of our humiliation" (Phil. iii. 21, R.V.), still waiting *redemption* (Rom. viii. 23). Because of this we find that even though the body be a "sanctuary of the Holy Spirit" it needs, even with an Apostle, very radical supervision, not once for all, but continuously. Paul knew in unmistakeable power the indwelling and anointing of the Holy Spirit, yet he says: "I KEEP UNDER my *body*, and bring it into subjection; lest . . . I should be disapproved." (Scofield.)

Again, writing to the Colossians, in speaking of the life of the believer "hid with Christ in God," the Apostle bids them "mortify," or "make dead" (Col. iii. 5, R.V., m.) their "members which are on earth," not only once for all, but also in a continuous exercise of the Cross (Rom. vi. 6, 11). The body is "for the Lord" and the "Lord for the body," but it is clearly shown that this simply means that the bodies of indwelt believers are "*members* of Christ" that is, instruments carrying out the will of the Head, just as the hand carries out the volition of the person to whom it belongs.

The "joining," to the Lord is in *spirit* (1 Cor. vi. 17). The Lord's use of the body is as an instrument wielded THROUGH THE VOLITIONAL PERSONALITY of the one who is a sanctuary of the Holy Spirit. For this purpose the body must be presented as a "living sacrifice" (Rom. xii. 1) and the "members" must be definitely "presented" in detail (Rom. vi. 13), the analogy being "as ye presented (*an act of the will*) your members as servants to uncleanness . . . even so now present (*an act of the will*) your members as servants to righteousness . . ." (Rom. vi. 19).

From all these Scriptures, and more, it is clear that whilst the body is described as the "sanctuary of the Holy Spirit" it remains a mortal body, needing the continual exercise of the Cross, and a vigilant mastery to keep it in its place of *servitude*. It is a *servant* and must never be a master. It is a "sanctuary" only, because it is the outer court of the true shrine. On this account it must be "sanctified" and "preserved blameless" in spite of all its potentialities, by the recognition of its sacred function as enshrining the spirit indwelt by the Holy God,

and by the vigilant fulfilment of all the conditions necessary for its being kept a usable servant for God.

The understanding of the true place of the body in the life of a spiritual believer is of importance at the present time, because lack of this knowledge is enabling deceiving spirits, under the guise of the Spirit of God, to obtain possession of the bodies of devoted believers.

A missionary writes from a foreign land: "The best missionaries, who have been standing for God for years, are now being swept into seeking *physical* manifestations. . . ." Believers who do this do not know that deceiving spirits obtain access to the physical frame through coming to the conclusion (1) That the "Divine presence" can and must be *felt physically*. (2) That God *moves in* the body. (3) That God *moves the body*. (4) That the Holy Spirit communicates His mind *through the body*. (5) That God speaks *through* them, and they must, therefore, cease to speak. (6) That for the manifestation of divine life they themselves must assume a position of absolute death. (7) That for co-operation with the Divine they must sink their whole being into passivity waiting until God moves them. (8) That God will satiate and meet the *physical* senses of feeling.

Through admitting these wrong thoughts of the way in which God makes the body His temple, children of God open their physical beings to what they believe is "Divine," *e.g.*, (1) they *feel* a "Divine Presence" with their physical senses,\* and yield to it as a sponge to water; (2) they have movements *in* the body which they think to be manifestations of the Holy Spirit in His "sanctuary"; (3) then comes about a yielding to "God" *moving the body*, which grows stronger as the moving is responded to, a "moving" to action, by compulsion or impulse; (4) this is followed by the belief that the Holy Spirit communicates His mind *through the body*, "signs," "shakings," etc., with every detail of action assuming a supernatural significance; (5) "God" will now speak *through* them, so they cease to speak, and abandon their vocal powers to "Him," the extent of the passive abandonment becoming the measure of their supernatural utterance; (6) "absolute death" is now their desire so as to allow the fullest

\* The Divine Presence can be felt by the spirit, but not by the physical senses.

A correspondent in England writes:—"Being introduced to the 'outward manifestation' movement, they told me I had never been 'baptized,' as I had no 'holy laughter,' tumbings down, or hot or electric thrills through my body. Without my asking, they began to lay hands on me, when I experienced a shiver down my spine, yet I silently prayed to be kept from all that was 'not of God.' The result was that the Bible ceased to feed me. Prayer almost died from my lips. I could not speak in public without tears, and they said it was 'just as it should be—self-dying'! Then a piece you wrote in 'The Life of Faith,' about evil spirits tampering with the spine, opened my eyes. . . ."

"manifestation of God"; (7) aiming at the whole being becoming utterly passive, they "sink" even their bodies "into God," and abandon it fully to supernatural power, with the utmost cessation of every independent personal action, so that "God may act" in and through them.

In all this they believe that God will satisfy and meet every physical sense of feeling. Step by step, by almost unconscious advance, the one who has thus opened the physical frame to "God" becomes unknowingly an automaton, or MEDIUM under supernatural control and possession, which is thought to be of God. The result is that the BODY BECOMES THE SEAT OF SPIRITUAL INTELLIGENCE IN THE PLACE OF MIND AND SPIRIT. Through all these experiences in the body, it assumes dominion, and is the chief workshop, so to speak, for the spiritual life, instead of the spirit. The body, instead of the spirit, becomes the Marconi station to receive "Divine messages"; *guidance* is obtained through the body in impulses, drawings, movings, and leadings, and even "conviction of sin" is given through the physical frame, by "tumults," "constraints," or other feelings, which cease directly they are heeded, thus confirming the recipient in the faith that his BODY is in reality the "temple of the Holy Spirit," and "God" is in full possession of His "sanctuary." But, as a matter of fact, the body has become the *master* instead of the *servant*. In real truth the man is unknowingly walking "after the flesh" and not "after the spirit." The desires of the body for evil seem, for a time, *dormant* or crucified, but are being fed and nourished by the supernatural experiences thought to be spiritual. But if the "flesh" is satiated by supernatural experiences, it is still "flesh," quite as much as when gratified by anything manifestly evil.

Believers in such a condition are not "spiritual," although they have wonderful spiritual (physical) experiences. The "works of the flesh" in strife, jealousies, factions, divisions, "*parties*," if not other sins of the flesh, sooner or later appear alongside of "spiritual manifestations." There is little, if any, *grace*, and the "wisdom from above" which marks the true Presence of the Holy God in the sanctuary—the pure wisdom which is gentle, easy to be entreated, without partiality, and full of mercy—is not to be seen. Carefully noted it may be discerned that the "natural man" is in full evidence, the physical frame may become gross in appearance, the manner more brusque, the voice more harsh, the exterior harder and darker and repellent—all unconscious to the man himself, because he is the victim of deceiving spirits.

In brief, the TRUE SPIRIT LIFE HAS SUNK OUT

OF ACTION, and the body has become prominent and dominant, sometimes breaking down under the strain of the constant wear and tear of doing the work which belongs to the *spirit*, and the spirit alone, for the body was created to be the instrument of the mind and spirit, and not to be the channel of supernatural forces at all.

All this has come about through the deception of the believer in connection with his mental conceptions of truth, subtly brought about by the teaching spirits of the air, for the express purpose of obtaining possession of the *bodies* of the children of God. Disembodied, these evil spirit beings cannot carry out their schemes effectively. They, therefore, seek by every possible strategy to deceive the human race. The "body" is their great objective, and many are the wiles of the enemy to-day in connection with the physical frame. "Christian Science" has to do with the body, for, by using the laws of the mind, they who are beguiled into this attractive deception obtain much relief for the physical frame, and are thereby diverted from awakening to the state of their fallen spirits alienated from God.

The "healing" of the body is also one of the greatest baits of the spirits of the air. If they can *cause* suffering in the body, they can also cease their workings, and thus give what appears wonderful healing. To heal the body from disease and pain! What greater evidence of the power of God can be found, is the conception of the majority of men; yet, under cover of real healings, doctrines having fatal consequences for eternity may be disseminated because endorsed by "signs from heaven." On the other hand, how many victims there are, among true children of God, with acute and fiendish suffering in the body, brought about by the malignant foe, or with the mind so passive that it cannot reason, and the will so weak that they drift upon the sea of life, a care to themselves and others.

"Your body a sanctuary of the Holy Spirit." What then should a believer expect from God as a true result of the Holy Spirit's indwelling? Briefly, (1) Power in his spirit to enable him to "mortify the *doings of the body*" (Rom. viii. 13), or, in simple language, power to keep the body in servitude, so that it is always a ready instrument for the service of God. (2) A quickening—and where God's will for the individual is clearly made known, a healing—of the mortal body, via the human spirit (Rom. viii. 11), for the carrying out of the will of God in his life. (3) A body normal and free as an instrument of *mind and spirit*. As the conditions of "walking after the spirit" are fulfilled, every faculty is kept free for the service of God.

God does not deal *directly* with the body, but

*indirectly*, through the spirit. Normally the body should be subservient, and the spirit predominate. If the believer finds that he has opened his physical frame to the evil supernatural powers, through misconceptions of the place and the result of the Holy Spirit's indwelling, the way of deliverance is that he should at once revoke the consent he gave to the enemy to enter, and in his attitude of will close himself, spirit, soul and body by a full refusal of all counterfeit Divine workings, because evil supernatural powers must obtain the co-operation of the man's will for all their workings (obtaining this, of course, by guile).

Let believers also remember that all *physical* conflict with evil spirits should cease, whether in the path of deliverance, or in the after warfare against them. The intrusion of the physical energy, whether in "fight," or "prayer," in resistance against the foe, may check the complete domination and action of the spirit. The mind also should not be hindered from calm use and co-operation with the spirit, for any demonstration of the physical which quenches the true functions of the spirit and mind may be equally the work of the forces of evil as other supernatural manifestations in the physical sphere. It is by such means the deceiving spirits weaken the resisting power of the spirit against them.

It is, therefore, important that believers should be taught to discern distinctions between spirit, soul and body in their experience. They should learn to know where their "feelings" are, so that they are not deceived into calling those in soul or body "spiritual," and *vice versa*. Let them take the questions on these themes to God, and patiently seek light from Him upon them. Let them ask:

*Why* should the body come in when the man is seeking *spiritual* things?

*Why* should evil spirits get hold of the body, and not the spirit, and *the spirit remain untouched*?

*Why* does the body get wrong in the spiritual life—what are the causes?

If the body required keeping under by an Apostle, no believer to-day can guarantee that any movement in the *body* resulting from supernatural experiences, is purely "spiritual" and of God.

The testimony given on p. 61 of our last issue shows the need of these questions being considered by all who know any "supernatural" experiences in connection with the body, and by those who are seeking to fully co-operate with the Holy Spirit at all costs.

Note.—It is impossible in a brief paper to deal with this subject exhaustively. Fuller light is given in "War on the Saints"

## The Time of the End.

### The Judgment Seat of Christ,\*

D. M. Panton.

**F**OR we shall all stand"—all apostles, all prophets, all martyrs; all saints of all races, in all lands and all ages—"before the judgment seat of God" (*Rom. xiv. 10.*) The sweep of the decree as quoted from Isaiah is absolutely universal—"every knee shall bow, and every tongue shall confess to God. So then"—since it is universal, and the Church is, therefore, not exempt—"each one of us must give account of himself to God." Nor could it be otherwise. In view of the chaos of conflicting creed and conduct—the bitter controversies, the personal quarrels, the excommunications and anathemas—all denial of a judgment seat is inherently incredible and impossible: there *must* be a judgment seat; and there *is*. Furthermore, it rests upon the oath of God. "By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return"—the decree establishing it as irrevocable as the life of God—"that unto Me every knee shall bow, every tongue shall swear" (*Is. xlv. 23.*) So then, says the Apostle, let us forbear to judge, for we shall be judged, and, therefore, the bedrock of all our action is to be the approval of our Divine Judge. "We labour" (*A.V.*)—"we strive" (*Alford*)—"we are eager" (*Stanley*)—"we make it our aim" (*R.V.*)—"we are ambitious" (*R.V., margin*) to be well-pleasing unto Him. For we must all be made manifest before the judgment seat of Christ" (*2 Cor. v. 10.*)

The tribunal, before which disciples† appear, is peculiar:—

(1) It is a Bema, not a Thronos; a judgment seat for the investigation of disciples, not a throne for the arraignment of rebels: for the Judge (*2 Tim. iv. 8*) is "a certain king, which would make a *reckoning with his servants*" (*Matt. xviii. 23.*) It is the *first* of our Lord's three judgments (*Rom. xiv. 12; Matt. xxv. 31; Rev. xx. 12*) on His return; and judgment begins "at the house of God" (*1 Pet. iv. 17.*)

(2) Thus those examined are Christians *only*. "We all"—*i.e.*, "them that are sanctified in Christ Jesus, called to be saints, with all that call

upon the name of our Lord in every place" (*1 Cor. i. 2*): it is a final investigation of the whole Church of God. No book of Life is produced, for it is no judgment of the lost: "the wicked shall not stand [or, rise] in the judgment . . . of the righteous" (*Ps. i. 5.*)

(3) Nor is it a judgment for life. "He that heareth my word and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (*John v. 24; Rom. viii. 1.*) The believer was crucified with Christ, and on Calvary exhausted the penalties of Hell: on that ground he can be judged no more.

(4) The process is individual: "so then each one of us shall give account of himself to God" (*Rom. xi. 12.*) "We"—it is Christian; "must"—it is inevitable; "all"—it is universal; "made manifest"—it is public; "judgment seat"—it is judicial; "stand"—it is in resurrection; "each"—it is individual; "give account"—it is responsibility; "to God"—it is Divine.

The procedure is revealed as exclusively judicial: "that each one may receive the things done." Not, that each may receive *something* from God, but, "that each may receive *the things*" he himself has "done": it is not a general granting of glory, irrespective of service; but an exercise of the Divine Law,—"*as he hath done*, so shall it be *done to him*" (*Lev. xxiv. 19.*) "Be not deceived"—is a word to disciples—"God is not mocked: for *whatsoever* a man soweth, *that shall he also reap*" (*Gal. vi. 7.*) Paul puts it with exquisite clearness, and twofold emphasis. "Whatsoever good thing"—for a judge approves—"each one doeth, the same shall he receive again from the Lord, whether he be bond or free" (*Eph. vi. 8.*) on the other hand—"Ye serve the Lord Christ. For he that doeth *wrong*"—for a judge censures—"shall receive again *for the wrong* that he hath done; and there is no respect of persons" (*Col. iii. 25.*)

Our works and conduct are put in as the evidence: "things done by means of the body." We must all "appear in our true light" (*Alford*): as the fossil imprint of a bird's claw, made ages earlier by a momentary alighting when the stone was soft, now records that act in solid rock, so our actions are the unerring imprint of our characters; the things *done* reveal what the body was. Like a palimpsest, when the heat of fire (*1 Cor. iii. 13*) passes over it, so our life silently steals forth *in lines every one of which we ourselves wrote*: so that what our eyes looked on, what our ears listened to, what our minds believed, what our lips said, what our hands wrought, where our feet walked:—these are the unimpeachable evidences of the Judgment Seat. Secrets (*1 Cor.*

\* May be obtained in pamphlet form. Price 6d., by post 7d. Holness, 13 & 14 Paternoster Row, London.

† Churches are judged now (*Rev. ii. 5*). The Church is never judged corporately—as the Body or Bride—either here or hereafter; but disciples, apart from their collective standing, in their individual responsibility as servants, must render account. So the Church, as an entity, is never named in the Apocalypse, except once (*Rev. xxii. 17*), where the reference is to the present Age; nor do the children of God appear as aught but "servants" throughout that book of judgment, except once (*Rev. xxi. 7*), when the Millennial Age has passed into the Eternal.

iv. 5), motives (*Matt. vi. 1*), soul-attitudes (*Luke vi. 36-38*), and just church decisions (*Matt. xviii. 18*), also sway the adjudication.\*

The evidence wholly decides the award: "whether it [the award] be good or bad." The Greek points to the award: "that each may receive according to the *things done*, whether it"—i.e., what he receives—"be good or bad." Reward (as distinct from salvation, which is through faith, against deserts) is strictly defined by works. So minutely do actions tell, that "whosoever shall give to drink unto one of these little ones a cup of cold water *only*, in the name of a disciple [it is true only of Christians], shall in no wise lose his reward" (*Matt. x. 42*); how much more, greater benefactions! Conversely, as judicial, the Bema, inevitably taking cognizance of a disciple's *unrepented* offences, may inflict loss, or even penal (*but temporary: Matt. v. 26*) consequences. "That servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes" (*Luke xii. 47*). *So somewhere there exists a draft by the hand of God of what our life might have been, and still can be: some have lived wonderfully near God's thought for them: let us find and follow that Divine original.*

### "Pray without Ceasing."

(1 Thess. v. 17).

To tune "Work for the night is coming."

PRAY, for the light is coming,  
Darkness will soon have fled:  
Backward our foes be driven,  
Onward our course be sped!

PRAY that the morn may hasten,  
Day follows darkest night:  
Trust and your watch be keeping,  
Clad in God's armour bright!

PRAY that your heart gain courage:  
Stand in the Victor's Name!  
No need to faint or falter,  
He is The Great I Am.

PRAY that the Holy Spirit,  
In all His sevenfold might,  
Millions of souls may quicken  
Flame of revival light.

W. A. D.

*Prayer is the silver trumpet by the sound of which the saint is to alarm heaven, and call in God to his succour. What the key is to the watch, prayer is to our graces—it winds them up and sets them going.—Gurnall.*

\* Even the lovely modifications of our Lord's attitude foretold in such passages as *Matt. v. 7*—"blessed are the merciful: for they shall obtain mercy"—and *Luke vi. 37*—"condemn not, and ye shall not be condemned"—are still fundamentally judicial,—that is, the recoil of a disciple's conduct upon himself. But no lovelier revelation could be conceived of how we may deal with our forgotten sin. "In many things we all stumble" (*Jas. iii. 2*): but if ye forgive men their trespasses, YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU" (*Matt. vi. 14*); "for with what measure ye mete, it shall be measured to you again" (*Luke vi. 38*).

## Voices of the Past.

### The Dispensation of the Son—a Dispensation of Principles.

Written in 1833 at the time of the Irvingite movement.

THE distinction between a dispensation of statutes and a dispensation of principles, is exactly the distinction which I was desirous of pointing out to you as existing between the dispensation of Christ, and the dispensation of Angels or Messengers (*Heb. i. and ii.*).

The dispensation of Christ embraces in it a oneness with the mind of God—not merely a readiness to do His will when we know it, but a PARTICIPATION IN HIS MIND, so that, by a participation in the Divine nature, we enter into the REASONS OF HIS WILL, and do not merely obey the authority of His will.

If I had a person living in the house with me, so gifted by God, that, when he was asked whether the will of God were so or so in any case, he always returned an answer of truth in the power of the Spirit; I should in such circumstances have it always in my power to know the will of God, and I might continually obey it in the spirit of ready submission; and yet I should be living in the low dispensation of angels or statutes, and out of the dispensation of the Son, or PRINCIPLES, if this were my only way of learning the Will of God.

And if I were without this apparent privilege, and though I often mistook the will of God, yet if my imperfect and defective knowledge and obedience arose from light, by which I saw THE RIGHTNESS OF A THING AS GOD SEES IT, then, though my outward manifestation of God would be much less in this case than in the former, my real manifestation of Him would be much greater, and I should be living in the dispensation of the Son and of principle, and not of messengers and of statutes.

The Christian religion . . . is a RELIGION OF CENTRES, and NOT OF CIRCUMFERENCES . . . It is manifest that if I were living with such an oracular person as I have supposed, I should just be in the condition of the Jews with regard to Moses. Moses had met God, and they met Moses. I should be living under a messenger certified by God. I should have my circumference determined for me, and *nothing would be left for my own perception. . . .*

This doctrine of principles and statutes may be applied to the two degrees of conscience . . . the second degree of conscience is the real freeness of the will; for "If the Son make you free you are free indeed."

## Helps for Teachers.

"Rightly dividing the Word of Truth." 2 Tim. ii. 15, A.V.

### Soldiers of the King.\*

"A good soldier of Christ Jesus." 2 Tim. ii. 3.

#### The Warfare.

"We do not war according to the flesh." 2 Cor. x. 3.

#### I. The place of the battle.

"Our wrestling is . . . in the heavenly places." Eph. vi. 12.

#### II. The way to the battlefield.

"Together with Christ . . . raised . . . with Him . . . in the heavenly places." Eph. ii. 5, 6.

Many who think they are fighting the good fight of faith are in the wrong place, fighting the wrong enemy! They stay in the earthlies, and seek to conquer what has been already conquered by Christ.

#### III. The enemy and his hosts.

"Our wrestling is not against flesh and blood, but against the . . . world-rulers of this darkness, against the spiritual hosts of wickedness." Eph. vi. 12.

"Your adversary the devil. . . ." 1 Pet. v. 8

#### IV. The Fight to hold the position of victory.

##### STAND your ground.

"Put on the whole armour of God, that ye may be able to stand . . . withstand . . . stand." Eph. vi. 11, 13.

##### RESIST with your spirit and your will.

"Resist the devil, and he will flee from you." Jas. iv. 7.

##### ABSTAIN from self-indulgence.

"Abstain from fleshly lusts, which war against the soul." 1 Pet. ii. 11.

##### LAY HOLD of Divine power.

"Fight the good fight . . . lay hold on the life eternal." 1 Tim. vi. 12.

##### WIELD the victory of Calvary.

"They overcame him because of the blood of the Lamb." Rev. xii. 11.

##### DECLARE the victory won.

"They overcame him . . . because of the word of their testimony. . . ." Rev. xii. 11.

##### KEEP unshaken faith and a good conscience.

"War the good warfare; holding faith and a good conscience. . . ." 1 Tim. i. 18, 19.

##### WATCH that no self pity gives ground to the foe.

"They overcame him . . . they loved not their life even unto death. . . ." Rev. xii. 11.

##### BELIEVE you have the victory.

"This is the victory that hath overcome the world (and indirectly the prince of the world) even our faith." 1 John v. 4.

#### V. Some attacks of the enemy.

##### 1. By the "rush" of a host.

"When the adversary shall come in like a flood, the Spirit of the Lord shall lift up a standard." Isa. lix. 19, m.

##### 2. By a slow siege.

"Though an host should encamp against me, my heart shall not fear." Psa. xxvii. 3.

"His place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure." Isa. xxxiii. 16.

The enemy delights in isolating a soldier from his comrades; and sometimes a group of soldiers fall into a snare of the enemy, only to be saved from sore defeat by the direct interposition of the Commander-in-chief.

##### 3. By attacking a standard bearer or a sentry.

See the lonely warrior Paul! "All forsook me . . . But the Lord stood by me . . . and I was delivered." 2 Tim. iv. 16, 17.

##### 4. By seeking to "wear out" the resisting soldiers.

"He shall speak great words against the most High, and shall wear out the saints. . . ." Dan. vii. 25.

##### 5. By causing "fainting fits" through attacks.

"As when a standard bearer fainteth." Isa. x. 18.

##### The Captain's rally.

"Fear not . . . be thou faithful unto death, and I will give thee the crown of life." Rev. ii. 10.

#### The Aggressive Warfare.

##### I. The enemy in defenced positions.

"The strong man fully armed guardeth his own court." Luke xi. 21.

"The casting down of strongholds." 2 Cor. x. 4.

The enemy entrenches himself in the city of Mansoul. These strongholds have to be taken one by one.

##### II. The Captain leads the attack.

"A Stronger than he shall come upon him, and overcome him." Luke xi. 22.

"God shall shoot . . . ; with an arrow suddenly shall they be wounded." Psa. lxiv. 7.

##### III. The Captain's word is the sword of victory.

"Out of His mouth proceeded a sharp two-edged sword." Rev. i. 16.

"Thine arrows are sharp; The peoples fall under Thee." (See "Thou shalt be as My mouth," Jer. xv. 19. "He hath made my mouth like a sharp sword." Isa. xlix. 2).

##### IV. The Captain is the strength of His soldiers.

"The Lord . . . strength to them that turn the battle to the gate . . ." Isa. xxviii. 5, 6.

(See Isa. xxv. 4, 8; Eph. vi. 10.)

Only soldiers of the King in full strength ("dunamis"), and in the whole armour are able for aggressive work. If wounded by a fiery dart, or shaken by the attack of the enemy's host, they must retire to camp for healing, renewal of courage, and fresh equipment.

The faithful soldiers are energized by the Spirit of their Triumphant Leader, Who bears the scars of His own lonely conflict unto death, even the death of the Cross. They perform feats of daring under terrible fire as they rescue souls, and snatch many brands from the burning. (Jude 23).

##### A dying warrior and his reward.

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth . . . the CROWN." 2 Tim. iv. 7, 8.

Some noble warriors fall, spent out in the service, but as there is no rest to the King's overcomers, they only put off the corruptible, and pass to the ranks of reserves to come forth with the Conqueror to the final triumph. (See Rev. xix. 11, 14.)

##### The Lamb and His victorious army.

"These shall war against the Lamb, and the Lamb shall overcome them . . . they also shall overcome that are with Him, called and chosen and faithful." Rev. xvii. 14.

"Behold, a white horse, and He that sat thereon . . . in righteousness He doth judge and make war . . . the armies which are in heaven followed Him." Rev. xix. 11, 14.

##### The defeated foe.

"Thou shalt be brought down to hell . . . they that see thee . . . saying, 'Is this . . . that made the earth to tremble. . . ." Isa. xiv. 15, 16. (See Rev. xx. 1-3 and verse 10.)

##### The destiny of the conquered foe.

"And the devil that deceived them was cast into the lake of fire . . ." Rev. xx. 10.

#### The END.

"A NEW HEAVEN and a NEW earth . . ." (Rev. xxi. 1).

\* From "Bible Readings," on thin paper, for use in Bible classes. Concluded from March "Overcomer." References from Revised version.

## The School of Prayer and The Lord's Watch.

"Be watchful with all perseverance in prayer for all the saints. . ."  
Ephes. vi. 18, *Conspere.*

### Watching unto Prayer.

"For thus saith the Lord unto me, Go, set a watchman,  
let him declare what he seeth."—Isa. xxi. 6.

IT is easy to become a fatalist in reference to prayer. It is easier to regard unanswered prayer as the will of God than to deliberately reason out the causes of defeat. It is easier to faint than fight, easier to sleep than watch. The service of intercession lightly entered upon is as lightly abandoned. When it is considered that prayer in itself is a spiritual law, which has power, if rightly understood and applied, to set into operation other spiritual laws and forces, it will be seen why the Apostles gave it a *first place* in their life. Prayer is the initiative operation of the Holy Ghost. To tune the instrument is absolutely necessary if music is to be drawn from it, otherwise *sound* and not harmony will be the result. How much sound is there in prayer without harmony?

As harmony is the perfect adjustment of sound, so prayer is the perfect adjustment of the petition to the need, the Holy Spirit acting as the interpreter.

Even ardent and spiritual believers fail to grasp the place and power of prayer in the life of the Church; their prayers are individualistic, and not as members of the Body of Christ; their requests are personal and local, with no vision of the world-wide empire of the Church of God. We find that prayer has its initiative either in the pressure of circumstance or the pressure of spirit—the former is common, the latter is rare.

Prayer can be one of two: the cry of the child, or the co-operation of a living member with the Risen Head of the Body. It can be both, but not at the same time. The cry of the child is the expression of need, the burden of circumstance—the co-operation of prayer is the expression of spiritual burden given by the Holy Spirit.

All believers are agreed that we live in an age pregnant with great spiritual opportunities, and that the closing chapters of the present era are being written with startling rapidity. What then is the present relation of prayer to the coming age? Is there not an insistent call to men of God for prayer co-operation? Shall there not be direct prayer warfare against principalities and powers, and the rulers of this world's darkness? Are we not losing infinitely more than we gain by circumscribing our prayers to the narrow limits of our individualism?

In the order of revelation the new heaven and the new earth follows the overthrow of Satan and his hosts. Has the Church Universal no part in the dethroning of the god of this world, that the rightful *Heir of all things* may come into His Kingdom? What means this prayer then: "THE SPIRIT AND THE BRIDE SAY COME; EVEN SO COME, LORD JESUS . . ."?

But mark this prayer which closes the Apocalypse is the outcome of knowledge—an intelligent spiritual comprehension of what is involved in the coming of the Lord Jesus: "He that overcometh SHALL INHERIT *these* (margin) things. . ."

It is well to ask for the conversion of sons and daughters, friends and kindred, physical and material blessings—but there is grave danger of the lesser excluding the greater. Pray for a standing in the breach against spiritual foes.

WHO IS ON THE LORD'S SIDE? Who will watch national and world-wide movements from the Divine standpoint and *as they watch*—PRAY? Watch the world spirit in Europe, America, the Far East, and regions beyond. Watch the subtle attacks upon the citadel of Scripture truth, upon the marriage laws, materialistic aggression, national delusions and decadence. Watch and pray. Watch the slow moving panorama of the world's history, as God unfolds and develops His plans and purpose. Watch the counterfeits and countermoves of the Satanic hierarchy in the spiritual realm. It is such watchmen, and none other that can be fitly named "The Lord's Watch."  
J.C.W.

"WATCH" is one of the great comprehensive words of the Bible. *Watch* oneself; *watch* the advances of the world-crisis; *watch* for the King; *watch* for the highest interests of Christ; *watch* for flying opportunities; *watch* for dying souls; *watch* Satan; *watch* God. Watchfulness is acute alertness exercising every faculty for God. But it must be accompanied by specific prayer:—"pray that ye may be accounted worthy"; "that ye may prevail (with God) to escape." Watchfulness invokes all our powers for God, prayer invokes all God's powers for us; but more than that—watchfulness devotes our *works* to God, prayer devotes *ourselves*. . . "Perilous times are upon us: may it be mine to watch and pray always that I may be counted worthy to escape all these things that are coming to pass, and to stand before the Son of Man!" (*John Wilkinson*.) "WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH" (Mark xiii. 37).—D. M. Pantou.

TO pray always is to pray daily. If you would find some at prayer, you must stay till it thunders and lightens. These are like some birds, that are never heard to cry but in foul weather. Prayer is an everyday work.  
—Gurnall.

## *Aids to Prayer.*

### *"Fighting Through" to Liberty.*

**P**RAYER IS WORK, and should be definite, minute, exhaustive and unceasing. In response to a request, we have shown, simply, how all that we hear, read, or think may be turned into prayer. Finding that some have been helped by these examples, the subject is now dealt with in a more specific manner. Believers must understand that all the light upon their needs may be used by the enemy against them if they do not immediately turn it into prayer. They will never get out of bondage and difficulties until they themselves settle down to "FIGHT THROUGH" in prayer.

### *Passivity of the Will.*

"God never wills instead of man." . . . "There is a passivity of the will originating from a wrong conception of what full surrender to God means. In this condition (passivity) the believer may unknowingly rely upon the assistance of evil spirits which have brought about the condition for that purpose." From "War on the Saints," pp. 74, 75.

*Without slavishly adopting them as "set prayers," prayer should be made upon these lines:—*

That I may be taught by the Holy Spirit what is meant by full surrender of my will to God.

That I may have the full use of my will for God.

That God's will for my will may be accomplished, and all hindrances removed.

That I may accept all God-given light on everything that concerns my will.

That I may know where I have been deceived by evil spirits for the purpose of their gaining control of my will.

That all wrong conceptions of truth concerning the surrender of my will may be destroyed.

That my whole nature—spirit, soul and body—and activities may be governed from the central helm of my will.

That I may have light and grace to fulfil all the conditions that will enable God to energise my will through my spirit.

That I may not knowingly or unknowingly drop my will into abeyance.

That I may not allow my will to be suppressed or hindered in its right action, either directly or indirectly, by man or the enemy.

That I may do nothing which, by my own reasoned consent, I do not choose to do.

That I may know what is passivity and suppression of the will.

That I may detect *where, when and how* I first wrongfully surrendered the use of my will.

That all false interpretations and decisions forced by the enemy to hide the real causes of all interferences with my will may be exposed and destroyed.

And wherever in the past I have wrongfully surrendered my will to the enemy, I now take it back and give it to God.

*The object of these petitions is that those who have—unthinkingly—may be—allowed their wills to become passive may "fight through" into freedom.*

### *The School of Prayer and the Lord's Watch.*

All correspondence should be addressed to Mr. J. C. Williams, c/o Overcomer Office, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the *Overcomer*, as the testimony of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed.

## *To the Lord's praying ones.*

To obtain the co-operation in prayer of the Prayer Force among our readers, is the purpose of the following petitions, which we give, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

### *"War on the Saints."*

As the book was written and driven through to completion by a force of perpetual prayer, it needs perpetual prayer as it goes forth to the Church of Christ. Therefore PRAY—

That its truths may be carefully and prayerfully read and assimilated, that there may be a diligent inquiry before God on the part of each reader as to whether these things be so, or not.

### **Special Prayer for**

### **The MATLOCK Conference,**

MAY 10—15, 1913.

The forces of darkness will be arrayed against the Matlock Conference, because of its vital issues to the children of God who attend and the Church of God as a whole. The Prayer-force should, therefore, continue to pray—

That the powers of darkness shall be defeated and God's purpose for the Convention fulfilled.

That all human and Satanic designs to prevent the attendance of those who are in need and willing to be present, may be overruled and brought to nought.

That believers may be enabled to freely interpret their difficulties, in order that the fullest possible use may be made of the meetings.

That their vision may be so clarified as to see things from God's view-point.

That there may be a thorough unveiling of the works of Satan and his deceiving spirits, in order that the children of God may be better equipped to make war upon them.

That the Lord's messengers may count no cost too dear to faithfully bear testimony to what He has shown them to be the deepest need of the Church at the present time.

### **For the Truth in other Lands.**

Will the praying force persist in detailed and exhaustive prayer concerning the following items, until we are able to announce that they are "through":

1. The translation, now in hand, of "The Warfare with Satan and the Way of Victory" into Spanish, and for its speedy circulation in S. America.

2. For the issue in Chinese of the truths in the *Overcomer*—that a missionary may be enabled to carry out the translation and issue by being supplied with the needed funds for the payment of a native teacher for the work.

*NOTE.—The subject of translation is of the utmost importance, both in connection with the "Overcomer," "Le Vainqueur," and the issue of books and booklets into various languages, as something more than the literal translation is needed to give life to the truths circulated.*

### **The Opium Traffic.**

"I appeal to you for further help to stop this sinful traffic now at the beginning of our new national life."—*Dr. Sun Yat Sen, Shanghai, May 24th, 1912.*

Those who are in close touch with the Anti-Opium Movement still feel there is great need for prayer both for our Statesmen and for the Government and the people of China, that they may have strength to maintain their stand against the evils of the Opium Traffic.—*Noel Broomhall.*

### **Miscellaneous.**

Prayer for the work among the Thado-Kookies, where natives and Christian students are labouring amid much conflict, but with evident tokens of movement by the Holy Spirit.—*W. R. Roberts, of Aijal, Lushai Hills, Assam.*



## THE OVERCOMER.

## "Because of Thee."

"My soul shall live because of Thee" (Gen. xii. 13).

"They overcame him, because of the Blood of the Lamb" (Rev. xii. 11, R.V.).

Dedicated to the memory of that sweet singer of Calvary, Mary Marsh, who fell asleep in Jesus on the very day these verses were being penned.—A.S.D.

A.S.D.

May Agnew Stephens.]

My heart is glad, and sings for joy to - day,..... For Thou, Lord Je - sus, art my strength and stay ; On Thee I

lean, Be - lov - ed, all the way,..... And know the Fa - ther hears me when I pray,..... Be - cause of

Thee,..... Be - cause of Thee,..... Be - cause of Cal - va - ry, Be - cause of Thee,.....  
Be - cause of Thee, Be - cause of Thee, Be - cause of Thee.

- 1 MY heart is glad and sings for joy to-day,  
Because of Thee !  
For Thou, Lord Jesus, art my strength and stay ;  
On Thee I lean, Beloved, all the way,  
And know the Father hears me when I pray,  
Because of Calvary—because of Thee !
- 2 One time I feared the terrors of the end,  
Because of Thee !  
I sought by works my evil ways to mend,  
Lest God my guilty soul to Hell should send,  
But now I know the Father is my Friend,  
Because of Calvary—because of Thee !
- 3 What time the kindreds of the nations wail,  
Because of Thee !  
Thy raptured Church shall neither fear nor fail,  
For, by Thy sprinkled Blood within the veil,  
She shall o'er all the gates of Hell prevail,  
Because of Calvary—because of Thee !
- 4 My ransomed soul shall live for evermore,  
Because of Thee !  
The Lamb of God my dark transgressions bore ;  
He drank the Cup of Wrath and judgment sore,  
And now the bitterness of Death is o'er,  
Because of Calvary—because of Thee !

- 5 Thou makest me in pastures green to rest,  
Because of Thee !  
The God of Peace hath given me His best,  
For now I rest upon Immanuel's breast,  
Where all the Flock of God are fully blest,  
Because of Calvary—because of Thee !
- 6 Oh, let my life be beautiful and bright,  
Because of Thee !  
For though I walk midst phantoms of the night,  
By faith I keep my Father full in sight,  
And learn to love the darkness as the light,  
Because of Calvary—because of Thee !
- 7 Teach me to spurn the Tempter's prize of Fame,  
Because of Thee !  
To face the howling flood and hungry flame,  
To share the fellowship of Jesu's shame,  
And be a faithful martyr for Thy Name,  
Because of Calvary—because of Thee !
- 8 And when I safely cross the 'whelming tide,  
Because of Thee !  
My Song of Songs shall be, the Crucified—  
The Babe of Bethlehem who came, and died,  
And poured the Life-Blood from His pierced side—  
Because of sinful men—because of me !

A.S.D., Christmas Day, 1912.

## The Word of Witness.

### From the Mission Field.

WE have had abundance of opportunity to test the method of warfare against the powers of darkness witnessed to in the *Overcomer*, and we find "it works." We have seen Satan defeated again and again in our work during last year, refusing to resort to carnal weapons, but simply "set ourselves" to prayer.

When Satan has been defeated in one scheme he has resorted to something more subtle, but resistance through that mighty "Name" has brought victory. Through faith in His Name and in the victory already accomplished on the Cross, the enemy *must* flee, just as he had to flee and let go his victims in submission to the command of Christ while He was on earth. But then, as now, there are the harder cases, and Satan resorts to such subtle schemes that it is difficult to "dislodge" him. Therefore, I desire to ask the prayer force to unite with us in the battle for the preservation of our work and for the deliverance of captive souls.

There is a case in particular of which I want to write, that will show you how Satan holds sway in this land. A girl attended our school for about four years, and she began to show real desire for God and spiritual things, taking part in the girls' prayer meeting every Sunday in the school. Suddenly she began to act strangely, said she was sick, and refused to go to school. Her mother punished her and tried compelling her to go, but she refused. It was a real perplexity to her mother, because the child did not act naturally. My wife and the Bible-woman went to see her, but she turned her head to the wall and refused to speak, even to my wife of whom she had previously been very fond.

Later, while in the street, she chanced to meet her teacher, but avoided her and would not speak to her. We found out from her mother that she had been very sick and awfully distressed after eating for some time, but remedies did no good, so they went and consulted one of their house gods, asking him why she was so sick. The answer obtained was "Because she has neglected to worship her deceased brother." The girl then began to worship his "tablet," placing before it an offering of everything she wished to eat. Strange enough, she got well, and there was no more distress after eating. If she now eats anything, no matter how little, without first offering it to her "deceased brother," she is sick again; she dare not even eat a piece of cake without first offering it before the "tablet of her dead brother."

This shows clearly how Satan covets worship from men. How he hates to see men turn to Christ; yea, men may worship God too, and Satan cares but little, but it is the Name of Christ, and those who use that Name against him, he hates. We know he hates us and our work. The home of this girl is wholly given up to idolatry, and the mother and girl, who were "seekers," now seem to be again under the devil's power through this subtle trick.

Please stand with us in prayer for the *preservation of our station* and for the deliverance of captive souls. We are

going home on furlough this spring; please pray that the work may be protected and that we may return, if it is the will of God.—*A Missionary.*

### "More than Conquerors."

There is a strong spirit of opposition manifested in many ways, and the enemy attacks us both through Christians and heathen, stirring up strife. A mother brought her baby to us because she said it was demon possessed. A Mohammedan was working sorcery for it. We insisted that all charms and devilry must be put away, and then we prayed and claimed deliverance in the Name of Jesus. The child was healed. This stirred up a fresh attack, and the Mohammedan who was being paid for his incantations was very angry, but the result is that both heathen and Mohammedans are coming more and more to us. We do see that God is working in answer to prayer. We ask definitely for prayer that we may be led on to claim boldly in the Name of Jesus, and that we may see more clearly how to act with regard to cases of demon possession. Nearly every day brings some fresh call to definite action, and we feel our great need of light and help, and the constant upholding in prayer of those who know the way of Victory more clearly.—*A Missionary.*

### Prepared for "many strange things."

I must write and tell you I am reading your book, "War on the Saints," but I never realized the power of Satan in the world until you unveiled it from the Scriptures, and from the experiences of others. My brother and I are working among the Mexicans, of which this place is full. We go to a little meeting they hold among themselves. They are a very simple people, and those who have been converted do not think they are *saved* till they get the Baptism of the Spirit, with signs following (Mark xvi. 17). Before I read "War on the Saints" I could not quite understand all that went on in the meeting, although I felt it could not be the working of the Holy Spirit. Now I see clearly that the devil is deceiving the Spanish people. They believe all these manifestations are the result of the in-dwelling of the Holy Spirit, and that unless you have them you are not spiritual and have not the Spirit *in you*, but around you. The manifestations are just what you describe in your book; making noises like animals, rolling on the floor, twitching of the body, jumping about and screaming. When all this goes on we walk out of the meeting. All the talking goes on in Spanish, and there are few here who talk the language or understand it.

May I claim your prayers for God to stop the working of the Evil one among these simple people?

I have taken the *Overcomer* for the last three years, so I was quite prepared for many strange things I have seen in this land. "War on the Saints" in this place is needed. Christians seem to be asleep, and do not realise the deceitful working of Satan.—*A Missionary.*

### "War on the Saints." Workers' Special Fund.

Donations to the Special Fund, and further applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

## The Editor's Letter Box.

### Brief Replies.

A Missionary (*Anon.*). Your letter is very precious, and your testimony to the message of Calvary must give joy to our Risen Lord, seeing of the travail of His soul satisfied. Having *proved so much*, do follow in His steps and lay down your life for others.

Anon. (Blackburn). Your gift for sending copies of the *Overcomer* to "three of God's servants," safely received and applied to the purpose requested. Please follow the copies sent with your prayers.

M.L. Your suggestion that "some of the Scriptural facts in 'War on the Saints' should be put into small sixpenny books, because there is NEED to-day to tell in plain language about the devil . . ." meets with our warm sympathy. We purpose, by the grace of God, using every means in our power to place the truths committed to us within the reach of all God's people. In two reprints of books (reviewed on this page), matter from "War on the Saints" has been added, and Handbooks to the "Text Book" will be also issued as rapidly as time will allow. Please remember Ephes. vi. 19.

Communications acknowledged from M.W.S. (France); K.J. Mrs. W.E.H.; E.K. (France); M.V.S.; L.A.D.; J.N. (S. China); W.S.; E.L.G. (U.S.A.); A.A.W.; A.C.M.; M.A.; J.M.C.; R.E.B. (Manchester); M.B. (U.S.A.); N.S. (U.S.A.); A.G. (Canada); E.M.L.; S.B.; M.T.; F.F.; J.E.J. (India); A.C. (Canada); W.A.H.; I.L.; M.E.I.; E.L.; I.W.S.L.; S.M.T.; J.B.L.; J.P.; E.F. (Cal.); M.A.M.; F.E.W. (Dublin); M.C.; E.R.; F.D. (Dublin); J.B.L.; L.L.; F.E.C.; L.S. (France); E.M.; F.W.; A.C. (Saskatchewan); E.E.S.; B.B.; J.B.; J.A.R.; J.N.; G.E.B.; R.P.M. (Dublin); R.S. (Coonor, S. India); M.I.W.; H.D.K.; J.M.; O.A.W.; S.P.; L.A.D.; W.A.D.; M.W.; H.J.E.; C.J.F.; B.H.S.; F.F.; E.A.G.; E.M.B.; M.A.; M.B.

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

## Some Reprints of Value.

### "Soul and Spirit"

THE need for clear light from the Scriptures on the distinctions between "soul" and "spirit" is of vital importance, for the fallen Archangel, with his superhuman wisdom, knows the make-up of human beings so well, that he is able to counterfeit the working of the Holy Spirit IN THE REALM OF THE SOUL, creating such perfect imitations of the pure life of the Spirit of God indwelling the regenerate human spirit, that the most earnest Christians are liable to be deceived.

To bring some valuable knowledge on this subject within the understanding of the youngest believer is the object of the handbook "SOUL AND SPIRIT," by Mrs. Penn-Lewis. The first edition has been sold out, but before reprinting, increased light and experience has been brought to bear upon its pages, and many valuable revisions and additions made. The distinction between "soul" and "spirit," how "soul" and "spirit" are divided, and what are the functions of each, is the heart of its message. In this brief compendium of scriptural truths, there is an unmasking of the elements of the fallen nature of man, which are open to the forces of evil, followed by some precious light on the Cross and "How the soulish man becomes spiritual." The book concludes with a chapter on "The Spiritual Christian," and two sections have been added on "The Laws of the spirit" and "Some dangers of the spiritual man," in regard to counterfeits, with extracts from "War on the Saints."

This booklet is one of the most valuable issued from the *Overcomer* office on the spiritual life. Price 1/- net (cloth), 6d. net (paper cover).

### "How to Bind the Strong Man."

The booklet, "First Bind the Strong Man," by Mrs. Penn-Lewis, has just been carefully revised and reprinted under the new title, "How to Bind the Strong Man." As far as is possible, in a small compass, the booklet has been brought up to date, and contains information that will greatly assist the believer who seeks to become effectual in the work of prayer and aggressive warfare against the "Strong man"—Satan. To enhance the value of the booklet as a practical Directory in Prayer, two sections have been added, giving a summary of "Principles of Warfare, and "Methods of Warfare." These embrace a large amount of information given in fuller measure in the book, "War on the Saints." In its condensed form, however, it has been most conveniently arranged, and is most suitable for distribution among Christian Workers. Price 6d. per dozen. 3/6 per 100.

### "Pastor Hsi."

Cheap Edition of a Valuable Work.

THE valuable and well-known book, "Pastor Hsi," has just been re-issued in booklet form, at 6d. net, by the China Inland Mission, Newington Green, London. Since it was originally published in 1908, it has passed through no fewer than sixteen editions, amounting to 68,000. That it should now be re-issued, unabridged, in the same type as that used in the more expensive editions, has placed it within the reach of a very much wider circle of readers. Anything that can be done to get the book into circulation will help to spread the testimony of truths which are vital to the Church of God at the present time.

### "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

If *Le Vainqueur* is to continue to administer to the deepest needs of French-speaking believers in all parts of the world, a ceaseless and increased prayer-force must be focussed upon the whole detail of its ministry to the Church of God—e.g., the creation, selection, translation, printing, circulation, interpretation, protection and use of its truths: that each issue may be living and bear abundant fruit.

Prayer is requested for Mrs. Johnson, wife of Pastor Johnson, who is at present laid aside: That if it be God's will she may be speedily healed; that she may be delivered from all fruitless suffering; and that all cause for anxiety concerning her health may be removed.

Those who desire to share in sending the truths of the *Overcomer* to the French-speaking people should send their gifts to the Corresponding Secretaries:—

Mrs. RADFORD THOMSON, Eirene, West Hill, Putney, S.W.  
Miss COPE, 36 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From March 10th 1913, to April 10th, 1913.

Per Miss Cope—(21) £1 (Personal) (22) 2/6 (per Editor of *Overcomer*), (23) 10/- (per Editor of *Overcomer*), (24) 2/-, (25) 5/- (Personal). Total £1 19s. 6d.

"LE VAINQUEUR" FOR APRIL contains:—The Cross and the Wisdom of Man; A Thousand Years in the Abyss; *Le Vainqueur* Notes; A Voice of the Past—Bunyan's "Tug of War"; The Battle Face of Jesus; Extract from "War on the Saints"; Unhealthy Excitement in Revivals (Letters of C. G. Finney).

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

## “He sent them Deliverers.”

AND when the children of Israel cried unto the Lord, the Lord raised up a deliverer . . . who delivered them . . .” (Judges iii. 9). “When the children of Israel cried unto the Lord, the Lord raised them up a deliverer . . .” (Judges iii. 15). Thus reads the record in the book of Judges of the way God answered the prayers of His people in their time of need. In the A.V. margin of Judges iii. 9 the word “saviour” is given as interchangeable with deliverer. The Lord raised up “saviours” for His people—instruments in the hands of God to save them from their enemies. The name “Saviour” now belongs alone to Him who gave His life on Calvary’s Cross to deliver us out of the hands of our enemies, that we might serve Him without fear; but He who is our Saviour still needs instruments through whom He can manifest His delivering and saving power. “Deliverers” are required now for the Church of God; not only “teachers,” or even “witnesses,” but instruments whom the living Christ can use to proclaim His delivering Word setting captives at liberty. “I send thee . . . to turn them from darkness to light; and from the power of Satan unto God” (Acts xxvi. 17-18) was the commission of the Risen Lord to the Apostle Paul. “I send thee . . . to turn them . . .” He said; not only to teach them, but to deliver them out of Satan’s power, and turn them to God. And Paul the Apostle was truly God’s deliverer, when he spoke to the damsel at Thyatira (Acts xvi. 16-18), and she was delivered that very hour.

To our joy we saw this delivering work done at the Matlock Conference, as the light of truth broke into the minds of Gods’ servants present. The truths set forth in “War on the Saints” were working in a way far beyond what we had ever dared to hope to see before our eyes. Fully four years ago Mr. Evan Roberts said that it would be so, but now we know—not with the assurance of faith but of certain knowledge—that God has through His servant poured forth a flood of light upon the workings of the powers of the evil in the human frame—regenerate or unregenerate—made open to them by the Fall, which means to every captive who receives the

light of the way of deliverance, emergence into the liberty, victory and power procured for him by the Victor-Lord at Calvary.

We saw the truths set forth in “War on the Saints” wrought out before our eyes in such a way that as they were being given *vive voce* in the workers’ conferences, one and another rose spontaneously to illustrate them with testimony, either from the experience of the moment, or the past, in simple concise language. The “truth” was given and immediately an “object-lesson” came, so that all could see its power. The atmosphere seemed surcharged with light which dispelled artificial “reserve.” Believers were there on honest ground before God to have light, to acknowledge what the light revealed, and to be set free by the light there and then, in the presence of all.

The testimonies given to deliverance in innumerable ways filled us with hope for the captive children of God in bondage to the enemy, and we saw clearer than ever before that deception and possession by evil spirits among the redeemed people of God is far more widespread than any as yet have realized, yet most of our Conventions scarcely touch the surface of things. Something more is needed than personal victory over sin. The enemy has a grip on the lives of multitudes of the children of God, and they need deliverers able to proclaim release to the captives, and show them the way of victory over Satan as well as sin.

The Church will be compelled to face the fact of “possession” as the days go by. The testimonies are multiplying. The demand for light is increasing. The need of workers able to “interpret” the condition of many is intensifying. We hear of a minister laid aside from active and effective service with “neurasthenia,” back at work through reading “War on the Saints.” A stranger came in to the Matlock Conference on the Monday, and on Friday told a wondrous story which seemed incredible. She had scarcely been able to walk a short distance through wreckage of health for months; her home had been broken up by her “illness,” etc. But she had seen where she gave “ground” to the enemy. Once she was in active preaching

work, but through opposition had given it up, when she quickly "broke down in health." At the end of the Conference week she was on her feet again. She had seen the *cause* and revoked the consent she had ignorantly given to the foe. Quickly the enemy had to give way. She began to walk, to hope, to trust, to triumph. Alleluia!

\* \* \*

"He sent them deliverers." The Lord's people are in sore need. May God help us and our readers to *use* all the light He gives us for the liberation of others, until the Church is made ready for her coming Lord.

### Special Double Number.

**T**HE July and August numbers of the *Overcomer* will be combined and issued on July 1st, and contain twice as many pages as usual.

The report of the Matlock Conference, dealing with the clinical side of the spiritual life, will be of no little aid to those who war with unseen hosts, and who wield weapons forged for a heavy fray; such blades as never *bend*, whose edges never turn, and never put to shame the hearts which trust in them: "not carnal" and disappointing; but "Divine" and overcoming.

To further this *spirit of war* and *conquest* we shall print a special section, written by Evan Roberts, and sectionised by the Editor, on the work of delivering believers from the meshes of deception and the deep possession by evil spirits.

Mr. Roberts very often brought forth this manuscript as we and others sought in prayer to unloosen the heavy bands of the deceived, but power to sectionise it was not given until a little before Whitsuntide. In its tabulated form it became a powerful weapon at the Matlock Conference, as it was used by the Spirit of God in opening out the truths necessary for the deliverance of others.

We know it to be valuable and a further opening out of the truth in the spirit and object of the book "War on the Saints."

That there are bound souls all over the land, and in all the hidden parts of the globe, is increasingly corroborated by incoming letters, and this pleading correspondence—asking for light—becomes an irresistible incentive to proclaim *all* that we know and not withhold even a tittle.

But a few cannot do all the untying of the "grave-bands." Others must also labour, while we cry aloud to the Church such truth as God has given us. The object of the important section referred to is to create deliverers, to hasten on the work of emancipation, and openly put to shame the Deceiver of the whole inhabited earth.

This number of the *Overcomer* will be of

immense value to workers, and orders for extra copies should be sent to the Office as early as possible.

**The price will be 2d., by post 3d.**

*Our Subscribers will note that in combining two issues of the paper their subscription rates are not interfered with.*

### A Conference Thankoffering.

**A copy of the July double number for every Missionary in INDIA.**

Twenty-five pounds was given in five minutes at the end of the Missionary Meeting which closed the Conference, in response to the few words of a Missionary from India, who asked that *India* might share in the light which had been poured so abundantly upon the Conference that week. A worker rose with the words "Is it God's will that India should have these truths?" "Yes" was the response. "When is it God's will?" he said. "NOW" was the answer. "I will give £1" he continued. "And I £5," "and I £5" at once came from the deeply stirred meeting until the whole amount was given.

"£16 short for expenses of Conference" said a Steward. In a few minutes this was given. "France" said someone else, and Mr. Johnson was rejoiced with £10 for *Le Vainqueur*.

The Conference is over, but could not a copy of the double number be sent to every Missionary in CHINA?

*And what about Africa?*

### Keswick.

**A Personal Word to Oversea Readers.**

In reply to letters from our oversea readers, the Editor will (D.V.) only be at Keswick from

**Friday, July 18th to Monday, July 21st,**

as she purposes leaving for Finland shortly after, to conduct a Conference for Workers in the early part of August.

For the purpose of meeting *Overcomer* readers from other lands and in the homeland, as well as other friends in Christ, the Wesleyan Church has been kindly lent for the following arrangements:—

SATURDAY, JULY 19TH,

Reception of friends in the Schoolroom, 4 to 5-30 p.m.

WORKERS' CONFERENCE IN CHURCH

(open to all), 5-30 to 7 o'clock.

Further particulars will be given in the July *Overcomer*.

**T**RUE faith comes to its rightful heritage in the conquering life of a Christian. "This is the victory that overcometh the world even our faith." Faith is always strongest in intense conflict, there is its home territory, there it achieves its most noted victories. In conflict it becomes bold, heroic and invincible. It makes its possessor heroic, powerful and victorious. It is victory, it not only secures victory, but in itself it is victory.

—Selected.

# The Mind of Christ.

By the Editor.\*

"Have this mind in you, which was also in Christ Jesus: Who, being in the form of God, counted it not a thing to be grasped, to be on an equality with God, but emptied Himself, taking the form of a servant. . . ." Phil. ii. 5, 6, 7. R.V. m.

**I**N this entire passage—Phil. ii. 1 to 11—we have a very clear description of what is meant by the "mind of Christ," and how the believer is called to arm himself with the same mind for his walk in this world.

"Let this mind be in you, which was also in Christ Jesus," wrote the apostle, and we may see four distinct attitudes of mind described in his wonderful unveiling of the Son of God manifest in human form.

**I. (a) CHRIST'S ATTITUDE OF MIND TOWARDS POSITION.** He "being in the form of God (or 'being originally in the form of God,' R.V.M.), counted it not a prize (or 'a thing to be grasped,' R.V.M.), to be on an equality with God . . ." This describes His mind-attitude toward what we call "leadership" and "position." There was no grasping of His "position." Of course, He was God, and did not need to grasp the fact—yea, He is God. But we find in Him the exact opposite to the earthly mind, with its love of power and position and headship. His attitude to power, headship and leadership, was an attitude of not grasping it. It was said of Him: "Is not this the Carpenter?" In His life on earth He was truly free from grasping the things that men grasp.

**(b) CHRIST'S MIND-ATTITUDE TOWARDS RICHES.** "He emptied Himself"—He set no value upon riches. He "became poor that we through His poverty might become rich." Again, we find the exact opposite to the earthly mind, with its love of riches. This has much to do with the warfare against the powers of darkness. If we "mind earthly things" (Phil. iii. 19), and have the "mind of the flesh" (Rom. viii. 5, R.V.), the enemy will attack us on every point of the things of earth which we grasp.

You may have "position" and "riches"—but you must have them, so to speak, as if you did not possess them (see 1 Cor. viii. 30, 31). Your mind must be in the right attitude. "I have learned," said Paul, "in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need . . ."

\* Address at Matlock Conference.

The attitude of the mind is the primary thing. If God has given you what the world calls position, *what is your attitude of mind toward it?* Do you *grasp* it? If God has given you "leadership," and authority, what is the attitude of your mind toward it? Do you *fight* for it? Grasp it? Hold to it? Think about it, and insist upon it being recognized? "We might have claimed honour as apostles of Christ" wrote Paul to the Thessalonians. (Compare 1 Thes. ii. 6, and 1 Cor. ix. 15-22.)

**(c) CHRIST'S MIND - ATTITUDE TO SERVICE** (v. 7). "He took upon Him the form of a servant." He did not come down from heaven to take a high position on earth, but to serve. He said, "I am among you as He that serveth," and "He that is chief among you, let him be your servant." There, again, you have the very opposite of the mind of men on earth.

The Church is suffering from this unwillingness to serve. All want to be leaders or ruling, few are willing to be servants. "Ourselves your servants," said Paul, "for Jesus' sake." As children of God seeking to live a victorious life, let us examine these points with regard to ourselves, because all that is of the earth earthy is open to the enemy's onslaught. Ask yourself: "What is my attitude to position, to riches, and to service?" Are you willing to *do* anything? Do you *mind* service?

**(d) CHRIST'S MIND-ATTITUDE TO SUFFERING** (v. 8). "Being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross." Once more we see exactly the opposite of the earthly mind which shrinks from suffering. The Lord Jesus Christ did not flinch from death in obedience to God. The same mind can be traced in Paul, when he said "I hold not my life of any account as dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus" (Acts xx. 24, R.V. and A.V.)

In these four aspects of the mind of Christ we may see the attitude of the truly spiritual mind in relation to position, riches, service and suffering. And in the mind of Christ we see the "mind of the Spirit" (Rom. viii. 27) revealed as He wrought in the man Christ Jesus. For the mind of the Lord Jesus was perfectly obedient to the Spirit of God dwelling in His spirit. His mind was governed from the spirit sphere and not from the earth sphere. He moved among

men with His spirit and mind open God-ward, so that He manifested the mind of the Spirit in all that He said and did.

We need to-day, as believers seeking to walk in all the will of God, the same mind that the Man Christ Jesus had toward position, riches, service and suffering. For example, "*position*" must not affect your faithfulness to God. *Money* must never be able to buy your loyalty to Christ. *Service* must never be looked down on by you. *Suffering* must not be shrunk from by you when it is clearly in your path as the will of God. Let us covet the Lord's attitude of mind to the things that earth places first and highest. Earth exalts to the highest place, position, money, and guarding of the life, lording it over all else. You will hear men say, "I dare not risk my life." It is better to risk your life than to disobey God.

Let us now turn to a remarkable passage in Paul's first letter to the Corinthians, where we have a description given of the "Mind of Christ" working in the spiritual believer. Note that we never find the "Mind of Christ" described as a gift bestowed upon the child of God, but as an attitude or condition *wrought* in him as he "Walks after the spirit" and not "after the flesh."

In the passage in Philippians ii. which we have been considering the Apostle says "Let this mind be in you . . ." or (r.v.) "*Have this mind in you . . .*" and Peter says "Arm yourselves" with the same mind as Christ had (1 Pet. iv. 5), showing that the believer has the power of choice to *take* the same mind-attitude that Christ did toward position, etc. But to *have* the "Mind of Christ" as expressed by Paul in 1 Cor. ii. 16, is the result of a renewed mind wrought into the believer by the Holy Spirit as the man becomes "spiritual."

"We have the mind of Christ" said the Apostle, but the preceding verse shows he is speaking of "he that is SPIRITUAL," *i.e.*, the man who habitually "walks after the spirit," "minding the things of the spirit."

## II. THE MIND OF CHRIST IN THE BELIEVER.

Let us see what Paul says of the believer who has the mind of Christ wrought into him by the Holy Spirit.

"He that is spiritual judgeth (m. *examineth*) all things, and he himself is judged (m. *examined*) of no man. For who hath known the mind of the Lord, that he should instruct HIM? But we have the mind of Christ." (1 Cor. ii. 15, 16, r.v.).

To get the point of this passage, link the words together: "He that is spiritual . . . [has] the mind of Christ," *i.e.*, the SAME MIND THAT CHRIST HAD. The *mind governed by the spirit*. "He that is spiritual"—those who are not spiritual have no part here. Briefly, the believer's mind,

*when it is spiritual*—governed from the spirit—will normally manifest the same attitude as Christ would toward things around him, and if this attitude is absent, it means that he is not really "spiritual," but is in some degree governed by the natural sphere.

We have been speaking about the mind of a man as governed by the spirit in which God dwells, or governed by the flesh, which is earthly. These two realms produce what is called in the Bible (1) the "carnal mind," or (2) the "spiritual mind." The carnal mind "is enmity against God," because it is opposed to everything spiritual, or of the Spirit. It is opposed, therefore, to God, and to the things of God. It is, in its nature, in direct opposition to God. In your mind as a believer *you* are either governed by the earthly, the carnal, the fleshly, the worldly; or, if the Holy Spirit dwells in your spirit and you "mind the things of the spirit," the Holy Spirit will enlighten and renew your mind, and entirely change its attitude towards earthly things, until your view point and consequent attitude correspond with the mind of Christ and you have a "spiritual mind."

We have said that those who have the mind of Christ are those who are "spiritual." The man who is spiritual is not the man who loves spiritual things, admires spiritual things, or even seeks for spiritual things. He is the man who "*walks after the spirit*." He *minds* the things of the spirit, obeys the spirit, follows the spirit, and walks after the spirit. Then the spiritual mind, governed by the spirit, has the Divine view-point. It will see everything from God's side, and not man's side, and *God's viewpoint and man's viewpoint are exactly opposed the one to the other*, even as God said: "For My thoughts are not your thoughts, neither are your ways My ways. For as high as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

How then is a human being to have "the mind of Christ?" Only by the Spirit of God coming into his spirit, and quickening and illuminating and renewing the mind of the man, and changing his entire mental outlook so radically that the things he once valued become of no value. The revolution takes place IN THE MIND.

III. THE SPIRITUAL MIND IN ACTION. Now let us look at the context of 1 Cor. ii. 16. "We have the mind of Christ," writes the apostle, and "he is that is *spiritual* examineth all things." In the text it is translated "judgeth." The spiritual believer examines to "judge," to discern, to discriminate, and to know with assurance the "things of the Spirit of God." But what is

the meaning of Paul's statement, "For who hath known the mind of the Lord, that he should instruct Him"? Let us read the passage again thus: "He is that is spiritual . . . is examined of no man. For who hath known the mind of the Lord that he should instruct him? But we have the mind of Christ"; *i.e.*, the spiritual man is instructed *through his spirit*, and by possessing the "mind of Christ." And his instruction enables him with a spiritual *mind* to examine all things in the spirit. A natural man understands not the mind of the Lord, therefore how can he instruct the spiritual? He cannot. For the things the natural man considers to be folly, are to the spiritual the highest wisdom. The light is not of earth, nor of himself, but of God, and growing as the *life* divine in him develops towards maturity. *Knowledge* is an inseparable characteristic of this life, flowing unceasingly as the *life is allowed to go out for others*.

In the spiritual realm, as members of the Body of Christ, we minister truth, "that which every joint supplieth." I am joined to the whole Body of Christ in the spirit, and you are joined to the Body of Christ in the spirit, and when prayer is needed for a certain "joint" I may have knowledge in my spirit concerning that necessity, or having the mind of Christ, I may *perceive* the need of such ministration according as God wills the circumstances.

"The new man, which is *renewed in knowledge*" (Col. iii. 10). "Filled with the knowledge of His will in all wisdom" (Col. i. 9, 10). "In all spiritual wisdom and understanding"—*filled*.

You say, I want to be filled with power to win souls. Have you asked to be "filled with the knowledge of God's will and spiritual understanding?" Can you understand why so often a new-born babe in Christ says such wonderful things about God, and has knowledge of God? *Where does it come from?* It comes from the Holy Spirit in his spirit, renewing his mind into knowledge of God—it does not come primarily from his mind, although it passes out through his mind. If I speak mentally, from my ordinary mental knowledge, that will reach your mentality, and that is all. But if I speak from the spirit, it is spirit to you; it reaches your spirit, illuminates your mind, and gives spiritual wisdom and understanding, and the eye of the understanding gets filled with light.

Notice how the spiritual man with the same mind that Christ had handles spiritual things. "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, *comparing* spiritual things with spiritual" (1 Cor. ii. 13). The *r.v.* margin says "combining," or "interpreting spiritual things to spiritual men."

The language used is striking. "Comparing," "combining," "interpreting," spiritual *things* to spiritual men, *i.e.*, the spiritual man handles *spiritual things* as definitely as the natural man handles natural *things*, for to him "things" in the spiritual realm are as existent in fact as natural things to natural men. The spiritual mind compares one spiritual "thing" with another so as to arrive at full knowledge of that "thing," and interprets spiritual things to others who are "spiritual," and to whom these "spiritual things" are recognized and known as existent facts.

You see the whole sphere of what Paul is referring to lies in the spirit, open to the spiritual man—or mind—and closed to the natural man—or mind (see 2 Cor. i. 14). When you have a spiritual mind these spiritual things open to you, via the spirit into the mind, and all in harmony with the mind of God revealed in His written word in the Scriptures. They cannot contradict each other.

#### IV. HOW THE MIND BECOMES SPIRITUAL.

"Be ye renewed in the spirit of your mind" (Ephes. iv. 23). "Be ye transformed by the *renewing of your mind*, that ye may prove what is the will of God" (Rom. xii. 2, *r.v.*)

"I cannot 'grasp' what you mean," you say. But do you know why you do not? Why do others with a more spiritual mind instantly respond to things you do not understand and say, "That is true—I know it." The reason is that you need to walk more after the spirit in your personal life, then your mind will become more and more quickened, illuminated, renewed by the Spirit. If you walk after the flesh and mind the things of the flesh in your ordinary life you cannot act differently in a Conference. You cannot put the spirit life on for the occasion. You must walk in the spirit at other times if you want to understand spiritual truth in a Convention.

For this the first step is to put your will on God's side and say, "It is my will to mind the things of the spirit, to walk after the spirit. Now, Lord, teach me." Then there will come in due course a *spiritual* mind, as God's truth enters it, and more and more you will find the earth's view point receding from you. God's ideal for you is to so walk after the spirit that you truly live "far above all principalities and powers," and not be all the time in the sphere of *personal* conflict. There is a being led in triumph in *fact* as well as by faith. There is a place of real victory above in the spirit, as you obey the laws of the spirit.

Christ knew how to "refuse the evil, and choose the good," Isaiah said. He must have been doing that all the time, all through His



childhood. He always knew what to refuse, and if you will keep refusing the things that are not of God, and choosing the things of God, you will be getting free in mind as well as in other ways.

In closing, let us now briefly look at the mind of Christ manifested in the spiritual man toward position, riches and service. See what Paul wrote to the Thessalonians about work (2 Thes. iii. 7-9). Paul himself made tents and preached the gospel. Some say they want to leave business and go into mission work, but if all business men learnt to use their leisure hours for Christ, God would be able to get more fearless service, because they would not be dependent on "societies" and committees. Alas, to-day the purse pulls the strings, and men are not free to speak God's truth without facing the question of being left without a livelihood. For very few know how to give money, and leave the soul free for God to guide him. Paul said he had the right to "live by the gospel," but he did not use his right. Men should be free to speak God's word, and if God lays it upon someone to support you, never be afraid to take it if they leave you free to obey God. But do not take money that will hinder your being true to God. God has still some "ravens," and there are still some "brooks" to be found. To be a fearless witness for God, a man must have no one to fear but God.

This was Christ's attitude. The women who had "substance" ministered unto Him; and when His servants minister to His messengers to-day, the Lord says, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto ME." If it is done to you "for Christ's sake" take it—if it is done for you personally—refuse it, unless there is lawful ground for personal fellowship in these things, on account of family or friendship ties.

May the Spirit of God Himself lead us into spiritual maturity and the full knowledge of God, that we may know His mind and follow in the steps of His Son in our walk and witness in this world.

*Some one has recently said, "The Church is looking for better methods, trying better organisation; God is looking for better men." The same writer says:—"What the Church needs to-day is not more machinery or better, not new organisations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."—Selected.*

*In these days it appears to be a masterpiece of Satanic device to push the children of God into extremes of expressive spirituality, which ultimately destroys their witness because of its extravagances.—J. C. Williams.*

## Light on the Word.

### The Distinction between soul and spirit.

*From Fausset's Commentary.*

*Note on Heb. iv. 12. "EVEN TO THE DIVIDING ASUNDER OF SOUL AND SPIRIT"—i.e., reaching through even to the separation of the animal soul (the lower part of man's incorporeal nature, the seat of animal desires, which he has in common with the brutes: cf. the same Greek, 1 Cor. ii. 14, 'the natural (animal-souled) man,' Jude 19) from the spirit (the higher part of man receptive of the Spirit of God, and allying him to heavenly beings). "AND OF THE JOINTS AND MARROW"—rather, (reaching even to) "both the joints (so as to divide them) and marrow."*

Christ "knows what is in man" (John ii. 25): so His Word reaches as far as to the most intimate and accurate knowledge of man's most hidden parts, feelings, and thoughts, dividing, i.e., distinguishing what is spiritual from what is carnal and animal in him, the spirit from the soul: so Prov. xx. 27.

As the knife of the Levitical priest reached to dividing parts, closely united as the joints of the limbs, and penetrated to the innermost parts, as the marrows (the Greek is plural), so the word of God divides the closely-joined parts of man's immaterial being, soul and spirit, and penetrates to the innermost parts of the spirit.

The clause (reaching even to) "both the joints and marrow" is subordinate to the clause "even to the dividing asunder of soul and spirit" . . . An image (appropriate in addressing Jews) from the literal dividing of joints, and penetrating to, so as to open out, the marrow, by the priest's knife, illustrating the previously mentioned spiritual "dividing of soul from spirit," whereby each (soul as well as spirit) is laid bare and "naked" before God; this view accords with v. 13.

Evidently "the dividing of the soul from the spirit" answers to the "joints" which the sword, when it reaches unto, divides asunder, as the "spirit" answers to the innermost "marrow." "Moses forms the soul. Christ the spirit. The soul draws with it the body; the spirit draws with it both soul and body." . . . The Word's dividing and far-penetrating power has both a punitive and a healing effect.

DISCERNER OF THE THOUGHTS"—Greek, "capable of judging the purposes," "INTENTS"—rather "conceptions" [Crellius]; "ideas" (Alford). As the Greek for "thoughts" refers to the mind and feelings, so that for "intent," or rather, "mental conceptions" refers to the intellect.

*Note on 1 Cor. ii. 14. "Natural man": lit. a man of animal soul. As contrasted with the spiritual man, he is governed by the animal soul, which overbears his spirit, which latter is without the Spirit of God (Jude 19). So the animal (A.V. natural) body, or body led by the lower animal nature (including both the mere human fallen reason and heart), is contrasted with the Spirit-quickened body (see 1 Cor. xv. 44-46). The carnal man (the man led by the bodily appetites, and also by a self-exalting spirit, estranged from the divine life) is closely akin; so too the "earthly." Devilish or demon-like, led by an evil spirit (Jas. iii. 15).*

## The Spiritual Life.

"Finally . . . Be Strong."—Ephes. vi. 10.

By Evan Roberts.

THE Apostle urges in Ephes. vi. 10, that the believer should be strong in order to be prepared for the conflict. The "old man's" weakness must be put away, for the onslaughts will be terrible from the powers of darkness. Your strength must be equal to the forces against you. You will have to wrestle against principalities, and you should be able to call to your aid all Divine and human and angelic power. These evil forces of darkness will make daily and hourly onslaughts on you; therefore "Be strong." But how? "BE STRONG IN THE LORD." A tower of strength is He to them that trust in Him. How can I be strong in the Lord? Notice how truth enables a believer to be strong and to stand. Ananias could not stand before Peter, because of his lie: TRUTH becomes strength.

Strength here, in this passage (Eph. vi. 10), is not only physical force; not only soul force; not only spiritual force; but the strength of truth, of righteousness, of peace, of self-preservation, of faith, of Scripture, of prayer.

The disciples, on the day of Pentecost, had more than *force*. They had had understanding, when Christ opened their minds to the interpretation of the Scriptures; they had had knowledge in the three-and-a-half years in Gospel work: in healing the sick, in casting out demons, in seeing miracles performed, in listening to the things of the Kingdom uttered in parable and without parable—uttered in illustrative and picturesque language, and in open truth—the flaming swaying sword of truth. They had been trained to watch; trained to pray; trained to observe; trained to detect the presence of evil spirits in men and to cast them out; trained to heal the sick. Things which they had never comprehended were now, on the day of Pentecost, rightly interpreted to them by the Holy Ghost. Sin they knew had to be dealt with, and Satan, too.

Note how David became *weak* before Nathan's charge: "Thou art the man." David's previous and just judgment on the unnamed criminal fell back heavily upon himself. Sin is a weakening factor—then get rid of sin, and let it not reign; and cast off the works of darkness. In fact, get rid of all that morally weakens you. There is moral strength; there is physical strength. The man of Belial can never be a leader of men; his courage is rage, bordering on madness, and is over-full of folly. The just alone can stand in

the place of the righteous. Sin weakens you, because it brings all the power of God and of goodness against you. Israel could not stand before the men of Ai because of sin in the camp. Then "*Be Strong*" BY NOT BEING WEAK. Remove all that makes you weak; remove all that hinders you being strong. Cain's moral strength was weakened by the acceptance of Abel's offering. The strong became weak through sin.

Ignorance is a source of weakness. Joshua's ignorance of the wife of the Gibeonites led him to lose a victory over a section of the Canaanites. John the Baptist in prison fell into doubt concerning Christ and his own prophecy, because he did not understand the ways of God. He said: "Art Thou the Christ?" He possibly reasoned thus: "If Thou art the Christ, and Thou art undoubtedly doing wonderful things, then why not do one miracle more and release me from prison?" Joseph's soliloquy in prison is not recorded, but he must have undoubtedly questioned his "theology."

Peter, in declaring his allegiance to Christ, said, in order to prove its genuineness, that he would abide with Him unto death; yet by the taunt of a Roman maid he revoked his utterance, revealing his allegiance to be less than superficial. In reality there was none when he said, "I know not the Man." What a descent from the highest point of declaration of allegiance to the lowest point of denial! The "old man's" words and the "old man's" deeds do not *agree*—there is painful discord. He said, "I will die with Thee," but the truth was, "I will *deny* Thee." "Die with" and "Deny" are two irreconcilable extremes. But the man's volition only needed, and needed, a clothing with the new man's power. The words were those of a courageous man. But he who has suffered not can well promise to *die*. The poor would give alms if only they were *rich*. The promises of the experienced are to be trusted. The sufferer is the one to promise "to die with." He knows what suffering is, and how to bear and how much to bear. Peter's declaration savoured of courage; his faithlessness that of a coward.

If you desire physical strength you must pay the price by complying with the laws of strength. In the spiritual world suffering—spiritual suffering—is one condition of strength. In the physical world it means a long course of sustained physical exercises, and obedience to the laws of health, but prior to that an understanding of them. Then CONFORM WITH LAW IN ORDER NOT TO BE WEAK; conform with law that you may be strong. Sin in the camp, or congregation, or in the life, will cause the foe to win. No strength is substitute for righteousness.

Physical strength does not guarantee moral strength. Samson was perfect, by the Lord, in this sense of physical strength, yet his very abnormal strength was not correspondingly matched by the highest morality. He failed in wisdom. Solomon was perfect in wisdom, yet failed in morality—much wisdom, and much less moral strength.

Saul in height was head above all of that camp in Israel, yet he lacked moral strength. A javelin served him to express his anger and jealousy. In heart and purpose this revealed him to be a murderer. He sought the life of David. Worldly or social position is no guarantee of moral strength; the high in office may be the low in practice. The injunction to Joshua indicates a great moral secret of success with God and man. It was this: "Only be *courageous*." And again to Jeremiah: he the *one* to be against the whole land, against the Kings of Judah. Ah—but the secret! God had made him "A defenced city, an iron pillar and brazen walls."

Strength of health is needed for the battle. But above all is needed the strength of the spirit, that the spirit may be in position and power to dominate both soul and body strength.

The great strength of the Christian will be through his full conformity of spirit, soul and body to divine laws, both spiritual and natural. See to it that you conform to the laws of the body, the laws of the brain—the whole of the mental faculties—and the laws of the spirit. Remember that sin slays its tens of thousands; trouble more than work; anxiety more than heavy problems. Avoid *strain*; avoid evil-work and over-work.

The last great effort of the world's whole moral and physical strength in unison was seen in the attempt to build that gigantic tower of salvation at Babel. But it was never roofed. These men endeavoured to fight God with His own weapons. But NATURE NEVER SIDES WITH SIN. They attempted to get nature on their side against God's possible vindictive judgment. Nature is God's, and should not be sought to aid or to cover evil. With nature—not contrary to her—is the best way of salvation.

Divine strength is not withdrawn, even after moral laws have been transgressed. See how Samson sinned at his entrance into Gazeh. Even after sinning he took away by his own divine-given strength the gates of the city. His strength left him not, because he had not violated the conditions for maintaining the special gift of strength, which was his through the law of the Nazarite. Even after lying to his wife, his strength still remained. You are punished by the law you transgress. But did it remain after violating the law of the Nazarite? Then strength

was gone. And when strength goes, it is often because some law has been transgressed. There is a violation of law which brings physical weakness; a violation of law which brings intellectual weakness; a violation of law which brings spiritual weakness. DIVINE LAWS ARE NO RESPECTERS OF PERSON. They only smile on those who respect them; a frown only for the transgressor. Violated and transgressed law will have its revenge. Human laws may sometimes be violated and the transgressor escape unpunished. But this cannot, and never does, happen concerning divine laws. When violated the man may be unseen by human eyes, but the law is never asleep, and will immediately chain the transgressor to her prison, and keep him there until he has made full recompense, to the uttermost farthing; not the round sum, but the exact and precise sum. Not unto poverty, but unto satisfaction. Not until the man be penniless, but unto uttermost propitiation. SIN MAY BE COVERED FROM MAN, BUT NOT FROM LAW.

Intemperance brings weakness. Add to patience, temperance. The Apostle Paul said: "When I am weak then I am strong." Not that he cultivated weakness. His own weakness was the occasion for divine assistance. The infusion of Satanic strength into a human being generally ends in his being marked by great weakness. Deterioration of strength sets in after transgression of law. Neither of the last named were faults of the Apostle Paul. HIS WEAKNESS WAS THE RESULT OF GREAT SPIRIT BURDEN—burdens for the Church; battlings with the Jews; wrestlings with evil spirits; tackling difficulties. Made weak through these, but clothed with divine strength to meet the facing and oncoming work and burden.

Keep me, Lord, from fainting  
In this fierce fight,  
When the foe is raging,  
Clothe me with Thy might.

### "Trust and Triumph."

May be sung to 600 C.F. (omitting refrain).

TRUST and triumph! Christ hath triumphed  
Gloriously through;  
And He calls you, armoured soldier,  
Now to triumph, too.

Trust and triumph! In thy weakness  
Take His glorious might;  
He will teach you in the darkness  
Truths not learnt in light.

Trust and triumph, in the pressure  
Of the subtle foe;  
See, the Captain stands beside you,  
Forth to Victory go!

In our God, beloved, triumph,  
Where He is, there's light;  
To the Throne press through in spirit,  
Till faith gains its sight.

"M.M."

## The Time of the End.

### The Judgment Seat of Christ (ii.)\*

D. M. Panton.

SCRIPTURE next unfolds to us the Judgment Seat in actual operation. It is a judgment for those already on the rock. "Other foundation can no man lay than that which is laid, which is *Jesus Christ*," or, that Jesus is the Christ (1 Cor. iii. 11). God laid the foundation in fact: every wise master-builder lays it in doctrine. "Behold, I lay in Zion for a *foundation* a stone, a tried stone, a precious corner stone of *sure foundation*" (Isa. xxviii. 16). Every regenerate soul is planted upon that Rock as upon adamant. "Whosoever believeth that Jesus is the Christ *is begotten of God*" (1 John v. 1). "Jesus Christ"—the personal Rock; "Jesus is the Christ"—the doctrinal rock; upon this foundation rests all revelation, all regeneration, and all the millions of the saved.

But once again a new sphere opens before the redeemed soul. "But let each [disciple] take heed how he buildeth thereon." Works emerge into God's sight only after the foundation of faith is laid: works before faith are *sins to be repented of* (Heb. vi. 1). "But" implies one foundation, but *many* superstructures: "take heed" implies that grave consequences attach to how a disciple builds after conversion. Slowly, surely, imperceptibly a house of works—and, for the Christian teacher, a house of doctrine—is rising round each disciple's life: costly granite and marble, silver columns, and cornices of gold; or else wooden doorways, hay mixed with mud for the walls, and straw thatching for the roof. The supreme fact is this: one set of materials stands fire, the other feeds fire; and, *since the fire is coming*, "let each *take heed how he buildeth thereon*."

The selection of the material lies within the choice of the disciple. "If any buildeth on the foundation gold, silver, costly stones, wood, hay, stubble." *Every disciple has absolute control over the materials with which he builds*: he selects which he chooses. Contending motives sway the choice: popularity, social prestige, wealth, pleasure; love to Christ, fidelity, a sense of truth, the fear of God. What is the precious stone-work? *Material that matches the foundation*. There are a thousand voices in the world to-day: to the wise man there is but One. "Heaven and earth shall pass away [in fire; 2 Pet. iii. 7], but *My words shall not pass away*" (Matt. xxiv. 35): that is, the divine Word will survive the

judgment fires. *Every thought, every word, every act is to be built out of the quarries of Scripture*. No higher level is possible to a Christian teacher than to frame a not altogether inadequate setting for the jewels of revelation; no higher level is possible to a Christian disciple than to translate into life the mind of God as revealed in the Word of God: the one transmits the Book into the soul, the other translates the Book into the life.

An exposure of the disciple's work follows at the Judgment Seat. "Each [disciple's] work shall be made manifest: for the day shall declare it, because it is revealed in fire." The believer's life is a palimpsest, the invisible lines of which steal forth into sight as it nears God's fires. The *foundation* is not tested; it is, as Isaiah says, already a *tried Stone*: it is the *superstructure* which the fire searches. No believer will be put on trial for his standing, but for his walk; not for his faith, but for his works; not for his foundation, but for his superstructure. "For we [disciples] must all be *made manifest* before the judgment seat of Christ; that each one may receive the things done in the body, *according to what he hath done*" (2 Cor. v. 10); in the day when God shall judge *the secrets of men* by Jesus Christ" (Rom. ii. 16).

The disciple's work is then submitted to Divine test. "The fire itself shall prove each [disciple's] work of what sort it is." The kind of material is infallibly revealed by the fire: it is searched through and through by the eyes of Christ (Rev. i. 14). The fire does not cleanse, it tries: and, in-trying the inflammable, it destroys: Christ does not purge our works, but searches them judicially. "These things saith the Son of God, who hath His eyes like a flame"—here is the fire; "I know thy works"—the fire plays into the heart of the material; "and thy love and faith and ministry and patience"—the fire tests the quality, and finds gold; and that thy last works are more than the first"—the fire tests the quantity, and finds much fine gold (Rev. ii. 19). The fire proves.

The Judgment seat now adjudicates. "If any [disciple's] work shall abide which he built thereon, he shall receive a reward." *Salvation stands upon the foundation, reward rests upon the superstructure*. "If the work shall abide—reward": *reward is utterly conditional on works*. "Behold, I come quickly; and My reward is with Me, to render"—that is, to give back—"to each [disciple] according as *his work is*" (Rev. xxii. 12): and "each shall receive his own reward *according to his own labour*" (1 Cor. iii. 8).

Reward now stands revealed as TOTALLY DISTINCT FROM ETERNAL LIFE. "If any [disciple's] work shall be burned, he shall suffer

\* May be obtained in pamphlet form. Price 6d., by post 7d. Holness, 13 and 14 Paternoster Row, London.

loss: but he himself shall be saved; yet as through fire." Our Lord also stated the possibility of a bare salvation, and no more: "else ye have *no reward*" (*Matt. vi. 1*). *Himself* saved—for no soul can ever be swept off the foundation of Christ: his *work* burned—for a discipleship may end in piteous conflagration. As fire-balls descend upon a laboriously-constructed dwelling, and the inmate within, overwhelmed by a sudden burst of flame, escapes for his life through a blazing corridor of fire—"he himself shall be saved; yet so as *through fire*." THEREFORE "LET EACH [DISCIPLE] PROVE HIS OWN WORK" NOW (*Gal. vi. 4*). "O could I always live for eternity, preach for eternity, pray for eternity, and speak for eternity! I want to see only God" (*Whitfield*). "Blessed is that servant whom his Lord when he cometh shall find so DOING. Of a truth I say unto you, that He will set him over ALL THAT HE HATH" (*Luke xii. 43*).

The judicial character of the Judgment Seat has thus become thoroughly obvious; we next pass to the objective consequences of the investigations: and it at once transpires that Crowns are conditional on approved service. "Know ye not that they which run in a race all run, but one receiveth *the prize*?" Of what prize is Paul speaking? "Now they do it to receive a corruptible crown; but we an *incorruptible*. And to whom is Paul speaking? "Unto the church of God which is at Corinth, *even them that are sanctified in Christ Jesus*, called to be saints, with them that call upon the name of our Lord Jesus Christ in every place, their Lord and ours" (*1 Cor. i. 2*). That is, the *church* is invoked to race for the *crown*. The sanctified by blood are exhorted to achieve rank in glory. Paul makes it peculiarly clear by fastening it all upon *himself*. Paul was a converted soul. He had worshipped the risen Lord. He possessed the indwelling Spirit consequent on the new birth. He held in his grasp God's irrevocable gift of everlasting life. Nevertheless the apostle expresses himself as uncertain of the crown. "I buffet my body, and bring it into bondage; *lest by any means*, after that I have preached to others, *I myself* should be rejected [for the crown]."

Paul therefore reveals the conditions of the coronation to which he summons the whole Church. Self-mastery is an essential for crown-winning. "Every man that striveth in the games is *temperate in all things*. . . . I therefore . . . *buffet my body*, and bring it into bondage." The foe the believer fights is *inside*. As God saves only the wounded soul, so He crowns only the bruised body. "*Mortify* therefore *your members* which are upon the earth; fornication, uncleanness, passion, evil desire, and covetous-

ness" (*Col. iii. 5*). The athlete, in training, not only cuts off poisons; he abstains from things doubtful. "Let us also . . . lay aside every *weight*, and the sin which doth so easily beset us, and let us run with patience the race" (*Heb. xii. 1*). (2) The glory of the crown is to be the conscious incentive of the soul. The ten months' agonising of Corinthian athletes won a chaplet of parsley, or a crown of wild olive: the glory was as fading as the crown. "Now they do it to receive a corruptible crown; but we an incorruptible." Ours is the crown "that *fadeth not away*" (*1 Pet. v. 4*), which all eternity cannot dim, nor any hand pluck from our brows. It is ensured to him who contends lawfully. "I therefore run, as *not uncertainly*: so fight I, as *not beating the air*." An athlete, no matter how perfect his training, might be outstript in the Ismian games: but, for the believer, "whatsoever good thing each one doeth, *the same shall he receive again from the Lord*, whether he be bond or free" (*Eph. vi. 8*). Crowns sufficient exist for all who pass the standard of God: but on approved brows only will they rest: "hold fast that which thou hast, that no one take *thy crown*" (*Rev. iii. 2*). (3) Disobedience forfeits the crown. "Ye were running well; who did hinder you that ye should not *obey* the truth?" (*Gal. v. 7*). This incentive held Paul's soul as in a grip of iron: "lest by any means, after I have acted the herald [for the lists], *I myself* should be *disapproved* [for the prize]."

### "Well Done . . ."

To Dr. and Mrs. Fraser, of Lushai, India.

ALL of us cannot immortal be  
With pen and lip and sword,  
But each with his little  
Can build great things—  
Sufficient to draw from the King of Kings  
That praise which causes the face to shine:—  
"Well done, faithful servant of Mine."

Let us aid that building which stands in white,  
Where darkness and woe come not near to its light;  
Let us content our hearts with boldness of grace  
Serving as living before His face;  
Such life as Heaven spells out in WHITE  
Holding His Sceptre of Powerful Might.

May 17, 1913.

Evan Roberts.

*If you hold a creed too high for practical attainment it tends to hypocrisy.*

*The essence of success is to know God's will, perform His Word, and conform with His laws.*

*God is the moving power. Man should link on to Him to carry out His will, not ask God to help him to carry out his little plans.*  
E.R.

"If ye know these things, happy are ye if ye do them."—*John. xiii. 17.*

## True Workings of God and Counterfeits of Satan.\*

"Knowledge and all discernment; so that ye may prove the things that differ, that ye may be sincere and void of offence. . . ."—Phil. i. 9, 10, m.

### True.

i. *The Baptism or Fulness of the Spirit*: An influx of the Spirit of God into the human spirit which liberates the spirit from the soul (Heb. iv. 12), † so as to become a pliable organ or channel for the outflow of the Spirit through the believer, manifested in witness to Christ and in aggressive prayer service against the powers of darkness.

It is a true baptising into the Body of Christ, and oneness with all the members of the Body. Its special mark and result is known in power witness for Christ, and in conviction of sin in others, and their turning to God.

The highest manifestation of the Fulness of the Spirit is co-existent with the use of the faculties and self-control.

There is but *one* reception of the Holy Spirit; with many succeeding experiences, developments, or new crises, resultant on fresh acts of faith or apprehension of the person; various believers having varied degrees of the same Infilling of the Spirit, according to individual conditions. Pages 52, 284-294.

ii. *The Presence of God*: Known in and by the human spirit, through the Holy Spirit. When He fills the atmosphere, the *spirit* of the man is conscious of it, not his senses. The faculties of those present are alert and clear, and they retain freedom of action. The *spirit* is made tender (Psa. xxxiv. 18), and the will pliable to the will of God. All actions of the person moved by the true Presence of God are in accord with harmony and grace. Pages 105, 109.

iii. *God in and with man in the spirit*: John xiv. 23. The Father in heaven, a real Father; the Son a real Saviour; the Holy Spirit a real Person; manifested as One *in the spirit* of the believer, by the Holy Spirit; with resulting effects as in Rom. viii. Pages 104, 131.

iv. *Christ manifested* in the believer by His Spirit, so that He becomes a real Living Person on the Throne in heaven, and the believer joined in spirit to Him there, with the result that Christ's life and nature is imparted to him, forming and building up in him a "new creation" (Gal. i. 16; iv. 19; Col. i. 27), the believer *growing up into Him* in all things. † Pages 104, 108, 127, 286.

### Counterfeit.

i. Counterfeit workings of evil spirits may accompany a true reception of the Fulness of the Holy Spirit, if the believer "lets go" his mind into "blankness," and yields his body up *passively to supernatural power*. As a "blank mind" and "passive body" is contrary to the condition for use required by the Holy Spirit, and is the primary condition necessary for evil spirits to work; the anomaly is found, in the *Holy Spirit responding to the law of faith*, and filling the man's spirit, at the same time that *evil supernatural powers respond to the law of passivity* fulfilled in mind and body, and produce in the senses supernatural manifestations, which seem to be the outcome of the Holy Spirit's entry to the *spirit*.

The results of the counterfeit manifestations are varied, and wide in their ramifications, according to individual conditions. The abstract result is *great* "manifestations"—little real fruit; "possession" by evil spirits of the mind and body, in varied degrees; a spirit of division from others. Pages 55, 99, 107, 108, 109.

ii. Evil spirits' counterfeit of the Presence of God is felt upon the body, and by the physical senses, in conscious "fire," "thrills," etc. The counterfeit of the "Presence" in the atmosphere is felt by the senses of the body, as "breath," "wind," etc., etc. The *mind is passive or inactive*. The person affected by this counterfeit "presence" will perform actions he would not do in broad daylight, with all his faculties in clear operation. Pages 110, 113, 124, 128, 131.

iii. Evil spirits counterfeit, as the occasion serves them, each Person of the Trinity, and thus obtain access, and become in and with man in manifestations given to the senses, in which the real *spirit-sense* may have no part. Pages 53, 104, 105, 106, 107, 109.

iv. Christ consciously in the believer as a "Person," to whom the believer prays, or with whom he holds communion, whilst actually there is no "building up" of the Divine nature, or true growth of the Christ life. It all centres and ends in an "experience" which keeps the person introverted or self-centred (spiritually) Page 108. Cf. pp. 286, 287, 288.

\* From Supplementary Notes in Appendix to "War on the Saints." The main characteristics, or marks of the true working of God in the various aspects of truth referred to, are given here in condensed column form for easy contrast. The references indicate the pages in the book where each subject is more fully explained.

† This is a description of what takes place in *experience* in a true "Baptism of the Spirit." If believers intelligently understood this they would not so easily be confused by sense experiences, or deceived by the enemy with his counterfeits.

‡ No believer would say that the Risen Lord in His glorified humanity dwelt in him. It is bound to be by *His Spirit* imparting His life and nature. The Christ in *Person*, therefore, is on the Throne, and the "Ye in Me" shows the abiding *in Him* (John xv. 1-11), as the necessary condition for the "I in you" by His Spirit, to be continuous.

## The School of Prayer and The Lord's Watch.

"Be watchful with all perseverance in prayer for all the saints. . ."  
Ephes. vi. 18, Conybeare.

### Aids to Prayer.

#### Petitions drawn from "War on the Saints."

#### Passivity of the Mind.

"Passivity of the mind is engendered by a wrong conception of the place of the mind in the life of surrender to God, and obedience to Him in the Holy Spirit. . . . The greater the brain power the greater the use God can make of it, provided it is submissive to truth."

"All the Holy Spirit's enlightening and illuminating vision is given when the mind is in full use, and every faculty awake to understand; i.e. the very opposite condition to that required by the working of evil spirits."

"The effects of passivity of the mind may be seen in inactivity, where there should be action; or else over-activity beyond control . . . ; hesitation, or rashness; indecision (as also from a passive will); unwatchfulness; lack of concentration; lack of judgment; bad memory."

"If the law for evil spirits to work is fulfilled, in the non-use of the mind and faculties, evil spirits will work, and deceive the very elect of God."

*The above extracts from "War on the Saints" (pp. 76, 151 and 158) give some basic truths in germ concerning a subject which multitudes of believers are needing light upon, in order to deliver them from bondage. Already it has been pointed out (see "Overcomer" for April) that the mind is the strategic position of man for which the powers of darkness contest, and we give below a few petitions as a suggested line for prayer, after the believer has seen the possibility of his mind becoming passive, through ignorance of the laws of its right use. It may safely be said that there are very few believers who know how to maintain freedom of the mind from all the interferences of the enemy.*

*The believer should pray on similar lines to these—*

That I may have all the light that I need concerning the state, wrong use, partial use, or non-use of my mind.

That I may understand if I have accepted any wrong conceptions as to the place of my mind in surrender and obedience to God.

That the root causes of all passivity of mind may be exposed.

That the effects of any passivity of my mind may also be speedily unmasked, rightly understood, and destroyed.

That I may know what full control of the mind means.

That I may know when I am fulfilling the laws for evil spirits to hold my mind and counterfeit its working.

That I may detect the ground to refuse, in order to gain the full use of my mind.

That the faculties of my mind may no longer be dulled, dwarfed, or in any way impaired in their work by the interference of the enemy.

That my mind may be renewed and strengthened in the knowledge and use of truth.

That I may not do anything or leave anything undone which will prevent God from making the greatest use of my mind.

*Note:* To exhaustively cover the whole ground for the disentanglement of the mind from the grip of the enemy is too great to deal with here; but children of God instead of dealing with effects should never cease searching in prayer for the root causes, as only that attitude will

bring about the needed liberation. It is no light matter to go back over the past of the mind, but it *must* be done for deliverance. And as sure as the believer sets himself to do so, the Spirit of God will unveil everything that needs to be cast out by the ready choice of the will.

The following texts on the use of the mind should be carefully studied: Matt. xxiii. 37. Rom. vii. 23; viii. 5, 6, 7, 27; xi. 34; xii. 2. 2 Cor. ii. 16; iii. 14; iv. 4. Eph. ii. 3; iv. 17, 23. Phil. ii. 5; iv. 7. Col. i. 21; ii. 18; iii. 2. 2 Thess. ii. 2. 1 Tim. vi. 5; 2 Tim. i. 7; iii. 4, 8. Heb. viii. 10-16; Heb. viii. 10; x. 16. 1 Pet. i. 13; iv. 1. Jas. i. 8. See also "The Mind of Christ," p. 83 of this issue.

### To the Lord's Praying Ones.

To obtain the co-operation in prayer of the Prayer Force among our readers, is the purpose of the following petitions, which we give, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

#### "War on the Saints."

PRAYER—

That God will rapidly equip workers with ability to use the matter in this book for the deliverance of all the children of God who are in the net of the enemy.

PRAISE for the way God is using the book for the deliverance of believers and for the abundant witness of the Holy Spirit to the truths it contains.

#### After the Matlock Conference.

PRAISE for the numerous testimonies that the prayers directed through this column were specifically answered.

For the many souls delivered from the power of Satan and again engaged in active service for Christ.

PRAYER that they may be protected and equipped during any further onslaughts of the enemy to stand, withstand and remain victors on the field.

That the light of deliverance given at Matlock may reach every captive throughout the whole Church of Christ.

That it may be backed by a constant driving force of prayer to accomplish its purpose in the will of God.

### Black Opium.

*Extract from a letter.*

"While it is cause for profound thankfulness to God that our Government have decided to send no more opium from India to China, it is also a cause for humiliation that our Government have refused to give China the liberty to shut out the stocks of opium at Hong Kong and Shanghai, which are now as Mr. Montagu (Under Secretary of State for India) told us last Wednesday, going into China at the rate of 2,000 chests a month, and at which rate it will take twelve months to exhaust them.

Are we to sit still and do nothing while this goes on? Does not the Government's failure to rise to a righteous policy show that we have been looking too much to man and too little to God?

May I, through your paper, ask all those who believe in prayer to pray until China is completely freed.

Noel Broomhall.

### The School of Prayer and the Lord's Watch.

All correspondence should be addressed to Mr. J. C. Williams, c/o Overcomer Office, Toller Road, Leicester.

## The Matlock Conference.

By our Commissioner.

WHEN the book "War on the Saints" first came into our hands "warm" from the press, we were, as we hungrily absorbed its truths, constrained to write: "The new book is a priceless treasure." In recalling the experiences and incidents of the Whitsuntide of 1913 there is a reversion to the time when that conviction was formed, for there is an unmistakable link between the sending forth of that volume and the issues of the Matlock Conference, which it is the purpose of this article to review.

It could now be clearly seen that the circulation of the "War" book and its truths had become a tremendous leverage to the liberty of expression, to which the Holy Spirit gave witness, at the meetings which it was our priceless privilege to attend at Whitsuntide.

Although the Conference was dated to begin on the 12th, and end on the 15th of May, it really commenced with the Reception in the Council Chamber of the Town Hall, on Saturday, the 10th. The holding of such a gathering was a happy thought. It afterwards proved to be a real starting place for the work of the Conference. There were workers present from all parts of England and Wales, besides the Lord's messengers from Ireland, Scotland and France, and the United States.

The arrival of Dr. and Mrs. Fraser, formerly of Wales, now from the Lushai Hills, in company with "Dala," a Lushai convert, also gave a valuable human link with the Foreign field, and greatly assisted in keeping a broad expanded vision before the assembly from first to last.

While a little light refreshment was being handed round, the arrivals considerably increased, until we were crowded out, and it was found necessary to adjourn to the Town Hall for the second part of the gathering. Happily this made no break in the stream of liberty into which everyone present had been so spontaneously piloted. In a few moments the meeting was in the grip of one of the victory songs of Mary Marsh, which had been specially prepared in book form for the Conference:

"Break through! Break through, O warrior!  
The battle rages sore,  
But Calvary is victory—  
Oh, sing it o'er and o'er.  
Back! Back! ye powers of darkness,  
Of Satan and of hell;  
The Captain of the Lord of Hosts  
Has glorious news to tell.

Little did our warrior poet (who passed to her reward on Xmas Day, 1912) realise that the life-giving messages from her pen would give such impetus to so momentous a Conference. While the triumphant note of the last line died from our lips and ears, there was a deep holding fast to the truth in the concluding line: "The Lamb shall overcome."

Then, in the stillness of the evening, the whole Conference and its objective was committed into the hands of God: that the searchlight of the Holy Spirit might be turned upon everyone and everything, that the eternal purpose of the Convention might be fulfilled, and that nothing but God's truth might go forth to the Church—and go forth with "words that the Holy Ghost teacheth"

—in order that the redeemed church of God may be brought into real victory, ready for the appearing of our Risen Lord.

At this stage there was a word from Mrs. Penn-Lewis, who was conducting the meetings, and the note that she struck soon made it clear that this was a mutual Conference—not of speakers and audience, but one where earnest workers in the Lord's service might confer together in search of all the light it was possible to get for equipment in personal life and service for God.

Mrs. Penn-Lewis reminded all that *God's word* was the *standard of truth*, of which they had only as yet caught a fraction. "None of us," she added, "have yet *all* the light, but we are responsible to God to pass on that which we have—'That which every joint supplieth.'" Deeply conscious, too, of the varying measure of capacity in every child of God, she said, in effect: "Hold fast to that which 'works'; what does not 'work' drop,—for the time being, at any rate; you may be able to use it later. Declare as your attitude that you *will* to be *open to all truth*, and *closed to all error*, and ask for God's view-point on everything" This was followed by an opportune message from 2 Tim. ii. 5: "*If a man also strive for masteries, yet he is not crowned except he strive lawfully.*" And the manner in which everyone responded to this showed that the message acted as the tuning-fork for the whole Conference.

Here are a few crisp sentences from this brief but incisive message. "The object of the Convention is the training of spiritual believers to carry out a spiritual war on a spirit foe. 1. Endure hardness. 2. Keep free. 3. 'Strive' for the mastery. 4. Fulfil the conditions. it for victory. We must have victory at every point, but will not be given as a gift let down from heaven to lightly use. We must do our part, and as soldiers in warfare, or athletes in games, we must 'strive for masteries' and lay hold of all that our Victor Lord has won for us (Col. i. 29, Col. iv. 12). The enemy has trapped, and battered, and beaten us long enough, and if the foe was conquered at Calvary, it is about time we proved it. We must have mastery *for the sake of the deliverance of others*. The primary theme that we shall keep before us is the life in the spirit, energized by the power of the Holy Spirit, because only as we have knowledge to walk in the spirit, shall we have knowledge and power to strive over a spirit foe."

A word from Mr. J. C. Williams, of "The Lord's Watch," followed, and, as a resident of Matlock, he warmly welcomed visitors to the delightful town. After the units had been grouped into small companies for prayer on the Sabbath evening, the meeting dispersed, forming as a whole a solid battalion of soldiers, each in his or her place, going forth to conquer. Instead of holding a general prayer-meeting on the Sunday evening, small numbers met in the privacy of their own rooms, after service, while some were in the little chapel with Mr. Williams on Matlock Moor, and the forestalling power of these gatherings was undoubtedly a powerful driving force throughout the whole Convention. Moreover, during these times of prayer souls in spiritual darkness and powerlessness, afterwards testified to having been liberated into marvellous light while they were in



the prayer meetings. Said one lady to another, "I have never been in such a meeting; it was a real education to me."

The Conference proper began on the Monday morning at 10-45, and in a few moments the meeting was in the full flood-tide of liberty. To begin with, we had a useful lesson on the value of singing, as one of the means of liberating a heavy meeting, and as we declared in song that "Satan must let go," the fire of God seemed to consume the ropes that bound, and freedom was given for those in need of help to get up and express the particular reason for which they had come. One by one they unburdened their several needs, but the goal of each one was a victorious life and service. One worker very frankly put her desire into a small compass by saying "she had come to know how to be dispossessed of evil spirits, and how to deliver others." But it was surprising to find what a large proportion of the crowded gathering indicated that they were yearning for the same light.

From this point it was clear that the main purpose of the whole Conference must be to give, at all costs, the truths that would meet the need concerning the work of deceiving spirits among the children of God. So Mrs. Penn-Lewis immediately launched out to lay the solid, immovable foundations of the spirit life, based on the knowledge of the finished work of Christ on the Cross, as the groundwork of all that was to follow. "Have you ever had a baptism of the Holy Ghost? Do you know how to walk in the spirit?" These were the two pertinent questions which everyone present was called upon to face.

All too quickly the moments passed, as there were unfolded, to some for the first time, to others all afresh, the fundamental laws of the spirit life. We were much struck with what was going on. There was a freedom of expression in which it was real inspiration to participate. We were sorry for their sakes that some were unable to obtain admittance, on account of chairs, window sills, and even standing room being fully occupied. However, it was immediately decided that it would be best to hold all the meetings in the spacious Town Hall upstairs, where there was ample accommodation.

The afternoon gathering of Monday was the first of a series of Bible Readings on the life of fellowship with God in the power of the Spirit as manifested in the life of the Lord Jesus Christ. Here again, clear guidance had been followed as to the kind of truths that were to be given at this stage. The audience was of a more general character at three o'clock, and the Bible expositions served the double purpose of deepening spiritual knowledge in the fundamentals of the spiritual life, and elucidating the vital subjects dealt with at the morning conferences.

At 4-30 there was a short break for tea—and yet it was not a break, for the large meeting became reunited into small groups. Being able this year to get a little refreshment on the premises was a distinct advantage. Many will not forget how precious were the quiet talks between the meetings. It was in these conversations that personal testimony was given from one to another to the "working" value of the truths elucidated, the fringe of which had only been touched in the meetings, until one

by one the problems disappeared, and souls were disentangled.

Apart from the fact that all were seeking general light on everything concerning the spiritual life, it seemed as though the company could be divided into four companies: (1) Those who had personal need; (2) those who were in contact with special cases needing deliverance; (3) those needing knowledge on "how to pray through"; (4) those wanting light on how to conduct meetings.

At first it was thought advisable to hold sectional meetings for these, but the decision on Monday to have a combined meeting at five o'clock for three out of the four subjects, proved to be the most useful, and remained a permanent arrangement throughout the week.

At this point we turn for a moment to review the Convention purely from the prayer side—for it is a most inspiring theme. There were times when, through the resistance of the forces of darkness to the truth getting out, the subject of "praying through" and "the conduct of meetings" was forced upon our attention. In these circumstances some most valuable lessons were learnt. One instance was most notable. Nearly all in the meeting were conscious of something wrong—a closing down, as if the powers of darkness had absolutely challenged another step being taken. To descend to a lower plane would have been comparatively easy, but to hew out a pathway for ourselves as we proceeded demanded all the prayer force at our command. And yet this great block became—as blocks always should become—the stepping stone for great victory. The whole gathering was led into aggressive prayer. It was not the length of the prayers, but it was the particular kind of weapon used in prayer that accomplished so much in so short a time. Joined to the Risen Lord, we wielded the weapons which He had placed into our hands, and we asserted the AUTHORITY OF THE VICTOR OF CALVARY over all the powers of darkness. As this was persistently done, all were conscious that the paralyzing grip upon the meeting was being released like the snapping of so many cords. Bit by bit the spiritual force in the meeting became liberated, the "Amens" were renewed in life and power; and in a very short time we had "run through a troop," and "leaped over a wall." Power of utterance was renewed, and we pressed beyond the highest point that we had ever reached before this onslaught took place. The liberty was like the flowing of so many "rivers of living waters." This was a most valuable testimony, in which even the babes could join, for in their presence it had been demonstrated that the truths unfolded to them "worked," when rightly used.

Although this article has testified to a degree of liberty in the meetings, which was nothing but God-given, it must not be forgotten that this was secured at great cost, and by an increased force of aggressive prayer at every point. Any kind of victory in the spiritual realm always demands its high price. To us it was a solemn thing to know that the whole issue of the meetings at times could have been diverted or frustrated if those holding on in prayer had not been watching so as to pray against every movement of the enemy.

At one moment there was absolute liberty; at the next we were at stifling point. Either the power of utterance

was becoming feeble, or the ability to understand the truth meant a strain. Then there was a subtle switching off into something, which, though apparently good, threatened to divert the beautiful sequence in the output of truth.

All these and many other phases of prayer had to be wielded, and one could see the tremendous advantage of being present to deal with specific things as they were observed. We were impressed with the importance of being able to understand the monitions of the Holy Spirit at these critical moments, for only focussed prayer avails the highest at such a time. Any indication of being forced to stop or lapse into a lower plane of utterance, when the quickening via the spirit begins to wane, should be a "call to special prayer"—prayer resisting all the attacks of the powers of darkness, both upon the speaker and listeners, and in the atmosphere, and for the energising by the Holy Spirit of the messenger to speak with boldness from the spirit in "words which the Holy Ghost teacheth." We can think of so many instances when specific prayer of this kind was found to be the fulfilment of divine laws for enabling the dynamic of the Holy Spirit to come into operation. It was like the rekindling of a mighty fire, and in a moment or two the whole assembly was reaping the fruit of this quiet background prayer work. Indeed, PRAYER IS WORK.

To maintain an attitude in prayer is a tremendous defensive resistance to the enemy, but only focussed prayer can maintain this constant "drawing upon the spirit" for "knowledge that grips"; only keen watching and focussed prayer "rallies" the forces of prayer, prevents waste, contests and resists the intrusion of the soulish element, opens and keeps open to truth the minds of those listening, shelters the seed from the fowls of the air, brings truth into practical use at once, and keeps the stream of liberty from meeting to meeting. And yet this, and much more, had to be done by the praying ones, as "all the victory of Calvary" was claimed in union with our Risen Lord. One wonders what "Jerichos" shall stand, when the use of truth which accomplished so much at Matlock, permeates the whole Church of God.

The meetings which ministered to the deepest needs were, undoubtedly, those termed "clinical," at which the subjects of the deception and possession of believers by evil spirits—to put it quite bluntly—were dealt with. The afternoon gatherings were most illuminating concerning the life in the Spirit of the Lord Jesus Christ; Mr. J. C. Williams' addresses in the evening, on "Obstacles to Revival," were a source of blessing to many; but there was an eager reaching out for the truths given at the clinic meetings in a manner we have never before witnessed. As a matter of fact the text book "War on the Saints" was being illuminated, and one could easily understand why so many had found difficulty in reading it, when we saw that even in its bulky form of 352 pages, only GERM TRUTHS, behind which there was a deep region of experience, had been given.

It would have been an easy thing on the last day of the Conference to have almost ignored the claims of the body for food. The spirit was being quickened beyond measure, as step by step it reached regions unexplored. Eagerly we absorbed the truth needed for the deliverance

of souls so many were burdened over. The hands of the clock sped ceaselessly on, but they had nothing to say to us until three of the morning hours had passed, and then there was only a short break to guard against the fatigue of the body; "lest . . ."

Resuming at two o'clock we immediately picked up the threads, and with a holding on in prayer to regulate conversation and to prevent waste, two meetings were combined into one. At 3-45 we had reached high water mark, and the way was made clear for Mr. Johnson, of France, to tell of the valuable ministry which is being carried on to French-speaking people in all parts of the continent by each issue of *Le Vainqueur*, of which he has charge.

He was followed by Mr. Harris, who gave some of his experiences in the Lord's service in France; and the words of these messengers had the most healthy effect of again drawing out the whole vision of the Conference. All began to realise, as never before, that the need of the truths of which we had been hearing, was world-wide.

At five o'clock we met again for an hour and a half, and heard testimony after testimony to the immediate liberating power of the message. Those who had been in unspeakable bondage, and side-tracked in the Lord's work, were now released to the pathway of freedom; going "on their way rejoicing."

The evening meeting widened the vision still further, as Dr. Fraser, and Dala (the Lushai native), recounted the revival scenes among the natives of the Lushai Hills. Mr. Watkin Roberts also aroused the song of praise in our hearts, as he told how some of the chiefs in the Thado-Kookie district of Lushai had sent an appeal for preachers of the gospel of Jesus Christ to go to them, and out of this had come the Thado-Kookie Pioneer Mission, with a seal from God upon it of quite 200 converts in a very short time. This was followed by quite an unexpected outflow of the blessing in the Conference in a thankoffering for sending the truths to India, and, as a fitting climax, the meeting closed with the ringing notes of "All hail the power of Jesus' Name."

So ended a memorable Conference, the vital issues of which may be safely entrusted to the hands of God, as they are followed in unceasing prayer. "Back to the work," "In nothing terrified by your adversaries, . . ." was the final word to the little group who gathered around, after the doors had been closed, and now we pass it on.

On the Friday morning, when many had already departed, a few—as many as could be packed in—gathered in the "Rest Room." That meeting too, was of a most inspiring character. The feature was undoubtedly the testimony of one child of God who, by the wondrous providence of God, had been brought in touch with the Conference, and obtained the needed light on a most bitter experience. Yet this was but one of many such cases, and we must ever give thanks and thanks and thanks, that we were privileged to participate in a Conference which had so graciously been used of God to "send away the crushed in freedom. . ." (Luke iv. 18, Worrall's translation).

"Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."—2 Cor. ii. 14.

## Our Readers Difficulties.

### Answers to Correspondents.

H.P. You are quite right in refusing to have anything to do with Christian Science since it refuses to have anything to do with Christ as a Saviour from sin and God's propitiation for sin. The "influences" at work on such as are under this deception can be no other than Satanic. See the *Overcomer* for February, 1912, "Is Christian Science of God," p. 31.\*

J.H. Your questions are varied—some practical, some speculative and of no immediate value. No 1 you will find answered in the booklet "How to bind the strong man." No. 9 we have spoken of again and again and pointed out the importance of not imputing to evil spirits what may arise from other causes. I cannot say more now, but will keep the list before me for dealing with when possible.

B.A. (Australia). Thank you. The letters of testimony to the freeing power of the truths God has given us to minister to His people, are multiplying so rapidly that we might fill our pages with them over and over. But we thank God for yours and all others that come, and pray to be kept faithful to the ministry entrusted to us.

M.J.W. I am sorry we have not been able to print the address at Eccleston Hall on "Paul's changed attitude," as several wrote about it, but I may be able to give it in the *September Overcomer*. The Matlock Conference will take our space until then.

X. You say your little boy of nine years is so acutely conscious of Satan's power, should you show him how evil the enemy is, or explain that he is less powerful than the child's fears. Surely the dear lad should be taught how mighty the Lord Jesus is, and how He conquered him at Calvary, and that the wicked foe has now no right to interfere with God's children. But *you* as the child's mother should guard by prayer this child, and on the ground of Luke x. 19, 20 forbid the wicked spirits attacking him. The child is too young to do his own "resisting." *You* stand against the enemy for him and claim his freedom.

Communications acknowledged with thanks from E.S.S., E.B., Mrs. C.H.G. (U.S.A.), C.E.P. (S. Africa), T.C. (S. Africa), D.T. (S. America), G.S.F., J.A., K., M.C. (London), V.O., R.D.S., L.M., P.J.B., E.R., T.D. (China), E.J.H. (U.S.A.), F.H.B., M.C., C.J.F., M.L. (East London), J.L., R.P.M., F.E.O. (Lanc.), A.E.C., H.H., S.J.M., M.B., J.H. (N. Africa), W.A.D., J.C.J., N.A. (N. China), M.B. (London), M.B. (Southsea), W.B. (Australia), E.L.C., T.M.L., R.A., J.W. (Angola).

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

## "War on the Saints." Workers' Special Fund.

We are thankful we have been able to grant the book to nearly all who have applied for a copy from this Fund, which has been steadily sustained by servants of God seeing the need of the book in the Mission Field. The missionaries are also seeing its value to their work, one writing to another in one instance: "Do not let the enemy hinder you from getting 'War on the Saints.' Get it if you have to fast to do so . . ."

Will our readers continue to pray the book out to all the servants of God in the Mission Field.

As applications continue to come, donations to the Fund, as well as applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

\* Reprinted in "Spiritual Perplexities" (3d. post free from the *Overcomer* Office, Toller Road, Leicester).

## Victory Songs and Poems.

IN memory of Mary Marsh, who passed to her reward on 'Xmas Day, 1912, the whole of her Poems and Victory Songs are now published in book form—some fourteen hitherto unpublished poems being included, such as "Peace, be still," "The fever calmed," "Weep not for Me," and others. Those who were present at the Matlock Conference last month will require no further testimony to the value of the booklet than the practical use to which its life-giving messages were put in the meetings. Such songs as "Made free! made free, O captive," "Linked on to Christ, O Conqueror," "Break through! Break through, O warrior," "Trust and triumph," "Rejoice and sing, O warrior," "throbbed with energising life, as over and over again they were sung. The book had been specially prepared for use and circulation at this Conference, and the vital power manifested through the use of these unpolished poems testified to their God-given origin. The little volume of 40 pages is clothed in a dainty mauve cover, and the twenty-eight poems and songs are printed in violet upon stout hard-wearing paper. A large number may be sung to well-known tunes, but the real value of the book lay in the message of triumph which each verse conveys. Behind is a living factor which time nor eternity can never efface. Such victory songs, supplying the present need of the Church, are very rare. It is in keeping with the first edition that it should contain the "In Memoriam" article, written in the *Overcomer* of January, 1913, by Mrs. Penn-Lewis. The price of the booklet is 3d., or 3½d. post free, from the *Overcomer* Office.

## "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

Pastor H. Johnson was present at the Matlock Conference last month, and the testimony which he gave concerning *Le Vainqueur* should have enlisted increased prayer and co-operation in this ministry to French speaking people. In our next issue we hope to give some of his remarks at the Conference, but meanwhile what is needed is a band of praying ones who will give themselves to thoroughly pray out every issue of the paper. Who will respond to this call?

Prayer is requested for the fullest equipment of Mr. Johnson for this responsible work; also for Mrs. Johnson and the will of God concerning her health.

Those who desire to share in sending the truths of the *Overcomer* to the French-speaking people should send their gifts to the Corresponding Secretaries:—

Mrs. RADFORD THOMSON, Eirene, West Hill, Putney, S.W.  
Miss COPE, 36 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From April 10th 1913, to May 10th, 1913.

Per Miss Cope—(26) £1, (27) 10/- (per Editor of *Overcomer*), (28) 2/6, (29) £1, (30) 10/- (Personal), (31) £1 (Personal), (32) 5/6 (Personal), (33) £1 (Personal), (34) £1 (Personal), (35) 5/- (Personal), (36) 10/- (Personal) (per Editor of *Overcomer*). Total £7 3s. 0d.

"LE VAINQUEUR" FOR MAY contains:—The Cross destroying the Serpent; War on the Saints (to end of chap. 1); In My Name (testimony of a Pastor); A word to our readers; The life of victory in Christ; Praise in Relation to Victory.

We have received some copies of a second edition, in Spanish, of the booklet, "*La Communion con Dios*" (Communion with God), by Mrs. Penn-Lewis, and published in Buenos Aires. Workers in Central America may apply for copies to Miss A. M. Jones, Calle Cochabamba 2013, Buenos Aires.

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Nos. 55 and 56.

JULY AND AUGUST, 1913.

## An Hour of Need.

### An appeal to the spiritual people of God.

IN sending forth a large issue\* of this double number of the *Overcomer*, containing but a part of the "clinical" matter given in the workers' meetings at the Matlock Conference, we would voice an earnest appeal to the spiritual servants of God, throughout the whole Church of Christ, to give prayerful heed to the truths and statements here set forth.

It is said that a biologist does not quarrel with the existence of a type of life; his great concern is to *place* it in its right order in creation.

There are unassailable facts proving the existence of demon possession among the most earnest and devoted children of God to-day, which the spiritual teachers of the Church must face and find a place for in their experimental theology.

The leaders among God's people must go to the Scriptures, not to ask whether there is a "case" mentioned therein of a believer becoming possessed by evil spirits, but with the FACTS of life before them, to examine the sacred record for PRINCIPLES, showing why these things should be.

Spiritual teachers need searching of heart and careful examination of their "teachings" to know why, in view of the Holiness Conventions of the last thirty years, such a large proportion of Convention attenders have been swept into the snare of the enemy. Why, after thirty years' Convention teaching, have so many been unable to discern the counterfeits of the Satanic angel of light, and fallen a ready prey to the wily foe?

The wreckage and side-tracking of many of the brightest and most fully surrendered children of God, cannot be dismissed with the words "cranks," "fanatics," "delusion," "error," and such like. These expressions might have dismissed the subject in earlier years, when the number of deceived ones was comparatively small, and they passed out of sight and memory

\* Made possible by the generosity of those who were at the Matlock Conference (May 12-15, 1913).

of the ones with whom some had once worked in loving co-service.

But things are different to-day. The number of the best and brightest believers who are deceived by the subtle spirits of Satan is far too large for the leaders of God's people to ignore them. The Church of God cannot afford their loss. Indeed, THE CHURCH CANNOT ADVANCE WITHOUT THEM. They are so many that they must be a weight on the Church herself, since it is true of the Body of Christ that if "one member suffers, all the members suffer. . . ."

The "Body" is suffering at the present time from the effects of the overflowing scourge of the deceiving spirits which has burst upon those who are "spiritual" during the last seven years. The "Body," alas, is suffering while the leaders are learning and in some measure questioning what to do.

It is not too much to say that the hour of peril has been so unparalleled in history that there has been no data available for throwing light upon the situation. But whilst debating, the deceiving spirits pursue their wicked schemes, with practically no resistance from the Church of God as a whole.

*Workers* of strength and power—greatly used men of God, are off the battle field—cannot read, cannot pray; some think they have committed the unpardonable sin; others of bright testimony for many years are now in dark despair.

IS THERE NO EXPLANATION OF THESE THINGS BEYOND THE NATURAL ONE? Is there no deeper knowledge of the causes of things which will liberate these servants of God, and bring them back to joyous service?

Again, there are an innumerable number of believers who have become victims of deceiving spirits since they sought a "Baptism of the Spirit." They were introduced to a spiritual realm of which they had no knowledge, with no landmarks, so to speak, to guide them, and the outcome has been either complete nervous and

physical wreckage, or deception and possession by lying spirits leading them on into wild or unscriptural practices. These side-tracked ones are sometimes warned against by the very ones who led them into the supernatural world in which they have lost their way.

BUT CANNOT THEY BE SET FREE?

Must spiritual believers pass by these deceived ones on the other side, as the world passes by the prodigal?

IS THERE NO INTELLIGENT KNOWLEDGE TO BE GIVEN THESE SOULS WHICH WILL OPEN THEIR EYES AND BRING THEM BACK TO SOBERNESS?

Is the only way to deal with deceived ones, *severance and warning*?

But still more we voice an appeal to spiritual leaders who urge upon souls the seeking of the "Baptism of the Spirit." Is it sufficient to ask believers to open themselves to the supernatural realm without guidance and teaching of what they will meet in that realm? Is there no knowledge to be given to believers which will save them from these snares? Are there no principles in God's word capable of being applied for their protection?

If *basic principles* were clear to leaders these souls could be saved at the beginning of their deception.

We therefore appeal to men of God in the Church to honestly and without prejudice examine the truths set forth in this issue, to see if they do not provide a clue to the cause of the situation, and give hope for the Church of Christ that she may recover many—if not all—who have been entrapped by the enemy, and hitherto looked upon as beyond the reach of effective ministry.

The "overflowing scourge"\* of the spirits of evil has broken in upon God's spiritual people through their IGNORANCE OF THE DISTINCTION BETWEEN THE PRIMARY LAWS UPON WHICH GOD WORKS, and of the supernatural powers of evil.

Briefly it may be put thus:

#### PASSIVITY VERSUS CO-OPERATION.

1. GOD REQUIRES THE FULLEST POSSIBLE USE BY THE BELIEVER OF EVERY FACULTY FOR THE HOLY SPIRIT TO ENERGISE.

2. EVIL SPIRITS REQUIRE THE PARTIAL OR COMPLETE CESSATION OF THE USE OF THE FACULTIES FOR THEIR WORKING.

In the first case the Holy Spirit fills the spirit of the man, and from within his spirit quickens,

\* It is striking that this word in Isaiah xxviii. 15, 18, describing extraordinary calamity in the "latter days," is the same Hebrew word as used by Satan, in his reply to God, saying that he goes "to and fro" in the earth. The word means "to whip, to lash, to run about excitedly, to spread like waters, to lash the sea with oars." All true of the powers of darkness as an "overflowing scourge" in the last days. (From Mrs. McHardie.)

liberates, ennobles, enlarges and renews—energising the whole being, as one redeemed from the hand of the enemy—a *free* man and not a slave.

In the second case the evil spirits lay hold of the passive faculties, and get such control that if their encroachment is not detected the man will lose his personality and volition, and become a tool of evil supernatural powers, with the faculties dwarfed, cramped, crushed, shrunken, imprisoned, and eventually degenerated and mummified—a *slave* and not a free man.

We have asked the question: "Why, after thirty years and more of Convention teaching among English-speaking people, on both sides of the Atlantic, has the Satanic angel of light been able to sweep such large numbers of these believers into his net?"

Is it not because the way has been unwittingly prepared for him by a lack of teaching as to the fundamental laws of the spiritual realm, which really show a wide gulf between the workings of God and Satan? In fact, the very *passivity* understood by the spiritist as necessary for the working of the spirits of evil, has been taught in a refined degree to Christian believers, or else not sufficiently guarded against by instruction, so that in true "surrender" to God the will and personality might not be lulled into powerlessness, in the thought that God was to do everything *for* them, or *instead* of them.

We might fill our pages with specific examples of the way that the spirits of evil have penetrated the lives of believers who have sat in our Convention meetings, longing for light upon their powerless condition, not to speak of those in bondage of mind and body in ways beyond the power of physicians, or the usual Convention truths to help them.

Here is one example. The superintendent of a Sunday School writes:—

"It seems impossible to concentrate my thoughts . . . it is such a real hindrance to spiritual growth, that I cannot doubt that it is the work of evil spirits. . . . Years ago a friend told me that as one of the privileges of the higher Christian life she never tried to think as she went about, but let God 'impress' her. It sounded so restful that I determined to follow her example . . . in prayer not trying to think what to say, but waiting for God to give the words. The same in Bible Reading, not trying to exercise my mind at all. The result was . . . I simply DREAMED AWAY THE TIME which should have been spent in definite prayer, or in receiving fresh light from God's word. . . . Now it seems impossible to shake it off. . . ."

There are multitudes of the children of God who have unknowingly done these things, *i.e.*,

ceased active use of *will and mind*, so that they have become open to the forces of the enemy holding the dis-used faculties, with the result of loss of will-action, and thoughts beyond control, instead of an increasingly clarified mind renewed by the truth of God.

The law of passivity, openly recognised as the primary condition for "spirits" to work, is to be seen in spiritism, in the automatic writing of mediums, in séances for waiting for the "spirits" to manifest. In fact, the word **PASSIVE**, and the way of becoming so, is to be detected without exception in every statement connected with the Satanic scourge of spiritism sweeping over the world to-day.

That law of passivity remains the same when fulfilled in any degree in the meetings of Christians, whether gathered in Conventions, prayer meetings, or meetings of "silent waiting" for the Holy Spirit to "move." If the "meeting" as a whole succeeds in becoming unitedly "passive," the very same manifestations as produced in spiritist séances take place, only in subtle Christian guise. If the believer, individually, succeeds in becoming passive, in *any degree*, the door is opened for lying spirits to enter and manifest their workings. If the degree is sufficient to make the believer mediumistic—a "medium" he will be; as surely a medium in a qualified degree, as the spiritist medium who deliberately fulfills the conditions which the believer has innocently fallen into.

Why? Because there are **LAWS** in the spiritual realm working as inexorably as the **LAWS** governing the natural realm. God who made these laws is a God of law. He does not break them, nor does He save from the consequences of their being broken, ignorantly or otherwise.

The **LAW OF PASSIVITY** fulfilled brings the evil powers into action, whether the man be a spiritist or a Christian. The **LAW** of the man's will and mind, and strength, intelligently and volitionally in faith co-operating with the Holy Spirit in his spirit, brings the Holy Spirit of God into action.

Therefore, this logical deduction faces God's people:

**ANY SUPERNATURAL POWER AT WORK—EITHER IN SPIRITIST SEANCES, OR IN WAITING MEETINGS, COLLECTIVELY OR INDIVIDUALLY—WHICH REQUIRES PASSIVITY AS ITS BASIS, IS SATANIC IN ITS ORIGIN, WHATEVER FORM THE MANIFESTATIONS MAY TAKE.**

*And this logical deduction also:*

That when the law is fulfilled which enables the evil supernatural powers to gain access to a man in any degree, that man becomes possessed by these spirits, up to the degree he has fulfilled the laws for their doing so, whether he be spiritist or Christian.

*And yet one more deduction:*

Since the breaking of the law of passivity by a spiritist medium at once destroys the power of the spirits in possession to act, so the Christian who has unknowingly fulfilled the law of passivity and given place to lying spirits, may obtain freedom from their power as he, in detail, discovers the various ways in which he became passive, and, revoking his consent to passivity, takes back his faculties into active use.

This is the basic principle to be put into practice for deliverance from deception and possession, as set forth in the outline commencing on p. 107 of this issue.

The question may be asked, "Is it not sufficient to recognise that

**OUR LORD JESUS CHRIST IS VICTOR**

over all the powers of hell, and to ask Him for deliverance? To this we reply—

Yes. The Lord Jesus Christ conquered Satan and his hosts on Calvary's Cross, and it is on the ground of that victory over sin and Satan, by His atoning death and glorious Resurrection and Ascension, that every redeemed believer has a right not only to victory over sin, but to an experimental translation "out of the power of darkness" (Col. i. 13).

*But if the believer has ignorantly and volitionally ceased to use his own will, or his mind, or any part of his being, and given access to the powers of darkness to lay hold of the dis-used faculty, the Lord Jesus Christ would say to him, as He did to the man with the withered arm: "STRETCH FORTH THY HAND."*

The Lord as Healer will heal disease. The Lord as Deliverer can deliver from the power of sin, and the grip of Satan, but in each aspect of the practical laying hold of His Calvary victory, the seeker **MUST FULFIL CONDITIONS, e.g.,**

**A PASSIVE MIND** must be put into action.

**A PASSIVE WILL** must be actively put on God's side.

**A PASSIVE MEMORY** must actively be used.

**"JESUS IS VICTOR"**—Blessed be God! Therefore the supernatural powers of evil *must let go* their captives, but the man himself must, by his will, revoke the consent he gave them to enter, take back the "ground" they hold, as a result of his having fulfilled the law of passivity, and present himself "a living sacrifice," determined to use every faculty, function and power of his redeemed personality for the service and glory of God.

\* \* \*

And now a few words of explanation and guidance to our regular readers, and the enlarged circle of new readers of this double number.

First and foremost, the matter in this issue is specially prepared for those who are matured

enough in the Christian life to be called to active service for God, *i.e.*, ministers, missionaries, evangelists, and teachers of every class of service in the work of God. And among these, primarily, those who know the Holy Spirit's indwelling, and need no instruction on the fundamental truths of the spiritual life.

The predominating theme at the Matlock Conference was "The Spirit-filled life in its experimental aspects," but the subject of demon-possession, as dealt with on the mornings of the last two days of the Conference, has been given the largest amount of space in the pages of this number because of the striking response to the book, "War on the Saints," by the missionaries in the foreign field, and because of the special edition of this issue being sent to missionaries.

We desire, too, to help more widely children of God who have not been able to obtain the larger text book, for it is our deep conviction that multitudes of believers who are victims in one way or another of the oppression of the enemy, can be set free if they use the truths set forth in "War on the Saints" and in the "Overcomer."

Missionaries in the foreign field will be enabled to interpret the excesses, apparent delusions, and abnormal workings of supernatural power, which they have observed among the native Christians at revival times, and thus see how to pray against the inroads of deceiving spirits working concurrently with the true power of the Holy Spirit in such hours of real blessing. And not a few missionaries should gain light on their own experiences, and possibly see how many a "breakdown" may have been avoided, or hours of dark depression, or oppression of the enemy dispelled, had they but understood how to detect and resist the foe.

Christian workers perplexed and troubled with the spirit of division, jealousy, backbiting, in churches, missions and all forms of Christian work, will see how "passivity" in themselves may have given place to the dividing spirits of Satan—passivity in submission to wrongdoing for "peace sake," which brought no peace; passivity in speech, when they should have spoken; and passivity giving place to the push of the enemy when they should have been silent, and dealt with the *spirit* of division by the mighty weapon of prayer.

Christians of all classes, living in the midst of family trial, may have light upon the inroads of wicked spirits into their families, producing abnormal conditions of all kinds.

In brief, readers of every degree of spiritual capacity will find help in our present issue, if they will make use of that which they at first easily understand, and then little by little prayer-

fully seek light from God on the remainder. In fact, each reader may *test* the working value of the principles set forth, if he will put them to the proof in the simplest way over any personal need he is aware of.

Finally, we would emphasize that the objective of the truths we give, concerning the deception and possession of believers, is the removal of

#### HINDRANCES TO REVIVAL.

And still more, the bringing about of the spiritual maturity of the children of God, and the true oneness of the Body of Christ, set forth in John xvii. in the High Priestly prayer of the Lord Jesus Christ.

The inroad of the counterfeiting spirits of evil has hindered Revival, caused schism among the true and living members of Christ, and dwarfed the spiritual growth of advancing believers.

The foe can be driven back if the spiritual people of God with unite against him, strong in the truth of God to pull down his refuge of lies in the Name of his Conqueror.

#### "In His Name." Luke x. 19.

Tune: "Dare to be a Daniel." S. and S. No. 7.

**S**TANDING on Christ's finished work,  
Heeding Calvary's claim;  
Dare to triumph in the fight,  
Dare in Jesu's Name.

Chorus. Dare to stand on Calvary.  
And His victory claim;  
Dare to say to Satan now:  
"Go, in Jesu's Name."

Many mighty souls are bound,  
Fast with Satan's chain,  
Who for God could now be loosed,  
Through victory in Christ's name.—Chorus.

Satan hurls his fiery darts  
With their deadly aim;  
Dare to take the shield of faith,  
And quench them, "In His Name."—Chorus.

When the battle rages sore,  
And pressure seems defeat;  
Dare to cry, "'Tis victory now,"  
I will not say retreat.—Chorus.

Lift the glorious banner high,  
O'er the world proclaim;  
Satan and his host must flee,  
All hail to Jesu's Name!—Chorus. M.M.

#### Next issue of the "Overcomer."

There will be no further issue of the *Overcomer* until September, as the present double number embraces the months of July and August.

The September number will contain further matter from the Matlock Conference, which, for lack of space, we have been unable to get into the present issue.

We trust our readers will do their utmost to get this Double Number into the hands of Christian workers in their immediate circle, and others in whom they are interested, so that it may accomplish its fullest ministry to the Church of God.

## The Spirit of Christ and the Holy Spirit.

"Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. . . ."

Rom. viii. 9, R.V.

**T**HE Holy Spirit has been opening up to many of the children of God the need for recognising the existence of their own human spirit as the regenerated organ through which the Holy Spirit works, and the shrine in which He dwells in the redeemed man.

Knowledge in this direction is greatly needed, because the believer must consistently walk in the spirit, and obey the laws of the spirit, for co-operation with the Holy Spirit and for receiving His monitions and His energising power for service. This was just what the Lord Jesus did when He walked as a man to show the life His children are to live.

Let me show you first how clearly the Scriptures deal with:

### I. THE LORD'S OWN SPIRIT, AS DISTINCT FROM THE PERSON OF THE HOLY SPIRIT INDWELLING HIM.

The distinction is strikingly clear in Rom. viii. 9, where you find the regenerated spirit of the man, the Spirit of God, and the Spirit of Christ referred to. "Ye are not in the flesh, but in the spirit (small s), if so be that the Spirit of God (capital S)—the Holy Spirit as a Person—dwelleth in you. But if any man hath not the SPIRIT OF CHRIST, he is none of His."

The Lord Jesus was born of the Spirit in His birth as a babe, and never needed the regeneration of His own spirit. He was the Son of God from His birth. But the human spirit of every man on earth needs to be regenerated—must have a new life and receive the Spirit of Christ, the spirit of sonship.

Note, in passing, how Paul also refers in Rom. viii. to the "Spirit of the Father," (v. 11): "If the Spirit of Him that raised up Jesus from the dead dwell in you,"—that is the Spirit of the Father. The Spirit of the Father gives life. The Father raised up the Son from the dead. If the "Spirit of the Father" dwelleth in you, as well as the Spirit of Christ and the Holy Spirit, "He that raised up Christ Jesus from the dead, shall QUICKEN ALSO YOUR MORTAL BODIES through His Spirit that dwelleth in you."

Now let us note

### II. HOW THE MAN CHRIST JESUS WALKED AFTER THE SPIRIT.

(a) "*Jesus perceived in His spirit that they so reasoned . . .*" (Mark ii. 8). Here we see the spirit-sense, if we may use the words, in action. It does not refer to the Holy Spirit as a Person

here, but to the organ of the spirit in its fullest normal use. The spirit-sense of the Man Christ Jesus was so acute and pure and dominant in His human life that He *knew in His spirit* that the men around Him were reasoning, and He unhesitatingly said to them: "Why reason ye?" He spoke from the keen perception of His spirit.

This is the pattern of the normal spirit-life of a truly spiritual man who walks after and is ruled by his spirit, brought into full action and perceptive power by the indwelling of the Holy Spirit. This spirit-life is the "Divine nature" imparted to regenerate men in the new birth, having the same characteristics in the spiritual man as in Him who was the "Firstborn of many brethren."

(b) "*And He sighed deeply in His spirit and saith, Why doth this generation seek a sign . . . and He left them*" (Mark viii. 12, 13). The pain in the spirit of Jesus is easily recognized here. "He sighed deeply in His spirit." Deeper down than heart or mind came the deep, deep "sigh" from His spirit, which shows to us how delicate and faint is the action of the spirit in co-acting with the Spirit of God. So deep, so faint that the keenest indication of sorrow is but a "sigh." To the Lord who understood the spirit-sense so well it meant that He must leave these "sign-seeking" men. A spiritual life so deep that its "sigh" as a "sign" could not be understood by men who wanted "fire from heaven" or a voice like the trumpet sounds of Sinai.

In Mark vii. 34 we read of the spirit-sense of the Lord Jesus again in the words "looking up to heaven He sighed . . ." and then He spoke to the deaf and dumb man, "Be opened." The "sigh" was just sufficient expression of the mind of the Son and of the Spirit of God indwelling Him. How great a contrast to the "prayers" of the priests of Baal, yea, and of the prayers of the Pharisee, as well as to the seeking after signs of the believers of to-day, who look for God in the tempest, the earthquake, and not in the "still small voice" of the innermost depths of the spirit, bringing forth a life so simple and so "natural" in its simplicity as to stumble men.

This "sigh," or pain, or groaning in the spirit is referred to by Paul in Rom. viii. 23. When the spiritual man is pained in spirit there comes a sigh, not strong enough for words, but Divine in its source as through the organ of the spirit the "mind of the Spirit" of God is expressed towards things around. When your spirit is a shrine of the Holy Spirit, and is brought into vital union with the Spirit of Christ, the Holy



Spirit can express through your spirit what Christ feels towards sin or "disobedient men" you come in contact with. He *saw*, and "sighed," but He did not explain. The Lord Jesus did very little "explaining." He knew the mind of God about these souls, and He sighed—and left them.

(c) "When Jesus had thus said, He was troubled in spirit, and testified, and said . . . one of you shall betray Me" (John xiii. 21). First the "trouble" in the spirit—like the troubling of the waters referred to in John v. 4—and then the "testifying." He "testified." It does not simply say that He spoke, but that He testified. He bore witness, or gave expression to knowledge given Him in His spirit by the moving, or action of the Holy Spirit witnessing in His spirit. That is what took place in Paul when He said, in Acts xx. 22-24, "I go bound in the spirit to Jerusalem . . . the Holy Ghost witnesseth . . . that bonds and afflictions wait for me . . ."

(d) "When Jesus saw her weeping . . . He groaned in the spirit and was troubled" (John xi. 33). In the R.V. margin it says "He was moved with indignation in the spirit." This passage is full of deep insight into the spirit-life of the Lord showing the action and outcome of His own spirit being moved by the Holy Spirit.

He "groaned" in His spirit. This was deeper than His "soul," *i.e.*, His will, or mind, or emotions—deeper than the human sensibilities of His body. Then He was "troubled"—His spirit began to move into action—Divine force began to gather up in it, like the rumbling of an approaching storm. The "indignation" was now seen in its first degree of "trouble," and all He said now was "where have ye laid him?"

Then, moving to the tomb, "groaning in Himself" (v. 38) the spirit action of the Holy Spirit in His spirit grew stronger in momentum. The "indignation" (v. 38 m.) gathered force. First lifting His eyes to the Father, He "CRIED WITH A LOUD VOICE, Lazarus, come forth." At last the indignation against the prince of death, burst out in mastery over the prince and over death itself: "Lazarus, come forth." It was God Himself through the Holy Spirit moving through and with the spirit of the Son breaking forth, first with groaning, till it became a mighty cry of authority and power.

In these few verses we see, therefore, the life of Christ from the aspect of His own spirit, and how He conformed to the laws of the spirit in his life, so that His spirit was in perfect action in co-working with the Holy Spirit indwelling and anointing Him as the Man Christ Jesus. We see the keen perception of His spirit, its "sigh" or pain at unbelief; we detect its agitation, or compass-needle-like movement in the supper

room, when Satan had entered to claim Judas, and Christ knew it, as He testified from His troubled spirit, "One of you shall betray Me."

All spiritual believers know something of all these actions of the spirit as they have walked in obedient co-operation with the Holy Spirit, but they have known them more or less intermittently, because they have not been defined to their intelligence as laws or characteristics of the spirit life, to be understood and conformed to as intelligently as the laws of nature for the body. They know these things are so when they hear them expressed, and if their perceptive faculties are well developed, they may have arrived at some measure of steady walking in the spirit.

But so many do not know the laws of the spirit and consequently think of the spiritual life as unreliable, vague, fluctuating, and wholly outside the region of practical life. Those who determine to "follow the Spirit" and do go by the Spirit monitions are often not sure of these monitions, and so lose confidence. They cannot read the "sigh," the "perception," the source of the "troubling in the spirit" correctly enough to be sure for speech or action. Neither do they know the laws of the spirit so that as they conform to them the spirit is always kept in the condition where its normal action may be continuous. They know the perceiving, etc., intermittently, but when it does take place they do not know why. They do not realise that unconsciously they have conformed to the laws of the spirit for a moment, or a brief period, and that what occurred for a moment could be continuous if they did but intelligently understand the laws of the spirit life.

Perhaps these moments of the full action of the spirit moved by the Holy Spirit stand out to some as "mountain top moments" not to be expected every day, or a "special season of blessing" as an abnormal experience only occasionally reached. The remarkable thing is that almost every spiritual event can be remembered when we forget the earthly ones. This is because the spirit-life makes the deepest impression, because it is a breath of eternity.

The true life you live as a regenerated child of God is the *spirit*-life, even though you are not conscious of it. That is why everything in your spiritual experience stands out in your memory. But you call these "seasons of fellowship with God" abnormal, and planes which you occasionally reach, whereas they should be recognised as your normal life, and the descent out of the plane of the Spirit should be abnormal.

### III. THE HOLY GHOST AND THE MAN CHRIST JESUS.

Born of the Spirit at His human birth, and

normally walking after the Spirit in His every thought and word and deed for thirty years, the hour came when the Holy Spirit of God descended upon Him to anoint and equip Him for His public ministry.

"The Holy Ghost descended in a bodily form as a dove upon Him, and a Voice came out of heaven, Thou art My beloved Son . . ." (Luke iii. 22, R.V.). The spiritual Man was now endued with power from on high for conflict and for testimony.

Just so in the life of the believer there is a normal life of walking in the spirit in which the fruit of the Spirit is brought forth, and there is an enduement by the Holy Ghost equipping for powerful service. For this the Holy Spirit first requires that you learn to walk according to the spirit life, in preparation for His enduement, and co-operation with Him in service.

But believers seek an enduement of power when they are ignorant of the normal spirit-life; when they, so to speak, are in a "natural" condition, walking according to the carnal life. In brief, they ask for an *enduement of power on the "natural" man*.<sup>\*</sup> They do not understand that it is the *spiritual* man that is endued with power, not the natural man. The enduement of power, the clothing or influx of power for special service, comes upon the *spirit* already filled with the Holy Ghost. The outflow is an outflow because the spirit is already full, and the influx of Divine power overflows.

The distinction between the normal walk in the spirit and the enduement of power in Christ's life is very clear. Look at the immediate effects of the clothing of the Spirit upon Him. "Jesus, FULL of the Holy Ghost . . . was led in the Spirit in the wilderness" (Luke iv. 1, R.V.M.). His spirit was filled right up to its utmost capacity, and then full of the Holy Spirit He was taken—not to the multitude, but—into the wilderness, where He spent forty days with the "wild beasts." One of the early Fathers has a sermon upon the Greek word translated "wild beasts," and he says it means "*demons*." The freshly anointed Man Christ Jesus was faced for forty days with all the demons of hell—"wild beasts" in very truth—and He had to overcome them every one before Satan their head appeared for his final attempt to overthrow Him.

Before the Anointed Christ passed on to His path of absolute victory and power over all the works of the devil, in the form of evil spirit possession and sin and disease, He had first to conquer in the power of the Spirit in the wilderness. THEN He came out to find the demons subject to Him, as they said, "We know Thee Who Thou art—the Holy One of God!"

\* Cf. 1 Cor. iii. 3, Ye "walk after the manner of men."

Then we read of the Lord's emergence from the wilderness back into Galilee "in the power of the Spirit" (Luke iv. 14), then into the synagogue where He stood up to read the prophecy concerning Himself which was now fulfilled. "The Spirit of the Lord is upon Me . . . He hath anointed Me . . . He hath sent Me to proclaim release to the captives . . ." or as it is translated by Worrall, "to send away the crushed in freedom."

THE ENDUEMENT OF POWER! How many of the Lord's children have longed for it, but they have their own ideas of what it means. They do not see that the Lord's "enduement of power" meant that He had first to go into the wilderness and overcome Satan and all his wicked hosts. What many would like is an "enduement" that would do all the "mastering" for them: save them the trouble of the fight! An enduement that means they can speak without preparation, and souls will fall down before them converted to Christ without their having to wrestle or "fight" for them. But this conception is not to be seen in the life of Paul, or Peter, or any of the Apostles. But *what about Pentecost?* Yes! Truly that was a flood-tide of the Spirit through a united *company*, all with their spirits liberated. And *how long was it before the Apostles had to go before the Council?* Before the devil broke in through Ananias? We are not told. We have little idea of the conflicts and the storms that raged around the early days of the Spirit-filled Church. We have seen in our own days that it is possible for the Spirit of God to break out in such power that for a time all seems going down before His messengers, but the hosts of Satan make up for it afterwards. The enemy ere long shows His rage, and the storm breaks as it did in the days of Pentecost. The world, the flesh, and the devil may be stilled for a while, but they are *unchanged*—and it is not long before they show their hatred to God and His people even though they have seen His power.

It is important that you do not confuse the enduement of power and the nominal walk in the spirit. The one precedes the other. It is as you walk in the spirit according to the laws of the spirit that the Holy Spirit can lead you on and teach you how to co-work with Him. Directly you begin to walk in the flesh, or according to man, you make it impossible for the Holy Spirit to lead you or teach you. It is this walking in the spirit and the laws of the spirit that we have failed to apprehend, and the more we can understand the laws for walking in the spirit the more we shall get into the main line, where the Holy Spirit can work through us and teach us.

## IV. THE BELIEVER'S PATH SIMILAR TO CHRIST'S.

But, you say, how are we to walk in the spirit normally? Let us see again how clearly Paul shows the path in Romans viii. 9. "Ye are not in the flesh, but in the spirit, *if* the SPIRIT OF GOD DWELL IN YOU." It is the Holy Spirit's indwelling which brings the spirit-life into consciousness. Unregenerate men have "spirit," but it is a fallen spirit—a spirit open to the working of the spirit of the power of the air (Ephes. ii. 2), alive unto sin and Satan. It is when the Holy Spirit comes into your spirit that you are brought into another sphere, and you are said to be not any longer "in the flesh," *i.e.*, the "flesh" is not your sphere, it is not your place, not your true life. "Ye are not in the flesh, but IN THE SPIRIT (small s in R.V.), if so be that the Spirit of God dwelleth in you."

The believer's path is similar to Christ's in that he must first have the Spirit of Christ—which is the spirit of sonship—ere he is capable of becoming endued with power for conflict and service.

"Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba Father . . ." (Gal. iv. 6). The Holy Spirit first communicates the Spirit of Christ to the regenerate believer, he is "born of the Spirit" (John iii. 6), and that which is born of the Spirit *is* spirit. So if you are a child of God you partake of the Divine nature—which is spirit—you have a regenerated spirit, you have received the Spirit of Christ, the Spirit of Sonship, and the Holy Spirit Himself bears witness with your spirit that you are the child of God. The Holy Spirit gives knowledge to the regenerate human spirit that we are children of God.

The Holy Spirit, therefore, brings the spirit into consciousness first by the spirit birth and then more clearly by His indwelling. But many of the Lord's children are not conscious that they have a "spirit" at all. They have the spirit sense, but do not recognise it to be *spirit*.

## V. THE BELIEVER MUST LIVE AND WALK IN THE SPIRIT TO BE OPEN TO THE HOLY SPIRIT'S WORKINGS AND LEADINGS.

What does it mean to walk after the spirit? Two points are given in Rom. viii. 5, 6, R.V., *mind*ing the things of the spirit, and having a *spiritual mind*, *i.e.*, the mind watches the things of the spirit, and the spirit governs the mind.

I have said that we must walk after the spirit normally to be open to the Holy Spirit in all His workings and monitions. "They that are after the flesh do MIND the things of the flesh; but they that are after the spirit THE THINGS OF THE SPIRIT." Walking after the spirit practically means "*mind*ing" the spirit.

This is where the "mind" comes in in relation to the spirit. The mind stands between, so to speak, the "flesh"—let us say body—and the spirit. Now, which of these is your "mind" watching so as to obey, and which are you "*mind*ing" in your daily life? Are you *mind*ing "spirit" or "flesh"? To "*mind* the things of the spirit" makes a spiritual man, and to "*mind* the things of the flesh" makes a fleshly man. The mind is then dominated by either—dominated by the earthly or the heavenly, by the flesh or the spirit, by the lower or the higher. In verse 6 we see the effect in the life of the *mind*ing of the flesh or the spirit, "the mind of the flesh is death; but the mind of the spirit is life and peace." You look for indications and "providences" from outside. You do not "*mind*" the spirit. There comes a "*leading*" in your spirit from the Holy Spirit indwelling, but you are too dull to see. It is so delicate, a faint monition, a quiet movement in your spirit which never interferes with the free action of your will. Be sure of this, that God's "*leading*" never makes you incapable of exercising a choice. God works to increase your intelligence, to liberate you to the full extent of the redeemed creation. Because you feel compelled to do a thing do not say it is God's leading. Beware of anything that comes on you from without and pushes you. It sounds much more like a foreign power.

The importance of understanding this spirit life is that we may be open to the Holy Spirit. Philip was walking in the normal spirit-life, so he was open to the prompting of the Holy Spirit. He was not walking after the flesh, or he could not have heard the voice of God.

## VI. SOME EXAMPLES OF THE PRINCIPLES OF THE SPIRIT-LIFE MANIFESTED IN THE LORD JESUS CHRIST.

(a) The first principle of the spirit-life is *pliability of spirit*. "*He must needs go through Samaria*" (John iv. 4). In the Greek it reads that "it was *binding* on Him." The principle of the spirit life is that you must give attention to the Divine bindings and leadings in the spirit. You must watch them. How is God's will to be made known to you? It is *through the spirit*—through your spirit to your mind. But you must never act until you are sure.

Paul said: "Be not unwise, but *understanding* what the will of the Lord is" (Ephes. v. 17). If you have no surety that the leading, or moving in your spirit is truly of the Holy Spirit, do not act.\*

(b) *Adaptability of spirit*, *e.g.*, Nicodemus came to the Lord and at once the Lord met his

\* Care must be taken that the mind is not dropped out of action through waiting for a leading in the spirit.

need (John iii. 3). Reading that interview carefully it can be seen how delicate was each step in dealing with Nicodemus. A little question—a drawing back. Another word—a drawing back. It was a spirit-feeling of the other's condition. How adaptable was the spirit of Christ as He sought to meet the need of this Jewish ruler (John iii.) You will also see how the spirit dominated the demands of the body when Christ spoke to the woman at the well. To His disciples He said: "I have meat to eat that ye know not of." "*My meat is to do the will of Him that sent me . . .*" (John iv. 32-34). Here is the body perfectly dominated by the spirit—the spirit governing the body to such a point that when He ministered to another from His spirit his body was quickened so that its material needs were satisfied for the time being.

(c) *The simplicity of the spirit-life.* The life of Christ was not showy. It was very simple. So simple that its simplicity was its chief characteristic. The walk after the Spirit should not be variable. The spirit can become strong and developed. John the Baptist "waxed strong in spirit" (Luke ii. 80). A strong spirit grows so strong that it has acute senses, acute discernment, and is always throwing off things which do not belong to it. When your spirit is very weak, these things overpower you. It may be you have tried to walk in the spirit, but failed, because you have expected the Holy Spirit to work without your co-operation of spirit and mind. You need to use your spirit more. Use it as much as you know. If you walk after the spirit, and mind the things of the spirit up to the extent you know, the time will come when the spirit will be a strong buffer, strengthened with might by the Spirit of God in it, to throw off everything that hinders the outflow of the Holy Spirit. When your spirit is quickly wounded it shows that it is very weak. As soon as a man's spirit becomes so purified, energised, acute, strong, closed to the world, and opened to God that God permits burdens to come upon him so heavy as to affect his regular work, He will arrange for that man to have nothing else to do. That is just the position in which Jeremiah and Paul found themselves. Look at the way Paul was tossed about in his life, but he walked in the spirit. "Demas hath forsaken me," he said, "but the Lord stood by me." That was Paul's triumphant spirit.

It is imperative that every child of God should learn pliability of spirit. But if your spirit is suppressed in its action how can it dominate and rule? Pliability of spirit has much to do with meetings. If you want to be used of God for revival you must be broken up and pliable to any movement of the Spirit. If two are endeavouring to

work together in a meeting, but only one can act in the spirit, co-operation in the spirit is not possible. The great difficulty is to find spirit co-operation.

May the Holy Spirit teach us how to walk in the spirit, minding the things of the spirit, and with an open, strong and pliable spirit, give His LIFE TOUCH to everything we do and say.

#### *Supplementary Notes.*

It is well known by scholars that in the Greek original there are no capital letters used to any words. The question therefore whether the word spirit refers to the Holy Spirit or to the believer's own spirit regenerated and partaking of the Divine nature—SPIRIT—is not always clear.

In most of the books written on the work of the Holy Spirit, the recognition of the human regenerated spirit of the believer as the place of the Holy Spirit's indwelling is recognised, but not the laws of the *spirit life* which are necessary for the believer to understand and fulfil if the Holy Spirit is to fulfil in him all the will of God.

The continual emphasis upon the Holy Spirit's work in the man, without pointing out the complementary co-operation of the man's spirit, is liable to lead the believer to expect that the Holy Spirit acts alone in him, on the simple condition of "abandonment" and passive surrender. This leads the man to believe that every "spiritual" movement in him must of necessity be the *Holy Spirit*, because he has never been taught to take into account his own regenerate spirit, and the existence of evil spirits, who, because they are spirits, have access to his spirit, and can influence it if it is not fully co-working with the Divine Spirit indwelling it. Or the readers of books on the Holy Spirit see a life depicted which, in practice, fails to come up to the ideal set before them—again because the *laws of the spirit* for co-action with the Holy Spirit are not made clear.

Let the reader study Rom. viii. in the revised version, with these facts in mind, and he will see how clearly the regenerate spirit life is distinguished from the Holy Spirit's work in the believer.

#### *The Spiritual Man.*

(a) WHO IS HE? *A man in whom not only his own spirit takes the lead in self-government and discipline, but in whom the Spirit of God is dwelling in Person and Power.*  
 (b) WHAT HE DOES. *This above all: he has been and is "receiving" the Spirit of God (1 Cor. viii. 12), as in control and mastership, redressing the balance of powers within, and THROUGH THE MAN'S OWN SPIRIT SUBORDINATING ALL THE CARNAL AND WORLDLY, bringing him into conformity with Christ.*

*Dr. Elder Cumming in "After the Spirit," p. 92.*

*The action of the will is governed by knowledge or ignorance. To weaken the will, Satan must darken the mind. He reaches the will by wrong thoughts.*

*Deception weakens the life because the person wills this or that with no true knowledge to guide the will.*

*The will cannot stand against anything the man is not sure is wrong.*

*The will is sustained by knowledge.*

*E.R.*

# The Work of Delivering Souls.

"The Lord raised up deliverers which delivered them out of the hand of those that spoiled them . . ."—Judges ii. 16.

"The Lord's servant must not strive, but be gentle towards all, in meekness instructing . . . if peradventure God may give them repentance (Greek, *a change of mind*) unto the knowledge of the truth, and they may recover themselves (R. V. m. *return to soberness*) out of the snare of the devil, having been taken alive by him unto the will of him . . ."

2 Timothy ii. 24-26 R.V. (See also R.V. margins.)

THE following outline of suggestive points has been written as a guide to the spiritual believer who is seeking knowledge on how to pray and work for the deliverance of others who have become ensnared by the deceiving spirits of Satan. It deals with the subject entirely from the view-point of the believer's own line of action, but the constant references to the necessity of prayer at every point of the work assumes that the deliverer is equipped on the God-ward side, or his labours will be in vain. The word "deliverer" is used to describe the one seeking to save another, because the work to be done demands of the worker a sacrifice of self, and a laying down of the life for the brethren which makes him more than a worker at work for God.

The "captive" spoken of in the following pages, albeit a child of God, is a "captive" indeed, for he is often unable to free himself. In many cases he does not even know that he *needs* deliverance, and in most cases resents the suggestion that he does! (See page 115.)

"Ten thousand tutors" but not many "fathers," said the Apostle. Those who have become deceived and possessed by the deceiving spirits of Satan, are often so helpless in the grip of passivity that deliverance must come to them from outside. Only the father-spirit of those ready to suffer for their sakes can pull them out of the enemy's net.

The "deliverer" able to do this work must

1. Be equipped with the *power of the Holy Spirit*. Only when clothed with power from on high can he dare attack the supernatural powers of evil.
2. Not only live but also *walk in the spirit*. No soulish-power, or zeal of the flesh is of any avail in contending with spiritual foes.
3. Live a life of *ceaseless prayer* and unbroken communion with God—"praying always at all seasons in the spirit." His words and actions will be deprived of power if they are not saturated with prayer.
4. Partake of the *patience of God*, so as not to faint or fail in the process of disentangling the captive from the enemy's wiles.

5. Have a *spirit of discernment*, to detect between the false and the true causes of the captive's condition; between the counterfeit and the true workings of God; between the lies of Satan and the truth of God.

6. Be *utterly self-less and transparent in motive* and unshaken in love and faithfulness, so as to be *untouched and unmoved* by the periods of "rebellion" and "accusations" of the captive, caused by the disturbed spirits in possession.

7. *Know the Word of God in the Scriptures* as a *living, powerful, infallible weapon* against the powers of darkness, and have an unwavering and undeviating faith in this weapon as being in very deed the *Word of God*.

8. Know as a deep inwrought experience the *fact of Calvary* as the place of atonement for sin, the crucifixion of the "old man," and victory over Satan and his hosts, and be ceaselessly appropriating the real power of the Blood of the Cross to cleanse from sin and deliver from its power.

In brief: The issues are persistently with a *real foe*. Therefore, they demand a pure and continuous spirit fight for the mastery. This can only come by the knowledge of a *real Christ*, a *real deliverance* from sin, and a *real proving* of the *real victory* over Satan and his hosts at Calvary. The deliverer does not usurp the place and power of Him who is "able to deliver," but labours in vital union with his Conquering Lord as an intelligent "instrument of righteousness."

It will, therefore, be seen that this delicate work of deliverance needs the skill of those who are willing to be trained of God.

Here is the "captive." His *spirit* is one indwelt by the Spirit of God, but, through deception, the entire outer man has sunk into passivity, and the grip of the spirits of darkness is upon him. Bit by bit they have encroached, and, by guile, obtained the non-action of mind, memory, imagination and *will*, until the regenerate spirit is as a *prisoner*, locked in a deadened case, and the man himself is a victim of the foe.

This man cannot himself initiate the fight. His spirit is practically paralysed, and his mind dulled and passive, so that the Holy Spirit often cannot speak to him, the Scriptures are dead to him, the heavens as brass in prayer. To release this captive, God seeks for an *instrument*—a "deliverer" who will patiently loosen his

grave clothes. Broadly, the process is as follows. He must:

1. Pray for the captive, to discover his condition in detail.

2. Patiently watch to get light into his mind concerning his condition and the causes of it.

3. Skilfully and tactfully get the passive will into action, as the rescuer of one from drowning would work the arms to restore the animation of the lungs.

4. As a skilled surgeon takes his forceps to lift and release bruised nerves, so the "deliverer," with much prayer and long patience, will need to discover the causes of the faculties having been dropped, co-operate with the helpless captive to enable him to take them back from the foe and use them; unearth each "lie" from the enemy in the passive mind, and patiently displace it with the truth. And this by constant iteration and re-iteration, until the whole mind is renewed, and every faculty set free.

For such a work the following points of suggestion are given. Much more might be written on the subject, but generally speaking the appended outline\* will be found to cover the work of deliverance. Believers who know the Holy Spirit as a Teacher should take every sentence to God for light, and PRAY and PONDER over the points until they understand and prove their working value.—ED.

### Problems.

*To be prayed and pondered over by believers.*

**HOW** to deliver others from deception and possession by deceiving spirits.

**HOW** to secure partial, progressive and eventually their COMPLETE DELIVERANCE.

#### I. The need for deliverers.

Spiritual believers should be burdened for the deliverance of others. Their lack of interest in the deliverance of others should be removed.

*Pray that all sinful indifference may be removed.*

Have you the burden? If not, why? Are you capable of having such a burden on the spirit? Have you the "mind" (Phil. ii. 20), of which Paul spoke, to care enough? Have you a false conception of "burdens"?

*Pray that God will give you a true burden for others.*

\*Written in the form of points for workers, by Evan Roberts, and now arranged with footnotes under sectional headings by the Editor. It is not intended as a full compendium, but as a skeleton outline to which constant additions may be made, and which will open out to the "deliverer" as he seeks to put the various points into practice.

Is there a lack of vision, *i.e.*, perception of others' need of deliverance?

*Pray that God will give you discernment.*

Note the difficulty of getting the co-operation of the "two" who put "ten thousand" to flight.

*Pray for fellow-labourers for the delivering of others.*

Note the difficulty of those who are "burdened" becoming equipped and successful in the work.

*Ask God to equip you.*

If you fail to deliver, ask why? Something more than "faith," "fasting" and "authority" is needed\* to cast out these "teaching spirits."

#### *An important query here.*

HOW CAN BELIEVERS FIGHT DEMON POSSESSION IN OTHERS IF THEY FAIL TO RECOGNISE IT IN ANY DEGREE IN THEMSELVES?

Believing "possession" to be a fact in others, if they cannot recognise it in themselves when it is their own condition, they may combat this evil with some measure of success, yet not always with efficiency.

(a) The degree they fight it in themselves is the degree they will fight it in others.

(b) They often fail to co-operate in fight against it in others, because *they do not fight it in themselves.*

(c) See the inconsistency of "getting others free," whilst remaining in bondage themselves.

#### II. The deliverer and his work.

1. THE OBJECTIVE OF THE WORK, AND THE CRITERION TO BE KEPT BEFORE THE WORKER.

The *full deliverance* of deceived believers from deception and possession.

It is indispensable that believers should be practically "interested" in the state and affairs of others to bring about their deliverance.

2. THE PRIMARY CONDITIONS NECESSARY FOR DELIVERING OTHERS.

Prayer, and the spoken or written word. Neither prayer alone, nor only conversation† with deceived souls, will accomplish the work.

The deliverer must be SURE whether the one he is burdened over is actually deceived and possessed by evil spirits. He must be *sure* he needs deliverance. This should not be taken for granted. Therefore care should be taken to understand the nature of any burden‡ he may have for another.

\* *i.e.*, Knowledge and experience as well as the power of God.

† *i.e.*, giving light and instruction. ‡ This needs knowledge of the spirit life, and how to read the meaning of "burdens" on the spirit.

## 3. HOW TO KNOW THE CONDITION OF OTHERS.

*Examine facts.* Note and analyse what you see: *i.e.*, condition of life and work; facial and conversational expression; state of mind, state of other faculties of the brain, state of body.

*Read symptoms.* A skilful reading of symptoms of deception and possession will facilitate deliverance. The deliverer should *read symptoms with the objective of praying for* and delivering the captive from the *cause* of his bondage.

N.B.—Those who are toiling in prayer and burdened for the deliverance of others should also be able to read signs of deliverance both in (a) getting personal deliverance, and (b) causing deliverance in others, *i.e.*, they should be able to read at all stages of deliverance the gradual removal of deception and possession.

*This reading of symptoms in both aspects governs the course of (1) prayer, (2) resistance, and (3) action.*

*Some symptoms of deception and possession in relation to the attitude of the captive to deliverance can be recognised in the following conditions:—*

(a) Not concerned about own state;<sup>1</sup> (b) Not cognisant of state;<sup>2</sup> (c) Not seeking deliverance from deception and possession;<sup>3</sup> (d) Not conscientiously caring whether they be right or wrong;<sup>4</sup> (e) Loose in attitude towards good and evil: the person declaring he had “left all this care to God”!<sup>5</sup> This is a *doctrine of demons*.<sup>6</sup>

Rejoicing in experiencing “divine manifestation” of *pleasant things*, can also be a symptom and manifestation of demon possession.

Believers should examine their “good experiences,” their so-called “virtues,” their “peculiarities,” their “idiosyncrasies,” their “hereditary traits”—these, although so named by them, may be the work of the enemy, or have a large percentage of their workings behind them.

Let them also be on guard to detect any counterfeits of the *fruits* of the spirit<sup>7</sup> mentioned in Gal. v. 22, 23; and of the gifts of the Spirit (1 Cor. xii. 8-10).

<sup>1</sup> Abnormal indifference. <sup>2</sup> Abnormal unconsciousness of true condition. <sup>3</sup> Abnormal inability to seek freedom. <sup>4</sup> Abnormal carelessness about right and wrong. <sup>5</sup> Abnormal dullness of conscience. All indicating deep passivity and a *state* of possession, rather than actively manifested symptoms, which are too multitudinous to give a list of here.

<sup>6</sup> *i.e.*, because it dulls the sense of responsibility in action, and causes an evil attitude towards right and wrong.

<sup>7</sup> There are counterfeits of the fruits of the Divine life in the human spirit, as well as of the Gifts of the Holy Spirit. There is a “humility” which is proud of being humble, a “love” which panders to sin, a “patience” which overlooks wrong, a “wisdom” which ministers to a puffed up condition, a “temperance” which is merely control of the physical nature, alongside of intemperance in speech or disposition.

4. DELIVERER SHOULD FIND OUT<sup>1</sup> AND REMOVE ALL HINDRANCES TO DELIVERANCE. *How?**The Problem here.*

CAUSING THOSE WHO ARE DECEIVED TO DETECT AND REFUSE ALL THAT BELONGS TO DEMON POSSESSION.<sup>2</sup>

The deliverer has to remove the devil’s lies from the mind, and establish in their place TRUTH. This latter can only be done by prayerful repetition of truth until it finds an entrance, and is indelibly fixed in the mind.

There is a *mis-reading* of condition of spirit, soul, and body, by the captive which hinders deliverance.

*Ignorance*, natural and supernatural—the latter caused through demon possession—hinders deliverance. *Natural* ignorance needs only the use of the intelligent faculties to bring to the man such knowledge as lies within his reach, but supernatural bondage of the brain hinders the mind and other faculties performing their work, and the person appears “stupid,” and as if he had no “capacity” to “perceive.” A right diagnosis of the *cause* of ignorance enables the deliverer to more easily be patient with the captive.

*Neglecting his own deliverance*, or being satisfied with partial deliverance,<sup>3</sup> is a great hindrance to the ultimate freedom of the possessed one.

NOTE:—Watch how the captives cease fighting *sin* when fighting demon possession and evil spirits. Pray against this, and get them into the DUAL FIGHT against SIN AND SATAN.

III. *The deliverer and the captive.*1. THE CAPTIVE MUST BE TOLD HE IS DECEIVED AND POSSESSED.<sup>4</sup>

*Courage and wisdom needed for this. How can it be done?*

*Ask him:* “Were you ever deceived.” If so, in *what* deceived? Did it result in “possession”? If so, *where* possessed?

<sup>1</sup> This is one of the primary principles in the deliverance of others. If there is a check in their progress towards freedom the worker must find out why, and having discovered the hindrance pray it away, as well as get the captive to refuse it, and put it away in action.

<sup>2</sup> See p. 199 “War on the Saints.” When the deliverer gets the captive to the place where he can detect and refuse all that belongs to demon possession, then—and not till then—his work is done.

<sup>3</sup> Because he obtains relief by partial deliverance he ceases to fight on. He is then liable to be deceived into thinking he is fully delivered, and is more inclined to refuse the further help he needs.

<sup>4</sup> Sometimes he knows it.

Deal with deception first, as it precedes possession.

N.B. Beware of captive's attack on you when you attack his condition of "possession." Be on guard. An attack from you on the "goods" of the "strong man" means a counter attack on you from the enemy.

2. GET THE CAPTIVE TO ANSWER TWO QUESTIONS.

Do you NEED deliverance?

Do you WANT deliverance?

Then get the captive to:

(a) Pray for deliverance; (b) Will deliverance; (c) Desire deliverance.

Get the captive to:

(a) SUBMIT to God's Will; (b) REJECT the devil's will; (c) DECLARE his own will, and will to co-operate with yours (in so far as you stand in the will of God), for his deliverance.

3. GET DECEIVED AND POSSESSED TO FIGHT AGAINST HIS OWN STATE OF DECEPTION AND POSSESSION.

How? Pray for light and power to do this.

Observe, as you pray, whether there be

(a) Lack of intensity<sup>1</sup> in fighting deception and possession.

(b) Bias toward excuses.<sup>2</sup>

(c) Passive toleration of demon possession and its manifestations. Do not appear to want, although they "will"\* deliverance.

(d) Wicked unconsciousness<sup>3</sup> of the presence and operations of evil spirits in and upon them.

Observe also:—

(e) How easily they believe the lie<sup>4</sup> rather than accept truth.

(f) How they really fight against their own deliverance, although they say they desire deliverance.

(g) How they do not use the light they have about deception and possession.

(h) How they call "possession" everything but what it is.<sup>5</sup>

(i) And how useless is their perpetual activity.<sup>6</sup>

\*Note difference between "will" and "want." Desiring deliverance tends to loosen the affections, and bring into normal action the faculty of "love" and "hate." All manner of evil desires should be refused.

<sup>1</sup>They are dull and heavy because of their condition.

<sup>2</sup>Every possible excuse will be raised to account for their state, so as to avoid acceptance of the true interpretation.

<sup>3</sup>Wicked because they have the light and should use it.

<sup>4</sup>They have a conflict to accept truth, and so yield passively to the lying spirits' lies because by doing so they escape conflict. <sup>5</sup>They are caused to rebel against the word possession. It is a great step forward to deliverance when they bluntly state truth and say, "I know I am deceived and possessed, but I want and will to get free. <sup>6</sup>They can find no rest anywhere, or in anything.

Pray with concentration on each of these points; let there be nothing in the life of the captive, that you know of, unprayed about.

4. DELIVERER MUST BE ABLE NOT ONLY TO SEE, BUT TO PROVE TO THE CAPTIVE HIS STATE.

It is very important to be able to cause the deceived to UNDERSTAND. Great skill, which comes by experience and Divine illumination, and constant prayer and meditation is needed to cause such souls to UNDERSTAND.

The deliverer should find out the standard of the captive's normal condition, to prove to him his present deceived state.<sup>1</sup>

(a) *The normal of his work.*

Often time taken to do his work is doubled and trebled—although spending twice and thrice as much energy as when normal, yet accomplishing half, or a third, or a quarter of the normal work. *Yet in oblivion to all this.*

(b) *The normal of condition.*

What would the captive be if un-deceived and dispossessed? This is the criterion for judging his stage of deliverance from deception.

What was he before his supernatural experiences?<sup>2</sup>

Grace makes no man less a man; sin belittles; grace enlarges. Spirituality economises the life; sin squanders it.

#### IV. The captive's part in his deliverance.

1. DELIVERER MUST SEE THAT ALL CONDITIONS ARE FULFILLED FOR DELIVERANCE.

The captive has to conform to all the conditions for his deliverance. It is not a one-sided fight! The deliverer must do his part, and the captive must do his. At the beginning the deliverer transmits truth and the captive receives it. Then a point comes when the captive must co-operate, until more and more the captive acts, and the deliverer withdraws to the background. The deliverer must not settle down to do all for the captive, *i.e.*, praying and fighting—his aim must be to get him into the action which means ultimate freedom.<sup>3</sup>

<sup>1</sup>*i.e.*, supposing the captive has a passive mind, the deliverer may say, "Were you *always* like this? What was your 'best'?"

<sup>2</sup>*i.e.*, in use of his mind, power of decision, keenness of conscience, in his state of body, etc.

<sup>3</sup>There are two stages in deliverance. The first when the captive has to receive truth from the enlightened one. The second—which will tax the deliverer's patience to the utmost—is when the bound one should apply truth to himself. There he will be tested by his forgetfulness of the weapons used, the mode of using them, and the need of testing the weapon which has Divine unctio upon it.—E.R.



## A NEW START.

EVIL SURRENDER<sup>1</sup> TO EVIL SPIRITS MUST BE NULLIFIED—THE SPIRIT, SOUL AND BODY<sup>2</sup> TAKEN BACK FROM THEM, AND GIVEN ANEW, AND WHOLLY TO GOD.

(a) The whole man must be alive to God;<sup>3</sup> (b) he reckons himself "dead to sin"; (c) his possessions he yields to God for His glory, to be held in trust, whether it be "two mites" or "much land," and (d) against evil spirits he makes daily and deadly warfare.

But conviction of sin, and of the works of the devil, must precede deliverance from them, and advancement to a high degree of sanctification.

Since there was a sequence of giving ground to the teaching spirits, so also must there be a sequence of "re-taking" ground from them, by REVOKING all ground given to them.

*The method of revoking.*

- (a) What was ACCEPTED must be REFUSED.
- (b) What was BELIEVED must be DISBELIEVED.
- (c) What was ADHERED TO must be LET GO.
- (d) What was DONE must be UNDONE.
- (e) What was CONTRACTED<sup>4</sup> must be REVOKED.
- (f) What was SAID must be WITHDRAWN.<sup>5</sup>
- (g) Evil PROMISES<sup>6</sup> must be CANCELLED.
- (h) Evil ALLIANCES must be DISSOLVED.<sup>4</sup>
- (i) Evil ACQUIESCENCE<sup>6</sup> must be replaced with RESISTANCE.
- (j) Evil SILENCE must give way to SPEECH.
- (k) Evil CO-OPERATION with evil spirits must be changed to ANTAGONISM.
- (l) Evil consideration, consultation, compul-

<sup>1</sup>Obtained from the captive by guile and deceit. <sup>2</sup>This means that the whole man through passivity has sunk into the grip of the enemy, to such an extent that even the spirit regenerated by God may become passive and imprisoned in the deadened circumference.

<sup>3</sup>Here the deliverer should see that the *foundation* of the emancipation from the power of sin and Satan, set forth in Romans vi. is clearly understood, and laid hold of by the captive, not merely as an attitude taken once for all, but as a position from which the captive must fight every moment in his battle for freedom. Romans vi. 6, means the "ground" of the old Adam dealt with as a whole, as a preliminary to its being dealt with in detail.

<sup>4</sup>Because the captive may have allied himself with evil spirits by some contract unwittingly made. <sup>5</sup>Such as vows or promises made to them, when counterfeiting the Holy Spirit. <sup>6</sup>*i.e.*, putting up with, or submitting passively to their workings.

sion, and permission must be refused, and the true take their place.<sup>1</sup>

(m) Evil "answers to prayer," and evil "healing" rejected wholly.<sup>3</sup>

IN BRIEF: ALL THAT BELONGS TO SIN AND TO EVIL SPIRITS, AS WELL AS EVIL SPIRITS THEMSELVES, MUST BE REFUSED FOR EVER.<sup>8</sup>

The captive must patiently revoke in detail every thought which is a lie, and therefore evil.

Revoke each and every (a) evil imagination; (b) evil desire; (c) evil volition; (d) evil prayer; (e) evil act; (f) evil state; (g) evil surrender.<sup>4</sup>

As each of these were given, or yielded, to the enemy in detail, so they must be taken back in detail, to ensure a complete refusal.

## 2. THE REMOVAL OF GROUND.

A great hindrance to the removal of ground is the refusing of "ground" as a WHOLE, but holding it in DETAIL.<sup>5</sup> For example, if a thing be supernatural and is believed to be natural, or physical, this is holding the ground, because it is a wrong interpretation. This holding gives the "Amen" to evil spirits' possession.

*Some examples of holding "ground."*

(a) Refusing deliverance from a state of infirmity, suffering, work, or a "cross," "in order to obtain a better resurrection," may be a refusal to be delivered from possession by evil spirits.

(b) A course of "sacrificing" may be an acceptance of evil spirit possession.

(c) An evil "putting up with things" may be an evil tolerance of evil spirit possession.

<sup>1</sup>*i.e.*, he "considers" the wrong instead of the right; he "consults" the wrong in the same way, and compulsion" by evil spirits results, so that he cannot act without their permission, or he gives them permission to hold him. All must be refused so that the true may take their place. <sup>2</sup>When a man has "prayed" to evil spirits ignorantly they may have "answered" by healings or responses apparently good. All must be refused.

<sup>3</sup>*i.e.*, as far as the captive's choice is concerned.

<sup>4</sup>In almost every step into deception and possession ground has been given in this way, beginning by an imagination or thought, and ending in surrender. To revoke these is to deal with detail, *i.e.*, when detected the captive may pray: "In the Name of Jesus I revoke that evil imagination, and I refuse the causes and fruits thereof." This will lead to taking the same action in regard to the desire, volition, "prayer," act, state and surrender; and as this is done with a real hold on God, the revoking and refusal will be as the breaking of so many cords.

<sup>5</sup>A wholesale refusal of ground to evil spirits only sets the attitude right, and in order to get deliverance there must be the detection of the ground in its minutest detail, or the specific place of lodgment will still be held by the enemy.

This looks an impossible matter, but as the will is set for deliverance, and prayer is made for light on the ground given, the Holy Spirit throws His searchlight on the past, and brings point after point to the light, which after it is refused passes away. It is a REAL deliverance as the captive patiently progresses to freedom.

(d) A lack of natural<sup>1</sup> and spiritual rebellion against a bad state almost infallibly proves its origin to be from evil spirits.

#### Problem.

*Problem for prayer and seeking light from God by the deliverer:—*

WHY DOES NOT POSSESSION PASS AWAY IMMEDIATELY AFTER GIVING UP OF ALL GROUND?<sup>2</sup>

As the ground was given and the consequences practised in detail, so also must there be a refusal and practice of *resistance* in detail. The former practice led into more bondage, while that of the latter is good, and results in growing freedom, and bringing the man nearer to his true normal state.

This is the object of using force against force as mentioned in "War on the Saints" (p. 197).

3. WHAT IS THE DELIVERER TO DO WHEN THE CAPTIVE WILL NOT CONFORM TO THE CONDITIONS OF DELIVERANCE?

(a) Fight and resist it by prayer.

(b) Press home and keep as a living fact before him his NEED OF DELIVERANCE.<sup>3</sup>

The deliverer will experience greater oneness with the captive when he fights deception and possession; greater distance and separation when the fight is dropped. The captive comes nearer in spirit and oneness, or departs according to the way he fights or ceases resisting.

Note the lapsing or relapsing into a neglect of recognising demon possession.

*N.B.—See that no hindrance be (1) in you, impeding the entry and triumph of truth to others, (2) nor concerning you, (3) nor in others. (Pray these away.)*

### V. The fight to freedom.

1. THE DELIVERER'S PART IN PRAYER AND RESISTANCE AGAINST EVIL SPIRITS IN POSSESSION.

(a) Fight demon possession as manifested in *despair*, in such times as when the spirit "flags"; *confusion* in the mind; *bewilderment* concerning deliverance; *hopelessness*, weakness and inaction, and when the captive appears to be inanimate, unreasonable and powerless.

Attack\* "peaceful glad surrender" to, and acceptance of an "infirmity" by a believer,

<sup>1</sup> It is right to rebel against a bad state, and abnormal not to do so.

<sup>2</sup> The effects of "possession" upon the whole being are so many—according to the degree of "possession"—that even after the removal of ground the faculties, functions, etc., can only be restored to normal action, and perhaps healed, by a persistent attitude of resistance in detail, and much patience.

\**i.e.*, by prayer and by word of mouth, if possible.

which hinders God's work. The "surrender" and the "infirmity"<sup>1</sup> must be removed.

(b) *Resist, by prayer and otherwise:*

*Antagonism* to deliverance; *indifference* to deliverance; *evil satisfaction* with life and work; *evil doctrines* of demons. The *seldom remembering* and easily forgetting of his (the captive's) condition of demon possession.

GREATLY WITHSTAND THIS. You have to act as his memory for a time, to bring him out of his condition. No pleasant work this!

Pray that he may detect the mixture of Satanic and human.

(c) *Cast out the evil spirits.*

Do this in every case, then it acts as a basis to work on if deliverance is not effected.<sup>3</sup> "Cast out" means commanding the evil spirits in the Name of Jesus to depart and enter no more.

2. THE CAPTIVE'S FIGHT AGAINST THE DELIVERER. THE "OLD MAN" TAKING SIDES WITH THE RESISTANCE OF EVIL SPIRITS.<sup>3</sup>

The captive attacks you when you attack his "possession." He may show opposition to truth about demon possession. He may have wrong conception of, or believe evil spirits' lies about deliverer, *e.g.*, deliverer is "hard," "cruel," "evil teacher," and his "teaching" is "too much occupied with the devil," Deliverer called a "deceiver," he has "lost his power." If relating experience of his own deception and possession, others will not believe deliverer's testimony. He is resisted by such phrases as "Will not have other people's theories thrust upon us." He is accused that he "Does not understand their experiences"; or they declare that they "Do not need light from him, 'God teaches me directly.'"

The captive thinks deliverer is injuring him, "retarding his spiritual growth," "doing him harm," and he will not consult him, to demonstrate his "independence."

The deceived one will take wrong course of action to prove his "freedom"; will go into bondage to prove he is free.

Evil spirits cause him to avoid the deliverer, even when carrying healing to him.

<sup>1</sup> It is the surrender to] a passive] acceptance of an "infirmity"—inherited or otherwise—which should be refused. Even supposing the weakness may not be removed, the attitude of *accepting* it should not be taken because it (1) closes the door to God delivering from it, and (2) it frequently gives opportunity to the enemy to hinder service for God.

<sup>2</sup> If the "casting out" does not "work," it shows that something more is necessary. *e.g.*, *Ground* cannot be cast out. See also page 120.

<sup>3</sup> This shows that Romans vi. 6, is not in operation! The "new man" desires *truth* at all costs.

He will endeavour to "put him right" when he himself is wrong.

The captive will often take the extreme. When the deliverer is right on a point, he will be told he is wrong, by the one in the wrong.

In brief, taking the initiative for the deliverance of another—apart from his consent or desire—often becomes a cause of onslaught from the enemy. The one who seeks to deliver the captive must be ready beforehand to meet the attacks.

### 3. THE CAPTIVE'S FIGHT AGAINST TRUTH.

(a) *Note the disturbance caused by the entrance of truth.*

The captive may appear less spiritual and calm, and "advanced" (spiritually) than before. Evil passivity kept his mind from thinking. Now his "thoughts" trouble him.

(b) *The deliverer must fight the following lies suggested by the spirits in possession:*

"We do not need deliverance, therefore we do not want it." "I triumph in Christ's victory. He conquered the devil, so I ignore him, and let God look after him. I am occupied with Christ—Christ for me. . . ." *All this whilst manifestly deceived and possessed.*

"I don't want to know about the devil." Yet confessing need of some knowledge of him, in reply to the question "Is your knowledge of the devil adequate?"

"Preach the gospel, leave the devil alone." The gospel stands for deliverance from sin, and from the power of the devil—therefore the captive must recognise both, and stand in his position of death to sin and deliverance from the power of Satan before real deliverance takes place.

How can these "lies" from the teaching spirits be removed from the minds of Christians? Why do they so readily believe them, oftentimes in the face of great light, and earnest exhortations to disbelieve them, when facts and actual circumstances demonstrate their falsity.

To a NORMAL mind the falsity of these unreasoned statements is quite clear; but these souls in their evil state see not.

The deliverer must by prayer and action, therefore, fight the lies of teaching spirits in the minds of Christians, and by prayer and testimony hew out a way for truth into the Church and the world, and into those deceived and possessed.

TRUTH ALONE CAN REMOVE ALL LIES. Eph. vi. 14.

<sup>1</sup>This very real truth becomes one of the enemies' "lies," when the language is used as a cover for their hidden possession, and the man's experience is manifestly a contradiction to these words.

## VI. The evil spirits' fight against the deliverer—direct and indirect.

The worker must recognise, and be prepared for a living, intelligent, persistent opposition from the spirits of evil to the deliverance of captives from deception and possession.

There will be, in fact, dual streams of opposition, *i.e.*, from the (a) captive himself (through his deceived mind), and from (b) the deceiving spirits in possession.

### 1. SOME WAYS IN WHICH THE SPIRITS OF EVIL SEEK TO HINDER THE WORK OF THE DELIVERER.

The opposing spirits will seek to put hindrances in the way of the worker delivering others, by using all their resources supernaturally and naturally against him. They will suggest and cause the circulation of the following in connection with him, and he must fight them all away by PRAYER, and direct resistance to the evil spirits themselves causing them, whilst he is at the same time fighting captives through to freedom.

The resisting spirits suggest, cause and circulate (a) evil speaking about the worker (human and supernatural), (b) evil visions (supernatural), (c) evil texts (supernaturally given), (d) evil "messages" (human and supernatural), (e) evil dreams (supernatural), (f) evil writing (human and supernatural), (g) evil attitudes towards him (human and supernatural), (h) evil doubts, fears, suspicions, criticisms and judgments of him (human and supernaturally caused), (e) evil "prayer" for him,<sup>1</sup> (j) evil unbelief in him and unreasoning "opposition," all instigated by the resisting spirits<sup>2</sup> who hope thus to hinder the work of delivering captives from their power.

### 2. THE EVIL SPIRITS' FIGHT AGAINST THE DELIVERER THROUGH THE ONE HE SEEKS TO DELIVER.

This will come primarily in the form of accusing spirits, *i.e.*, the captive brings evil charges against him, such as: "You have gone back in your Christian life," "You have lost power," implying sin at your door somewhere; "You are not what you were," in fact, anything the evil spirits can suggest to their captive to shake faith in you, IN ORDER TO HINDER THE ENTRANCE OF TRUTH into the captive.

<sup>1</sup>*i.e.*, "prayer" not instigated by the Holy Spirit, but the fruit of wrong thoughts in the mind placed there by the teaching spirits, so that *evil supernatural power is brought to bear upon the deliverer* by those who think they are praying to God for him.

<sup>2</sup>Many of these things only exist with the supernatural powers of evil, and if that be so, persistent prayer against them will resist and prevent their transmission; if they are materialised war must be waged in prayer to *destroy* them.

### 3. THE EVIL SPIRITS' FIGHT THROUGH CO-WARRIORS.

Be ready for a "shaft" or "dart" from and through your co-warrior,<sup>1</sup> and the devil. When he sides with the devil it is then two against you, and not you two against the evil spirits.

#### *The constant objective.*

ARE THEY FULLY DELIVERED?

MANY THINGS WILL PASS AWAY, BUT ALL EVIL SPIRIT POSSESSION MUST PASS AWAY. THE DELIVERER CAN HAVE NO REST UNTIL THEN.

## VII. The deliverer's own battle and action.

1. *Lack of faith hinders deliverance.* "Why could not we cast him out"? said the disciples.

2. *Hasty and undeliberate judgment of others' condition hinders deliverance.*

3. *Ceasing the fighting of personal deception and possession causes the deliverance of others to diminish.* It must be living truth against living foes.

4. *Fasting<sup>2</sup> facilitates deliverance.* The body must not hinder spirit work. "This *kind* goeth not out but by prayer and fasting."

5. *Prayer is primary in importance.* After prayerfully preparing your message to give to the captive, prepare yourself, and prepare, through prayer, the receiver.

6. *Defensive watchfulness* against all the inconsistencies of the captive's attitude, words, thoughts, accusations, all of which are the devil's stumbling blocks to your utterance of truth.

These, and more, are the avenues of attack on the worker to directly and indirectly hinder (1) transmission, (2) reception, (3) explanation and (4) operation of truth.

## VIII. The deliverer's work and power.

*The Work:* "I laboured more than they all . . ." (1 Cor. xv. 10).

The deliverance of those deceived and possessed means *labour* both in prayer and action (Col. iv. 12)

*The Power:* "Christ liveth in me . . ." (Gal. ii. 20).

<sup>1</sup> These may come in the way of wrong thoughts, or misjudgment, misinterpretation of motives, actions, etc., suggested by the foe.

<sup>2</sup> The fasting which has spiritual effect means that the one dealing with the possessed person is brought into such hand to hand conflict of spirit with the evil spirit, or spirits, in possession, that the sense of any bodily need ceases until the victory is won at that point. (See "War on the Saints," p. 269.)

"I labour . . . according to *His* working which worketh in me mightily" (Col. i. 29), said the Apostle. The power lies in union with the Living Christ in the power of the Holy Ghost.

Victory over evil spirits in general, and victory over *demon possession* are two vastly different things. Victory over the latter is only part of the whole warfare.

To that of personal victory let there be added a sure victory in all accomplishment of personal work. Life has its moral as well as its working side. The believer must not neglect his own good in seeking others' good.

True spirit fighting (Eph. vi. 12) and wrestling does not, and should not, end in fighting demon possession. Nor does it end when the deliverance of a captive from demon possession comes.

The believer is called to a perpetual warfare against the powers of darkness. The normal warfare means not only *personal* wrestling, resisting, standing and withstanding the wiles, methods, and stratagems of the hosts of evil, but also the fight necessary for others. The Lord said "Ye are they that have continued with Me in My temptations" (Luke xxii. 28). Everywhere there are those who need to be stood by in the conflict with the powers of darkness.

## Supplementary Notes.

To reduce space we give the following notes, taken from comments on the above synopsis, as it was used in the Morning Conferences of Wednesday and Thursday. The brief remarks and questions drawing forth these replies are eliminated with few exceptions.

### *The Meaning of "Possession."*

"Possession" means any tiny bit of ground that evil spirits hold, knowingly or unknowingly. We have been accustomed to associate the word "possession" with the very acute cases mentioned in the Gospels. But the woman having a "spirit of infirmity" was possessed *in fact* as well as the man with a legion, only in a different degree. The possession of the woman was manifested in no other way than that she could not lift up herself. Jesus said of her: "Whom Satan hath bound, lo, these eighteen years . . . loosed . . ." (Luke xiii. 16).

If the spirits of evil can hold one point of you they "possess" up to that degree. This is a logical use of language. Christians rebel against the word, but it is reasonable. God possesses your spirit, and dwells in your spirit, but that will not prevent any point of your mind or body being held by the enemy if he can get access.

Evil spirits can take hold of the mind of a believer if he admits a wrong thought suggested

by them, because a wrong thought—which is practically a lie—is sufficient ground for the spirits of evil to work upon. The deep deception which has been sedulously spread abroad and cultivated by the Deceiver, that evil spirits cannot “touch” the children of God, is being broken down with solemn facts, facing many in their own circles as well as in the Church of God.

#### *False and True “Burdens” for others.*

Spiritual believers should be burdened about the deliverance of others. If you have not a “burden,” will you ask why? If you are not burdened you may be passive. The problem of how to deliver those who are deceived should be exercising your mind. The absence of the burden *may be the result of possession in yourself*, because one of the results of evil spirits possessing in any degree any part is to dull the sensibilities, close your heart, crush and altogether “mummify” you; then you see these things, but act as though you were incapable of feeling. You may also have a false conception of burden, which may check you having a true one. Maybe you are waiting to *feel* keenly about it, and think you ought to be weeping day and night for these souls. But you will soon find that tears weaken you in this work. You must keep a tender spirit, but you cannot afford to waste your vital strength in unnecessary weeping. Your tears should be so valuable that when you weep it means a great deal. Your *spirit* should be burdened, not your body or your feelings.

Again, you may be “waiting” for a burden, and do nothing; or your lack of vision and perception may be a stumbling block to a real burden—you do not *SEE* the condition and the issues. The spiritual vision may be held, so that you have no conception of the need. Blind, in the midst of it all! And yet you may be one of God’s mightiest instruments for the deliverance of souls. There is even blindness to facts around them among spiritual people. Ask God to open your eyes to see the need. You should be interested in others to *see what you can do for them*, find out their needs, and learn how to pray for them.

#### *Discerning the state of others.*

Prayer alone will not accomplish the deliverance of those you are burdened over. *Truth* is needed to remove deception. Pray until you can get to them the truth necessary for obtaining their co-operation for deliverance.

Ere this is done you must become quite sure if they have become deceived and possessed in any degree. This must not be taken for granted. You must watch and wait ere you can be sure. This will keep you from false judgment, and

lightly saying it to yourself, or to others. To arrive at clear discernment you need to examine *facts* in the light of all you know about deception and possession. Watch and analyse what you see, *not to criticise*, but to *know* their conditions of life and work, their manners, expression, state of mind and body, and the way they use their faculties, so that you may *PRAY* for them and help them if help is needed.

I am speaking now of the one you are *burdened* over, and not *suggesting that you should analyse everyone you meet*. You must know for a certainty whether an evil spirit is at work, or whether what you see is purely “natural” in the sense of it being the expression of his own personality or a manifestation of the “old creation.” If what you see wrong is purely natural, and you are truly walking in the spirit, it will not disturb you, and you will be able to deal with it simply, but if there is an evil spirit manifesting itself behind the wrong thing there will be a *resistance in your spirit* to it. An acute sensitive spirit, indwelt by the Holy Spirit, will at once be conscious of an inward spirit-resistance to any work of evil spirits upon, or in the life of others.

Those who would be used of God as deliverers of others need discernment of spirit, and it is acquired through the power of the Holy Spirit in your spirit enlightening the understanding as you watch, compare, reason and pray. For instance, you detect that there is an evil spirit at work somewhere in a person, but in certain actions you are unable to detect when it is the person acting, and when it is the evil spirit at work. Then you set yourself to labour in prayer for that soul until there comes a moment when the truth bursts upon you, and you are able to make a clear dividing line between what is natural and what is the work of an evil spirit in him. The work of dealing with the soul is then comparatively easy, because you do not attribute to the person what belongs to an evil spirit. When it is clear, you can teach him to detect what is of the enemy, so that he may refuse it and thus free himself, as far as his choice is concerned, from personal responsibility for what they do. In this way he can bear to face truth which might otherwise crush him. This work sometimes takes months.

You can see, therefore, that a skilful reading of symptoms facilitates deliverance. You must be able to read the “symptom” of the enemy at work so as to deliver the captive from the effects of that symptom. Your power to read the symptoms of any deceived soul you are burdened over is very important, because it governs the course of (1) your prayer, (2) your action, and (3) your spirit resistance. I know

it is only as you gain experience that you are able to read symptoms, but you must be able to come to a true conclusion (diagnosis!) or you will be directing your prayers and labours in the wrong direction, with no results.

#### *Finding and Removing Hindrances.*

You may have to pray in order to find out what are the HINDRANCES in the person to deliverance. Watch and pray until you *track* the hindrances. The moment you can get the soul to see a hindrance and *refuse* it, he is frequently quickly delivered on that point.

The primary problem, in getting the captive free, lies in gaining access to him and to his mind, for the purpose of getting him to detect and refuse all that belongs to deception and possession, for his own co-operation is essential when possession is the result of *deception*.

The primary work of the deliverer is to remove the devil's lies, *i.e.*, every deception, from the captive's mind, and establish the TRUTH in the place of each lie. The latter is done by *iteration* and *reiteration*. You have to repeat and repeat and repeat God's Truth in the Scriptures and the truth of facts about the person himself against the devil's lie until it gives way to truth, because that lie is the cause of the deception and possession.

*A Pastor:* Some years ago I applied for entrance to a college to study for service as a Missionary, but the Committee told me there was a "stamp of immaturity upon everything I had done." That remark has followed me ever since, for 18 or 19 years, and I have always been seeing my work in the light of it. "Immaturity!" "I can never succeed!" Now I know the enemy has used it to spoil my life, and it is one of his lies. I have been much struck with the great deliverance coming to so many in this Conference through having the lies implanted by deceiving spirits in their minds dislodged.

*Comment.* One more proof that the lives and homes of numbers of the Lord's children are paralysed through one lie gripping the mind, and dominating the life. Is it not reasonable that in "deception" of this kind you must find out the "lie" in order to get free from the enemy's power?

*Testimony by a Visitor:* Some time ago I accepted the thought that I, as a man who had never done anything for thirty years, would never be able to do anything, but the awful paralysing effect that it had upon me I cannot forget. I want to say here and now that it is a *lie* which I refuse, and I believe that God can equip me for His service. I cannot let this Conference pass without testifying to the effect which the refusal of that lie has meant to me . . .

#### *How to get Truth to the Captive.*

Days, weeks, and even months may pass before you can do this. The whole of your

prayers may have to be directed to getting him to know his true condition, and your best way of speaking to him. Sometimes it would appear as if he was surrounded with "bristles" through which you cannot penetrate. This is not the person himself, but a spurious personality around him causing a resistance to the truth, which is really from the spirits of evil themselves. You have to deal with this by penetrating to the person behind the bristles, and it can only be done from your spirit in much prayer, because only your spirit, energised by the Holy Spirit, can break through the supernatural resistance of evil spirits.

On the question of deception, you may have to find an opening by asking the captive if he was ever deceived on a single thing in the whole of his life, and if so, "What was it?" As soon as you have got the captive to admit the possibility of deception, you may be able to track the deception and possession to its root cause.

#### *The need of personal watchfulness.*

How can you fight deception and possession in others if you have not a true knowledge of yourself? To the degree that you are honestly dealing with any possible personal deception will you be able to deal with it in others. Therefore, watch against every trace of deception and possible possession in yourself, if you wish to be of any use to others.\* You may be deeply concerned about other cases, and not know your own condition, or, if you are not alert, the deceiving spirits may be hemming you in while you are occupied over the deliverance of others. You can be of no real power in delivering others if you are not treading the deceiving spirits under your feet in your own life.

At this point you have to fight for yourself, and for those with whom you are dealing, at the same time. It is a path of watching unto prayer every moment, and you must no more regard yourself as in an infallible position for victory over the powers of darkness than you do for victory over sin. It is perfectly obvious to others, if not to yourself, that you are not in a state where it is impossible for you to sin, nor are you in a state where you can never possibly be deceived by the watching enemy. Even though you may be delivered from great deception, you will never be in a place where you do not need to watch, because you may easily be deceived again over something under a new guise. There is a plane of victory over sin, and there is a plane of victory over the powers of darkness, and you have to watch in both.

\* Are there any who are *not* deceived in any point at all? *i.e.*, about their "position," work, in thought, etc. Deception may not necessarily mean *possession*.

### *Dealing with the Captive.*

Suppose you have succeeded in getting in the truth to the captive about his condition, let him be asked two questions: (1) Do you NEED deliverance; (2) Do you WANT deliverance.\*

You may have to spend much time over getting a definite reply to those questions, because the captive may try to "wriggle" out of facing them, and talk about his "troubles" and anything but these vital points.

When you have succeeded in obtaining "Yes" in answer to these questions, get the victim to (a) PRAY for deliverance, (b) WILL deliverance; and then deliberately to (1) *submit* to God's will; (2) *reject* the devil's will; (3) *assert* his own will; and (4) co-operate with yours, as you, in union with Christ, stand against the powers of darkness deceiving him.†

For instance, he may say: "I put my will on God's side for deliverance; I choose God's will, I reject the devil's will, and I assert my own will that I *want* deliverance, and I am willing to stand with you against the foe." At this stage—possibly with much prayer and patience to arouse the captive from his apathy or passivity—you must get the deceived and possessed one to fight his own state of deception and possession.

These passive victims of the powers of darkness usually want *other people to do it for them*, as well as desiring a quick and easy deliverance, forgetting that they may have been twenty years getting into their present state. The deliverance itself will come as they themselves awaken from passivity, and take a resisting attitude to the enemy. But you have to battle with their passive toleration of their state, and often they do not appear to *want*, although they "will" to be delivered. Here is the work of prayer. The true life in the centre must be strengthened and aroused to fight out from its imprisoned condition, with an intensity of spirit and purpose. If this Spirit born life in the centre were aroused they would soon say, "I will tolerate it no longer." We must never "tolerate" anything that the devil has done.

What an awful thing is this passivity of mind, body, sensibilities, imagination, reason and judgment, encompassing the whole man—the result of deception and possession. There are some who say that as an outcome of passivity they even lost their physical sense of feeling. All the outcome of a grip upon the outer man by evil spirits, which came about entirely through

\*How many there are, alas, who need deliverance; and that sorely, yet with brazen hardness of heart they declare "We do not need it and do not want it."—E.R.

†Note how the Lord always obtained the man's "I will" before He could set him free.

ignorance that the deceiving spirits counterfeit the work of the Holy Spirit.\*

You can usually track the cause by examining supernatural experiences of the past, where the captive accepted some experience as the work of the Holy Spirit, when it was really the work of deceiving spirits.

### *A Dual Fight against Sin and Satan.*

There must be a dual fight. Never cease fighting sin. You must be ready for God to show you that a thing is sin, as well as show you that it is of the enemy. The objective of evil spirits is to get you to sin in any form, directly or indirectly, knowingly or unknowingly. In connection with this you will see how necessary it is to be constantly availing yourself of the Blood of Jesus Christ to cleanse you from all sin. It is an unspeakable relief when you find a thing about you to be of the enemy to say: "Thank God, that is not me, it is the enemy, I refuse it, and all responsibility† for it"; but you still need the cleansing Blood of Christ, because every contact with evil spirits is defilement.

You need to be careful, while you are praying and longing that God will make you more holy, that evil spirits do not give you a counterfeit holiness which will dull your sense of sin. **KEEP THE RIGHT ATTITUDE TO SIN.** Hold steadily to your right position of being "crucified with Christ" on the basis of Romans vi. If you try to get rid of the work of evil spirits without standing on Romans vi. it will not work. Romans vi. deals with sin, *refusal* deals with the enemy. So that when it is purely the work of evil spirits upon the physical frame Romans vi. will not move it. The practical working of Romans vi. is summed up in the "Let not . . ." of verse 13. The practical action on Romans vi. is "Refuse." One used to think that "dead to sin" meant *unconsciousness* to wrong things, but it really means an attitude of separation from those things, with power to refuse them.

### *The Meaning of Refusal and Revoking.*

The captive who has fallen into the snare of

\* At the root of such an acute state of possession may be only *one* foundation lie, upon which a whole edifice of deception has been built by the enemy. The exposure of that lie—which may have taken the form of some misinterpretation of truth—would set the whole man on the road to freedom.

† The question of personal responsibility in connection with deception by evil spirits is a serious one. It is most important not to place upon them the responsibility which belongs to the believer. Yet there is a time when the responsibility can be refused because the captive has cleared himself from complicity with them by his complete refusal of, and constant attitude against, all their workings. The captive may then throw the responsibility on the spirits of evil, and say "Amen" to God's curse upon them for what they have done.

the enemy must make a new start. He must, as a whole, nullify all he ever gave—unknowingly—to evil spirits, and as a whole, give himself again to God—spirit, soul and body.

Having nullified the past as a whole, it must now be revoked in detail, just as one who reckons himself "dead to sin" must carry that out in detail as light is given, so *what was accepted from evil spirits must be refused*. The captive refuses all in bulk, and then asks God for light on detail, for only as the *detail* is dealt with are the evil spirits forced to let go the ground they have gained.\*

Suppose you are conscious that evil spirits have so worked as to prevent you getting the knowledge you were seeking, with the result that you are most ignorant of spiritual things. Probably in the past you ceased using your brain as a necessary (?) condition for getting supernatural *knowledge, i.e.*, everything given to you supernaturally, and now as a result you have ignorance supernaturally caused on the basis of passivity, *i.e.*, the brain has ceased its normal activity.†

You may say: "I am as hard as a stone, and I seem to have no love." It may be that you once asked for love to be supplied to you supernaturally, and now you have the opposite, because you dropped out of action† the faculty—so to speak—of your natural affections. Has God effaced your humanity? You are a human being, and if you imagine that you are to have some supernatural "love" as a substitute for the natural affection God has given you, then you will find yourself with a *supernatural substituted personality*, that evil spirits can and will use as *they* like. The Lord Jesus said: "Thou shalt love the Lord thy God with *all thy heart . . . soul, and . . . strength*." Whose love was that? Whose heart? Whose soul? Whose strength?

God has created man, not that he might be a machine, but that every faculty and function of spirit, soul and body might be quickened by the Holy Spirit to do its proper work. God has never undertaken to substitute Himself *for our*

\* This is because the captive may as a *whole* refuse ground to the enemy, but unless he has light on the detail he may cling to the ground. On the God-ward side, the "past" may be cleansed and put away, but there is a liberation from the *effects* of the past in the man himself which only comes by the revoking of ground given.

† Evil spirits do not necessarily paralyse the action of the brain, but maintain sufficient control to keep the deceived believer in ignorance of his own condition. Or they will counterfeit the working of the brain and make the soul believe that his mind is in full action when, to others who can discern, they are obviously under the influence of evil spirits, because of their manner of action and its fruitlessness.

‡ This is why so many estimable saints are "holy—but hard."

*faculties*. Christ substituted Himself for us on the Cross, to bear our sins, and that our "old man" should be crucified with Him, but it was that the Risen Lord by His Spirit might come into the spirit, and RENEW the entire personality, making it a vehicle for the expression of His Spirit, but not in one single point ceasing its personal existence and action.

### *The Counterfeit of "Death with Christ."*

Many have been side-tracked with a counterfeit "death," as meaning the elimination of the human personality.

The Apostle Paul did not efface himself as a person. Christ lived in him by His Spirit, and then Paul said: "Follow . . . my . . . patience" (2 Tim. iii. 10), "Imitate us" (2 Thess. iii. 7-9). Some of us can see how the wrong conception of "death with Christ" was admitted, and allowed to dominate the life until a *spurious unfruitful suffering* was produced. For deliverance you have to trace it back to a wrong thought about fellowship with Christ in suffering, and declare the truth in place of the lie.

### *Weakness chosen instead of strength.*

*A Worker's question:* Is accepting "weakness" that you might be "strong," ground?

*Answer:* If you ever took the attitude that you would continue weak so that you might have God's strength, you gave ground for evil spirits to work upon. That is a contract\* which you must revoke to get free from evil† suffering, evil weakness, and evil strength. The wrong thought is based on a misinterpretation of 2 Cor. xii. 10, "For when I am weak, then am I strong." The Apostle Paul did not say: "I *will* be weak, that I may be strong." He gave a simple statement of his experience that when he found himself weak, then, by God's grace, he was strong. Did you ever tell God that you would be willing to become weak all your life in order that God might be your strength?

*A Worker:* Yes, I did. But I found that by so doing I had given ground to evil spirits to make me powerless. Speaking to a friend about my condition, I said I had been away for a long time for rest, but I really felt no stronger, and I did not know how I should get

\*The word "contract" is used to describe some "agreement" the believer made thinking he was agreeing to some condition God wanted, but as it was *contrary* to the law upon which God works, it proved by results to be really a "contract" with the enemy, who took advantage of the believer's ignorance in fulfilling the law for their workings. Hence the believer's consent or agreement, turned out to be a "contract" with the spirits of evil. (See page 110.)

†The basis of division all through these truths is that of good or evil, right or wrong. *i.e.*, If the "strength" is spurious it is "evil."



through the coming winter's work. He said: "Did you ever accept weakness as from God?" I said, "Yes." He replied, "Refuse it at once, and expect God to make you strong." I did so, constantly repeating: "I refuse to be weak, I choose to be strong."\* And now I *am* strong. I was helped very much by saying: "Let the weak say, I am strong."

### *Ceasing to use the Mind.*

You may make a contract with evil spirits by dropping your own mind to have the "mind of Christ." If you have done so, that is probably the reason why you are unable to use your mind now. If you said: "I want God to bring all things to my remembrance," and "I want God to choose for me," you gave up the practice of thinking and choosing for yourself, and evil spirits did it for you, or only allowed you to use your mind and choice as *they* dictated.

*A Worker:* The more earnest you are at the time of this wrong surrender, the greater the grip which evil spirits have upon you. You may have said: "I will not think a thought which is not from God; I will not have a suggestion which is not from Him; I want Him to prompt me in everything that I do." Then you ceased your own action of mind, with the result that you cannot now think consecutively, because what you said was the cause of giving ground to evil spirits. TAKE BACK YOUR MIND FROM EVIL SPIRITS NOW, and choose to use it with and for God.

*Comment:* When evil spirits have hold of the mind they will prevent you from thinking at the right time. They will awaken you in the middle of the night, and tell you that you ought to have done a certain thing, and lash you because you did not do it.† Why should you think of the right thing at the wrong moment? There is a reason for it. Why have you not the use of your own faculties so as to think and do the right thing at the right time? This at least might be your standard, and you should not settle down passively to be looked upon as a "blunderer."

### *Ceasing to have a Will.*

*Question:* If the power of choice is hard, have evil spirits tampered with the will? May there be a ceasing of the use of the will to "do the will of God" which gives ground to the enemy?

*Answer:* Yes. The principle is the same as that referring to the mind. Supposing you said: "I will have no will of my own; I will to have God's will." That would be making a contract

\* There must be a basis for doing this, *i.e.*, reliance upon "Christ who strengtheneth me." The mere "refusing" without this reliance on Christ will not avail.

† And sometimes give you no rest until you arise in the night to go and do the thing you have "forgotten!" When this compulsory drive is obeyed, there may be "peace," but it is spurious, fresh ground is given by acting at their command, and deception is deepened.

with evil spirits, because God does not substitute His will for yours.

The attitude that ought to be taken is this: "I place my will on God's side to carry out His will." That Christ retained the use of His own will is clear from what He said in Gethsemane. He was choosing God's will all the time. Oh, the wrong thoughts you have accepted about this, and that thing as being the pathway of the Cross, until you have become a victim to environment, to circumstances, and possibly to financial trouble. Deep down beneath it all is the grip of the enemy.

*A Worker said:* "I can now see how a misinterpretation of the text, "Bringing into captivity every thought to the obedience of Christ," brought me into the deception of dropping my mind and will, and that has meant nothing but confusion and difficulties in my home and business in every way. My children say; 'We cannot understand why all these things should happen if you live for Christ.' Before coming away a most important piece of business ought to have been settled, but I had no power to do it. My officers tell me that I am not definite on any point. One of them said to me: 'I cannot get your mind to apply itself to anything, and yet it used to be so different. One day you say one thing and the next day another.' I have given up spiritual work, and now I can see that it is all the doing of the enemy. I surrendered my mind and will unknowingly to the enemy, and I now see that I have a mind and will, and I take them back to use them for God. The whole thing is clear to me now that evil spirits have worked to deceive me."—*A Christian Worker.*

### *Loss of Hearing.*

*A Worker:* On three or four occasions I heard this statement, "What God wants you to hear you will hear," and I then became quite PASSIVE IN MY HEARING by setting myself to listen, believing that God would cause both of my ears to be opened to hear everything that He wished they should. That led to almost complete deafness in one ear.

*Comment:* This dropping of the hearing power can come about through listening to inward voices. If you cultivate the power of listening inwardly you will dull the power of listening outwardly. At a certain stage of acute possession evil spirits can be apparently speaking inwardly, so that the outer ear is always listening to inward movements, and speakings, like voiceless suggestions.

A dual personality may come about by getting an exaggerated conception of "Christ in you" as a *person*, and you nullify your own personality for this "person" to act and move and think instead of you. Christ, as a *Person*, is on the throne in heaven. Christ is in you *by His Spirit*. If you drop your own personality for another personality to be in you, then that "person" will speak, and in other ways increas-

ingly become a substitute for you yourself, until your entire being is inter-penetrated by a substituted personality. Then you lose your own individuality, your true characteristics, and in some ways become inhumanly hard and mechanical. The full issue of this subtle substitution of another "personality" for yourself leads to mediumship.

*Q.* Are not the hymns, "Not I, but Christ," and "Oh, to be nothing," sometimes misinterpreted by the enemy, and would you avoid singing them for that reason?

*A.* No, explain them, and show the true meaning of them. You cannot get God's children to discern the things that differ if you do not watch for every opportunity to put truth into the understanding. Pray for skill to give the right answer to the intelligence of a person. Ask God for spiritual wisdom and understanding that you may use your mind and judgment, and do not volunteer "truth" you have but dimly grasped, to everybody. Let all truth be wrought into your experience, so that the light you give may be clear to those to whom you give it.

**PROCLAIM CHRIST.** You are not called upon to proclaim the analysis of your spiritual life, but to give light to those who need it.

#### *The Importance of Words.*

You say: "I can do this or that," or "I cannot," not realising that *words* become facts in a supernatural realm. By taking the attitude that you *cannot* do a thing which you ought to do, you close the door for God to prove to you that you *can*; and you open the door to the devil, who will see that you do not do what you ought to, so long as you maintain that attitude. You should take an attitude of neutrality to everything until you know God's will about it, and instantly say, "God's will for that." Do not say you "can" or you "can't" until you know God's mind for you. Careless speech is a grave danger in dealing with supernatural powers.

#### *Wrong Promises Revoked. Impulses.*

If you have promised to do a thing which you ought not to have promised, you will have a bad time if you persist in carrying it out, ignoring the existence of the enemy.

*Question:* If you promised to visit someone, and afterwards found it would have been better not to have gone, might you not ask God to overrule it?

*Answer:* Yes, but you would first have to call it sin. God has not undertaken to co-operate with you out of His will. You should be in no place where you have a doubt of being in God's will. Refuse all evil impulses, and never make promises, or act from *impulse*. You will easily open yourself to Satanic influences, by going

out of the will of God, through impulsive promises. Our Lord was never *swayed* by His environment. He never lost His balance, or His presence of mind, through sudden demands or interruptions. He was never disturbed, but calmly poised and ready for everything as it came.

#### *Evil Submission.*

There is an evil submission to things around you. If something is going wrong, and you say, "I cannot help it," you are giving the enemy right of way to do his work. You should set your spirit against everything you see to be wrong or contrary to God's will. There is an *inward attitude* of resistance to everything of the enemy everywhere around you, in everybody, and in the atmosphere. That applies to the meal table. When you see things wrong, silently declare your attitude by saying: "I am against this, Lord, destroy it," and then wait your opportunity to raise the conversation. If you cannot do anything else you can hold an inward attitude of resistance, and that tells tremendously as you maintain your faith position—joined to the Risen Lord in spirit.

#### *Evil Silence.*

How is it that the tongue is so free to talk about personal affairs, and the affairs of others, and yet has no liberty to talk of the things of God? Believers do not realise that the powers of darkness work on their thoughts of "reserve" on spiritual things, and thus keep them from witnessing for Christ.

*Question:* Is not the "evil silence" in meetings often the outcome of *passivity* of listening, in those who attend the meetings?

*Answer:* Yes. If you watch a meeting in the light of these facts of passivity in their bearing upon spiritual life, you will see how people settle down to passive listening to the speakers, and how a strained heaviness settles on the meeting so that audible prayer becomes difficult. Never forget that the spirits of the air work on the ground of passivity, and you will have the key to many "heavy," dull, hard prayer and other meetings. Also to the peculiar sense of bondage in meetings supposed to be "waiting" for "God to move" persons present to speak or pray. They take a passive attitude for God to move them without intelligent understanding of the conditions upon which He will co-work with them. The result is an atmosphere of tension in which to speak is a strain.

#### *Unity and Deliverance.*

The deliverer will experience greater oneness with the captive when he is fighting deception and possession, and greater distance from him.

when the fight is dropped; *i.e.*, his *state* will not divide you, but his *ATTITUDE* will divide you.

Supposing you have arrived at the point where the captive says he wants you to help him to get free, you should then say: "Will you put your will with mine that I tell you everything that will lead you out of your state, and everything that is wrong about you? Will you stand with me against the devil attacking you now?" If the captive will say "Yes," he will break through into freedom immediately. The captive will come or go from you, in a sense of unity, according to the way he resists, or ceases to resist.

You have to come to a mutual agreement before you can reach the point I am now dealing with.

*A Worker*: It is most important to impress upon the captive that you are seeking to help him, because evil spirits will try and make him think that you are finding fault. Once you get the confidence of the bound one, he will gladly accept light from you. Avoid harshness, be patient, and keep committing the whole matter to the Holy Spirit.

#### *The Captive's Relapses.*

The captive gets a little relief, and then says, "I do not want to think anything more about that; it was so objectionable." So he hopes he is now free, and does his best to drop the painful fact he has had to face, but if he ceases to recognise his condition before he is fully set free, he will sink back again and again as into a quicksand. Through these relapses in the fight to freedom you may have to pick up the captive again and again, but be patient in prayer and in faith; as you hold on, it will be as if the Lord joined you in spirit to the spirit of the bound one to pray him out of the pit he has fallen into.

If you can hold on to fight a deeply possessed soul free, that one will be one of the greatest assets for the Church in her universal fight to freedom, because those who have fought their way out of the enemy's trap are matured by their experience, and know the *reality* of laying hold of the power of God. There are none the Devil is more afraid of than those who are being brought out of deep deception, hence the resistance to their deliverance. . . . God wants soldiers who can stand in the firing line—soldiers whom no cannon roar can frighten, and no bullet of the enemy will make to flee.

#### *Despair.*

You will find that the captive sometimes sinks into despair. That despair is in the *spirit*, and must never be yielded to. The deliverer must resist it by giving God's word for the flagging one to lay hold of, and fight with. When the captive is

prayed out beyond the point of despair and hopelessness of the spirit, he is about half-way out. In the first stage despair is one of the greatest hindrances in the way of progress, especially if the deception has reached over many years, and the ground given ignorantly to the foe has been very deep. But never lose hope. The captive must hold it as a certain hope that he *will* be free.

#### *The casting out of evil spirits.*

It is well to do this in every case,\* as a basis to work on if immediate deliverance is not effected. "Cast out" means: commanding the evil spirit, in the name of Jesus, to depart and enter no more.

*A Worker*: If evil spirits do not go out when you command them, in the Authority of Christ, something remains to be done. The captive may be clinging, ignorantly, to ground which gives them lodgment. The "commanding" acts as a basis effected, even if there is no immediate sign of deliverance. Once done, they have had their *orders to go*. If you then persist in the *process* of deliverance† there comes a time when they must go—though it may be months afterwards. The "commanding" is always in operation, once it has been spoken in union with Christ and in faith in Him, and with its operation, your resistance and prayers are like the pressure of so many hands against a bolted door. The bolt is on the inside, and *is the ground* which the captive has to refuse. As soon as the ground is discovered and refused, the release comes, the door flings open, and the captive will tell you that he is free. But the handle of refusal is on the inside of the door.

*Question*: Can the commanding be done in respect to souls at a distance?

*A*. Yes, anywhere, if you *have the strength of spirit*, and as the Holy Spirit leads. There is, of course, a limit to our spirit power, but if you are able to "stretch" in faith to India for the purpose, thank God for the power and do it.

*A Worker*: I once had a child of God to deal with, who was doing numbers of things that were contrary to her true character. At last I saw clearly that it was an evil spirit at work, but I was at my wits end to know what to do. I walked up and down my room, and said: "Can it be done at a distance?" Then I turned to all the passages of Scripture, where it spoke of commanding demons to go out. At last I came to the incident where the Lord dealt with the demons in the Syrophenician's daughter (Mark vii. 29, 30), and saw that He cast out the

\* Yet there is a proper time to command the evil spirits to go ("War on the Saints," p. 268).

† *i.e.*, the seeking light upon the ground they hold, and refusing it.

demons from a distance, saying, "Go thy way, the devil is gone out of thy daughter." I was in great desperation, and at last said: "Well, the Lord will not scourge me if I am wrong." At length my faith rose, and I was able to say: "In the Name of Jesus, I command that evil spirit to leave that one alone." Three days afterwards I received a letter saying that this soul was quite different. The difficulty with her had absolutely gone.

Q. Had that soul sought help for herself?

A. No. She knew nothing about it, and I only knew that it was simply intolerable, and had to be stopped. The whole ability to deal with such cases lay in the fact of a vital union with a Living victorious Christ. "Joined to the Lord, one spirit," you may, by faith in Him, deal with these wicked spirits of Satan. You may say, "How am I to know?" The answer is that it is by faith, and that faith may be asserted at this moment. Do not measure it by your experience. God does not say that when you have attained a certain measure of experience that your faith will then stretch out to do these things. Assert now that it is your choice and your prayer that you are *now* in the fullest union of spirit with the Living Christ, and you act from that union in your spirit out against the powers of darkness. You cannot hurry it. In the case I have mentioned I walked my room again and again until my spirit came out into freedom of faith and action. You are not to whip yourself if it does not come. You had better lay hold of any truth you see clearly, and *work with it* until you find out more through the proof of the little you know.

#### *How to conquer the opposition of the enemy.*

The powers of darkness will arouse, suggest, and spread every possible criticism, prejudice, lie, and opposition against you, to prevent, if possible, your helping a soul to freedom. Here is your opportunity for triumph. If you are going to be an instrument in God's hands for pulling souls out of the enemy's net you will have to stand against all these things in the atmosphere, and through people, and pray them down, *e.g.*, a friend has an evil dream about you, so you pray: "May God's curse rest upon that work of the enemy," an evil criticism arises from the enemy, and you say immediately: "May the Lord destroy that evil criticism." In fact, behind every single obstacle that you find in your pathway, recognise the powers of darkness at work to stop you getting the captive free. It is a costly thing to attack the hold which evil spirits may have upon a soul, but you will grow in spiritual power and prayer, mastery and triumph in bringing that soul to deliverance.

You will also find the enemy arousing a fight against you in the very one you are seeking to deliver.

*A Worker*: Refuse to allow yourself to be put off by what evil spirits say to you. If you cannot get a mastery of spirit in dealing with a captive do not carry on a useless fight for hours, which may result in your spirit being disturbed, and getting out of co-operation with the Holy Spirit. The best thing then is to get alone with God, and continue the fight by prayer. That is the secret of silencing the enemy, because it is not the captive but the enemy resisting. You must be careful to watch your spirit, so that you may speak from a pure spirit. It needs much patience. You must have complete control of yourself; if not, the demons will master you. Simply ignore what evil spirits say to you through others. Be deaf, and blind to them.

*Comment*: The spiritual life has its *moral* as well as its working side. The moral side is the manifestation of love, joy, peace, long-suffering, gentleness, meekness, goodness and self-control. You must never lose that side. The working side is the spirit service, and the aggressive spirit conflict and victory. You must never get wrong yourself in trying to get others right. God has given you a personal work to do, and you must not only have personal victory, but victory for your aggressive work, which demands the endowment of the Holy Spirit. When you are dealing with others take care that nothing touches you. You ought not to be open to the shafts of the enemy if you wield the shield of faith, and stand strong in the Lord and the strength of His might in your spirit. You will be put out of action if you do not jealously guard your spirit. If people will not listen to you when you can truly help them to victory and deliverance, pray on until they will.

#### *Brief Replies to Vital Questions.*

I. WHAT IS THE DIFFERENCE BETWEEN THE "CASTING OUT" OF DEMONS, WHICH GIVES INSTANTANEOUS DELIVERANCE, AND THE "CASTING OUT" WHICH IS PROGRESSIVE IN RESULT?

The first may be evil spirit possession through *sin*, and the second possession through *deception*. Practically, there is no difference, except in specific cases. In either case the *ground* which admitted the spirit cannot be cast out. If it is *sin* the victim must put away the sin. If it is *deception* the lie or lies admitted under the guise of truth, and giving ground to deceiving spirits must be removed by the truth.

II. WHAT IS THE DIFFERENCE BETWEEN THE CASES OF DEMON POSSESSION IN THE GOSPELS AND THE CASES TO-DAY?

In some instances there is no difference, *e.g.*, the cases recorded by Pastor Hsi\* appear identical to those in the Gospels, and the spirits go out of their victims in the same way as in the Gospel story. The other instances of to-day are those where evil spirits have obtained an entrance through deception.

### III. ARE ANY TRUE CHRISTIANS OF TO-DAY MANIFESTING THE SAME MARKS OF DEMON POSSESSION AS THOSE IN THE GOSPELS?

Yes, in the main characteristic of convulsions, dual personality, dual voices, dual speech, etc. And these among believers who have been "baptized with the Spirit." Many in asylums are undoubtedly suffering from demon possession, when their minds are not actually impaired.

### IV. WHAT DIFFERENCE IS THERE BETWEEN THE DEMONIAL POSSESSION IN THE GOSPELS AND THAT RESULTING FROM DECEPTION BY THE TEACHING SPIRITS?

The latter in its full development may reach the character of the former, but multitudes of believers are suffering from the latter in mild or unrecognisable forms, excepting to those who know the marks. The main characteristics† may be observed in no control over mind, will, affections, temper, eyes, tongue, speech, and the general movements of the body; irresponsible and inconsistent actions of which the believer is almost unconscious until too late to stop; thinking of and doing the right thing at the wrong moment; abnormal activity at one moment, deep depression the next; if not in open rebellion to the truths about the powers of darkness they themselves are closed to their personal application.‡

### V. WHY CAN EVIL SPIRITS GAIN ACCESS TO AND POSSESS A TRUE CHILD OF GOD?

(1) Where there is *sin* an evil spirit can enter and hold a man on the ground of that specific sin, if it is not confessed to God and put away. The fact that a man is regenerated in spirit does not absolve him from the consequences of sin.

(2) Where there is *deception*, an evil spirit can enter and hold a man on the ground of that deception, until it is removed. The fact that a man is regenerated in spirit, and even "baptized with the Spirit," does not exempt him from the consequences of that deception. For example:

(a) If a supernatural voice bids a believer, determined to "obey God," slay his brother,§ and the believer thinks that voice to be the voice of God and obeys it, he is not exempt from the consequences of that deception.

\* Published by China Inland Mission, London, Price 6d.

† Where these things are purely the outcome of the "old man" in operation, the remedy is Romans vi.

‡ See also "Symptoms of Possession," page 108.

§ Such a case is on record.

(b) If a believer opens his physical frame to "supernatural" writhings and agonies, believing them to be *divine* "travail for souls," the fact that he is regenerated in spirit will not exempt him from the consequences of the probable breakdown of his physical frame.

(c) If a believer opens his physical frame to evil spirit power, believing it to be from God, the fact that he is "trusting God to keep him" will not exempt him from the admittance of evil spirits into his body, any more than "trusting God to keep him" will protect him from the consequences of touching a galvanic battery.

### VI. WHY ARE CHILDREN OF GOD SO OPEN TO DECEPTION THAT THEY IGNORANTLY ACCEPT THE TEACHINGS OF DEMONS AND ULTIMATELY BECOME POSSESSED?

Primarily because

(1) The gospel of Christ, as taught by Paul the Apostle, is rarely preached in its fulness and still more rarely accepted and lived.

(2) The state of the true Church of Christ is so low that there are few "fathers" able to nurse the babes in Christ into full growth.

(3) The majority of Christians are not grounded in the Scriptural teaching concerning the

(a) Fact of the Fall—which demands the

(b) Fact of the old man crucified (experienced),

(c) Fact of the new creation in Christ.

The highest degree of spiritual truth generally taught, where the gospel of the atoning Cross is preached, is forgiveness of sins and regeneration. The old Adam life is left untouched, and the *natural mind* is filled with theoretical views of the Christian life.

A vast edifice of twentieth century theories needs pulling down, to bring Christians of to-day into simple experimental knowledge of the spiritual life of the epistles.

### VII. WHY ARE BELIEVERS WHO KNOW THE GROUNDWORK OF THE GOSPEL AS TAUGHT BY PAUL, AND SEEK A "BAPTISM OF THE SPIRIT," OPEN TO DECEPTION AND POSSESSION BY EVIL SPIRITS?

(a) Primarily because of the lack of teachers able to instruct on the fundamental principles and laws of the spiritual life. Seekers are full of theoretical conceptions of the *results* of the "Fulness of the Spirit," and ignorant of the possibility of deceiving spirits counterfeiting the workings of God.

(b) Because of ignorance they fulfil the law of passivity upon which evil spirits work, and do not fulfil the law upon which the Spirit of God works, i.e. the law of an open, pliable spirit and mind co-working with Him.

(c) Because the Church as a whole has sunk so low in *spiritual* knowledge and power, that there are few with experience able to discern spirits, and *prove* the spirits in the assemblies of God's people, where supernatural power is manifested.

The Apostle John in his epistle taught the believers (1) that they were to *prove* the spirits speaking through men. The logical reasoning is (2) that the early Christians *knew* there were "teaching spirits" able to enter men with the purpose of misleading believers. (3) The Apostle did not say "cast them out," but *prove* them, *i.e.*, *expose them*, and, ergo, if the men they were in acknowledged their origin, they were set free from their deception.

Deduction: Teaching, deceiving spirits, gaining admittance to a man, are dealt with by *exposure*, and the admittance of *truth* destroying deception as the ground for their possession.

#### VIII. HOW DO BELIEVERS FULFIL THE LAW OF PASSIVITY, AND THUS IGNORANTLY SUPPLY CONDITIONS FOR EVIL SPIRITS TO GAIN ADMITTANCE.

In various ways, *e.g.*,

(1) MISCONCEPTION OF VARIOUS ASPECTS OF TRUTH, such as (a) *surrender to God*, thinking it means becoming "passive" instruments for Him to use, rather than *active* instruments relying on Him for power and co-working with His Spirit to do His will.

(b) *Death with Christ*: Thinking this to mean the "death of self," not they themselves dead to *sin*; "death with Christ" meaning unconsciousness to sin, effacement of personality, elimination of all human desires, tastes, wishes; in brief, a *state* of death almost analagous to that of a corpse, instead of "death with Christ" only to that which is evil, and of the "old Adam" element in all these characteristics of the personality.

(c) *Ceasing to live after the soul*, or natural man: Thinking this to mean the suppression of all their soul-faculties, *i.e.*, mind, emotions, speech, natural talents, etc., because their use would be soulish energy; instead of putting the will on God's side to refuse the intrusion of the soulish element energising these faculties, and to choose that they shall be energised from the spirit in co-working with the Holy Spirit. Instead of *refusing* the animal-soul-life *in the faculty*, they ceased to use the faculty altogether and this brought it into passivity, or a machine-like condition upon which evil spirits work.

(d) *God's will in everything*. Thinking that they must drop the use of their own will, choice and decision, for God to will, choose, and decide for them in some supernatural way; instead of asking God to energise the will that it may become strong to choose, to will, and to do His will.

2. *Misconceptions of conditions for the working of the Holy Spirit* in seeking His power, such as in *waiting* on God for the Holy Spirit to descend, by cultivating passivity until some soft influence fills the place, and every person is

soothed and quieted. The soothing of the natural man, and the sweet feelings induced by a quiet meeting, leaves the *old life untouched*, the people unchanged in the way of sacrifice and service.

#### IX. WHY IS IT NECESSARY TO REMOVE THE GROUND WHICH GAVE PLACE TO POSSESSION THROUGH DECEPTION?

"Teaching" spirits gain admittance through the believer accepting their "doctrines," or "teachings" as being truth from God. Just as the specific sin must be discovered and given up for deliverance from the spirit in possession in one case, the "doctrine," or "teaching"—which is an evil spirit's lie—must be discovered and removed by the pure truth of God. Clinging to the "sin," keeps the spirit in possession, and holding fast to the "lie" by which the spirit gained entrance, keeps him in possession.

#### XI. WHY IS THE WORD "LIE" USED SO FREQUENTLY IN THE STATEMENT OF THESE TRUTHS?

Because a "lie" is the opposite to "truth," and a wrong thought, or a misconception is a LIE if it is not truth. The kingdom of darkness is built up on lies. The kingdom of God is built up on truth, not only truth as stated in the Scriptures, but *truth* concerning everything.

#### XII. SHOULD THOSE WHO KNOW THEMSELVES TO BE DECEIVED AND POSSESSED BY EVIL SPIRITS SEEK TO DELIVER OTHERS?

Yes, because a deception in the mind, and a hold of evil spirits in the body, can exist alongside of a spirit indwelt by the Holy Spirit, out of which pours a stream of Divine life and power, in proportion as the believer walks in co-operation with the Spirit, utterly unconscious of the deception and consequent possession, hidden and kept from active manifestation because of the domination of the Spirit life.

It is when such a believer seeks and gets light upon some unaccountable things in his life, which at last become exposed as Satanic in origin, that the fact of deception and possession—in varied degrees—dawns upon him.

It is then that he begins to resist it in himself and up to this degree he becomes capable of recognising it, and dealing with it in others.

Fighting for the deliverance of others will help the captive to get free himself and prevent despair, confusion, bewilderment, hopelessness, etc. As he himself is freed he will become an instrument in God's hands to free others. The chief thing is for the deliverer never to become unconscious of his own condition, but to carefully examine and see if what he observes in others is in any degree manifested in himself.

"Prove all things; hold fast that which is good."

1 Thes. v. 21.

## How the Truth Works.

### Some Conference Testimonies

#### An Outspoken Attitude.

I WOULD like to thank God for the light I have received in these morning meetings. If you ask God for light He surely does give it. This morning there was a searchlight over past years of my life, and things were brought to my remembrance which I had forgotten. I can now see the particular place where I gave ground to the powers of darkness. It has been in the realm of the mind. I accepted thoughts from them, which resulted in passivity. The attack upon my mind was such a torture to me for years that I cannot describe it. In 1905, God specially unveiled Calvary to me, and I had the thought that there was in the finished work of Christ deliverance for my body. I laid hold of that by faith, but it brought no deliverance. Then I was prayed over by one and another child of God, very devoted souls, but it brought no deliverance. In 1908 I was anointed for healing, and prayed with by a choice band of God's children. Still no deliverance; indeed, last spring I was in a worse condition than ever.

About that time the article came out in the *Overcomer*, entitled "Overcoming the Accuser." A deeply taught servant of God wrote to me, saying that *deliverance would only come by a definite maintained outspoken attitude of resistance to the powers of darkness*. I was staying in the country at the time, and if you could go there, and the trees and hedges could speak, they would witness to the fact that *as I maintained a definite outspoken attitude against the powers of darkness, I BEGAN TO HAVE LIBERTY*. But it was only inch by inch, and, as was said to-day, refusing to be discouraged over ever being able to get free. Several years ago I began my fight for freedom with the words of a writer: "I refuse to be discouraged, I will only believe." I clung like a leech to those words in all the years when there seemed to be no trace of hope, but my deliverance did not come until I took this out-spoken attitude. . . .

The outspoken attitude is different at times. When you are in conflict *open your spirit to the Holy Spirit to lead you in the conflict*. You may not be guided the same way as you were before to use the same weapons, but as you pray you will find the weapon that will bring you deliverance. Yesterday it was this weapon: "I resist in the Name of Jesus." But it must always be under the guidance of the Holy Spirit.—*A Worker from America.*

#### Evil Spirits and Temper.

It is twelve months ago since I became delivered, and I then gave a testimony in this Hall. Now I have still greater liberty in spirit. The condition of bondage into which I fell began four years ago, when I definitely sought the Baptism of the Holy Spirit. I now see that at that time I fell into a state of passivity. I went many times into my bedroom alone, especially when going to take meetings, to seek a Baptism of the Holy Spirit for that particular meeting. Instead of using my mind I used to

wait, sometimes for an hour, sometimes more, for God to possess me, as I thought. I WOULD NEITHER MOVE HAND NOR MUSCLE, AND CEASED TO THINK. For a time I had beautiful feelings that God was with me, possessing me, and making use of me. But after a time these feelings passed away, and I gradually got into darkness and weakness. I became weaker and weaker, until two years ago I despaired even of life. I was a physical wreck, and I had to give up taking meetings. Then two or three workers came to my house for a conference, in which they gave light on Ephes. vi. It was during that time that I got the light I needed. I saw that there was an unseen foe who might be the cause of all my spiritual weakness, and after much conversation with them and other workers, it dawned upon me that I might be possessed by evil spirits. I cannot tell you what it meant to me; it was an awful awakening. However, I decided to be faithful, and follow all the light I had. So I took the stand that I would revoke all the consent I had ever given, knowingly or unknowingly, to evil spirits, and asked God to give me light upon the detail. As time went on I began to look into the detail, and I found two outstanding things which more than others brought deliverance to me. One was light concerning the fulfilment of a law by which evil spirits could possess me—the law of passivity which I spoke of in regard to seeking the Baptism of the Holy Spirit; the other was, receiving light into my mind about myself.\* There have been times during my Christian life when I seem to have had quite a dual personality. At one time I would be manifesting the "fruit of the Spirit," and at another I would get into a state of temper, and have no control over myself. Rather than then meet my employees I would let them do things wrong, because I could not trust myself to speak to them. When I sought light on the cause I found it arose through having 20 years ago accepted a lie concerning my own disposition, namely, that I was one of the worst tempered men living! I then immediately took the attitude of refusal to that lie, and from that time I found the whole thing disappeared. It brought the great deliverance that I am speaking of to-day, and I want to give this testimony in fulfilment of Rev. xii. 11. I would urge you as children of God to examine every thought you have regarding yourself, lest you may be accepting the lies of evil spirits about yourself.

I would also add that I took an attitude of being "dead to sin," but it brought no deliverance. The moment I received the light about the lie I had been believing about myself, and refused the ground that the lie gave to evil spirits, I became free.—*A Local Preacher.*

#### A Spirit of Nervousness.

We have a little girl six months old who could not sleep at night, or rest in her bed. A friend came to see us, and, observing the state of the little one, said "That child is not 'natural,' treat her condition as of supernatural origin." So we began to pray on those lines,

\* Really light on (1) "Deception"—truth to the mind showing where he had been deceived; and (2) "Possession"—truth concerning the law of passivity, which is the condition for evil spirits to get a footing.

*i.e.*, that the *spirit* of nervousness might pass away, and that she should have the rest that she needed. From that time we claimed the curse which God pronounced in Eden upon Satan upon that spirit of nervousness, because we believed it could not be of God, and that very night the little one began to rest. All that night she slept, and long after the others had got up in the morning. Watch your children. Resist the enemy's attacks, not only upon yourselves, but also upon your children. Fight for them, because you ought to do so while they are unable to. And for this reason also: I trace back the lie which held me in bondage to something my *mother* said to me about my temper\* when I was a boy.

### *A Spirit of Fear.*

I was in great bondage for many years. I had always said that my great weakness was the fear of man. A worker then told me that probably I had taken in a wrong thought about myself, upon which the enemy was working, because at times it was clear that I was not afraid. I discovered that my real trouble was a *spirit of fear*, and then and there I refused it, and the lie which had been its place of lodgment. After receiving and acting upon that light the whole thing passed away, and my spirit became free. A free spirit and relief from the fear of man by the refusal of one lie!—*A Christian Worker.*

### *Barren Suffering.*

I want to say a word on the question of accepting *pain* as "chastening from the Lord," and producing no good results, simply so far as pain in the body is concerned. When I saw that my suffering was fruitless, I said: "Christ cursed the barren fig tree, and I claim the curse of God on this barren thing." Since I have been here I have been attacked with old symptoms of pain, but by treating the whole thing as not of God, and holding the curse of God upon it, it has ceased. In the past I have suffered intense pain for hours, and rolled about the floor in agony, but since I have discovered that it was not of God, and refused all suffering from the enemy, I have obtained deliverance in less than five minutes.—*A Christian Worker.*

COMMENT: Do not forget that we are not talking on natural ground, and do not go away with the idea that *all pain* is from evil spirits, or you will be misled and take a wrong attitude in regard to suffering. Be sober and steady, and test everything. Supposing suffering is caused by sin, or is true chastisement, then you will not find it removed by refusing it. Remain neutral to all suffering the cause of which you are not sure. Open yourself to Truth, and ask God to give you light. You will be given it if you honestly seek it.

### *Turning on the Enemy.*

I would like to give my testimony. For a long time trouble after trouble came upon me, and I was bewildered. I thought I would run to this one and that one, but I did not know what to do. I went from worse to worse. My will became perfectly helpless, and I lost the use of my faculties. I would walk up and down outside a shop,

\* The "lie" which this same worker refers to in the previous testimony.

unable to go inside and say what I wanted. I had the feeling that I must submit to the whole thing, but I gradually came to the conclusion that there was something wrong. I did not know it was possession by evil spirits, but I do now. Nothing was of any use to me until I had the light I have now, and saw that I must turn on the enemy for doing these things. Now I have a will, and I will put it on God's side, and by His grace use it against the foe.—*A Worker.*

### *Home and Health Wrecked.*

I want to thank God for blessing received at this Conference. A year ago I had a nervous breakdown. I was a Sunday School worker and local preacher, but my husband thought that I was doing too much. At last things got so uncomfortable in my home about the matter, that I gave up the work. I never thought of it being an attack of the enemy. I did not think he would dare do such a thing. I thought it was only the enemy working through my husband, because I took my standing "in Christ." After giving up the Lord's work I had a serious breakdown. Four doctors were called to my aid, and they then told me that I should be two years getting better. I said: "Well, I cannot glory in it; I will bear it." I studied the lives of Job and Paul, but no relief came. I continued to bear it all, but everything went wrong. My furniture was stored, and I was sent to a hospital for several months. Then I came to Matlock for rest and change. I have been in the habit of attending a little church, but the moment I purposed going a violent palpitation of the heart came on. So I said, "I cannot go again." But when the time for the service was over the heart trouble passed away. On Monday I asked my husband to come to the Conference with me, but he said: "It is your 'physical' that is wrong, you want nerving up at the picture palace." However, I came on Monday and got some light. My husband took me home, and listened to what I had to say. He much enjoyed it, and said: "Then there is something in it after all." On Tuesday he stayed away from business to come with me to the meeting, and then I learnt that I had *dropped my will*. I reasoned it out that I would not like my son to be always dependent upon me, but that when he became old enough he would act from his own choice and will. I went away from the meeting, saying: "Thank God, I have got a will." The next morning, to my amazement, I was able to walk here, and I was here until five o'clock. I took a light tea, and then I went on until ten o'clock—five hours without food, and when I got back I found that I was not exhausted. My husband said to me: "I begin to think that religion suits you after all." And when my friend saw me, she said: "What has happened? I expected to find you exhausted, but you are so different." I replied: "God has done it all," and I thank Him for the precious light I have had.—*A Lady Local Preacher.*

COMMENT: Another wrecked home through the work of the enemy! It is not a bit like God to do that. How often the devil has his way through getting the wills of the Lord's children. Your will is the only instrument God has for the Holy Spirit in you to use against the enemy.



## The School of Prayer and The Lord's Watch.

"Be watchful with all perseverance in prayer for all the saints. . ."  
Ephes. vi. 18, Conybeare.

### When may we expect Revival?\*

When the godly are moved to the very centre of their being by the wickedness of the world.

When we become as jealous for the honour of God as we are for our own honour.

When we are continually pressed to our knees, to pray: "Father, forgive them, for they know not what they do."

When Christians have a spirit of prayer for revival, and have a God-given vision of this lost world.

When we love sinners as we love the saints.

When we take God's message from door to door, not under the stern lash of duty, but by the constraining Hand of God.

When the definite object of every sermon is the conversion of souls.

When we are willing to pay the price—an intelligent abandonment to the Holy Spirit.

### Then look out for Revival!

The greatest hindrance to revival is sin—not open sin, but sin in the heart, in the mind, in the life, in the Church, in the pulpit, in the pew.

There must be a revival of conviction of sin before there is a revival of grace.

It is the sin of disobedience that hinders revival . . . disobedience with regard to the movements of the Holy Spirit—a holding back when the volition of the Spirit would have us move on. We have checked the development of our life by disobedience; we have clogged the channels of blessing.

Pride—I have heard of spiritual pride! Is the beggar proud of his rags? Was Cain proud of the hell-mark on his brow? Then we may be proud.

Sin is not merely an act, but a series of actions. It is a ruling principle in the lives of men. The Bible speaks of sin as being part of our own nature.

Revival is an overwhelming conviction of sin.

### The Lord's Watch.

As this issue of the *Overcomer* will be in the hands of many new readers, special attention is called to the opportunities afforded to those who are in need of such help as the "School of Prayer and the Lord's Watch" seeks to give. The object of this ministry to the Church of God may be briefly summarised as follows:

- (1) For training by correspondence, in the conditions of prevailing prayer, and their application to specific need.
- (2) For dealing with special cases in prayer, and by correspondence and monthly reports.
- (3) For the receiving of special requests of immediate importance, such as prayer for Missions, Conventions, &c., with correspondence giving helps on how to pray for Missions and Churches.

\* Gleanings of addresses at the Matlock Conference by Mr. J. C. Williams.

(4) For correspondence and prayer for Missionaries in the Foreign Field.

Will any desirous of availing themselves of any light that the Holy Spirit enables us to give, address their communications to

Mr. J. C. Williams, c/o "Overcomer" Office,  
Toller Road, Leicester.

It is understood that all correspondents are regular readers of the *Overcomer*, as the testimony of the paper supplements the letters and forms the basis of the correspondence, Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed.

### To the Lord's Praying Ones.

#### A Mighty Prayer-Force Needed.

THE issue of the present double number of the "Overcomer," containing so many truths which are vital to the Church of God is a rallying cry to the praying force. These truths must be driven out by prayer, and it is for this laying hold of the Omnipotent power of God that we ask. To those who desire to share in this ministry to the Church

#### THE NEED IS A CALL TO PRAYER.

The Prayer-Force needs not only to stand against the opposing forces of evil, but, in the Name of the Conquering Christ, to take the battle into the camp of the enemy, so that those who are held captive may be released.

To obtain cohesion and co-operation in prayer we give the following petitions, relying upon the Spirit of God to unite the Lord's intercessors in one solid front and teach them how to storm the fort by Prayer:

#### PRAY—

That God's truth concerning the "teaching spirits" of Satan, in their work of deceiving believers, may permeate the Church of God until the whole fabric of lies in the minds of God's children, giving ground to the enemy, shall be utterly brought to the ground.

That these teaching spirits may be exposed and their lies refused and displaced by truth in the case of every deceived child of God.

That God will raise up and equip instruments in every land to take the message of deliverance to every captive.

That all the causes of schism, division, deception and powerlessness between the true members of the Body of Christ may be traced to their Satanic source and removed, and a true spirit union established to hasten the triumph of the Church over the powers of darkness.

That the spiritual leaders of the Church of God may solemnly face before God the present needs of the Church and seek to be equipped to meet the cry for those who will deliver souls out of the hands of the spoiler.

### The Summer Conventions.

Keswick, July 21-26.

Llandrindod Wells, August 4-8.

Porthcawl (S. Wales), September 1-4.

PRAY—That all that the Spirit of God can do for the whole Church of God may be fulfilled in these Conventions. Pray for the speakers, and hearers, deep preparation of heart and mind, and the removal of every hindrance to the deepest work of God among His people.

*The Mission Field.*

PRAYER is asked—

For the missionaries of India, China, Africa and other lands, who, as a thankoffering from the Lord's stewards, will be receiving a copy of this issue of the "Overcomer."

That they may be prepared for the reception and use of truth; that all prejudice may be removed; and that the love of the truth may be held so precious as to cause every child of God to face at all costs the truth about God, about themselves, about the Church, about the world, and about the powers of darkness.

A correspondent writes: "I should be so glad if you can insert a request for prayer re a *Deputation to India*. It is certainly our duty to send these precious truths to the ones who are so far away, and who are labouring under such great disadvantages."

PRAY that God will give His seal and supply the means for meeting the financial cost of such a deputation, and that every step may be taken in the will of God.

That God will provide His own chosen messenger or messengers for this ministry, give the necessary equipment, and remove every hindrance to the fulfilment of His own plan and purpose.

*The Opium Traffic.*

PRAY "that the British Government may grant China complete release from present treaty obligations to allow the stocks of opium at Hong Kong and Shanghai to go into her country." These stocks are sufficient to keep the trade going from one to two years.—*Noel Broomhall*.

*The Editor's Visit to Finland.*

*We give the following details, earnestly desiring the upholding in prayer of our readers.*

July 30. Leave Hull by ss. Titania for Copenhagen and Helsingfors.

August 4. Arrive at Helsingfors.

August 5. Leave Helsingfors by train for Tammerfors (5 hours' journey), then by steamer from lake to lake to Ruovesi—in the midst of the pine woods.

August 6. Conference meetings daily. Addresses translated into Finnish.

August 14. Leave Ruovesi for Helsingfors, where public meetings will be arranged.

August 19. Leave Helsingfors by steamer for Copenhagen.

Further arrangements are not yet settled.

The outcome of this visit will in a very large measure depend upon the thoroughness with which those who are called to prayer, give themselves to this background work.

Many things will occur to those who are burdened with the testimony of the message that will be taken to Finland, but PRAYER should be made—

That all human and Satanic hindrances to the fulfilment of God's plan in connection with this visit may be overcome.

That the equipment of the Holy Spirit may be given to the messenger for meeting the needs of those attending.

That the translation of the message may be under God's control, and the truth guarded from the fowls of the air.

That the atmosphere of the meetings may be so purified and charged with the power of the Holy Ghost as to give real liberty of expression of needs, and of the truth to meet those needs.

That there shall be such a pliability to the guidance of the Holy Spirit as shall enable every step to be taken in the will of God.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth. — JH22

*Above is the God of aforetime, and beneath are the arms of ages, so He driveth before thee the foe, and doth say—destroy.* Deut. xxxiii. 27. (Roth.)

*"Le Vainqueur." (The "Overcomer.")*

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

*The State of France.*

Since returning to Paris from his recent visit to the Matlock Conference, Mr. Johnson writes:

"About four years ago 'Antoinism' . . . was imported to Paris, accompanied by big signs of healing, etc. Now it is said their votaries number 100,000, and there are hundreds of meeting places for spiritists in Paris. . . . The aristocrats are going over in great companies to Theosophy and other forms of occultism. Most of the motor cars belonging to the upper classes have jewelled plaques, costing about £2 each, dedicated to one of the patron saints, with the idea that the occupants of the cars may be preserved from accident. The state of the English and American colony in Paris is appalling. . . ."

Speaking at the Matlock Conference concerning his work, Mr. Johnson said:

At present there are about 300 subscribers to *Le Vainqueur*, and a great many have been blessed, and are forming up into the aggressive warfare against the powers of darkness. I might give you an instance of this from the revival which went through Switzerland last year. A number met together to pray against the enemy before a Mission commenced. They went to the ground upon which there was to be a fair, and kneeling down, in the Name of Jesus claimed that the powers of darkness should leave the place, and not interfere with the message. One night during the fair there was to be a big dance, but when the young fellows came, there was no one to dance with. So they all went to the Mission. This so encouraged the workers that they attended different fairs, where Missions were conducted by a Salvationist brother, and everywhere they had revival. I have had cards from persons saying, 'We want you to hold on with us against the powers of darkness for this Mission.'

Two years ago I met an evangelist who at first refused the message of victory over the powers of darkness, but he had to go through such an awful time himself that he found no other explanation of it than that he was being attacked by the spirits of evil.

Afterwards he had a great time of blessing in his work, but there came a time when the forces of darkness settled upon the work, and now he is beginning to see that his people must have some light upon these truths before they can make effective advance.

On another occasion a devoted child of God came to me and unburdened his heart, saying, 'Can you help me through?' I gave him all the light I could. Then he read the 'Overcomer,' and afterwards 'War on the Saints,' and now he is coming right through into victory.

I came in touch with another who was much opposed to the message in *Le Vainqueur*. Later, he was attacked by the devil, and could not get free. He broke down with neurasthenia, and received much light from 'War on the Saints.' Now he is back at his work, and being much used of God. He intends having a class for instruction in these truths.

I could tell, too, of Pastors in all parts who are absorbing these truths and being much blessed, and I know a Salvation officer who is fighting tremendous odds, and proving the message of victory.

The people who have been the most 'beaten' seem to make the best soldiers.

The circulation of *Le Vainqueur* is now about 800. We have two objectives: One is to get out *Le Vainqueur*, and the other is translation of 'War on the Saints,' so that the truths they contain may get to the French-speaking people in all parts of France and the Continent.

We have finished the first chapter of the book, in this month's *Le Vainqueur*, but we need a lot of money if we are to issue it in French in due course. It is very striking to see how God has met, step by step, the need. We also want to enlarge *Le Vainqueur* if God wills it.

We need upholding in prayer for this important ministry, as all sorts of personal attacks come upon us at times.

Those who desire to share in sending the truths of the *Overcomer* to the French-speaking people should send their gifts to the Corresponding Secretaries:—

Mrs. RADFORD THOMSON, Elrene, West Hill, Putney, S.W.  
Miss COPE, 36 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From May 10th 1913, to June 10th, 1913.

Per Miss Cope—(37) £1 (Personal), (38) 5/- (Personal), (39) 10/- (per Editor of *Overcomer*), (40) 5/-, (41) £1 (Personal), (42) £1, (per Editor of *Overcomer*). Total £4 0s. 0d.

LE VAINQUEUR FOR JUNE contains:—"War on the Saints," (part of chapter ii.); Madock Conference 1913; "The Spirit of Fanaticism" (letters of C. G. Finney); and "A prayer experience."

### Answers to Correspondents.

Communications acknowledged with thanks from J.H.W., M.E.K.S., E.E., Miss A., P.F., A.H., E.G. (Canada), H.H., E.H., A.A.K., H.S. (India), G.J.W., E.M., E.L.B., K.H., W.G., M.C. (Australia), A.H.B., J.R.D., K.M., L.E.G., H.S.S., F.E.C., N.C., J.M., F.H.B., R.T.L., C.F., W.H.H., K.E.S., R.P.M., W.S.M., C.P., F.G.C., A.W.H., D.E., M.S. (Jamaica), J.M.J., J.S.P. (U.S.A.).

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

### Special Request to Correspondents.

As the Editor desires to be relieved of as much correspondence as possible during her absence abroad, it is desired that only urgent communications shall be sent after July 28th and during August. These should bear a 2½d. stamp, if to be forwarded to Finland.

Business and general communications will receive attention if addressed, as usual, to the Manager, "Overcomer" Office, Toller Road, Leicester.

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.

Ephes. vi. 18.

## The Victory Poems of M.M.

For the sake of the many who are using these poems, and in response to request we give the following list of Hymn Tunes to which they can be sung.

The Proclamation (p. 8). 297 C.F.\* 15 S. and S. †  
Made free O captive (p. 17). 446 C.F. 705 S. and S.  
He will pull me through (p. 18). 278 C.F. (or 135 without refrain).

Awake, utter a song (p. 19). 247 C.F. ("I could not do without Thee") or 743 S. and S.

Break through, O warrior (p. 21). 77 C.F. ("O Jesus, I have promised," or 348 C.F.)

They overcame him (p. 22). 87 C.F. ("O happy band of pilgrims.") Knocker 7.6.7.6.

The Church Militant (p. 25). 293 C.F. ("The Son of God goes forth," 2 verses sung as one) or 664 S. and S.

Shall not prevail (p. 26). 348 C.F. ("Ten thousand thanks.")

Trust and triumph (p. 27). 600 C.F. ("Pass me not," without chorus) 63 S. and S.

Rejoice and sing (p. 28). 348 C.F. 705 or 743 S. and S.  
The fever calmed" (p. 33). 446 C.F. 705 S. and S.

\* C.F. Hymns of Consecration and Faith. † Songs and Solos.

## "War on the Saints." Workers' Special Fund.

We are thankful we have been able to grant the book to nearly all who have applied for a copy from this Fund, which has been steadily sustained by servants of God seeing the need of the book in the Mission Field. The missionaries are also seeing its value to their work.

Will our readers continue to pray the book out to all the servants of God in the Mission Field.

As applications continue to come, donations to the Fund, as well as applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

## Sunrise Songs for Sunbeams.

Superintendents of Sunday Schools and Mission Services for children and young people will do well to see a copy of the *Sunrise Songs for Sunbeams*. One is accustomed to hearing, (especially at anniversary services) so many hymns which have little or no Gospel truth in them that it is refreshing to pick up a volume of hymns which is so devoted to the expression of the Message of Calvary. There is nothing superficial and sentimental about these songs. They aim at winning the children for Christ, and there is a distinct battle cry about some of the numbers. For prices, etc., see advt., page vi.

## Books Worth Reading.

"THE SIGNS OF THE TIMES," by Dr. I. M. Haldeman. An analysis of the "signs" in the light of prophecy, both in and out of the Church, and a faithful vindication of the truth of God as it is in Christ. The serious condition of the colleges, ministers and churches as a whole, passes under review, and a justifiable sentence is pronounced upon them. The author describes them as benevolent without holiness; natural and not supernatural; without a message from God; without authority; organisation and not the Spirit of God. A worthwhile book, a compass to take one's bearings on the way. 5/-, Samuel E. Roberts, London. *Veras.*

"THE FUNDAMENTALS," Vol. 10. This volume has just been issued, and contains chapters on: "Why save the Lord's Day?" by Dr. D. H. Martin, New York; "Satan and his Kingdom," by Mrs. Penn-Lewis (Editor of the *Overcomer*); "Modern Spiritualism briefly tested by Scripture," by A. J. Pollock, Weston-super-Mare; and other important subjects. Copies of the volume can be obtained by Missionaries and bona-fide Christian Workers FREE on application to Testimony Publishing Co., 808 La Salle Avenue, Chicago, U.S.A.

# THE OVERCOMER.

FIDEI COTICULA CRUX.  
(The Cross is the touchstone of faith.)

No. 57.

SEPTEMBER, 1918.

## "Shall the Lofty One Prevail?" Isa. lvii. 15.

THAT we are in the day in which evil deceiving spirits are manifesting their perverting doctrines, is, according to all evidences at our disposal, more than apparent; the evidences are more than adequate, they are overwhelming. The facts reveal the awful activity of the evil forces; the awful bondage of the Church; and the diminishing of the power of the Divine life in the Church as a consequence of such erroneous teaching, which leads into evil practice of such enormity resulting in an evil state of inaction and of sin.

To meet such an army has God no weapons, no warriors from the nobles, and from the people? Is God at rest and satisfied? Should the Church be tranquil? Is there no need for a Divine protest? Is heaven silent in face of this demoralising onslaught? Has the Church no right and no power to cry aloud, "ease me of mine adversaries?" Legion is but a small fragment of this army of fighting spirits.

If God wills the onrush to be checked, has He no plan? And if the Church desires freedom from bonds forged with all the skill and artifice of hell, where is the cry? And if there be a cry where is the effort to deliver herself? And again, if there be effort, where is the wisdom to free herself?

That the enemy is furious is shown clearly by the manifested rage in the execution of his world-wide and time-long wiles, which are but the expression of infuriated malice, arousing the worst of an evil hatred against God and man. We perceive easily his fury. We *know* his rage is great, but dare we hope his time is short?

That God desires an aggression for the incarceration of the foe in the abyss seems indicated by spirit burdens. But we have no revelation as to the exact time of the "sealing up." But has the Church to wait until the coming in of the Millennial Era before being able to find herself victorious over all the power of the enemy? Can she not now prevail? And why should faithful souls remain in bonds to such a wrathful dragon? Does not God intend hearken to the cries of the oppressed? Will He not make battle for their release? Will He the more readily come down from His great heights to

ease a nation from physical thralldom, and harassing circumstances from an earthly enemy, than to hear the cry of need of those who are to-day, undoubtedly and surely, moral captives to a supernatural enemy?

Does a Church grovelling in lies please the Author of holiness? Does a Church enslaved to the devil by lies please Him of whom Paul wrote of the necessity of bringing every thought into bondage to Him.

Which bonds shall prevail? The Divine or the Satanic? Let the Church declare for the Divine, and cry out aloud and long that all the Divine forces, all the angelic forces, all the human forces, all the forces of creation, yea, every force that exists, be set in an impregnable phalanx against all the forces of hell. Let these move on, mowing them down with each giving and advancing step, as the mower does the standing hay, leaving nothing to them but a thorough defeat, glorious to the victors, but an eternal open shame to the vanquished.

But who will join in the battle? Who has a conquering sword, and a stout fearless heart? LET HIM COME. Where is he whose heart is aflame for truth? Let him be foremost, leading on the front rank.

*Evan Roberts.*

ALL power on earth, all power in heaven,  
To Christ the risen Lord is given;  
And from the throne He will endue,  
And hindrances shall flee from you.

O'er all the power of fiend or man,  
Say in the Lord: "I surely can";  
Take from Him power on earth to tread  
On serpent's sting, on dragon's head.

Whate'er thou art, O mountain high!  
Where'er thou art, in earth or sky!  
Whene'er thou art, truth is the same—  
"Be thou removed," in Jesu's Name!

"Be thou removed," faith bids thee start  
For yonder sea! Arise; depart!  
I may, I can, I must, I will  
The purpose of my God fulfil.

*Vera.*

# The Heaven-ordained War.

By the Editor.\*

"And the Lord said unto the serpent, Because thou hast done this, cursed art thou . . ." (Gen. iii. 14).

THE curse of God is upon the serpent. It was pronounced in Eden, and for six thousand years Satan has suffered under the effects of that just and awful curse. There is no text in all Scripture stating that it has been withdrawn. The Lord said, "Cursed art thou," and I say, "Amen! O Lord, Amen!" "Because thou hast done this,"—because he has deceived, because he is poisoning the world, because he has brought sin into the world, I say "Amen" to the curse on the serpent! May the Church rise up, and say "Amen" too!

And God said to the serpent, "I will put ENMITY between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." The "seed" that was to bruise his head was Christ, and that bruising was done at Calvary's cross. All that the serpent could do was to bruise the heel of his Conqueror.

Now briefly, and in outline only as a starting point for later detail:

## *The Church is to enter into what Christ did on Calvary.*

There our Lord bore in His own body our sins upon the tree. We get salvation from sin by appropriating that truth. On the cross Christ hung in our place, so that the Saviour and the sinner are one. He died to sin in our place, and that identification must be appropriated by faith. You must take His attitude to sin, and "reckon yourself dead to sin" in an attitude of death with Him, if you are to have victory over sin. In appropriating that attitude of death, sin has to be dealt with, point by point, as God reveals it to the believer; hence the exhortation, to be obeyed "Let not sin reign."

*There is a war with sin before there is a war with Satan.* You cannot go far with either part of the war unless you take your place at Calvary through Romans vi. Satan preys upon us through sin, and the instant you take the attitude of "death to sin," and continue to maintain it, he loses his hold upon you.

*Christ on Calvary's cross bruised the head of the serpent.* He absolutely conquered him there, and since then he has truly been a conquered foe. When you are in Christ, the adversary has

\* We print these notes of an address given at Llandrindod Wells Convention in 1911, with a deeper sense of conviction, and a manifest Divine witness to its bearing upon present need, even more than at the time it was given.

no more power than you choose to give him. He has no power whatsoever on the Church of Jesus Christ, except as it is given to him. That is the great truth you must know, and the truth you must appropriate, if you are in Christ, and abiding in Him. It is from that position that you can turn round on the tempter, and say to him, "You are a conquered foe; in the Name of Christ, to Whom I am joined, in one spirit, I say 'get thee hence' and he will flee. This is in the sequence to what we already know of the finished work of Christ. Death to sin means sanctification, but an understanding of the believer's union with the ascended Christ in His victory over Satan means aggressive power. If your union with Christ is a reality, you should lose every trace of fear of the powers of darkness, and as quickly as you discern what they are doing at once by faith declare your union with the Conqueror, and claim His promised power over all the power of the enemy, in His Name.

*The Church has to appropriate what Christ did on Calvary.* All that Christ did there must be wrought into the spiritual experience of every child of God. That is why the Lord Jesus said, "Behold I have given you authority." A little before that He said, "He that heareth you heareth Me." There is the identification with Him in the ministry of His truth, even as there is identification in the possession of His life. You are identified with Him in life, in ministry, in service. The Cross is the negative in cutting off the things of sin, and the divine life is the positive overcoming power. It is as you take the position of the negative, "dead to sin," and stand on it in faith—not as an experience into which you enter and cannot lose, but as a position on which you stand and hold moment by moment—that the Holy Spirit makes it real. And what is true of the negative aspect of the Cross in relation to sin, is equally true of the positive side of the resurrection life in being raised together with Him.

If you take the position of identification with Him in His death to sin, all the wiles of the devil will be employed to persuade you not to call sin by its right name, and He will seek to get you involved in something in order to prey upon you. If he fails to get you to sin deliberately, he will even dress himself up as God (2 Cor. xi. 14) to entrap you into doing what you will not do by persuasion. He will present something beautiful to your mind, and whisper, "This is from God," and if you accept it, he will

gain an entry to your mind or body by guile, for he cannot get an entrance without the consent of your will. Apart from your consent he cannot do anything, *neither can God*. I say it reverently, if God has put Himself under the restriction of not working in you apart from your will, you may be sure of the Devil's impotence at that point. If one soul has the power in the meeting to resist the Holy Ghost, then one child of God in the meeting can resist the devil, and make him flee. That is spiritually logical. The power of resistance in one direction carries with it the power of resistance in another, even the power in the Name of Jesus to say to the devil, "You shall not do anything with me." The strength of the position rests upon that of union with Christ, and the reason why the children of God do not understand it lies in the fact that their union with Christ is not real to them. If you do not understand this you reveal your own spiritual life to be less than it should be, and if you do not understand your union with Christ Jesus you certainly will never understand victory over Satan. "The 'natural man,'" said Paul, "receiveth not the things of the Spirit,"—identification, union, ascension, with Christ. If this has no meaning to you it is an indication that you are still "soulish" and not "spiritual."

#### *The personality of Satan.*

*First, you must recognise Satan as a person.* Many have a way of thinking of the Holy Spirit as an influence, but it is the "Spirit HIMSELF beareth witness." And a similar remark may be made about the personality of Satan. We have thought of him also as an influence, but Christ spoke of him as a person, and never as a myth. When our ascended Lord spoke to John from the glory, He surely did not speak of a myth or an "influence" when He said to the Church in Pergamum, "I know where thou dwellest, even where Satan's seat is." An "it" does not sit on a throne, and an "influence" is not enthroned. To this Divine evidence of the personality of Satan may be added yet another describing his authority over men, and his antagonism to the true children of God. "Behold, the devil shall cast some of you into prison." (Rev. ii. 10.) Why, it was *men* who put them into prison! The Lord from the glory gave the true cause of all persecution against the children of God—"the devil will throw you into prison!" "The deep things of Satan" He referred to in the message to Thyatira. Yes, God has His deep things, and the devil has his deep things. Satan is undoubtedly a person according to the evidence of Scripture.

*Secondly, notice how Christ spoke of him:* "The prince of this world." He referred to him as a

king over a kingdom, and commented on his work of sowing tares amongst the wheat, the tares, He said, being "sons of the Evil One" even as the wheat describes the "Sons of God." As a prince Satan has great executive power, and he needs it if he is to watch over the whole world to know where to "sow the tares," and place the "sons of the Evil One" where they will best fulfil his purpose. Our Lord even said of the Pharisees, "Ye are of *your father the devil*," and yet they were supposed to be the most religious and holiest men in Israel. They were Jews, and so were exact in keeping the law; yet our Lord exposed their true spiritual fatherhood at the back. Again He discovered Satan speaking through even one of His disciples' lips, and said to him, "Get thee behind Me, Satan;" and later on tells that same disciple "Satan has obtained you to sift you as wheat." Right through the Gospels you get glimpses like this of Satan's personal antagonism to the Lord Jesus—a person who met Him again and again; who moved the Pharisees against Him; who used the mouth of a disciple to endeavour to divert Him from the Cross.

#### *Christ and Satan's auxiliaries.*

*Thirdly, working under the prince of this world are his emissaries.* He is the prince of demons, and Christ called him such. If you will read the gospels, you will be astonished to find how from the time of the wilderness victory to the place called Calvary, Christ was dealing with the invisible hosts at the back of men. His commission to His disciples was "Preach, and cast out demons." Where is the Church to-day? Men say they must "preach." Why cannot they cast out the demons from men as well as preach? Why cannot they fulfil the gospel commission? Everywhere and always Christ dealt with the invisible hosts. There was one steady, dignified advance of the Lord from the wilderness victory to Calvary, with these invisible powers driven before Him.

In connection with the promised Gift of the Holy Ghost the Lord said "the works that I do shall ye do also." Then the Church of Christ is to do what Christ did in authority over evil spirits! If we study carefully the cases of the working of evil spirits in the minds and bodies of men recorded for us in the gospels, we shall find that they are typical cases, designed to show us what these evil spirits can do in human beings. Nearly always you have in the gospels select cases with special purpose. Therefore you will bear with me, for the sake of the workers who need a little light upon this subject, while I turn you to some of them.

Turn first to Matt. ix. 32, "And as they went forth, behold, there was brought to Him a dumb man

*possessed with a demon; and when the demon was cast out, the dumb man spake.*" Now this was a very slight case of evil spirit possession. The spirit only held the vocal powers of his victim. Probably if we had had that case to-day we would not have called it the work of evil spirits. This man only had his vocal organs affected, but it is possible for evil spirits to interfere with your vocal organs to-day if you fulfil the conditions for their working; *i.e.*, any action of your vocal organs apart from your own control of will is most likely the work of evil spirits. Any supernatural working in the body beyond the control of the will may be doubted as of God. There has been of late years a great amount of supernatural power interfering with the bodies of the children of God, and they have thought it was God. Some of you do not come in contact with these things, but others do, and the response to the light which God has given to us on this subject is world-wide. The letters of deep gratitude which have come from souls who have been delivered from the working of the powers of darkness make it a thousand times worth while to suffer in learning it.

#### *Satan's attack on the body.*

We must admit from this one instance that it is clear that evil spirits *can interfere with the body*. But can they do so with regenerated believers? We must first recognise the facts stated, *i.e.*, that the wicked spirits can do it. But can they do it with real children of God? To reply to this needs another question first. Have you, or anyone, yet received the resurrection body? If not are you not just as open to the wiles of the powers of darkness as anyone else? If you can show me that every child of God has an absolutely new body, with *no fallen life of Adam* in it, then I will say that they are safe; but if their "bodies of humiliation" still wait to be changed into the likeness of Christ's glorious body, so long as they are on earth they can be touched by the enemy, and evil spirits can take possession of some part of the outer frame, if they can get admittance.

Next must be faced the fact that if an evil spirit can get hold of *one inch of you*, he "possesses" that inch! Do not shrink from the words. There are degrees of evil spirit possession, and if you admit them—even ignorantly—to any part of the body, they "possess" you up to that point. You ought not to be terrified about it, for all you want is light, so as to refuse the ground to them, when they are at once dislodged, for they cannot live in light. It dislodges them; hence the reason why the enemy so desperately fights the truth, and the knowledge about him and his workings. He knows that as soon as we get the truth, *that moment his power is*

*broken*. Christ broke his power at Calvary, but it is the apprehension and the application of the truth in detail which is the power of deliverance at the present time. *How can you use truth you do not know?*

Turn next to Mark i. 23, "*There was in their synagogue a man with an unclean spirit, and he cried out.*" Will you please notice how terrified the evil spirits were of Christ. They said, "*Art Thou come to destroy us?*" This proves that they are afraid of Christ. Then do His children need to fear them? "Jesus rebuked him, saying, Hold thy peace and come out of him." "What is this? A new teaching," says Weymouth, "with authority He commands even the unclean spirits, and they obey Him." *They knew Christ*. Notice how the Lord dealt with the evil spirit. He "rebuked" him, and said, "be muzzled" (lit.). Then observe the effect on the man. The spirit tore him, and convulsed him as he came out. Here in this case we see another degree of possession. Was the possession visible to others in that synagogue, or did it only come to light when Christ entered is a question. I think it likely that only when Christ entered the spirit was exposed.

If the children of God in bonds of any kind only understood that evil spirits can and do find lodgment in their minds and bodies, thousands of things they have FAILED TO GET VICTORY OVER WOULD DISAPPEAR. These emissaries of Satan fasten on your imagination, perhaps, and then charge you with the imaginations they create, and bring you into terrible condemnation. Some of you are struggling against an uncontrollable mind, and no claiming of the power of Christ's Blood, or standing on Rom. vi., has freed you, because you have not recognised that it is the enemy and not yourself. I have found in many believers who have failed to get deliverance from the power of sin, that the *discovery and recognition of these foreign spirits* is the beginning of deliverance, and, when they are rejected and resisted in the name and power of Christ, the victory has been complete. "Unclean"\* spirits indeed they are, for that word describes their whole condition, even when they dress up as "angels of light."

A striking illustration of this came to my notice recently. A missionary from a heathen land told me how she had been in the midst of extraordinary supernatural manifestations which all around her believed to be from God. In the meetings where these strange events occurred, she used to pray, "Oh! God, whatever I can

\*Sir Robert Anderson points out that in Jewish use the word used for "unclean spirits" connoted *spiritual* defilement and not always moral pollution. Also that there were various classes of demons some "pious" and beneficent.

get on the *ground of Calvary* I will take, and nothing else;" and *she could not get any of these manifestations*. Her fellow-workers could not understand why she could not obtain the manifestations given to them. "I do not know," she said, "but I will accept nothing 'supernatural,' except on the ground of Calvary, and my death union with Christ." She was in the very midst of the manifestations day after day, but she came through untouched; until one day when *alone*, and praying, and crying, and pleading—and *not holding definitely to the Calvary position*—some power took hold of her, and shook her from head to foot. She thought, "Oh! this must be God," and she yielded to it. From that moment she had the most repulsive sense of impurity, and in the centre of her being there rose a revolt against that unclean something in her circumference. Why? Her *spirit was pure* because on the ground of Rom. vi. it was united to Christ, so this something which had shaken her body brought the revolt of her *spirit* against it, so that it caused her to reason: "If the supernatural power which shook my *body* is of God, how is it that I have this inner sense of rebellion against it, and a feeling as if some impure element had entered my body?" This opened her eyes, for she had not ceased to use her mind, nor had she surrendered her volition and judgment to invisible powers.

#### *The walk after the Spirit.*

This worker then was freed through the light she had been given, but it was months before she lost the sense of defilement that had touched her body. Does not this confirm the statements of Scripture, that all these spirits of Satan are unclean, even though they be of varying degrees of wickedness. We also see with thankfulness that when the regenerated spirit of the believer is brought into real union with Christ, it perceives a sense of defilement immediately it is touched by soulish things wrought upon by Satan's emissaries. The very touch of soulish things will be repugnant. Even when people lavish upon it "soulish" affection, the pure spirit rebels against the "animal soul" touch. Have not these evil spirits got too much power over God's children in these directions, working upon the soulish life, and the sensuous life, and taking from them the sense of purity? When you truly "walk in the Spirit," there will always be a deep sense of purity, and rejection of soulish things, as well as the things of the flesh.

The powers of darkness are keeping God's children down at such a low level, with low ideas and views, because they do not recognise the Satanic power in the air around them, pressing them down to the realm of earth. The spirit should dominate the soul and body,

giving to them a sense of purity at all times. If you are conscious of some of these things about you now, just say, "I take back my mind and body from the power of the enemy, if I have given them ignorantly. They belong to Jesus Christ. I take my position of union with Him, and refuse the powers of darkness any right to me—spirit, soul and body." If you will take and maintain that position, asking God to give you light on your painful experiences, you would find many things that trouble you pass away.

#### *Claiming Christ's Victory.*

Believe me there is nothing terrifying about this. You can step into liberty. The terror lies in quite another direction—in the fact that people are coming to Conventions like this, and they are listening to our pleadings for full surrender, when often they are victims of things that do not belong to them. Just as Christ flung them off at Calvary, so you fling them off in His Name, refusing by choice of your will to give the enemy any lodgment.

Now turn to Mark ix. 25. "*When Jesus saw that a multitude came running together, He rebuked the unclean spirit . . . thou dumb and deaf spirit come out of him.*" Note in verse 17 some of the workings of the evil spirits on a human body. "Master, I brought unto Thee my son which hath a *dumb spirit* . . . it taketh him, dasheth him down, he foameth, grindeth his teeth and pineth away." Do we ever read of the Spirit of God doing anything like this with the human body. You do not read of "convulsions" as coming from the Spirit of God. How did Christ deal with this case? He *named* the evil spirit. He did not say, "Poor boy," but spoke direct to the intruder. That is what we do not like doing! He said, "*Thou dumb and deaf spirit,*" and when He rebuked it the spirit came out.

This is a worse case than the previous ones I called your attention to. The manifestations are more acute and the victim more helpless. Such manifestations of the workings of evil spirits *in the body* have been known in deeply used children of God. I could give you many instances beyond all question.

#### *Solemn facts for believers.*

The solemn fact which must be recognised is that evil spirits can work in mind or body of Christians if they can obtain entry, either through *sin* or through obtaining admittance through supernatural manifestations supposed to be of God. It can be so without the centre spirit being touched, for it has to do entirely with the circumference, or outer man, and through the probable cause of evil spirits having entered without the man's knowledge.

Moreover, this alone accounts for the strange manifestations, or peculiarities which sometimes



follow a very real Baptism of the Spirit, for some hidden evil spirit that entered the body or mind years back, and has been dormant there, *bursts into activity* and manifests his working with the true working of God, *i.e.*, the Spirit of God works, then comes some counterfeit working of the enemy, which the man thinks also to be of God, and accepts and follows, not knowing of the existence of two powers in him, and therefore two sources, and two kinds of manifestations through him.

Note again Mark vii. 25, "*A woman whose little daughter had an unclean spirit.*" The Lord bade that spirit depart without even seeing the child. He simply said: "Go thy way, the demon is gone out." It is possible for *children* to be influenced by evil spirits. A mother said the other day: "I went to pray, and my little boy went tearing about the hall, making such a noise, that I could not pray. It suddenly dawned on me that it was the enemy; so instead of going down and checking him, I said: 'Lord, if this is of the enemy, I resist it in the Name of Jesus'; and the noise stopped at once."

#### *The spirit of infirmity.*

Luke xiii. 11. "*Behold a woman which had a spirit of infirmity eighteen years.*" There are more souls to be helped along this line than we know. "A spirit of infirmity!" We would have said this woman needed "healing," and our prayer would have been, "O Lord, heal her!" But the Lord simply said to her, "Thou art loosed." Those who heard complained, but He said, "Ought not this woman whom SATAN HATH BOUND these 18 years to be loosed?" If you are in this condition, say: "Lord Jesus, I am joined to Thee in spirit: I am feeble, and bound, and helpless; if this binding of *my body* is from the enemy, I do here, and now, by the power of Thy death on Calvary, refuse him all right to my body, and I refuse to let him bind me; but if Thou hast a lesson for me, and it is a purely natural weakness, or some lesson I need so sorely to learn, then I accept it; but I choose the will of God, and I refuse all that comes from Satan."

For my closing reference turn to Matt. xii. 43, "*When the unclean spirit is gone out of a man, he passeth through waterless places seeking rest, and findeth none.*" Here is the generic name again—unclean, in contrast to the "Clean" Spirit—the Holy Spirit—giving clean thoughts and clean words and clean power, *not mixed with soulish mixture*. The spirits of Satan are all unclean and restless. The restless spirit is upon so many children of God who rush about as if they were driven. Christ walked—walked calmly, steadily, with dignified control over all the power of Satan, with time for dealing with all the souls that came to Him; one steady march on, always

seeing behind the exterior things He met the unseen forces He had come to earth to conquer. He did not try to put the world right, for He came to deal with the powers of darkness at the back of the world, and He refused to be diverted from the objective of the Cross where He would finally deal with sin, and with Satan. He healed the people who came to Him and taught them the truth about God, but He came from the glory, and went from the wilderness where He met His great antagonist, straight on with unbroken power and purpose over all these unseen hosts, until on Calvary's cross He flung them off, and put them to open shame.

We see in the "spirit of the age" the powers of darkness driving. Stand firm against the driving spirit of the age, and say, "I must not be driven," "there is time for all God wants." I recognise that the spirit of the age is the prince of the power of the air, and he is trying to drive God's children, and make tangles through this pressure to act without time to pray.

Beware, too, of the driving spirit in your home which makes it restless and disturbed. And there is the driving spirit in service. *You* do not act calmly enough to PRAY. Oh, wait, walk with God! Beware of the driving spirit, the restless spirit. The Spirit of Jesus is calm and steady.

The restless spirit leaves the waterless places, and goes back, and with him seven other spirits more wicked than himself. So there are degrees of wickedness amongst the spirits. Some are comparatively harmless, appear angels of light, and very beautiful, they can even preach sermons, they can quote Scripture. Satan their leader did that, and he did it in the ears of the Son of God Himself. If he dared to do it to Christ, he will do it certainly to you. So do not act on "texts"; it is not safe, for the devil can give them, and put his own interpretations on them to get you out of the will of God.

We see, too, that these spirits have rest from their torment if they can get refuge in human bodies. Hence the reason why they are roving about, and seeking every possible way to get entrance into the human frame, into mind or body. They can take hold of the imagination, and make it so inflamed that it is driven so that it will not be still, and they present to it all kinds of pictures about the future.

A missionary said to me, "If the missionaries knew these truths, it would revolutionise the mission field." "This," said a Vicar recently, "is our only hope for revival. I know it, it is our only hope!" Such testimonies are coming with increasing power, that this is the present truth if the Church of Christ is to advance into victory over all the powers of darkness now settling down upon the world.

## *Wresting the Prey from the Strong.*

### *A Demonstration of Deliverance.\**

Although I had experienced and known of many valuable proofs of the truths concerning the work of the enemy among believers, I had never, up to the time of attending the Matlock Conference (Whitsuntide, 1913), seen such a striking—indeed wonderful—example of how a believer could be deceived by Satan and his wicked spirits and be *delivered* from such deep deception and possession.

The case is that of a young man, who was "born again" several years ago, and made rapid progress in some respects in spiritual things. Very early he came into contact with instruction in the deeper things of God, but lacked somewhat in a thorough grounding on fundamental truths. It could be seen that he was after full abandonment to God, and eager to become equipped for aggressive warfare against the powers of darkness. But wrong ideas were slowly maturing in his mind concerning himself and the way in which God worked, but he was cleverly kept from ever unburdening these things to us, and we did not think of praying that he might, except in the general way of asking God to expose the works of the devil. Our efforts to get truth to him were usually of an indirect character, thinking that he himself would apply it to his own need. But no. He was oblivious to his own need, and in a few weeks sank into a bad state, doing irrational, irresponsible and even reckless things.

We sought to deal with him tenderly. Prayer was made for him, but he would probably have been saved from the pit into which he sank, had we paid more attention to his *state* and less to his feelings. He needed to be told the truth, and to have it *proved* to him. For his actions were only compatible with one deceived, and out of harmony with the character and will of God. Later on his condition became so acute that he was obliged to see a doctor, who certified that he was not in a fit state of health to continue employment, and a friend agreed to take him to Matlock on the understanding that he would not attend the Conference meetings, it being clear that he was not in a fit condition to do so.

By the Providence of God he was brought into our house-party, and among some of those who knew him. As we watched him we soon saw that his condition became more acute every hour, and it was not safe to leave him alone. Truly this man was in the firm grip of deceiving spirits. He would eat but very little, remaining only a few moments at the table. His jaws, eyes, tongue and fingers would be moving in a most irresponsible and apparently uncontrollable manner, and when spoken to either he would not answer or make some remark entirely out of sequence. Once while out for a walk he suddenly started running down a steep hill with his arms waving, and he did many other irrational things. Whatever was wrong on the purely natural side, we were clear that some supernatural power was at work at the back. It

was suggested that he should be sent home, but that gave us no rest, for we felt that it would only aggravate his condition.

One of our number was particularly burdened for the *deliverance* of this child of God, and he probably felt it more acutely because this was the first that he had seen of the case. He said: "I do not like the idea of his being sent home. If he can be delivered, and if the truths which we know can accomplish that deliverance, why not now?" This aroused us. We felt as though the devil was challenging the operation of the truth. As the moments passed by the burden increased, becoming more intense in some than in others, so that they were unable to partake of food. It was suggested that we should now leave him in the hands of God, but we had already come to the conclusion that we had arrived at a stage beyond the mere initial committal of the case into the hands of the Lord. We had come to the place where we were face to face with the direct challenge of the demons in possession. It was this challenge that we had to commit into the hands of the Holy Spirit, that He would teach us how to pray.

It is impossible to remember the exact course which the praying took, but I remember it began one evening in a spontaneous way. We were in the course of talking about the matter when one of us uttered a brief sentence of prayer, which was accompanied by a fervent "Amen" from one of our number. This was followed by another petition, with a more intense "Amen" from all who remained in the room, and very soon we were plunged into one of the most realistic spirit fights in prayer that I have ever been in, not because of the length of time occupied (quite an hour and a half I should say) but because of the high tension at which we were driving in prayer against the powers of darkness.

For the most part the praying was being led by the Holy Spirit through three of the five present. Two who had been in many a prayer battle together before were driving against the hosts of evil; another was constantly and simultaneously asserting that we were asking in the Name of the Risen and Exalted Lord, while the others were for the most part urging us on step by step with the fervency of their "Amens."

It is also important to mention that during the praying—of which only the fringe is given here—there was a continuous interpolation of recital of the Scriptures, by which one and then another driving in prayer were strengthened to press on. This was a vital factor in passing from stage to stage of the conflict. All the forces of the mind and memory as well as the spirit, energised by the Spirit of God, had to be brought into operation. Another phase was this: In the choice of weapons various tests were applied to judge their value, *e.g.* (1) one would be using a weapon which, apparently, seemed to "grip," and whether the guidance came through ourselves personally, or was given by God through another,

\* Written by a Christian worker.

we having nothing specific, would take it up, and apply it; (2) the growing conviction as to its utility, as when it gave spirit and life to the battle some, if not all, of those engaged in prayer then took it up\*; (3) its immediate effect in the battle itself; (4) its sequence in the progress to the goal.

In reviewing the course of the prayer battle I can now see how there was a real sequence in praying. It began in a quiet, spontaneous manner, and there was a gradual quickening in spirit of each one present. It seemed as if the fire was kindled in one, and then it spread little by little. We had been warned so much, and realised the danger, of the intrusion of the flesh or soulish element, that we were constantly guarding ourselves in the midst of strenuous wrestling in prayer. It could easily be seen how we might be subtly drawn into a false fight at the points when we were pressing forward, so again and again we asked that God would teach us how to pray effectually for the defeat of the wicked, deceiving, murdering spirits of Satan, against whom God had led us to set ourselves in battle array.

Not only were we following the lead of the Spirit of God whenever there was expression of prayer, but we were also watching to assist each other in the maintenance of the stream of prayer. For instance, one would be found wielding a weapon with "grip," and perceiving its utility we would eagerly join in the battle. But something more was required—the upholding of the one who thus led on the fight, so the one who had seen the necessity of this began to pray for the one who was praying. The sense of any harshness in the voice, or lack of control of the body or emotions was a signal for prayer to smother the intrusion of anything, upon which the enemy could get a little gain. If a quiet attitude of resistance against it or silent prayer was not sufficient one would break in thus: "We refuse all evil praying," "We refuse all evil and false fighting," "We refuse the intrusion of any soulish or foreign element," "We choose to pray in the Spirit." This would immediately have the effect of bringing us back into a watchful attitude for a pure spirit fight, which then proceeded with unction.†

The praying would take different courses. At intervals the tension upon the spirit to continue was so trying that we had to hold on to one weapon for some time, until with growing strength we could wield it to such purpose as to break through some unseen barrier, into a new realm of liberty. Then, for a space, we would be able to quickly pour out before the Father our petitions in rapid succession, having an immediate assurance that in faith we possessed that for which we had asked. It was as though we had performed a bombardment, taken a stronghold, and were now spoiling the goods, but shortly

\*A following from others does not necessarily confirm the utility of a weapon. Others may be engaged in counter or greater conflict which may demand their specific attention for the time being, and enable them to return to the main issues with greater force. Again, the correctness of the course taken may at times only be seen by one of many praying, and he may almost have to lead the others along until they get the discernment.

† This shows the need of not only concentrating for the deliverance of the captive, but also watching ourselves to ensure perfect co-operation with God.

to be followed by a still fiercer fight\* for the capture of another position in which the hosts of darkness were entrenched in stronger force.

As stage by stage we advanced—together asserting it as our choice that "we refused to retreat or be beaten"—our hold upon God became greater, and our hatred to the opposing forces intensified. We declared that "we were standing with our Risen Lord" for a precious soul, deceived and possessed by evil spirits in an acute degree.

The frequent reiteration in prayer of what these wicked spirits had done towards this child of God aroused in us more spirit fight, moving us to declare "that as God had destined their eternal torment, so it was our choice and desire and purpose that the very prayers we prayed should be a torment upon them, tending to force them to 'let go.'" "They must let go," we said, in faith. "They must retreat," "They must be bound," "They must be silenced," "They must go out," "In the Name of Jesus we command them to go out," "The sullen demons must go out," "The lying and deceiving and murdering† spirits must go out," "They must go out now," "They must let go now," "They must," "We insist, in the Name of Jesus," "They must go out against their own will," "Every kind of evil spirit that holds him," "They shall exercise no choice in the matter," "The curse of God is upon them, and upon all the ground they hold," "We hold that curse upon them now: that it shall operate now: this very minute," "The eternal, irrevocable curse and judgment of God we now hold it upon them to bind them," "The spirits of evil must submit to the Authority of Christ: the Victor of Calvary: the Conqueror of Satan and all his hosts," "In the Name of Jesus, and on the ground of Calvary and the precious Blood, we defy the hosts of hell to hold this brother any longer," "He must be delivered," "We appeal to Thee, O God, to deliver him from the hands of the enemy," "Our faith is in Thee," "Thou art able to deliver," "Full deliverance, Lord; nothing partial," "Pour Thine anger, Thy wrath, Thy displeasure upon these wicked spirits, Lord," "May they be tormented until they come out," "Displace them, and send them onward to their eternal destiny in the lake of fire," "In Thy Name we close every other pathway to them," "Render these restless spirits homeless, and send them

\* This experience follows a previous victory. The sequence often experienced in spirit wrestling is (1) intense conflict, (2) great victory, and (3) sense of great defeat, as if the victory were lost. But it is not lost. It is the reaction after conflict, also the spirit has been disengaged from the previous engagement, both from its weights and joys, and is, in fact, pursuing after the foe, so that sooner or later it becomes conscious of a new engagement with the enemy.—E.R.

† Defensive or aggressive weapons are used according to the nature of the onslaught. If you call a demon deaf when he is dumb, or sullen when he is foul, he may not be expelled by the command to go. Rather than fighting generally it will become more effectual to fight for specific light, in order to prevent waste of strength in driving at something concerning which there is ignorance in any degree. Or, if the person be not sure of the nature of the demon, it is better to seek to expel him without using any name rather than misnaming him. The great point in the spiritual life is not to go *one degree* beyond what you are positive of.—E.R.

to the pit," "Deliver this child of God," "Give us a token of his deliverance," "We cannot leave it until we have seen him delivered," "Send him down to us here," "Lord, if it be Thy will," "Awaken him from sleep, and send him down here," "A token, Lord," "Send him down," "God's will for it."

At this point in the praying we heard walking in the room on the next floor, so intermittently with a chorus of "Praise God!" we continued to pray, "Send him down," "God's token," "Only God's token." Then we heard someone descend the stairs, and try to open our door, which was bolted. We opened it, and the man for whom we had been praying† stood there visibly under the power of the enemy, speechless and pale, and by his attitude appeared almost incapable of taking any initiative for his own deliverance. One of our number, with love and with courage, then walked to him, and said: "In the Name of Jesus I command every sullen demon to come out of you." Laying his hand upon his shoulder, he further said: "You have been deceived by evil spirits, dear brother. We have asked God to send you down here as a token of your deliverance, and you are free." "You are free," "You are free," "Say that you are free." The lips began to move, the set countenance changed, and he replied softly, "Amen," "I am free." "Stronger than that," we urged. He repeated the words with increased force each time, and in a few seconds he was a changed man, sat down in a chair, and began to tell us a most remarkable story of how he had been deceived by evil spirits. It had been a skillfully devised scheme against the life of this child of God.

But something vital needs to be added to complete the story. If this young man had been left to himself at this stage in his deliverance he might not have been able to hold his footing. He needed to be shown what to fight, and how to fight. As he recounted the story he began to detect where unquestionably he had been deceived; ground that had been given to the demons was refused, contracts made revoked; the wrong thoughts accepted and displaced by truth; the evil surrender of faculties was recalled to activity, all showing a manifest increase in personal fight. To do this we reminded him of the things we had seen him do, and he then told how in everything he had been obeying a "person" whom he thought to be God. Every single action, to the minutest detail of his life—his food, his clothing, personal care, his movements in and away from his home; what he should see, and hear, and speak, and the length of time in which he should remain in every place, and certain positions of his body—had been dictated to him by this "person." Gradually, as we talked with him, his reasoning powers became restored, and he saw how stupid, irrational, and stubborn he had been even when it was

\*He had retired to rest. It was 1.30 a.m.!

†He told us afterwards that he was aroused by words which he thought were from God, "Because thou hast done this thou art cursed." He then arose and fled from the room partially dressed, "fearing the curse upon him," he said, and he was ready to do anything desperate. But God turned the enemy's working into what proved deliverance, and answer to our prayers.

suggested that he should act differently.\* When he said "God" had told him to do this and that, we got him to decide, where he could, "who" it was that had directed him in these things, and, where the demons were concerned, to refuse point-by-point, the actions themselves, the complicity with evil spirits, and the causes and effects, known and unknown. We unravelled as we proceeded—praying that he might remember all that was necessary—and the Satanic scheme previously kept from us was now being clearly unveiled to him and to us. Most important things were recalled, and what had been previously used by the enemy against him was now being used against the evil spirits. We experienced a little difficulty in getting him to turn upon the demons, and to hold God's curse upon them for what they had done. In a measure he saw what they had done, but he could command very little hatred‡ towards them. We were focussing prayer that his hatred, which in days passed, we had heard expressed, might be restored. "May the curse of God be upon evil spirits for what they have done," he began feebly, and we got him to repeat it, until it gathered strength and broke him free from a heavy encasement. His appetite and sleep was also restored to him.

We realised, however, that even in his changed condition, he was only partially delivered, and the care for him did not pass entirely away. What to do for him, and what to get him to do for himself, was now the problem, and it was made clearer by the evidences of an approaching relapse which took place during the next day. He had turned upon the demons, but later symptoms of a further grip of the enemy were observed, as if the demons had returned to the place from whence they had been driven out. This necessitated a further battle for him occupying quite an hour, through which those engaged in it obtained greater co-operation of the captive. They thus demonstrated to him the need of determinedly, unceasingly, and soberly setting his face for complete liberation.

When this onslaught had been withstood, and the enemy forced back, there was a marked improvement in his condition and progress toward the standard of normal, particularly in relation to the use of the intellect. After this stage our burden for his safety passed away, and we had in our spirit the Divine assurance that he had passed through a critical juncture. He was eagerly on the scent of his foes, seeking by the light of the Holy Spirit, to unearth their lies which gave them footing. This, with the aid of instruction from others, gave him

\*He had been dealt with on the purely human basis of sound advice, but his reasoning faculties were so held by the enemy that he could not use them to see the indiscreteness of his own actions, and the saneness of the advice being given to him. There was, therefore, no other course open but to read it not as coming from the natural, but as a direct product of a supernatural agency.

†Showing that the demons had gained access to the affections, and caused the captive to follow their evil path. Now when he saw his deception, and desired to express his hatred, he was as one struggling in bonds, and was compelled to fight for the restoration of hatred to evil spirit beings and all evil, and love for God and all goodness.

an appetite for truth,\* and a desire to be strengthened in spiritual verities. From his home he writes: "Fresh light is being given, and I am still seeing and revoking ground I gave, and I am finding more freedom day by day." Restored to his employment, he is again in his place in the work of God, and eagerly passing on what light he has at every possible opportunity.

### Bondage in Action.

*Arising out of the case of deliverance recorded above, Mr. Evan Roberts writes the following notes, showing true and false doctrine regarding liberty and bondage in action by children of God.*

**T**HE symptoms broadly mentioned in this case indicate that the man got into awful bondage over his actions.

How does God work in man? Does he deprive him of his liberty in action, and of his own individual characteristics?

*Firstly*: The operations of God are not carried out in the *body*. In the Tabernacle of old, God's presence was not in either of the two outer courts, but was found in the "Holy of Holies." So also spiritually, God is not joined to the human body, and therefore does not act in it from within, nor does He operate upon it from without, in gratifying its needs. He only deals directly with it in cases of healing.

*Secondly*: God is not found in the "soul" in any direct union whatsoever; he influences it from without by conviction, and indirectly from the spirit, after the spirit union with God.

*Thirdly*: The joining with God is spiritual on both sides. On God's side it is divine and spiritual; on man's side human and in the spirit—neither being physical nor soulish.

Any doctrine that teaches this Divine union with man to be in the body, gives at once a foothold for deceiving and possessing spirits. Hence, if any man believes his body to be joined to the Lord, he naturally concludes and expects to have physical results from such a union.

One of the results of this is a *bondage in action*. The believer loses to some extent, either great or small, his own control of all, or of part of his body. And when the body, as the outlet of the Holy Spirit through the human spirit, is in the hands of evil spirits it becomes a great block to the outflow of the Divine life. As a consequence there is stagnation in the spirit, both of its life and its work.

\* If the believer wishes to be victorious at every point he must be ceaselessly putting on truth—all truth. Truth alone dislodges the lies of the deceiving spirits of Satan, truth must be known to warrant and guard every action, and truth alone will be the weapon—though the search may be long and weary—to repel every onslaught and capture each new stronghold (Psa. li. 6, xci. 4, John viii. 32, Ephes. v. 9, vi. 14, 17).—E.R.

How comes it about that believers cease to act for themselves, and drop into a passive state waiting to be moved of God? Such a condition is totally evil, and the doctrine upon which it is built is absolutely foreign to the Scriptures, and has the characteristic of teaching demons.

When God desires a person to act under His instruction, He does it not by direct command as to the nature of the action, but He expects to have the use of the intelligence of the operator—the man himself.

A person having given himself fully to the prayer life, may consult God, and ask: "Shall I remain indoors to pray, or go for a walk?" He remains upon his knees waiting for light. He may spend an hour or two waiting for guidance. Then feeling he cannot go out, he remains indoors. But had he used his intelligence, he would probably have known that there was no specific need for prayer-time; no other demand upon him regarding work, and that it would have been better for his health had he gone out of doors. That is *bondage of action*, contributed to by lack of the use of judgment concerning circumstances and spiritual verities.

\* \* \*

There are different kinds of bondage. Some bind up the whole person, and some bind up only a part. God does not manipulate the person.

People say of things within the range of reason, and which have no need of spiritual guidance: "I have no liberty, I am waiting instructions." Why do they not reason the thing out and decide? Because they are in bondage in regard to action. When people are in this state of bondage, there is unreasonable *inaction* and bondage of action about them. When you suggest action they are in bonds; when they should be speaking they are quiet; when they should be silent they are talking.

And they give to all this state a Divine significance, whereas it has nothing but a Satanic significance.

It is not a sign of Divine working, but of Satanic hold on them.

They may have

1. SURRENDERED THE *liberty* OF ACTION;
2. SURRENDERED THE *right* OF ACTION.

In the first stage the man says, "I must not act." In the second stage the man says, "I must act according to Divine instructions."

There may be a beautiful boat inside the dock, but if the dock has one owner, and the sluice another, and the latter will not give permission for the ship to leave, of what use is the harbour, or the boat? In the same way does the body stand in relation to the work of the spirit, and the mind, and where similar conditions prevail

these fail to have a free passage when the body is governed by evil spirits. The man himself then remains unexpressed.

If the demons make blindness so that a man cannot see; deafness so that he cannot hear; muteness so that he cannot speak; could they not also put him into bondage in action so that he cannot *do* anything at will?

\* \* \*

In working out\* his emancipation the captive should realise the difference between the two following states of bondage:

- (1) THE DEMONS ACTING INSTEAD OF HIMSELF;
- (2) HE HIMSELF ACTING AT THE DICTATION OF THE DEMONS.

The two main refusals in connection with either of these states are as follows. The captive should

- (1) REFUSE EVIL SPIRITS ACTING INSTEAD OF HIM;
- (2) REFUSE ACTING UNDER THE DICTATION OF EVIL SPIRITS.

Added to this it is important in all cases to refuse not only the ground which gave the demons an entry in these aspects, but also the ground which *keeps them in possession*.†

The captive should, in order to remove the lie and to put on truth, also declare:

- (a) That he has not been acting according to Divine dictation;
- (b) That he has been acting according to Satanic commands, and henceforth
- (c) He wills to act, and acts according to his own judgment.

The demons will endeavour to get him to comply with the right which he had given them over his actions, but over every act he must resist them with *all his force*, until his actions become normal and are carried out without trouble.

\* \* \*

In deliverance from the state where the demons are acting instead of the man, there are five progressive stages:

1. In a state of full deception—  
The man declares that all his actions are Divine.
2. With the entrance of light—  
He is not positive whether God or he himself is acting.
3. With the growth of light—  
He cannot discern whether it be God, or the devil, or himself acting.

† i.e., if a manifestation be misinterpreted this becomes new ground to strengthen the hold of evil spirits. Consequently, not only the original causes of the possession, but the present causes of the manifestation—the acceptance of the lie—must be refused. The original ground of possession becomes augmented by each misinterpretation of manifestations. \* Phil. ii. 12, 13.

4. After full undeceiving—

He declares them not to be Divine; but he is not sure if it be himself or evil spirits acting.

5. After skill in detection—

He is fully able to discriminate when he himself or the demons are acting. Each act of these latter he refuses until they all disappear.

\* \* \*

Actions may be from either of the following sources:—

1. *Natural*. Governed by the man himself.
2. *Divine*. Governed by the Spirit of God, through the renewed human spirit being filled with the Divine life, and "joined to the Lord one spirit," with a consciousness of the Divine presence in the spirit, and not in the body.
3. *Supernatural*. Governed by Satan and evil spirits, and being *unreasonable*. The actions do not always appear so, because the demons seek to cover their unreasonableness by dressing them in some burden, weight, pressure, or anything that might cause them to be read as natural. But they are always evil, and do harm.

\* \* \*

The deliverer will find that at first the captive has to be almost carried to the place of freedom, but as the light dawns and intensifies he is able to take up the battle on his own behalf. The deliverer must never make it his objective to fight instead of the captive, but only until he can get him to break his own evil bonds. That point must be made for as soon as possible. As the demons' substitutionary work is broken, the captive needs less and less of the deliverer's\* substitutionary co-operation.

The second stage is that, having discovered his deception and refused the substitutionary work of the demons, he does not find himself immediately with the full control of his faculties. Now that he refuses this substitutionary work of the demons they contest him using his faculties, so for a time he is in a state of inactivity, or partial inactivity. Nevertheless, he should use his force in order to get his faculties into the normal state. This is the using of force against force, and tends to break up the possession and the non-activity.

For instance, the right over his memory was given to evil spirits, so when the captive discovers what he unwittingly did, and refuses the surrender to them, they will not always "let go" easily. The captive has to fight for his freedom, and insist upon having it.

As the demons acted instead of the man, so the deliverer must act instead of the captive

\*The work is only substitutionary in so far as it enables the captive to be released from the bondage of his faculties. Were it not taken up by others he might never seek or get deliverance.

where the captive should be acting himself, e.g., in praying for his deliverance; in detecting the works of the enemy in him, etc. Prayer should, therefore, be made to get the captive's own initiation in action.

At times the deliverer needs to retire to the background, although the captive seems to fall a prey to the enemy. But the retirement should be most carefully made, and according to the Divine indications, for which he should carefully watch. The deliverer's substitutionary protective work is withdrawn in this way, in order to throw the captive on his own resources,\* because ultimately he must fight for himself and should pray and toil for the whole Church. The sooner this is developed in the captive the more efficient he becomes in the warfare. He went into bondage by believing that God did things instead of him. The initiation for his deliverance is taken up by others, who have to pray, think, remember, and work for him. But just as the evil substitutionary work of the demons must pass away, so also will the temporary work on his behalf for deliverance pass away.

\* \* \* \* \*

The captive must be made to understand every point of deliverance. Just as God told the prophet, "Cause the people to know their sin," so the captive must be made to see his deception, and to do his part until he reaches final deliverance. It is also important to remember that the captive must not be solely occupied in fighting out to liberty from his bondage, but he should endeavour to express his spirit life to the utmost.

The deceiver will endeavour to show that the captive's spiritual life and work has nothing whatsoever to do with his real spiritual condition, but that it is wholly due to possession, whereas the possessed may have a pure spirit burden even in this state. That which is the outcome of the spiritual life the enemy endeavours to smother and disregard, by entangling it with the deception and possession which the believer may find himself to be in at the same time, while on the other hand the deception and possession will, if possible, be covered by its being attributed to the spirit life. Possession by demons does not necessarily rob a man of his spiritual life, and his union with God. But it is because of "possession" that his true spirit life has been diminished in its usefulness, and

QUENCHED IN MANIFESTATION.

One tendency of possession is to cause the captive to become self-centred. Therefore, the deliverer should endeavour not only to rid the man of evil spirits, but teach him the spiritual

\* At these times there is less unity between the captive and the deliverer, because the captive becomes bewildered as to what he is to do.

life as well, drawing him out in universal prayer and keen interest in others. The expression of the life of God in the spirit will become (a) a source of consolation, (b) a cause of ease, and (c) a means of fruitfulness. The Divine life in him should be used at all times, avoiding all compression of the spirit life, which, as well as possession, may cause suffering.

\* \* \*

The place of prayer in the work of deliverance must always be given its due significance. Constant prayer is needed in order that the deliverer may be able to conform to God's plan and pattern, which He has in every case. The deliverer should realise that he is not dealing with a believer in a normal state, and, therefore, he must carry on his work patiently and lovingly to its completion.

### A Word of Exhortation.

THE enemy will do his utmost to frustrate and nullify the mighty work that God is doing through the truths given in the pages of the *Overcomer* in exposing the wiles of Satan, and destroying his works, by suggesting to some of our readers that its pages contain nothing but "things about the devil." We, therefore, give an earnest warning to every reader to beware of such attacks. The enemy has everything to gain by diverting the attention of God's people from knowledge of his workings, and the way of deliverance, which will enable them to escape from his snare and become gloriously victorious in the power of the Holy Ghost. The story entitled "Wresting the prey from the Strong," on page 135, shows that it is possible for those who have been deceived by the devil to be delivered from his power, did they but know how to detect his wiles, and pray and work to defeat them. Let our readers beware lest the enemy obtains access to their minds with wrong thoughts, and let them set their wills for the reading of the truth about him, and their minds to prayerfully understand. Let them determine that they, by the grace of God, will know the truths about the enemy's wiles and deceptions, and lay hold of the mighty power of God in complete victory over them.—Ed.

*Judge yourself as justly as a Judge tries a criminal in a Court of Justice. It is your duty to have a true estimation of yourself.*

*Those who launch out in the spirit life will be met by innumerable difficulties from supernatural enemies.*

*Does the enemy ever tell you your place in the Body of Christ? And does he tell you that there are a great many results to your labours that you will not see until you get to the other side? If so he would be a comforter. But he is a liar!*

E.R.

# The Light that Liberates.

"Ye shall know the truth, and the truth shall make you free . . ." John viii. 32.

*Further Gleanings from Conference Notes. The brief remarks and questions drawing forth these replies are eliminated, with few exceptions.*

## God's Burdens—Satan's Weights.

*Question* : How can we tell the difference between God's burdens and the devil's burdens?

*Answer* : The devil does not burden. He attacks the spirit, wrapping it around and placing a weight upon it. When there is an attack of the powers of darkness upon you there will be no liberty. Your spirit will be bound, and your mind unable to work. A burden from God will affect you in an entirely different manner. No matter how heavy the burden from God you will have liberty to pray. Under an attack by the powers of darkness you cannot become liberated by prayer so much as by fighting and resisting. Only by experience will you learn the difference, and when your spirit is in a vice you will often have to use drastic weapons against the powers of evil in order to become free. If it is a prayer burden from God it must be prayed off before relief can come to the spirit. The enemy can produce a false burden, so you must choose to have true burdens and refuse the spurious. By maintaining that attitude the false is bound to go. The true will remain.

*Question* : Is not ground sometimes given for a spurious burden, and that has to be dealt with.

*Answer* : Yes, that may be so. In "War on the Saints" we call them "weights." If a believer is conscious of a weight upon his spirit he must immediately refuse the causes of the weight. Whenever you refuse a thing always say "and the cause or causes." Then you deal with the ground. The spirit must be free from weights in order to fight and to retain power of detection. If they are allowed to remain you are sure to be trapped in guidance, because your mind will lose its power. If you were able to detect you would see that you have ceased to co-operate with God somewhere. There is a *time to do* God's will, as well as a *will* to do it. You may have had the lead this morning to give some light to another, but you did not detect it until the afternoon. Then you obeyed, but it was given with a struggle and there was not so much power in it. Again, you may awake in the morning with a sense that you have no spirit. The enemy then says you are tired—you did more than you ought to have done yesterday. Then you should reason, and say: "I cannot see what my body has to do with my spirit. My

spirit ought to be strong and active enough to dominate my body." Then your spiritual intelligence comes into action and you declare: "My spirit is out of action, it is crushed and weighted; and before I go to breakfast I must get free. If something goes wrong at the table I shall be unable to stand in victory if my spirit is out of action. I must get free." In the past, one has been under such a weight for days, but now we see the value of immediate detection and action. So you begin by saying: "I refuse this weight and the causes, and I ask God to show me what it is." After that you search about for the cause. It may have something to do with your own experience. In case it is that you make use of all the weapons you know of, as you think of what the enemy can do to attack your spirit. But if no relief comes, you think of what the enemy can do in your circumstances, to your family, children, your friends, etc., until you begin to pray for certain souls. Then gradually there comes a relief in your spirit. You know by your spirit sense that you have touched the right thing, then you follow that, and thresh it out before God, and by the time you have exhausted it in prayer you come through into liberty. For this you must be armoured with all kinds of weapons, and be constantly asking God to teach you what weapons to use.

## Difficulty to Pray Aloud.

*Question* : What makes it so hard to pray aloud?

*Answer* : Sometimes atmospheric hindrances. Or, probably, because not many of us know how to get a free spirit, consequently the spirit is not sufficiently liberated for the Holy Spirit to use. You may have enough strength of spirit for your own victory, and yet not sufficient liberty in your spirit for God to pour through you in the meeting. There are degrees of liberation. You may be *feeble* in spirit, because of lack of knowledge or neglect to use it. If your spirit were free and strong, the power of the Spirit of God could then pour out of you, with the result that the meeting would be melted into a condition for receiving truth.

*Question* : But have not some the natural gift to speak?

*Answer* : When the Holy Spirit fills you the natural obstructions go. There is a liberation of spirit which makes you a channel of liberty to a meeting. Sometimes prayer will not release you from the vice you are in, and, there is the



need of expression. But then you may be held by a dumb spirit, so that you cannot speak. That may be accounted for by your having become deceived, through waiting for a "flow" of speech, or by saying, "I do not *feel* led to pray or speak." If you analysed those feelings you might find that they were Satanic counterfeits of the spirit life, and the reason why so many do not intelligently co-operate with God is that they are governed by feelings which they never think of examining. They *feel* they *cannot* act and they do not; they *feel* they *can* and they do. If they have nice feelings, God is with them; if they have none, God has left them. . . . Silent prayer in the spirit is of God, but there is a silence of the flesh which is paralysing. There is a silence which is the awe of God.

In the case of a drowning man taken from the water, the arms have to be worked sometimes for two hours in order to restore animation. That is the way to get your spirit free with the use of spiritual weapons. Your spirit may be in a vice, and after a while you say, "I refuse it," but it is so feeble—little more than a whisper. Then you need to repeat it several times, until the words grow in strength, and by the time you have said it a dozen times you can sing. One way of breaking passivity of mind is by constant repetition, until a real impression is made upon the mind. Do not be afraid of saying a thing many times, until your will and your spirit come into action at the back of it.

### *Bible reading and freeing the spirit.*

*Question:* What is the place of Bible reading in freeing the spirit?

*Answer:* Very great indeed, if you do not read the Bible only with the mind.

*Question:* I am finding just now that I am more readily turning to the *Overcomer* or some other paper or book containing light, than to the Bible. Why is that?

*Answer:* That may be so. You are getting light in an opening up of the Scriptures, but that should bring you back to a full use of the Word. The reading of the Scriptures is an imperative necessity, for the words of Scripture are *spirit* and life to the regenerate spirit of man. The Word of God also is God's means of communicating the Holy Spirit to the human spirit. The importance of the Word of Christ dwelling richly in the believer cannot be over emphasized.

*A Worker:* For a time you may find as I did that your Bible becomes a book of weapons. Though the spirit needs food, God feeds you according to your need. When the spirit is very healthy it soaks in and absorbs and assimilates the Word of God. The only way in which the spirit can become strong is by feeding upon and

using the word of God; it may be that you want to fight more with what you know. Or the effects of a present or past passivity may be holding the mind and brain so that the Word cannot open out. In that case you must deal with the passivity.

### *Truth translated into Prayer.*

The secret of getting more light is in using all you know, but it is much easier to take light than to act upon it, easier to talk when you get truth than to say: "That is the very thing for me—do that, Lord." Someone may tell you a sad story about another. "How sad!" is the reply, instead of responding: "The Lord destroy that," or "God's will for that." We should not speak of the dark side of things without praying over them at once, because by night time we have probably forgotten all about the vital things to turn into prayer. Someone may say: "I do not know how it is that I cannot get an answer to my prayer." The matter should not be left there, but you should pray: "Lord, teach me why it is I cannot get an answer."

### *Peace, be still!*

"He arose and rebuked . . ." "A great calm."

"What manner of man can this be?"

"Even the winds and the waves obey Him."

*Matt. viii. 29.*

**T**HE storm of winds and wave  
Was surging on Galilee;  
When a sudden calm made men to ask—  
"What manner of Man can this be?"

For even the winds obey Him,  
And waves sink down at His will!  
Just look at the wondrous calm,  
When He only said, "Peace be still!"

The dark, deep waves of sin  
That rush in like a flood?  
Oh, hush, He points to Calvary,  
Peace! Peace now through the Blood.

The howling winds of Satan's hate  
That sweep o'er mind and brain?  
Christ vanquished him on Calvary's Cross—  
Be still, his power is slain!

The icy waves of death?  
Yes, Peace! O'er sorrows rife,  
For Jesus rose as Victor Prince,  
Death's swallowed up in life.

The gloomy winds of doubt and fear  
That paralyse the will?  
He can rebuke; your spirit calm,  
And whisper, "Peace, be still!"

For it is only in His calm,  
That storm-tossed souls will see,  
The mighty power the Prince of Peace  
Has wrought on Calvary.

Oh, Jesus, breathe in now Thy calm,  
Rebuke the Devil's din,  
And whisper, "Peace," above the storm;  
Oh, give Thy peace within!

*M.M. (Mary Marsh).*

# *The Successful Intercessor.\**

## *Some of his prevailing weapons.*

**M**EDITATION is essential as a preparation to prevailing prayer.

There is a great lack of prayer, due largely to the absence of meditation in preparation for prayer.

It is a doctrine that in order to pray well a man only needs to have Divine life in the spirit, and then that that life will manifest itself in marvellous, comprehensive, world-wide prayers. Nothing is more of a fallacy. In order to pray well a man requires, in addition, a very great and deep experience. He needs strength of spirit, and a spiritual mind.

For utility in prayer it is essential that truth should be put into comprehensive sentences.

There is ample need, and there is sufficient knowledge for prayer, but children of God leave the burdens of the mind and spirit unexpressed, because they are blind to and unconscious of the need. Maybe they are waiting for a spirit burden as a preliminary to prayer, when perception of the need through ordinary indications should be enough guidance.

There is a deadness to the pull of the spirit to prayer, and a blindness to its claims.

Possession by evil spirits becomes a hindrance to prayer, as the mind cannot act as it should. This is a great block to the prayer life.

One great mistake in regard to prayer is thinking that general prayer will accomplish all that is desired. Specific prayer is needed. This becomes dynamic by utilisation of meditation, through which a wider realm can be influenced. The man who kneels down to pray without meditation accomplishes very little. Efficiency in prayer, as well as in the ministry of the Word, must be preceded by meditation.

In prayer there are three sources to draw from: The thoughts of the mind, the desires of the heart, and the feelings in the spirit.

If prayer be the product of the man's meditation, there is more likelihood of its being the precise petition to meet the need.

Meditation is the "scout" which finds out the facts upon which to pray. Prayer should be made to draw out the necessary facts. If a man confess, "My praying does not work," let him ask, "Why does it not work?" and afterwards give himself to meditate and to pray along the route of the unanswered prayer.

Spiritual discernment is necessary in order to detect and pray upon the wiles and operations of the demons concerning the particular thing we are burdened about.

No one has ever succeeded in bringing about great results from prayer by using a mass of general terms. When Peter was in prison, the Church did not pray that he might be given utterance, but that he should be loosed from prison. They prayed a specific prayer for a specific need.

There is a science of prayer, and an art of prayer, as well as the grace of prayer.

It is necessary to be in possession of the facts concerning the subject of prayer. No artist's outline of a scene has ever, in itself, made a perfect picture. So spiritually, we need the details prayed over carefully and patiently, until the subject be exhausted.

Too much general prayer often leads to vain repetition. Did those who pray observe the lack of unction upon such praying they would enquire into the reason, and seek for prayer which would bring Divine life and Divine spirit into the petitions. Confusion regarding this may be avoided by discerning the difference between unctionless prayer, and prayers which seem to have no "grip" because of wrestling with opposing forces. There may be no sweetness in them, yet they are a strong manifestation of spirit life. Stiffness does not indicate that it is a lifeless prayer, nor is difficulty in praying a proof of no progress.

It would be well for a man to sit down for five minutes and meditate about his praying, and then pray something which he had never prayed before, rather than spend the whole of that time in repetition, which may be lifeless.

There is deception about prayer, lack of application to prayer, slothfulness in prayer, stagnation surrounding prayer, lack of concentration for prayer. Some have no ear to the call to prayer, no desire, no spirit, no strength, no vision.

There are evil doctrines about "death with Christ," and concerning the conditions for the manifestation of the Divine life in the spirit, through which many have been made weak, and are being kept in a state of weakness. Let prayer be made against these that they may be unveiled and destroyed, and that such believers may have a restoration of their own strength, in order to use it for the demands of prayer.

\* Gleanings from an Hour of Prayer-instruction  
by Evan Roberts.

Believers may rejoice in the fact that they have spirit burdens, but more so that they are able to relieve themselves of such by conformity with Divine law. But many believers remain unrelieved in spirit because they are afraid to pray against the powers of darkness, for fear that it would bring down upon them the assaults of the enemy. There is no Scriptural guarantee for such a belief. **THE PROPER USE OF DIVINE WEAPONS WILL DEMONSTRATE THAT THERE IS NO REAL GROUND FOR THIS FEAR.** Both Scripture and experience are against such a doctrine. It has its source in this: When *natural* weapons alone are used against the enemy the consequences are always disastrous to those exercising them. This was the case with the sons of Sceva. Those who enter into battle against the devil should always realise that no human weapon can overcome the evil supernatural. The distinction between the use of the natural and the Divine weapons should never be forgotten. **SHALL THE DIVINE WEAPONS REMAIN UNUSED BECAUSE THE NATURAL WEAPONS FAIL TO BRING VICTORY?**

It is quite true that those who war upon the enemy will be given a fierce battle by him, but there are Divine weapons by which the believer can meet every assault. Then why fear to pray against the foe?

Declare "death" to all the interferences of evil spirits with your prayer-life, whether these be direct or through *circumstances*.

There is a Divine and a human side to prayer, and both of these should be understood.

The whole Church needs to have a conviction that **PRAYER IS WORK**—hard work, and profitable work: a work which the enemy resists as well as that of preaching.

Let there be among God's servants a giving of themselves **CONTINUALLY** to prayer; and a labouring in prayer, at all times, and with **ALL PERSEVERANCE**.

At the present time God is urging the Church to take up the warfare against the powers of darkness, but there will come a time when this warfare will have ceased. For between a Church on earth and a foe in the abyss there can be no battle. May this warfare come to a speedy end.

May all the conditions be complied with for the incarceration of the foe.

May those who are in the battle with the enemy see it to be a Divine privilege to fight against the foe as having an ultimate in bringing about the Millennium.

May they also perceive that as a result of their wrestling and fighting\* the Church and the world will have rest from the Devil for a thousand years, and that those who will experience this great release will look back in thank-

\* i.e., by prayer. (Of. Rev. viii. 3-5)

fulness to God for those who carried out the war on Satan and on his evil spirits.

The powers of darkness will not be cast into the abyss until everything in connection with this has been prayed over.

### To the Lord's Praying Ones.

*As the thoughts expressed here were the outcome of a time of prayer, others should find them fuel to the fire enabling them to give themselves to prayer for present need.*

In addition to the above, prayer is asked for the

### Porthcawl Convention, Sept. 1-4, Eccleston Hall, London, Meetings

(To be resumed (D.V.) on October 2nd).

That for all the meetings there may be perfect conformity to God's plan and pattern and that there may be a perfect transmission of Truth.

And that the congregations and messengers may be fully prepared of God.

### The School of Prayer and the Lord's Watch.

All correspondence should be addressed to Mr. J. C. Williams, c/o *Overcomer* Office, Toller Road, Leicester.

### "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Anieres, Seine, France.

The next list of receipts for the free distribution of *Le Vainqueur* among Ministers and Christian workers in France and other parts of the Continent, and for Mr. Johnson's work in France, will appear in the October *Overcomer*.

Those who desire to share in sending the truths of the *Overcomer* to the French-speaking people should send their gifts to the Corresponding Secretaries:—

Mrs. RADFORD THOMSON, Eirene, West Hill, Putney, S.W.  
Miss COPE, 38 Rectory Road, Sutton Coldfield.

### Answers to Correspondents.

Communications acknowledged with thanks from P.J.B. (Brazil), W.H., M.B., H.E.J., P.H., F.E.C., K.M.F., Sister B., R.L.B., S.G.P., R.T.B., F.E.C., J.E.L., L.M.C., S.C., B. McL.P., W.S.M., C.G., C.G.J., J.B., C.E.P., A.H.R., P.F., Mrs. S.S.R., K.H. (China), S.P.H., J.P., K.E.S., M.Q., O.J., E.O.L., Dr. R.C., D.T., N.G.D., Sister M., M.E.C., Mrs. B.M.M., A.D'O., W.J.B., L.E.G., H.S. (India), F.M.E., W.B. (written at Keswick), M.M.C. (U.S.A.), J.B. (China).

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

The Rev. M. N. Popoff, writing from the Mission Field at Ulitzer, Patriarch Eftimi 77, Sofia, Bulgaria, on June 17th, says:—

For a number of years I have received the *Overcomer*. I wish now through your columns to express my thanks to the sender.

### NOTE.

*Any wishing to pass on their copy of the "Overcomer" to Missionaries may have names and addresses on application to the "Overcomer" Office.*

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 58.

OCTOBER, 1913.

“Not by might, nor by power,  
but by My Spirit . . . !”

Zech. iv. 6.

“NOT by might, nor by power, but by My Spirit,” said the Lord of Hosts to the prophet Zechariah, as he asked for the interpretation of the vision of the golden candlestick with the living olive trees on either side—olive trees from which men had not to *draw* the oil, but which poured forth the oil “out of themselves” (see Zech. iv. 12) into the candlestick as a perpetual supply for perpetual light.

“What are these?” said Zechariah. Who ever heard of olive trees emptying golden oil into the lamps of a candlestick for perpetual light-giving power? The message is clearly explained to Zechariah. It is a type of the Holy Spirit working through living witnesses (“Olive trees”\*), in a perpetual stream of silent, never-failing power to the Church—the candlestick—so that she may maintain to the close of the age her witness of light in a dark, dark world; and so accomplish by the hidden supply of oil—the Spirit of Truth—what the might and power of men could not do.

It is just twelve months since, on October 3rd, after the conflict and toil of years, the first bound volume of “War on the Saints” saw the light. Not by might, nor by power, but by the deep unfailing stream of the Divine Spirit at the back of the TESTIMONY of the book, has it been sustained and carried forth in its first year’s witness for God against the principalities and powers of hell, giving light to the victims of the deceiving spirits of Satan, and loosening their bonds.

It is therefore with deep gratitude to God that we see the close of the first year’s ministry of the book, and feel that a brief retrospect of the work God has done through it should be given to our *Overcomer* readers, who have, in (nearly) five years fellowship through the pages of our monthly issues, become not merely “readers” but fellow-soldiers—welded by the Spirit of God with us into the solid phalanx of a spiritual army, advancing against the spirit-foes who contest the development of the Body of Christ into full

\* Trees with many branches making up a host of living witnesses and channels for the “oil” of God.

growth and preparation for the Coming of the Lord.

At this stage of the history of “War on the Saints” the time has come when a little may be said concerning its genesis, and the work of the collaborators. Some have thought that the “truth” and the matter originated with your Editor, and that the part of Mr. Evan Roberts was his “assistance.” Others that the entire matter came from Mr. Roberts, and that the Editor was but the “pen” or amanuensis. But the fact is, that it was truly a “collaboration,” *i.e.*, each of the collaborators independently led and taught by the Spirit of God, and then combining to give forth the light each had gained from God, and by experience. The experiences of both were needed to make the writing of the book possible, and we cannot but marvel at the pre-vision and wisdom of God, in working for many years toward bringing about this collaboration in spirit and mind, for the giving forth of these truths to the Church in her perilous hour of need.

In brief, “War on the Saints” from beginning to end, in every sentence and statement, is a RECORD OF FACTS from life, carefully noted, analysed, tested, proved, and written with painstaking patience and prayer. It is no mere “study” of the subject, but a collection of *provings*, as a scientist exhaustively notes every laboratory experiment in his hands. It is a combination of the spiritual knowledge of those in collaboration, comparing, noting, writing their own experiences, *and the experiences of others with whom they had come in contact*, as a *vade mecum* for the Church of God passing through the conflict and dangers of the “last hour” of her sojourn on earth, during which time the Dragon (Rev. xii.) would fiercely contest her translation to the throne.

It needs, therefore, to be emphasized that since the book was written from the *facts of life*, as a physician writes his cases, it opens only to NEED, *i.e.*, when a reader is experiencing a

specific phase of life dealt with in the book,\* it is clearly understood by him; and, *vice versa*, to the one who has NO DEEP SENSE OF NEED it is closed, as well as to those who know nothing of the supernatural sphere.

To the praise of our God we record a reception of the book which only He could have prepared in view of the natural antipathy to its theme. But having been written from the FACTS OF LIFE, the collaborators were assured that the truth would be welcomed by those seeking light from God upon the facts of life within their horizon. A book written for NEED could not but be welcomed by any who knew their NEED.

We thankfully record, also, that large numbers of testimonies have reached us bearing witness to the real liberation of many believers in sore bondage to the foe, as they have prayerfully put into practice the truths set forth in its pages. Deliverance from bondage in many aspects of life in relation to health, financial trouble, depression of mind, and countless other ways, behind which the spirits of evil work to hinder, and injure the children of God. New hope, new victory, new freedom, and a new outlook on prayer, are but a few of the blessings its readers have found, and we rejoice exceedingly at the great harvest which the truths given have brought to our Saviour and Lord; not only from among the "rank and file" of the members of the Body of Christ, but from those who are leaders and teachers of His people.

From among these we select the following letter as containing the words of a teacher of the things of God—a minister of the Gospel, and a writer taught in the Scriptures—received just as we go to Press.

"I have seen enough of 'War on the Saints' to deeply appreciate it, and to learn that it is an able and comprehensive exposition of the awful subject it deals with. Although I was not altogether a stranger in that realm of darkness, I thankfully acknowledge to you my indebtedness and gratitude on my own behalf, and on that of many tried and tested and tempted ones in the Body of Christ, who have been blessed and delivered.

"As a result of my reading, meditation, and prayerful application of the truth in this respect, I rejoice in a *free spirit*, a spirit set free from forms of bondage which never occurred to me to be the work of demons.

"I do not wish to write a review of the book, but I cannot refrain from telling you how pleased I am with the position you so frankly state according to the Scriptures. Your sharp distinction between soul and spirit, and their respective faculties and functions: it is the true Scriptural psychology. The total absence of any trace of the subtle and refined Pantheism so frequently met with

\* This does not mean that deception and possible "possession" is inevitable in the experience of Spirit-filled believers. There is much *general* knowledge given on the normal Christian life in its pages.

in articles of even spiritually minded children of God. Your strong stand against *passivity of mind*, which is so much preached and practised these days. The prominence you give to the Person and work of the Holy Spirit and to the Cross as the place of Victory.

"I thank you especially for your chapter on Prayer, or rather, on 'War upon the powers of darkness'; where you treat of prayer. It is full of practical import and wisdom, and has been a blessing to me. The one thing I missed therein, or rather, failed to find, was the fact of the High Priestly intercession of our Glorified Lord, as we have it in Luke xxii, 32. The power and comfort of that blessed fact in our conflict is to me very precious. I would greatly appreciate if you would devote some space in *The Overcomer* to that glorious subject.\*

"Your book is a sign of the times. Again I thank you and your faithful co-labourer, Mr. Evan Roberts, for your labour thus freely given to the Body of our Lord, and Him by Whose Spirit you were led and qualified to accomplish the difficult task, a task wherein you have spent your very best of blood and tears. The Lord Himself be your exceeding great Reward . . ."

Then has there been no *antagonism* to the book? Yes, deep and strong, from some who obviously NEED ITS TRUTHS, and who, *by the spirit of the antagonism*, reveal the work of deceiving spirits—deceiving spirits who WILL NOT ALLOW THEM TO CALMLY, PRAYERFULLY AND DELIBERATELY EXAMINE and *test* THE RELIABILITY OF THE FACTS STATED IN ITS PAGES. And indifference, alas, from others who through ignorance of the deep, deep need of the Church are unable to see the import of the message.

We appeal, for the Church's sake, for Christ's sake, to every believer to give impartial, heaven-born, prayerful and judicial consideration to the TESTIMONY contained in "War on the Saints," lest haply they afterwards be found to have been fighting against God in the witness He has given to His servants, and thereby failing to work with His Holy Spirit in hastening the preparation of His blood-bought Church for His coming.

A case in point showing the NEED for the truths  
in the book.

Since writing the above article, we received the following letter from a University man in another country. We give it, by his permission, as a striking case in point showing the subtle workings of the enemy among the children of God and the need for the truths in "War on the Saints," as well as a testimony to their veracity, and a proof of their liberating power:—

Some months ago I sent for and received a copy of "War on the Saints," and carefully read it through.

How different things might have been had such a book been mine years ago! There was a need in my life, and the truths it contains fitted my need . . . Some few years ago I almost became a perfect slave to outward

\*If this is missing—and we cannot clearly recollect now—it is surely an oversight, caused by dealing with so vast a theme with so many aspects. "The Enthroned Christ" in the *Overcomer* for April meets this request, every word of which we strongly endorse.—Ed.

signs of false guidance which was—it is now clear to me—an absolute deception of evil spirits. Although a reader of the *Overcomer* part of the time, and a believer who tried to faithfully follow Christ, regularly reading the Bible, teaching in Sunday Schools, and even conducting Church services, I got into a state similar to that of the lady mentioned in the *Overcomer*, who remarked about grieving the Holy Spirit if she failed to put the knives and forks straight upon the table.

This led to a code of signals being set up between me and "the Lord" in order to know what He wanted me to do. This was the outcome of supernatural touches. If doing anything, and something touched my left shoulder, that would be a sign to stop doing it. This supernatural touch would often be given when walking along the road. I would then stop, and not go on until the touch was repeated on the right shoulder. That was the signal that the Holy Spirit allowed me to go on.

Strange to say, I was a firm believer in personal evil beings "behind the veil," but because these experiences were supernatural I thought them to be of God.

There is no doubt that these were real touches. If they were indistinct I would not go on until there was certainty. The trouble was in having believed it to be the Lord guiding me, but it was a wrong conception of His guidance, based on the fear of disobeying the Holy Spirit, and under the belief that the Lord had some work for me to do and was now giving the test of "obedience at all costs." I used to be afraid that people would see me, and would try to appear quite natural.

I would stand as PASSIVE as possible, awaiting the sign, influenced by the possibility of losing something from the Lord or grieving the Holy Spirit. How awful it was at times—almost unbearable. Thinking also that thus my will was being strengthened, I became almost an automaton, on one occasion waiting for a long time in the rain, at night time, and refusing to go away until the sign to move came which made me quite late. Sometimes, in order to make quite sure of "the doing the Lord's will," I waited for three touches upon my right shoulder.

These touches still come now and again, but I pay no heed to them, that is, to obey them. It is due to the truth given in the *Overcomer*, and your books, that I have been set free. . . . Life was hardly worth living to me. . . .

I must mention that during thunderstorms the touches would be felt very much, and believing them to be warnings against danger I would move to another part of the house: so great and complete was the deception that it made me afraid to disobey. *My reason was left out of account altogether.*

This is a remarkable illustration of the teaching given on pages 142-144 of "War on the Saints," where it is shown how believers can so give themselves up to supernatural powers which they think to be of God, that they become passive, unthinking and unreasoning mediums, pliable to the will of evil supernatural power.

In the case quoted the following points will be noted:

1. The setting up of a code of signals whereby this believer expected he would know the "leading of the Lord." These "signals" correspond exactly with the origin of "Spiritism," when two young girls in a farm-

house in U.S.A. heard taps on the wall. It occurred to them to see if they could communicate with the source of the tapping, which they did by setting up a code of taps, just as with this child of God, who got the "three touches" on the shoulder when asking for the sign. So that ignorantly, through wiles, this believer got into a state of mediumship.

2. The standing passive, waiting for a sign—once more a proof that PASSIVITY is necessary for the working of the evil spirits.

3. The "excuses" suggested by the spirits when they practically counterfeited the man's own reasoning, thus gaining deeper control of him. The victim "thought" his "will was being strengthened."

4. Note the *automaton* state which the victim reached.

5. Note the unreasoning, and the unreasonable "guidance" that was given to the victim, so that he waited a long time *in the rain* until he got a sign!

6. That the man endeavoured to hide the supernatural under cover of "being natural," so that no suspicion might be aroused in others that anything was wrong.

7. That artful lies in the guise of the highest reasons, were suggested to and accepted by the man in order to get him to pursue this evil course of action.

8. That instead of the will being strengthened it was weakened, until he became a physical slave to the will of evil spirits.

9. Note that the entry of truth set free the victim.

*N.B.—The notes by Mr. Evan Roberts which appeared at the conclusion of the case under the heading "Wresting the prey from the strong" in the September "Overcomer" equally apply to the case now referred to, in so far as this child of God became in bondage concerning his actions.*

The TRUTH in "War on the Saints" is accomplishing its mission, and manifestly being used by the Holy Spirit to track out the hidden deeds of darkness and to liberate the Church of Christ in different parts of the world.

### A Word of Thanks.

On the occasion of the first anniversary we give fervent thanks to each one who prayed whilst the "War book"—as many love to name it—was being written, and have since its issue prayed that its truths might be read and understood. We have reason to praise God for the wonderful loosing of souls which has taken place since the book was sent out twelve months ago. This freeing of the captives is part of the reward for their prayers. Appreciating and recognizing the value of this *prayer service for truth*, we ask that prayer should be continued that the book shall fulfil its mission to the Church of Christ. It contains a realm of truth, which if pondered and prayed over until understood, and applied to personal need, would become the means for the loosing of the thousands of believers who have become ensnared by the deceiving spirits of Satan. Prayer should be made that these souls may be aroused to know their evil state, and to know the liberating truth.

Hundreds have already testified to having received degrees of freedom by the truth. But a word of warning is needed on the question of deliverance. After the light of deliverance has begun to dawn on the believer deceiving spirits counterfeit *deliverance*, therefore souls should be careful that they do not become further ensnared by these devices, but carefully seek to know the exact extent to which they have become delivered and perseveringly advance to emancipation, and into a faithful and full warfare against the foe.

*The Collaborators of the Book.*

# The Advantages of Battle.

By Dr. J. H. Fowett.\*

"I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries." (1 Cor. xvi. 8, 9.)

"THERE are many adversaries," and therefore, "I will tarry!" My post is where the hostilities abound! It is a strong, manly, conquering sequence. "There are many adversaries," and therefore, "I will tarry!" That is not how the sequence commonly culminates when it begins in such frowning circumstances. This is rather the usual order of consequence: "There are many adversaries," and it is no good going on! "There are many adversaries," we had better try another track! "There are many adversaries," and the enterprise is quixotic! "There are many adversaries," and prudence is the better part of valour! That is frequently the form of our conclusion. And thus the adversaries scare us away into by-path meadows, those enervating fields where the only flowers are poppies, where the only fragrance is an opiate, and where a ruddy and boisterous health is never found.

"There are many adversaries and——" The vital worth and trend of life are determined by the way in which we complete the sentence. When the adversaries confront us in the path, how shall we regard them? Our answer to the question will determine whether life shall culminate in disastrous weakness or in exuberant and joyful strength. What do we make of the enemy who straddles across life's appointed way? In his presence shall our life be plastic or plasticine, the moulder or the moulded? Always and everywhere shall we be the potter or the potter's clay? Shall we lay hold of every unfriendly circumstance and extort its tribute, or shall we meekly acknowledge its mastery and make our obeisance? "There are many adversaries;" what then shall I do?

Let us begin here in our consideration of the problem. Every generation is confronted with the same essential battle. The enemy may change his form, he does not change his nature. The incidents may alter, the essence remains the same. . . . The adversaries of the succeeding generations may change their skins, but the heart of their hostility remains unchanged. And so, when I gaze upon the adversaries which contended with Paul in Ephesus I am struck, not with their remoteness, but with their modernity, for I see the same enemies before us in the life of our day.

\* From "Living Water" (U.S.A.)

What were these adversaries? Let me point out two or three of them as they are described in the letter to the Ephesians, the very Christians who in Ephesus were sharing the Apostle's hard but determined crusade.

I. THE FIRST ADVERSARY MAY BE NAMED THE INVISIBLE PRINCES OF WICKEDNESS. "We wrestle not against flesh and blood, but against principalities, against powers, against the world-rulers of the darkness, against the spiritual hosts of wickedness in the heavenly places." "*Many adversaries!*" The invisible princes of wickedness! Have we to face them to-day? Do not ride away on an irrelevant criticism; hold close to life. Have we any confirmatory witness in our own souls?

Here is the teaching of the book of the Word. At the gate of every faculty of the soul there is an invisible foe, and his power becomes operative and energetic whenever a faculty is exercised in the direction of the Highest. Is not that true of the faculty of veneration? Let any man walk through the streets of this city and seek to lift his soul in the contemplation of anything venerable and august, and he will surely feel the might of SOME INVISIBLE FORCE DRAGGING HIM DOWN TO THAT WHICH IS FLIP-PANT AND JAUNTY. Let a man seek to exercise his imagination among the vast and holy fields of the ideal life, and HE WILL FEEL THE INVISIBLE ANTAGONIST DRAGGING HIM BACK TO THE INSIGNIFICANT. Or let a man seek to exercise the faculty of benevolence, and he will feel the same adversary seeking to shape his inclinations *toward that which is mean*. We become conscious of an invisible hostile pressure which is fiercest when the soul seeks to use her supreme and royal privilege of communing with God. How is it with us when we seek to pray? Have we any experience of difficulty, any sense of an adversary, any feeling of strenuous fight?

Sometimes, when I turn to pray, or to meditate on the things that matter most, I have to struggle through something like nausea to the open air and liberty of communion with God. I am conscious of having to fight my way through reluctance, through indifference, through insipidity, to the highest interests and concerns of the soul. As soon as ever I begin to lift myself the adversaries are there! They always range between me and what next I ought to do. They are always between me and the higher and the Highest, always and everywhere. You may call them what you please. The Bible names

them "principalities," "powers," world-rulers of the darkness," "spiritual hosts of wickedness in heavenly places," and I for one meet them every day. There are "many adversaries," and their supreme purpose seems to be the creation in the soul of moral and spiritual nausea.

2. THE SECOND ADVERSARY MAY BE NAMED THE BLINDING HOSTILITY OF MONEY.

That mighty adversary was in the homes and streets and markets of Ephesus. The men of Ephesus heard the Gospel, but they were making money out of superstition. They heard about Christ, but they were filling their pockets with anti-Christ. Great numbers of them made their living by making silver shrines for Diana. Now, exercise the imagination, and try to realize the position of one of these men who felt the call and the allurements of the holy Christ. What is he up against? If he accepts the Christ he forfeits the profits on the silver shrines. That is to say, on the one hand there is the question of life, and on the other hand there is the question of living; the subtlety and persistence of Mammon are so exercised that the living shall be obtruded to the eclipse of the life. The Ephesians were blinded by the silver shrines as we are blinded by the equivalents in our own days. It is always the endeavour of Mammon to shove the "living" close against the eyes so that we cannot see the life. A dollar held at arm's length is one thing; a dollar pushed against the eyes can shut out the entire breadth of God's sky. Well, I say, that is the work of the adversary, to hold the transient so close as to blind us to the eternal; a silver shrine can be so held that it shuts out God.

And what Mammon seeks to do with the individual he also seeks to do with the church. He may get our finances so close to our eyes that we cannot see the souls of men; he may seduce us into thinking that when the exchequer is healthy the church is healthy and strong. "Thou sayest, I am rich, and knowest not that thou art poor, and naked, and blind." That church could see its purse, but it could not see its Lord. I have called it the blinding hostility of money; it was one of the many adversaries in Ephesus, as it is not the least among the many adversaries of our own day.

3. THE THIRD ADVERSARY MAY BE NAMED THE DEADLY INFLUENCE OF A SOFT AND RELAXING CIVILIZATION. I turn to the letter and read: "Let no man deceive you with empty words." What about? If you will turn to the context you will find it means deceitful words about sin, about its true nature, about its essential virus and destructiveness. Men are busy putting new labels on to old sins. They are removing warnings, and writing "edible" on things that are

irreparably destructive, saying that the deadly is not deadly, and that if we eat thereof we surely shall not die. It is the antagonism of a lax and indulgent philosophy which labels indifference "tolerance," which labels license "liberty," and which labels voluptuousness "life." That wily adversary is in our midst to-day, and we have all seen him at work plastering over the solemn teachings, which bear the seal of the cross, the jaunty indulgences which bear the seal of the beast.

All these adversaries are familiar to our own life and time. Ephesus is contemporary with New York and London. We have the invisible princes of wickedness. We have the blinding hostility of money. And we have popular philosophies which are gilding corruption. "*There are many adversaries.*"

Such was the environment of Ephesus, and such is the environment of New York. Now the Apostle Paul did not run away from such a field. "I WILL TARRY." He did not seek safety by flight. He advanced against the adversaries, faced them, and conquered them. "I will tarry." But now mark you the things. This man was in Ephesus possessed of a clear and single aim. "This one thing I do." He was no loiterer in life's ways, lounging about without purpose and an aim. "I press toward the mark, for the prize of the high calling of God in Christ Jesus." Whatever else that may mean, it means that this man was after the biggest thing that life could yield. A MAN WHO HAS NO QUEST WILL MAKE NO CONQUEST. To *have no aim* is to be at the disposal of any subtle adversary that may come along. This man was no loafer in Ephesus, or he would have been trapped ere his day had well begun. He had a definite aim, and he followed the gleam.

And the second thing is this, the Apostle was clothed in the armour of God. Writing to the Ephesians who were living in this environment, he pleaded with them to "put on the whole armour of God," the armour in which he himself was ever seeking to be clothed. He did not move through Ephesus naked to the shafts of his adversaries. He was girt about with heavenly equipment, with armour given him from the armoury of God. You are familiar with the pieces described—the girdle of truth, the breast-plate of righteousness, the shoes of readiness, the shield of faith, the helmet of salvation, the sword of the Spirit—not one of which has to be forged and shaped and beaten into use by our own strength. All the pieces are ready in the armoury, waiting for the pilgrim's call . . . . "There are many adversaries." "I will tarry," but he tarried in the divine companionship, and "the joy of the Lord was his strength."



Now, I ask you my closing question: What would a man of this kind make of adversaries, or what would they make of him? Place such a man, with such a quest, and with such an equipment, among difficulties and fierce antagonists; let him tarry among them, and what will he do with them? Let me once again proclaim one of the great laws of moral and spiritual health. *It is through our opposition that we gain our robustness.* Where there is no difficulty we can acquire no strength. A difficulty is more than a test of our powers, it is a POSSIBLE ADDITION TO OUR RESOURCES. Hardships do more than try us; they harden us.

Here is the law of life: Every conquered difficulty empties its strength into our souls. We drink the blood of our tasks. Measure for measure. Does that law determine our progress? When we wrestle with an obstacle and vanquish it, we are enriched by the precise strength of the vanquished. That is so in the mental realm. Your wits contend with a mental problem, and in the moment of conquest the strength of the problem has entered your moral fibre, and invigorated your powers of discernment and judgment. It is even so in the moral realm. EVERY TEMPTATION SUBDUED EMPTIES ITS STRENGTH INTO THE TREASURY OF OUR WILLS. If there is confronting you to-day some powerful antagonism, which threatens your highest progress, then I tell you that in the armour of God you may conquer by quiet patience, by strong fighting, by PERSISTENT PRAYING. . . .

That is what the Apostle Paul did in Ephesus. *"There were many adversaries,"* and he tarried, and out of the eater he brought forth meat, and out of the strong he brought forth sweetness; and thus by reason of the very adversary he entered into a more glorious fellowship with the Lord. Do you wonder, therefore, that in the midst of adversaries he found the most effective door? *"A great door and effectual is opened unto me."* He found a door into richer life. He found a door into larger and more wonderful vision. He found a door into nobler and more fruitful service. Just where the adversaries were most thickly gathered together he found the golden gate. He found the greatest treasure just where he had to fight the hardest for it.

How, then, must the Christian regard his antagonisms? He must regard them as ALLUREMENTS TO BATTLE, as clarion calls to more steadfast devotion. Behind every antagonism, nay, within it, there lies imprisoned a new endowment. Behind every obstacle, nay, within it, there is a hidden door into a larger life. In the strength of the Lord God let us march up to the antagonism and claim the endowment; let us contend with the obstacle and find the

secret door. Have you an adversary confronting you to-day? Does some powerful temptation stand in the way of your life, threatening your moral integrity? Move up to it with courage: Despoil it and make it serve in your own well being. Or is some threat looming in front of you, some menace, seeking to turn you from the path of right? In the strength of God move up to it and convert its threatened lightning into your own dynamic.

"From strength, to strength go on,  
Wrestle and fight and pray.  
Tread all the powers of darkness down  
And win the well-fought day."

"*They Overcame him.*"\*

Rev. xii. 11.

To Tune: "Oh happy band of pilgrims."

O HARK! the word of witness  
Is swelling like a flood,  
That Satan has been conquered  
Thro' Christ's most precious Blood.  
The Word of God against him,  
We, too, have proved and tried;  
And now we dare unveil him,  
As in the Cross we hide.  
O enemy of Jesus—  
You, therefore, must be mine;  
God's curse shall still be on thee,  
Through all the age of time.  
Thy awful hosts of darkness,  
At which we've finched and quailed—  
We give the foe no quarter,  
Thy tactics are unveiled.  
Thy fiendish evil spirits—  
Wherever they are found,  
In spirit, soul or body,  
We do refuse them ground.  
Yea, all their accusations,  
And their suggestions, too;  
This is our choice for ever,  
To God we will be true.  
Yet know, O prince of darkness,  
That through the Lord of Might—  
Thy plans were all defeated,  
And you were put to flight.  
We truly hate thee, Satan,  
Against thee war till death;  
But "by the Blood" we conquer,  
And triumph by our faith.

M.M. (Mary Marsh.)

*Let Satan's subtlety make thee more wise and wary thyself. Thou hast not a fool to deal with, but one that hath wit enough to spill thy comfort and spoil thy joy, if not narrowly watched. Take God into thy counsel. Heaven overlooks hell, and though the devil's way in tempting be as wonderful as the way of a serpent on a rock, yet God traceth him.—Gurnell.*

*Where the soldier is placed, there he stands, and must neither stir nor sleep till he be brought off.—Gurnell.*

*YES, whatever be the circumstance, our duty is to stand as solid as the Lifeguards at Whitehall, as invincible as the "Old Guard" at Waterloo, who "died but never surrendered."—L. G. Buchanan.*

\* From Victory Songs and Poems, by Mary Marsh. Price 3d. (post free 4d.), Overcomer Office, Leicester.

# The Unoffending Tongue.

By Evan Roberts.\*

"Be not many teachers my brethren, knowing that we shall receive greater judgment. For in many things we all stumble. If any stumbleth (*offend*, A.V.) not in word, the same is a perfect man, able to bridle the whole body . . ." (James iii. 1, 2, R.V.)

"Do not boast against, and lie against the truth . . ." (James iii. 14, lit. Gr.)

THE conversational aspect of the spirit life is so important that every believer should make it an express duty to endeavour to reach the goal of having the priceless virtue of an unoffending tongue. There is the utterance of that word which sets a flame to the evil nature, whether it be issuing forth from the nature itself, or by the interference of gehenna.† There is also a stumbling in word, which although it set not the nature aflame, is a "boasting against" and "lying against" the truth.

That the nature is not set aflame is no proof that the man has not spoken from the evil nature.

This subject of the use of the tongue, whether it be in conversing with one individual, or in teaching a congregation, has an important relationship to the spiritual life. Not only should a man endeavour to stand individually clear before God, but he should take great care that he (1) "offends not" others with his words, and (2) that he "stumbles not" in misleading others with wrong utterances. Others may not be *offended* by the word, they may even accept it cheerfully and thankfully, and yet that which they praised may be a misleading word and an utterance "against the truth." Not only is there a unity in the truth, but there is also A UNITY BROUGHT ABOUT BY THE ACCEPTANCE OF LIES. Those who believe the same doctrine—whether it be good or evil—find themselves in oneness.

## *Unity in doctrine no guarantee of its truth.*

The fact that one believer agrees with another concerning doctrine is no guarantee of its purity, and even if more than two—even if several—agree concerning the doctrine, that again is no guarantee of its truth. The agreement of numbers regarding anything is no guarantee of its purity. It is a farce to say that the voice of the people is the voice of God, for often we find the prophet standing alone with God protesting against the actions of the people. Even when the Jews put Christ to the death they thought they were ful-

filling God's will. Therefore, let each one beware of a false unity in any doctrine. Let him ask himself not only: Do I *offend* any in my words, but am I unconsciously misleading others, and by so doing "boasting against" the truth, and thus frustrating the work of the Holy Spirit Whose work is to lead the Church into all truth.

Let prayer be made on all this; let believers examine themselves before God lest they be boasting and lying against the truth. That this is so is manifestly seen in those to-day who have a degree of spiritual life, but resting upon some evil doctrine they will not accept truth from God's messengers, and therefore hinder the Holy Spirit leading them into all truth. Souls may even have misgivings of the truth concerning the warfare against the powers of darkness, and by that imply that this thing is not of God, but of human origin, and should be shunned and avoided, and to these misgivings they attach a Divine importance. Let these misgivings be analysed, for we ourselves know that we speak that which we do know; we have proved these things. Those who have not gone through the experience, nor allowed themselves to honestly examine the facts concerning these things, how can they judge whether they be truth or lies, Divine or human in origin, and whether of immaterial or vital importance to the Church?

## *Sin in speaking against truth.*

Let prayer be made for those who stumble at the truths concerning the powers of darkness, or who stumble at the truth of a pure theology,\* so that they may not sin with their lips in speaking against truth, and therefore against the Holy Spirit. In making known to the Church these truths we have nothing to gain. We seek no name, and seek no gain, but only that the Church of God should by the truth be liberated from the lies of the enemy, and ascend into its true and rightful position, far above all the powers of darkness (Eph. i. 21). Yes, there is a veritable "boasting" against the truth! What is the cause of it? DECEPTION! It is the product of the "old man's" theology; the outcome of some theory based upon an investigation of the written Word, without experience to prove it. It is "supposition"—not knowledge. Let prayer be made that the Church may not fall into the awful

\* Believers find it hard to recognise the true word about God if they have not passed through fire in their knowledge.

\* Dictated. † See James iii. 6, lit. Gr.

sin of "boasting against" and "lying against the truth," and calling the very truth of God the works of demons, and that which would lead them into the fullest liberty from the powers of darkness, a misleading and ensnaring doctrine.

This we say, not for ourselves, for we have proved the truth and the power of the truth, but we speak it for the emancipation of those who are in sore need of it. Let prayer be made that God may open the understanding of the Church as Christ did that of His disciples, and that it should have the illumination which comes from the reception of the Divine Spirit.

That there is abundant truth to meet the present need of the Church we doubt not, but there is need of capacity to receive it, and to APPLY it. Believers should not be weary of the monotonous reiteration of truth. Let them be Samson-like, content with using the weapon that tells, assured that these truths do tell against the unseen foes, who thereby lose ground, whilst the believers themselves emerge into more liberty, and God is honoured before all His angels by the triumph of the Church over the lies of the deceiver.

Let believers pray God to search them and reveal to them if they have ought in themselves causing them to stumble in their utterances against the truth. They may offend without being conscious of offending. Let those who "boast against truth" beware lest such a thing befall them as befell those who spoke against God's anointed leader in Israel, when the earth opened and swallowed them up (Numbers xvi. 31, 32).

#### *Hypocritical listening to truth.*

Let prayer be made for the removal of hypocrisy out of the mouths of those who fear God's truth. Also for the removal of duplicity and treachery, so that there shall be no traitor within God's camp. There are those who when listening seem to acquiesce in everything, but inwardly they are eagerly watching for any word whereby they can afterwards make mischief regarding the truth, and the speaker of the truth. Let God make such persons true in word, thoroughly honest and straightforward. If they do not believe in the truth spoken let them say so directly to the speaker, and not in his absence. Let them not praise him in his presence, and condemn in his absence, for this is of that wisdom which is devilish.\* In conversation concerning another believer made in his absence, he is often blamed for pursuing a certain course, but when he is present, the speakers have not the courage to tell their thoughts to him himself. This causes disunion, for it is not in accordance with justice. It is our duty if we think a believer to be out of God's will, to warn him once, and

to warn him directly, and then to leave him to God, so that the consequences may rest upon his own responsibility.

Let there be honesty in the Church, and let the fears that others have concerning a truth be uttered to the one who proclaims that truth, and not to others indirectly, in the hope that what is said will eventually reach the one concerned. May cowardice be removed from the Church, as well as the fear of delivering the truth of God.

#### *Gossip creates an evil atmosphere.*

May all devilish\* conversation about God's saints be destroyed. If a believer be wrong, the only right way to converse about it is for prayer that the wrong should be removed, and not in GOSSIP WHICH CREATES AN EVIL ATMOSPHERE. Let us beware how we speak about the faults of another, lest we soil ourselves, and one another, causing a separation in the spirit between ourselves and the failing one. Believers should so walk after the spirit that they can at once detect when necessary† conversation about another man's fault becomes poisoned, and foul like the ointment that had the fly in it. The evil nature relishes speech concerning others' faults, but the spiritual man gets fuel for prayer because he speaks only desiring to restore such a one.‡ When conversing about such and such a fault of another, let each one ask himself as he speaks: Am I keeping within the bound of desiring to restore that one? If he find himself outside that limit, and his conversation having nothing directly or indirectly to do with such a restoration, he should seal his lips, and go no further, because evil conversation can bring forth nothing but evil. The only lawful reason§ for speaking of the fault of another is for the purpose of restoring that one, but if the conversation is the product of the natural man it is soiled and evil in the sight of God.

#### *Pure conversation about others.*

When conversing about another believer's faults, let these two tests be applied:—

First, let no word be said in his absence which could not be uttered in his presence. And secondly, let not any sentence, any charge, any remark be made, nor any wrong tone of voice or spirit be manifested, but that which could be uttered or shown in his presence. If the word or the tone needs to be altered when he is present, then the evil word *has* been spoken, and a wrong spirit manifested in his absence—words which have caused the evil nature to boil over, and to speak against the truth.

\* *i.e.*, having its source from demons. See James iii. 15; cf. r.v. m.  
 † *i.e.*, speaking as workers or believers concerned for the honour of Christ, and the advance of His work. ‡ See Gal. vi. 1. § There is also a speaking of a fault of others as warnings (Psa. cvi.).

Those who hear us speaking about others should be able to say, "That is the right word and that is the right spirit in which to speak, and that is the way in which I want to do it."

Conversation about the faults of others is a delicate thing and needs great care. Many of those who speak about the faults of others pretend—or say—it is for "prayer," when it is only to feed the evil of their carnal nature. The believer should beware lest he feed his evil nature with gossip. He needs to take up the attitude of "death"\* towards his keeping alive the evil nature as revealed in the interest of his *mind* in the faults of others. For he may be more concerned with getting *food for his curiosity* than in the restoration of the erring one.

There should be CLEAN CONVERSATION both as regards WORD and SPIRIT.

In conversing about the faults of others our minds should be opened to see every precious thing in their lives. If in speaking of their faults we forget the virtues, we lay ourselves open to a subtle temptation, which results in our feeling a great gulf of separation between their spirit and ours. And if we attribute to them what belongs to evil spirits we also get the same result.

It is our duty to defend others in conversation. We have to defend others as we defend ourselves.† One person may bring a charge against another, but there should not be a taking sides with the one against the other. It is our duty to see that justice is done to each one: defending each other—the character, the reputation. For this let each one live the life that another can defend. When the little finger suffers the whole body suffers also. Let us look on each other as members of one Body.

#### *The death-bringing poison of the tongue.*

The Apostle James speaks of the mis-use of the tongue as a "death-bringing poison," and of "an unrestrainable evil" (James iii. 8, 9, lit. Gr.). If evil thoughts are kept within ourselves they only do evil to ourselves, but once they are uttered the area of the mischief has been enlarged; they add to the momentum of the evil as one passes them on to another. While kept inside ourselves they poison our own spirit and our own mind. When the evil thought is a misjudgment then we misread the deeds of others—which may be pure—through the poison of evil thought, and thus put a cleavage between ourselves and them, which brings severance in the spirit of love.

We should watch for "clean conversation" especially when speaking of the *faults* of others.

\* *i.e.*, as set forth in Rom. vi. 6, 10, and the practical action of ver. 13.  
† *i.e.*, in a right way and right spirit, for the interests of God and His kingdom, and not our own. See example in Paul (2 Cor. xii. 11).

The conversation and its manner cannot be over-estimated. If a lie be spoken the devil sees to it that it is well circulated; but he seeks to seal the lips of the one who is going to speak the truth. How the devil restrains the truth inside\* and gushes out the lie!

#### *The rebuke of blessing.*

In the face of all the training and discipline that a believer may have had on this point, he will need to watch himself most carefully LEST WHEN HE IS FATIGUED IN BODY he yields to the wrong spirit. Extreme care should be taken that we speak not from an aggravated spirit. We can deal with sin only when we ourselves are in great calm. If we fail in this, then we should tarry until we can speak in purity and in gentleness. If we feel unrestrained in spirit, and desirous of immediately uttering rebuke, and this be given way to in a harsh voice, then in correcting others we fall into the snare ourselves. We must avoid a meddling spirit, and yet give the reproof and the correcting word. In the absence of the person the temptation is to magnify his fault, and boast, and rouse one's self against him, and in his presence be a coward.

Believers may feel free to talk about the faults of another in his absence, but in his presence they may say "I do not like to," or "I do not feel led to." May that be removed. May they be bold and brave to utter truth. But if a man desires to show that another is wrong he must prove it to him. He may have sufficient facts to prove it to himself, but he must also be in possession of the facts to prove it to the one concerned.† Until then he must remain silent. It is also true that the man himself may not be ready to be told. That means we have always to prepare him by prayer, as well as pray that we may be prepared to transmit the truth.

We must resolutely refuse‡ to say the wrong word, never yielding to the temptation to give way to a loose spirit.§ It is the tempter's hour to prepare for a future attack, let us beware of the snare. True, we may slip, but that must not be our criterion of conduct. If there is a slip, you condemn the word the moment it is said, and as quickly as it is detected say: "That word was wrong, I should not have said it," The drive of circumstances, and a burden on the spirit, may have given occasion for the "slip," but the apologetic spirit is there, and the quick recognition of wrong and apology for it.

\* *i.e.*, in the mind of God's children.

† Compare Gal. ii. 11, 12, 13; also Prov. xxviii. 23. Prov. xvi. 10 R.V. See too, Matt. xviii. 15.

‡ Cf. Rom. vi. 13.

§ *i.e.*, not under control. See Prov. xxv. 28; Prov. xvi. 32; Prov. xxix. 11. R.V. m., "a fool uttereth all his spirit: but a wise man keepeth it back and stilleth it."

But it is not so much watching *words* that is needed as THE RADICAL RENOVATION OF THE MIND. It is not watching the tongue in any particular conversation, but it is as if the Apostle said: "See to it that you *never again speak from the old nature*, but always from the new, and to that effect take hold of all the Divine power in

order to carry out the renewal."

To bridle the tongue is not a physical action but a moral one, and the spirit must be so empowered by Divine life that the evil nature cannot express itself through the body in the misuse of the tongue.

## An Unprepared Church. . . .

By the Editor.\*

**N**UMBERS have not taken in Paul's aggressive thoughts of Ephes. vi. We are to wage war on the powers of darkness, we are to stand against them, we are to dislodge them. The Church should be a militant Church, not a Church passive; not a Church awake with the energy of the flesh, but a Church awake with the energy of the Holy Spirit. We are needing not only personal victory, but we ought to know how to take the war into the enemy's camp, to take the prey from the mighty, to deliver the children of God in bonds. . . . There has not been an understanding of aggressive prayer against the powers of darkness. To cause the devil to flee from another can only be carried out by aggressive prayer. When you have seen these people in bonds, how much have you understood taking a stand and saying "In the Name of Jesus I stand against the power of the enemy holding that soul and I ask that that soul be delivered"? And how much have you been able to detect between the power of the enemy and the persons themselves? The work that needs to be done is that children of God may not only be able to lead souls to Christ, but liberate and break their bonds and loose their grave-clothes and snap the chains by prayer and watching. . . . To do this Christ must be a living power to you. You must have such a hold of Christ that no depths of Satan shall ever disturb you.

### *A counterfeit of every truth.*

Wherever there is a mighty work of God you may settle it that there is a mighty working of the powers of darkness. The thing that has startled me has been the power of the enemy to build a big house of lies on a foundation of truth. . . . It never dawned on me that they could counterfeit conformity to Christ's death. I thought that if we only knew the death of Christ it meant absolute protection from the deception and counterfeits of Satan. But God has shown me clearly that alongside with every truth of His there is always the counterfeit—

without exception. If you want to know the rest of faith—that is true, but there is a counterfeit—PASSIVITY. If you want to know the aggressive power of the Holy Spirit—that is true, but there is a counterfeit—the zeal and ENERGY OF THE FLESH. If you want to know Calvary—that is true, but there is a counterfeit—believing you are crucified when you are not; and so on.

Concerning every single truth of God you will find the enemy by the side to nullify it, counterfeit it, give wrong conceptions and pictures about it—everything that can possibly mislead you, divert and side-track you. God dwells in the centre of your being: your spirit is the sanctuary of the Holy Spirit; where then does the counterfeit come? To the mind and body. . . . What is the counterfeit of conformity to the death of Christ? It is that your own personality is absolutely annihilated and your individuality done away with, and that you are not to have a wish or a desire, but to be practically a machine. . . .

But the Lord Jesus Christ redeemed the whole man to be a man and not a machine. He gives him a new spirit, takes the "old man" to the Cross that it may every moment be crucified, and in the personality of the man He desires to express the Spirit of Christ. . . . with the body purely an instrument. . . . God says: "Child, I want your faculties at their best, I want your mind liberated from bondage, the best that I can have through which to express My Spirit." The devil says: "I want a slave, with no will and no mind, so that he will not reason about anything I tell him. I want to simply swing him about, throw him down, pick him up." . . . Everything that God does in you ennobles and quickens your faculties, energises your will and strengthens your desires God-ward—making you a better man for your business, and in your family—more human, gentle and affectionate. God does not destroy your affections and humanity. He purifies. Whatever destroys your reason, whatever destroys your choice and

\* Notes from Addresses at Keswick.

whatever makes you irresponsible comes from *the pit*, because it is contrary to the redemption of Calvary.

### *The Church and the Supernatural.*

The world is being educated to be prepared for supernatural appearances. Magazines throw open their pages to papers on all kinds of supernatural things. The supernatural from beneath is on the world and the Church is not prepared to deal with it. What is the use of a *Church living on an earthly plane* to meet the supernatural powers laying hold of the people, sweeping them out of the Churches into all kinds of new cults? Is it not God Who is awakening the spiritual section of the Church to lay hold of the Divine power and giving vision to detect that the Church herself is not swept into this whirlpool of the Satanic that is upon the people? The place and service of the Church in regard to these supernatural powers is to recognise them as Satanic and TESTIFY AGAINST THEM. But you cannot witness against what you have a doubt about. The Church must keep free herself. And the burden we have is to persistently unveil the works of the devil in order that the Lord's children may see and learn how to keep free.

The warfare with the powers of darkness is a warfare of spirit against spirit. . . . They come against your spirit to crush it down so that you lose all spiritual power and then you live in the realm of the body. There are many believers who live in that realm. If they feel the presence of God they are alright with God, if they do not feel they believe they are wrong with God. Satan has everything to gain by a man living out of the spirit, because only by the power of the Holy Ghost in his spirit can he have any power against a spirit foe. Therefore, the spiritual hosts of darkness come around a child of God to get him to live after the mind, to enjoy spiritual truth after the mind, and even to get a vision merely mentally of beautiful spiritual things. You will always know when your spiritual life is lived mentally—when there is little power in it. You may have a wonderful mental insight into spiritual things without any power in the life.

### *Enemy's right to the old creation.*

The great work of the devil is to put the spirit out of action, to quench it and close it down and get the man to use spiritual things mentally. . . . You come into union in spirit with Christ through Calvary's Cross as you take your place there with Him. . . . If you are weak in your spiritual life and your footing at Calvary it is no use talking about victory over a spirit foe, because every little bit of the old creation is material for

the enemy who has a right of way to all the old Adam life. . . . Therefore, you may declare it as your will that: "All that God means by the old Adam life being nailed to the Cross of Christ shall be true in me now." . . . There must be the strongest decision that you are not going to knowingly tolerate the working in your life of the old Adam life in any point: that you will not cling to position, that you will not cling to gold, not cling to your own wisdom, your own ideas or your own ambitions. . . . And having declared your will you must carry it out in action.

But what about the unknown things? It comes back to the will again as you declare: "It is my will that I stand with God against sin—known and unknown—in my life: the uttermost meaning of the Cross against the old Adam life and all the things in this world that God is against I am against."

### *Masquerading spirits!*

"Another new cult, making its bid for the many who are forsaking 'the true faith' has just appeared in addition to Christian Science, Theosophy, etc., etc.

It is called 'New Mysticism,' and proclaims 'regeneration and healing by way of silence.' The god of this cult is 'the *christ* within us,' and we have to look away from Jesus Christ as an objective to the subjective condition so designated. . . . *A state within*, whether induced by what many call a second baptism of the Holy Spirit, or in some other of the many ways for which spiritism is accountable, is *altogether unsafe* when it is found even among true Christians. . . ."—*The Morning Star*.

The above extract from our contemporary strikingly examples the truths set forth in our pages, and especially in pages 108, 109, 125-128 of "War on the Saints." The "silence" referred to is designed to bring about the STATE OF PASSIVITY in which deceiving spirits can masquerade as the "christ within. . . ." Our readers can quickly detect the counterfeit workings of the teaching spirits in all their manifold disguises, by discerning their countless schemes to induce the state of passivity. Here under the form of "silence."

THE flame of God! How burns its fire  
 Within the heaving, sacred breast—where life  
 Divine holds sway. Not of this world  
 Are ye! Nor words that common man  
 Send forth—ye speak words full, well filled  
 With life and spirit. Fail not the word which  
 Craves to go on errands sweet and good. Speak  
 Out! Speak well the word, both in its  
 Time and Spirit. Let these tell out a tale—  
 A vista of uncovered heaven, to those  
 Whose ears tingle not at truth. Speak  
 Out to heal the sick of lies, and speak to  
 Freedom all who will such paths:  
 And nought that holds thy speech shall breathe again.

August 28, 1913.

Evan Roberts.

"God works THROUGH the man. The devil works on the man. A man should know whether the sluices of his being are open for God to work through."—E.R.

## The School of Prayer and The Lord's Watch.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth.

### Aids to Prayer.

#### Petitions drawn from "War on the Saints."

A Christian worker writes:—"I felt after the last Eccleston Hall meeting I needed to claim deliverance for my mind which is so tampered with that I cannot concentrate my attention, remember things told me, or even talk or write a letter without difficulty. I am so glad those suggestions for prayer about the mind were put in the *Overcome* this month. I use them every day, not only for myself but for the whole Church of God."

With a view to giving further help, and some guidance on the value of specific prayer, we give a few other foundation petitions, upon which the praying one should seek for the illumination of the Holy Spirit in order to take up the subject and thoroughly pray it through. In doing so he may find that a number of relative subjects will have to be dealt with, and as these are covered, and the believer sets himself steadfastly and earnestly to carry it through, the Spirit of God will, perhaps by bringing him back to the starting point again, open up a new realm of prayer, and the knowledge which he has on that side of the subject will be quickened and called into operation. Or he may come to the point where he will have to definitely cry to God for *more light* in order to proceed with the praying work which he has in hand, until God gives him an assurance in his spirit that he has prayed up to the edge of his present knowledge.

#### Prayer—how to Pray.

"The believer needs (1) strength to pray; (2) vision to pray; and (3) knowledge what to pray. . ." (p. 227 "War on the Saints").

These three points are in themselves good basis for much prayer, so that the praying one may proceed on lines similar to the following:—

##### I Pray

That I may know what prayer means, that I may be faithful to the call to prayer, and that I may know how to pray in the spirit always.

That I may have the strength to pray, the vision to pray, and the knowledge to pray.

That I may not be deceived into the sin of wasting any of my strength to pray by breaking any of the laws in the realm of the spirit, or soul, or body.

That I may have the discernment and purpose to jealously guard my strength from being diverted into channels of work, which are not the highest expression of God's will.

That I may have the endynamiting power of the Holy Spirit in my spirit in order to pray, and that I may be open to the spirit of the Father, the spirit of the Son, and the Holy Spirit, with an ever increasing capacity for prayer service.

That I may have the mind which is transformed, renewed, and enriched by the knowledge of Truth—all kinds of truth.

That I may continually have a heart open and pure and strong so that I may watch [over] souls as one that shall have to give account to God.

That I may have a strong hold on God for strength of faith, strength of mind, memory and imagination, and strength of will and heart in order to fulfil the work of prayer.

That I may know how to continuously draw upon the Divine resources, and when spirit, soul or body would faint beneath the pressure of the burden of prayer, that I may be empowered to hold on to God.

That I may have the vision to meet every call that the Holy Spirit gives to prayer, and know how to detect the presence or approach of anything that would mar my having the clearest possible knowledge of God's will.

### Sleepiness in Prayer.

*Question* : Why do I feel sleepy in prayer ?

The following, among many other possible causes, may throw light upon the reason:—

1. Through having at some time or another become involved in excessive action in prayer, where either the spirit or soul (particularly the mind and emotions), or body, got out of balance, so that what was previously driven is now inactive—practically reaction after over-strain of any part of the being.

2. Through the work of evil spirits in the atmosphere (Ephes. ii. 2), in which case the believer should lay hold of all the victory of Calvary to cleanse the atmosphere, and on the ground of the Blood of the Lamb, claim the power to go on praying.

3. Through a direct attack of the powers of darkness upon the body or faculties, particularly the brain.

4. By allowing the mind to become "passive," thinking that by so doing God will "impress His mind" upon it, but this is contrary to God's way of putting His laws into the mind, therefore it really gives ground to evil spirits to impress their thoughts upon the mind, and get a hold, which, although apparently wonderfully "illuminating" at the time, afterwards has a dulling effect, making the operations of the mind difficult, and a strain which causes sleepiness.

5. By a wrong conception of, and attitude in "waiting upon God," through which the believer consented to his mind ceasing its action, in order to obtain some supernatural experience, which he believed to be of God. The mind may be either let go unconsciously, or deliberately through deception. The faculties being "let go" out of action, or partially so, would bring about the state of sleepiness referred to.

6. The ground for sleepiness in prayer may have been given in any department of the life, where the believer allowed himself to be lulled into a state of passivity. And before he can get full deliverance he will have to ask God for light upon that ground, in order that it may be removed.

7. By getting into bondage as regards the attitude of the body in prayer, maintaining one set position for a long time, so that when the spirit is active the body

becomes passive, and an opportunity is given to the enemy to make the body heavy and sleepy. In this case a change of attitude in prayer, sitting instead of kneeling, or walking up and down the room, will possibly break up an attack of the powers of darkness upon the body, or remove a state of passivity. There is also a sleepiness which shows every part of the praying-one fully awake except his brain, and when that state is detected—it may exist all unconsciously to him—he will find it a help to definitely put his will to pray, and his mind to think and remember. Sometimes it is physical exercise that is needed, and by taking a walk the believer may bring the body into normal action, and then be able to resume his praying.

8. Through fixing the eyes in prayer upon an imaginary Christ, upon the Cross, or standing by the praying one, etc., instead of praying in simple trust to Christ upon the Throne. A fixing of the eyes in this way may lay the believer open to deception regarding the action of his mind and imagination, *i.e.*, believing that he really "sees the Lord," etc. He also may become medimistic to supernatural powers through cultivating a "fixed gaze," and thus give opportunity for the enemy to work in such a way as to make him sleepy.

9. By having at some other time given way to a desire, or feeling, that rest in sleep was needed, without finding out if it was a purely physical need, and not an attack of the enemy upon the body. This may give the powers of darkness a hold which they can use against the believer when he needs to be fully awake.

10. By using the eyes for wrong purposes, or in concentrating the eyes in such a way as to lose control over them, so that in the misuse they become tired and liable to sleep at the vital time for prayer.

11. By leaving prayer work to the time when most of the strength has been spent on other duties.

12. Through over-working of the brain, or strain of the eyes.

13. Through going to pray, when the duty and need is something else.

14. Through taking too much food, and causing the body to become heavy and a burden upon the spirit. The believer should watch that he does not become deceived by an abnormal appetite. (1 Cor. vi. 12-20, ix. 27.)

15. Through being really tired, and needing rest.

16. The intensity of the conflict may be so great that the believer may be compelled to rest, especially if the body be naturally frail. He must, therefore, know the human limit, and when he should sleep, also when God will give him the power to continue in prayer and not sleep.

17. Sleepiness may be an indication that the spirit has (a) lost its place of dominance, or (b) become tired, and needs to be lifted by the Holy Spirit back to its normal place and strength.

18. Sleepiness in prayer may be due to one or a mixture of many causes, so that the believer must seek light from God to know the true cause, using all the truth that he knows in order to get free. And as the

state of sleepiness usually comes gradually he should carefully examine every symptom connected with it, and ask God to deal with them.

19. Or, there may not have been sufficient definite prayer to God concerning the prayer-time in order that he might be protected, and empowered by the Holy Ghost to go on with this ministry, which the Apostle Paul describes as "labouring." (Col. iv. 12.)

20. Lastly, the cause may be purely physical through praying in an ill-ventilated room! *Fidelis.*

### To the Prayer Force.

The Editor thanks most gratefully those who faithfully prayed her through the Finland tour, and asks them to join her in thanking to God for leading in a path of triumph, and answering in detail every request for prayer mentioned in the July-August *Overcomer*.

To obtain the co-operation in prayer of the Prayer Force among our readers, is the purpose of the following petitions, which we give, relying upon the Spirit of God to unite in prayer the intercessors who read these pages.

#### Special Prayer need for the whole Church.

That every leader and teacher of the things of God to the spiritual church, may have clear vision of the truths set forth in the Ephesians epistle of Paul, *i.e.*—

1. The true place of believers in the heavenlies. Ephes. i. & ii.
2. The true organic unity of the Body of Christ. Ephes. iii.
3. The true meaning of Spiritual Warfare. Ephes. vi.

#### Prayer for the following Conferences and Meetings.

The Conference for Workers in ECCLESTON	} See
HALL, LONDON, October 2nd.	
The LEICESTER Conference, October 9th.	} Cover
For a Convention at GUILDFORD on Oct. 22nd.—A. J. H. B.	
BOLTON Convention, October 28th, 29th, 30th.	} page iii.
BAYSWATER Convention, Kensington Town Hall, October 27th to 31st.—w.w.	

#### For Conventions in India.

SIALKOT: September 18th to 25th.  
 BANGALORE: September 23rd to 28th.  
 DARJEELING: September 29th to October 2nd.  
 LUCKNOW: October 8th to 12th.  
 ASANSOL: October 11th to 14th.

#### The Opium Traffic.

PRAY "that the British Government may grant China complete release from present treaty obligations to allow the stocks of opium at the treaty ports to go into her country."—N.B.

#### Special Requests.

For a Christian young man who after yielding to temptation has become unhinged in mind through grief for his sin, and through fear that there was no forgiveness for him.—J.W.J.

For the lady translating matter from the *Overcomer*, into French for *Le Vainqueur*, as she is greatly tried by much conflict in so doing.—H.J.

### The Lord's Watch.

Will any desirous of availing themselves of any light that the Holy Spirit enables us to give on the ministry of prayer, address their communications to Mr. J. C. Williams, c/o *Overcomer* Office, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the *Overcomer*, as the testimony of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed.



## The Spiritual Life.

### Hints for Workers.\*

"God's fellow-workers" (1 Cor. iii. 9), who "watch" [for] souls as those that shall give account. (Heb. xiii. 17.)†

1. Seek to meet souls on their own level, and to look at difficulties from their standpoint (1 Cor. ix. 22). Give them sympathy (1 Pet. iii. 8, m.) but gently lead their thoughts away from the human to the Divine side. Give them *encouragement* and do not cast them down (1 Thess. ii. 11; 1 Thess. v. 14). Always teach them that the ground of their peace is the priceless blood of Christ, not their feelings or experiences.

2. Seek to be but a voice used to direct souls to Christ. Be willing to pass out of sight and be forgotten, and do not allow your thoughts to dwell upon the honour of being "used." See 2 Cor. xii. 15, A.V.; John i. 37; John iii. 26-30.

3. Fear the human impress upon the souls you help, for that must pass away; and covet to be but an *instrument* through whom the Spirit of God can work unhindered (Col. i. 29; Rom. xv. 18).

4. Seek for grace to discern the working of God in souls, so as to co-operate with Him, and to be able to wait with, and for Him, in His "long patience" (Jas. v. 7). Fear to *push* souls beyond their measure and thus hinder His work in them. (See Isa. xlii. 3, 4; 2 Cor. vi. 1.) Pray for heavenly wisdom to know the "grace" wherein a soul stands experimentally (Rom. v. 2), that you may lead it on to the next stage. Never scold it for not seeing it all at once. God is tender with his children and allures, not forces them on. (Job xxxvi. 16, m.). See John xvi. 12, and 1 Cor. iii. 2.

5. Seek earnestly to know the "silence of Jesus," and never talk of "where people are" in their spiritual growth.† The "measuring rod" is for ourselves as to our limits, not others (2 Cor. x. 12-17, m). Give diligence to cultivate the unity of the Spirit, and do not dwell upon "divisions," but pour out the love of God upon all who appear to misjudge you. Enter into the interests of others (Rom. xv. 2) and be fervent in prayer and slow in speech over all un-Christ-likeness (1 Pet. iv. 8).

6. Seek to manifest that lowliness of mind which makes it easy to take the lowest place (Phil. ii. 3). Never argue nor enter into dis-

cussions that "gender strife" (2 Tim. ii. 23). Note the symptoms of the soul-sickness described in 1 Tim. vi. 4 (*margin*) that you may not "minister questions, rather than godly edifying" (1 Tim. i. 4, A.V.).

7. Do not dogmatize over anything, much less "doubtful" things, nor be anxious to press others to walk by your light. (Note 1 Cor. vii. 17.) Lead souls to search the written Word to know the mind of the Spirit for themselves. God will teach honest souls. Give credit to others for integrity of heart in desiring to do the will of God. See Rom. xiv. 1, A.V. *margin*.

8. Seek to live in unbroken communion with God, so that there may be a continuous inflow of Divine life to quicken all past knowledge of His truth. *Light without life is our danger.* Witnesses are needed to tell out what they know, not what they *think*; to such testimony the Spirit will bear witness also (John xv. 26, 27), and the letter of the Word will not merely lodge in the intellect of others, but sink into the heart and spring forth into life eternal. (2 Cor. iii. 6.)

9. If we teach from last week's experience without the fresh life of God passing through us to-day, we shall become as "sounding brass," empty and powerless; but if we draw direct from the Living Lord, He will make use of our capabilities, old experiences, and knowledge. A very different thing to *our* making use of them, and depending upon them instead of upon Him. See Lev. xxvi. 10.

10. A soul that is an "instrument" has nothing to "maintain"; it does not cling to "views," nor seek to fight *for* God. It prefers not to say: "I think," nor "This is my opinion," lest it should intrude between God and others; therefore it says: "It is written," and leaves the rest to Him. See the attitude of the Lord Jesus in John vii. 16, 17.

11. The interior and exterior life should correspond. It is therefore unwise to be absorbed in the "deep things of God" to the neglect of practical duties, and the winning of souls. Others have a right to gauge our "spirituality" by our "practicality." See 1 Cor. ii. 10; Ephes. iv. 1, 2; 1 Thess. ii. 12; 2 Cor. vi. 4, 9; 1 Pet. ii. 12.

12. Above all things press on to know God, and the deepest meaning of the life hid with Christ in God, leaving behind all craving for emotional experiences and "manifestations." See Phil. iii. 10, 13, 14.

Let your ceaseless position, as to the past, be: "I have been crucified with Christ" (Gal. ii. 20), whilst moment by moment, under the cleansing blood, you "present yourselves unto God, as ALIVE from the dead, and your members as INSTRUMENTS of righteousness unto God. . . ." (Rom. vi. 13). J.P.-L.

\* May be obtained in leaflet form, 3d. dozen, post free, from the Overcomer Office, Leicester. † References from Revised Version.

† Conversation concerning others, their spiritual state, and needs, should only be pursued when it gives material for prayer, and actually leads on to definite prayer concerning them. And all this must be done in the spirit, and in co-action with the Holy Spirit, not on natural ground, for then it may be described as "gossip."

## The Way to Freedom.

### Back to Normal.

*Question:* When a believer discovers that he has fallen into a passive state, and into the deceptions of Satan, how can he get back to his true "normal"?

*Answer:* There are many of God's children who do not know their "normal," that is, what they really are, and can be if they knew the truth about themselves, and what the powers of darkness have done with them. They often have a false idea about themselves, and live in perpetual self-condemnation, self-accusation, or sometimes false elation and self-deception about their true condition. So many live under a cloud of hopeless sadness about themselves.

If you want light upon your normal, first ask God to show it you, *i.e.*, what you can be, and secondly, just think of some time in your spiritual experience which you look back upon as your "best." Then say: "If I can be that one moment, I can be that all the time. May God bring me to that." Then never be discouraged, never give up hope, never cease to be persistent in prayer, and keen, pressing on with God. When you see something about yourself that is unlike your *real* self—*i.e.*, as you really are in your will and purpose and attitude toward God and sin—as soon as you discover it fling it off at once. (See Col. iii. 9). Set your will as the "helm" of the ship, in a straight course for a victorious life, and through the power of the Spirit you will be led to the place where you were, or better still where you ought to be.

When your mind is passive everything is confused, and you cannot see a chink of light. Even the truth that would set you free becomes confused, and the devil whips you with it to drive you into bondage or despair. But every bit of truth that comes to you should be deliberately laid hold of; you should turn it into prayer, saying, "Amen to that. That is my desire, my will, and my prayer." Again, you may be willing for truth to come in, but unknowingly close yourself to it by taking certain attitudes. Clinging to wrong things in your experience—not knowing them to be wrong—and believing lies about yourself, is sufficient to keep out truth.

When a believer has fallen into a passive state, and discovers that he has been deceived in many ways concerning "guidance," etc., he should take an attitude of neutrality to all past experiences, or God can give no light on them. Perhaps you have had supernatural experiences which you thought were of God,

then take an attitude of neutrality to these things, and say: "I will keep an open mind towards them." If you do that, and they are of God, the Holy Spirit will verify them. "Prove all things." If you have so settled a thing in your mind that it is never open to question, how can God show you whether it is right or wrong. Nothing real is lost by examination, because you ask for light to discover anything that may be giving the enemy power over you. It is of no use building on past experience, you must build on God. The guidance of ten years ago will not do for your present needs. God is an ever present now. Count upon Him now. Co-operate with Him now. It is better to rest on God's character than on any experience.

Supposing a wrong thought obtained entry to your mind ten years ago, that God wanted you to take some step, and it was not really of God, that thought must be unearthed and refused ere you can break free from it. Immediately you take this attitude of neutrality to the past, and are willing to have all tested in the fire, you will find God quickening your memory to recall things you had quite forgotten, so that you are enabled to examine them in the light of truth which you now have. Then all that experience may be turned into an asset for the Kingdom of God. How? Every thing that the powers of evil have done may be used against them now for the deliverance of others. Your own spiritual history becomes a "college training" for your equipment to help others. Instead of being crushed and discouraged by your discovery of the way you have been ensnared by the wiles of the enemy, take this attitude: "The devil has tricked me, but now I will save others from falling into his snares." (See Luke xxii. 31, 32.) This examination of experiences brings you to the ground of reality.

*A Worker:* It also brings you into the warfare with the powers of darkness. The reason why many do not come into it is that they do not realise what the enemy has done, or can do in their own lives. When I saw that they had robbed me of ten years of my life, my spirit burst out as never before. I saw that they had deceived me, and robbed me of precious fruit for God—then I went against them in hatred. The faculty that loves is the faculty that hates, and your love for God and righteousness should make you hate Satan and his hosts as well as evil of every kind. Let us take the attitude now that we are against them as a whole. Let us give our lives to this. The devil is fighting against God, and against His children; shall we not join with the Holy Spirit in His lifting a standard against all the powers of darkness?

## Workers' Conference at Keswick.

A Worker's Conference was conducted by Mrs. Penn-Lewis in the Wesleyan Church, at Keswick, on Saturday, July 20th, and this was happily followed up by her conducting the morning and evening services in the same Church on the Sunday. There was a large attendance at the Conference, many manifestly seeking light on deep personal need. Some most vital cases were dealt with, and the eager desire for help was so manifest, that further Conference hours were arranged for the Monday, in the morning and afternoon.

The speaker outlined the dispensational position of the Church, and the reason why the Spirit of God is leading the Church to understand how to recognise and resist the ever-deepening oncoming tide of the hosts of evil upon the world. She pointed out what is manifest to all the people of God, that the tide of evil which is in the world is becoming blatantly open and supernaturally evil, and that the Church is now dispensationally in the position she was not in even ten years ago, that is, having to meet a Satanic tide which is practically the beginning of the manifestation of anti-Christ and the tribulation.

As all dispensations have overlapped one another—i.e., as the Jewish dispensation overlapped the Christian one, and the Christian dispensation gradually began before the Jewish dispensation closed—so we are at the present time in the over-lapping of the dispensational close of the present age, therefore the Church of Christ is moving forward not only to the coming of the Lord, but in some measure meeting the terrible overwhelming darkness which will be upon the earth when the Church is caught away.

### The Porthcawl (Glam.) Convention.

We rejoice to hear from various sources that this little twig of the Lord's planting shows signs of strong and sturdy growth. The Convention was held in a tent near the Esplanade at Porthcawl, from September 1 to 4, and in the absence of Mrs. Penn-Lewis who was in Finland, Mr. J. C. Williams, of Matlock, presided over the meetings. The attendance was exceptionally good, a large number of friends from South Wales being present.

### To our Correspondents.

The Editor regrets that through absence abroad, and pressure of work preceding her going, she has not been able to deal with "Our Readers' difficulties," as heretofore. The accumulation of questions will be dealt with as soon as possible.

Communications acknowledged with thanks from W.T.A. (India), M.A.L.W., E.V.R. (Australia), M.J.H., G.S.H. (B.C.), L.A.H., B.S.S. (Canada), W.J.M. (Ohio), T.D. (Nagercoil), W.S.M. (India), G.A., N.B., G.T. (China), G.W. (Melbourne), D.S.W., M.M. (China), S.E.L., A.H.R. (Canada), A.G. (N.S.W.), M.E.B. (China), M.A.B., K.D., E.G., (I.L.V.B., A.L.M., H.H.D. (Canada), W.B. (Australia), S.C., L.B. (Nth. Queensland), E.W.H., B.A.B., E.W.J. (Philippines), J.B.L. (Egypt), C.O., E.G.W. (Geneva), F.E.C., E.R. (Hull), H.H.C. (Brazil), P.M.W., C.A.B., C.P., C.F.F., A.H.R., M.E., L.M.C., J.T. (Natal), A.S., W.E.C., B.P., M.A.C., Mrs. M.H. (S. Africa), A.J.H.B.

The Editor acknowledges with thanks the many booklets and pamphlets sent to her, which cannot be mentioned in detail in our pages on account of limited space as well as time for careful reading. For the same reason we are not able to give notices of books, with but a few exceptions from time to time.

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise the Editor will understand that acknowledgment through the *Overcomer* is sufficient.

## "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

Those who desire to share in sending the truths of the *Overcomer* to the French-speaking people should send their gifts to the Corresponding Secretaries:—

Mrs. RADFORD THOMSON, Eirene, West Hill, Putney, S.W.  
Miss COPE, 26 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From June 10th 1918, to September 10th, 1918.

Per Miss Cope—(43) £1 (Personal), (44) £1, (45) 10/- (per Editor of *Overcomer*), (46) 5/-, (47) 10/- (Personal), (48) 10/- (Personal), (49) £1 (Personal), (50) 5/- (Personal), (1) 15/-, (2) 15/- (per Editor of *Overcomer*), (3) £1, (4) 4/6, (5) £5 (Personal), (6) 3/4, (7) 3/-, (8) 15/-, (9) £1 11s. Total £15 14s. 10d.

LE VAINQUEUR FOR SEPTEMBER contains:—"The Cross the Centre of Unity"; "Liberation of the Mind"; "War on the Saints" (continued); "Love, The Spirit of true Revival" (Finney); "The Judgment Seat of Christ"; "Hewing Agag in pieces"; Notes of Month.

## A Valuable Book on the Scriptures.

"CHRIST IN THE SCRIPTURES," by A. M. Hodgkin. A book like this of 250 pages for 1/6 net, is a monument to the purity of motive in the writer, and the business ingenuity of the publisher, A. Holness, Paternoster Row, London. It is a joy to read and commend such a book. Indeed, it commends itself by its clearness, its truthfulness, its usefulness, its readiness, its suggestiveness, and its purpose. It never departs from its title. It begins with "Abraham rejoiced to see My day," and ends with "Even so, come, Lord Jesus."

To the writer the Bible is an organic unity, and Christ is the centre. Christ is the key to the Old Testament Scriptures, and He is the heart of the New. He can be got out of the Scriptures because He is in them, in rich and abounding measure.

This book should be scattered broadcast by believers, for the help of the younger generation to-day, confused and troubled by the Adversary's attacks on the Scriptures. It should be ordered direct from the publishers.—Verax.

### Books received.

"CHRIST RISEN." A FACT, by D. M. Panton. 5d. post free. Holness, 13 and 14 Paternoster Row, E.C. One of Mr. Panton's valuable pamphlets, dealing with present day departure from God's Truth according to the Scriptures. "THE CROSS," by G. A. Johnston Ross. 1/- net. Fleming H. Revell Company. "HEALING VIA REDEMPTION," David Treharne. 1/6. Jarrold & Sons, Warwick Lane, E.C. "THE SECRET OF PRAYER," by E. E. Byrum. 2/6 net. Fleming H. Revell Company, London. We have also received some chastely beautiful Text Motto Cards, from Mr. H. E. Marsom, Bible Depot, 315 Broad Street, Birmingham, entitled: "The Ebenezer Series." The price, One Penny each. Also Bible Bookmarks of equal suggestiveness, at the same price.

Any of these books and cards should be ordered from Booksellers, or direct from the Publishers. THE "OVERCOMER" OFFICE CANNOT SUPPLY THEM.

## "War on the Saints." Workers' Fund.

As applications continue to come, donations to the Fund, as well as applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

Pray for every copy sent out, especially to Missionaries in the field.

# THE OVERCOMER.

FIDEI COTICULA CRUX.  
(The Cross is the touchstone of faith.)

No. 59.

NOVEMBER, 1913.

## The Conquest of the AIR.

THIS Jesus which was received up . . . shall so come in like manner . . ." (Acts i. 11). These words, spoken by the heavenly messengers to the watching company of disciples on ascension day, settle without any possibility of question the fact that the "very same Jesus" they saw go away into heaven will return exactly the same way that He went; and with the very same resurrection body in which He passed out of sight. The Personal Return of the Ascended Lord is the hope of His people. It is more than a "doctrine." It is a FACT which should be as *real a fact* to every child of God, as the Fact of the Cross, and the Fact of the Resurrection.

"EVERY MAN THAT HATH THIS HOPE IN HIM, PURIFIETH HIMSELF EVEN AS HE IS PURE," wrote John, showing the effect of the hope of the Personal Return of the Lord in relation to the believer's attitude to sin, and all that purification means in respect to the soul-life, and the world and many other things. "I COME QUICKLY: HOLD FAST . . ." the Lord Himself said to John in His message to the Churches, showing the incentive of His Personal Return in relation to the endurance and triumph of the Spirit in suffering in the very time which we now are passing through dispensationally. "That Hour" said the Lord, "which is . . . to TRY them which dwell upon the earth . . ." (Rev. iii. 10).

We have written much in our pages of the "Battle of the Ages," and the evil supernatural causes of the deep tribulation of many of the Lord's people. Let us not fail to keep before us the glorious prospect beyond. Let the PERSON OF THE LORD—the very same Jesus who died on the Cross and passed into the heavens—be ever before our sight. HE is the Hope of His people. HE is coming. HE has been "expecting" so long (Heb. x. 13). Is HE not weary of waiting? HE is watching. HE waits for an OVERCOMING people. It is not a weary, feeble church that is to be translated, but a TRIUMPHANT one. Child of God, ready to faint in the battle, your "holding fast" has wider issues than your personal overcoming. Brave warrior, your keen, "push" on (Rotherham, Heb. vi. 11) in desire to be "purified" at the cost of the knife of truth, piercing even to the marrow, has far-reaching

consequences to the Lord and His people. Press on. "Give diligence that ye may be found in peace, without spot, and blameless in His sight (2 Pet. iii. 14). Never forget that if HE is coming, WE are preparing to GO to meet Him at the rendezvous He has appointed "IN THE AIR" (1 Thess. iv. 16, 17). The conflict with the evil aerial hosts (Ephes. vi. 12) is the SPIRITUAL BATTLE for the CONQUEST OF THE AIR, the type of which is being seen around us in the material world to-day. The spiritual battle prepares the watching children of God for the TRANSLATION to the place IN THE AIR where we shall MEET HIM Who has waited so long. This will be the true conquest of the AIR.

"O my soul, march on . . . !"

"O my soul, march on with strength!" (Judges v. 21, R.V.)  
"The Lord looked upon him, and said, Go in this thy might . . . the Lord is with thee, thou mighty man of valour!" (Judges vi. 14, 12.)

"In the Lord . . . able to stand." (Eph. vi. 10, 11.)

O MY soul, march on with strength!  
Cast thy doubts and fears away!  
He is with thee, mighty soul—  
Trust thy Captain day by day.

"O my soul, march on with strength!"  
Christ has called thee to the fight;  
Jesus is thine All-in-All;  
"Go in this thy strength and might."

"O my soul, march on with strength!"  
E'en though foes around thee press,  
"In the Lord" thou'lt conquer all;  
Trust His love and faithfulness.

"O my soul, march on with strength!"  
Life is not a little thing;  
Gird thy heavenly armour on,  
Thou art called to serve a King.

"O my soul, march on with strength!"  
No more vain regrets and sighs,  
Canst thou not the battle bear?  
Just ahead He holds the Prize.

"O my soul, march on—with strength!"  
"Stand" in Jesus' Name alone;  
Fight and wrestle, watch and pray,  
Then at length thou'lt share His Throne!

"More than conquerors through Him."

Gladys Dobson.

## The "Knife" even to the "Marrow."

By the Editor.

"For living is the Word of God and energetic, and more cutting than any knife with two edges, and penetrating as far as a dividing asunder of soul and spirit, of joints also and marrow . . ." Heb. iv. 12. *Rotherham.*

THE School of the Cross is the school of light," said John Bunyan, and in no passage in the Scriptures of Truth is this fact more keenly set forth than in the words above quoted. For although it is said that the "Word" of God is living and active, and sharper than any "two-edged sword," the metaphor of the passage points to that word of God in its connection with the Cross.

The metaphor is directly taken from Levitical typology, where the sacrifice laid upon the brazen altar has to be scrutinized by the sacrificing priest, and laid bare by the penetrating knife, even to the joints and marrow, letting the light in upon the innermost part of the sacrifice, which has been brought as an offering to God.

The Brazen Altar foreshadowed the Cross of Calvary, and all the sacrifices offered on that Altar foreshadowed primarily the Great Sacrifice of the Cross offered once for all for our sins (Heb. ix. 26, 1 Pet. i. 19) by Him who gave His own "precious Blood, as of a lamb without blemish and without spot." But secondarily—not in an atoning sense—the sacrifice on the Brazen Altar also typified the redeemed one offered to God as a whole burnt offering, needing, as described in Heb. iv. 12, the "knife" of the Priest to "divide" soul and spirit, and in that work penetrating even to the marrow of the one under the Dissector's knife.

### The Divine Dissector's Knife.

Commenting on Heb. iv. 12, "The main point here," writes Rotherham, "is that whether the activities of mind take the form of direct intuitions of the 'spirit' or are coloured by the likes and dislikes of the personality—of the *soul*—in any case the word of God is able to sift them and sit in judgment upon them; . . . the Divine Dissector's knife, and it alone, can resolve man into his constituent elements . . ." As much as to say: "As penetratingly and unerringly as the human dissector can sever from each other 'joints and marrow,' so penetratingly and unerringly can the Divine Dissector make a clear and complete cut between 'soul and spirit' notwithstanding their intimate and manifold relations" (*Rotherham*).

The Brazen Altar speaks of the Cross. The sacrifices laid thereon speak of the Cross. The

dissecting work of the Priest speaks of death and the Cross. The "knife" which He wields is the cutting truth of the Cross, which demands the yielding to the death of the Cross, all that the word of God judges as belonging to the old Adam life manifested through the avenues of the "soul."

The "knife" even to the "marrow"! This is the work which the Divine Dissector is doing, by His Spirit, in the lives of many of His children who have yielded themselves to follow Him in His path of obedience unto death—even the death of the Cross. Under the knife He proved Himself to be a "lamb without blemish and without spot"; under the dissecting knife THEY prove themselves to be NEEDING most deeply the purifying, severing work of the Cross.

### The Severing of Soul and Spirit.

But *why* the "knife" penetrating even to the MARROW? Why the severing of "soul" from spirit? Someone has said that "for all 'practical purposes' soul and spirit can be looked upon as one!" But looking upon "soul and spirit as one" when God's own Word says that the work of His Word is to DIVIDE soul and spirit, even penetrating as far as the "MARROW," is directly frustrating the work of that Word, and the fruit of hindering the power of the Truth of God is terribly "PRACTICAL!"

What if the Church is all "soul" with little "spirit" for the Holy Spirit to work through, because it is taught to look upon "soul and spirit as one?" Is not the disaster a "practical" one? Are not the Churches becoming worldly and dead because of the lack of "spirit?" Are not the divisions among Christians terribly practical in result, and *do they come from "soul" or "spirit"?*\*

But what then is the "soul?" For practical purposes we must understand, so that we do not hinder the Dissector's knife in its work. Briefly put, the "soul" is the personality of the man, and stands between spirit—the seat of the God consciousness—and the body—the seat of the sense and world consciousness.

The soul, or personality, either expresses through it (1) the life of God from the spirit, (2) its own life from the source of self, or (3) the animal life of the body. AND IT CAN DO SO FROM THESE THREE INTERMITTENTLY, *i.e.*, the man being dominated by the "spirit" one

\* The regenerate human spirit is the "Divine nature" communicated to man and the Holy Spirit abides in the "spirit" as His abode, using it as His organ both Godward and manward.

† See Dr. Andrew Murray in the "Spirit of Christ."

moment, the next the "soul" life rises in domination, and sometimes—even in those who are fully given to God—the physical life gets the upper hand when it is yielded to undue physical demands.

Again let us ask *why* the knife must penetrate in its dividing, until it reaches even to the *marrow*—the very essence of the inmost being of a believer; penetrate through all the outer being making up the human personality of man; penetrate until in its intricate work it skilfully "divides" the immaterial element of that which we call "life" as derived from the first Adam (1 Cor. xv. 45-48), from that which is called "spirit"—derived from God in the new birth (John iii. 6).

It is a far deeper work than that knife work referred to in Gal. v. 17, where we are told that the "flesh lusteth against the Spirit"\* and the "Spirit against the flesh." In this case the spirit life and the "flesh" which may be briefly described as the old Adam life manifested according to Gal. v. 19, 20—is in conflict and opposition; the old Adam life in its fleshly aspect to be dealt with *by the Cross* (see Gal. v. 24, Rom. vi. 6).

The dividing work in Heb. iv. 12, is a severing of the old Adam life manifested in the personality of the soul, from the spirit in which the Spirit of God dwells, and the dividing work is done by the light and cutting power of TRUTH.

#### *Why the Knife even to the Marrow.*

But why *must* this be done? Because only thus can the man become spiritual and dominated by the spirit; because only so far as it is done is the "spirit" of the believer divided from the interpenetration of the fallen life of Adam in its soul guise, and actually JOINED IN ESSENCE to the Spirit of Christ.

The *purpose* of the knife penetrating even to the marrow, in its dissecting dividing work, and the far-reaching issues depending on the work being done, we cannot exhaustively deal with now, except in passing to say that the "Pattern on the Mount" for the Church of Christ as outlined in John xvii., can only thus come to pass, and the pattern of the Church as the Heavenly Body of a Risen Head, as revealed to Paul and described by him in 1 Cor. xii., and chapters iii. and iv. of Ephesians, can only thus be fulfilled. In each of these revealed "Patterns" we find described a *one essence* with God, in Christ, which is only experienced by a PURE SPIRIT, and which is hindered up to the extent that there is any admixture of "soul."

The Lord who is a Life-giving Spirit, is never

\* This can be large or small "s." The regenerate spirit is the new nature, and the "flesh" is contrary to this, quite as much as to the Spirit of God dwelling in the spirit.

joined to the *soul*, nor has He any "communion" with the soul-element of the first Adam. Spirit to spirit (see John iv. 24), is the law.

The regenerate human spirit must, therefore, not only be cleansed from the "filthiness of the flesh," but from the "filthiness of the *spirit*" (2 Cor. vii. 1), which is occasioned not only by sins of the spirit but by every rising up of the lower soul-life. Paul says here that the believer must *cleanse himself!* This can only be done by the man recognising the light of the word of truth on what soils the spirit, and co-operating in will to refuse all that is revealed as the Divine Dissector does His work.

But how does this work out in the life is the primary question. How can we discern what is soul and spirit? Granted that we are under the Divine Dissector's hand, and we know that the cutting knife is at work, how can we co-work with Him? How does He *do* His work, and what are the marks of its being done?

#### *An Experimental Contrast.*

Let us first contrast the diverse characteristics of "soul" and "spirit" in one experimental form. A pure spirit in pure spirit union with Christ in God was manifested in Paul, when, knowing by the Spirit that "bonds and afflictions" lay before him, he said "none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to TESTIFY . . ." (Acts xx. 24, A.V.). A pure spirit life such as Paul knew, moves with God, and IN GOD; moves on like the planets in the heaven, unmoved by men and afflictions; moves on in calm knowledge of the Divine purpose for the life; moves on to do the will of God, accomplishing its own life purpose with joy, though "Demas" forsakes him, false brethren slander him, and he is beaten with rods, stoned and shipwrecked, in perils of every kind, cast out, and driven from town to town.

The soul-life, on the contrary, is like the seething sea: it fluctuates with the opinions of men, it is cast down or lifted up with apparent failure or success. It responds to "souls" who are in "affinity" with it, and turns from others not congenial to it. It sympathises with suffering that moves its feelings and has no eyes to see the deeper needs of the suffering one. It is, in short, the NATURAL character of the man manifested in its own particular form, undealt with by the knife and the Cross. In such a one soul-characteristics dominate, and the spirit characteristics of Christ have no vehicle of manifestation, *e.g.*, the "timid" soul closes the door of his personality to the "boldness" given by the Holy Spirit; the "active" soul is deaf to the restraining voice of the spirit; the lazy soul

is unmoved by the spirit sacrificing zeal for God. In brief, the personality of the man—the soul-man—is clogged in every department of his being, with the old Adam life of nature, and the Divine nature in the spirit is thereby rendered almost inoperative.

The soul-life, in truth, may have its "beautiful" characteristics. It can be (naturally) bright, buoyant, cheerful, energetic, and even joyous, but it remains "soul," *not spirit*. It can be fed by praise, and strengthened by support from other "souls," and even fed by self-inflicted martyrdoms if its natural bias tends that way.

Is it all "sin"? Nay, not sin in *action*, but it is *sin in state*, because it all has its origin in the fallen life of Adam. It is "sin" in that it breaks fellowship with God, in spirit, even when it is *unknown*, for its activities cloud the spirit, and cause the true spirit life to be variable in its manifestation.

And more than all—and here we come to the most acutely serious side of the subject—the soul-life IS AS MUCH GROUND FOR THE WORKING OF EVIL SPIRITS AS THE "FLESH." This is only another way of saying that the entire fallen Adam life in every form, manifested in fleshly guise, or the natural life in the characteristics of the soul, is poisoned root and branch\* by the serpent's bite in Eden.

#### *The Soul-life Ground for the Enemy.*

We say this with deep consciousness of its solemn import. Its issues are easily to be seen. The Church is passing through its last "lap" at the close of the dispensation, and each member is tasting of the fiery trial of the "evil day." The soul-life, as well as the "flesh" life, in each one is open ground for the deceiving hosts of Satan. Therefore we have to face not only the existence of the "carnal," and evil natural soul-life among the children of God, but the "carnal" and soul-life *plus the evil supernatural*.

Only spirit can unite with spirit. Only *spirit* can resist spirit. A carnal church is helpless before a spirit-foe, and a believer in whom the evil natural life is dominant is likewise powerless.

We have asked why the knife of truth must be wielded by the Divine Dissector, so that it penetrates even *to the marrow* of the redeemed one? The reason lies far beyond the personal advance of the believer. It has world-wide issues to the Lord and His Church. Upon it depends the fulfilment of the dispensational purposes of God. The Christ on the Father's right hand is waiting for His foes to be made His footstool; waiting for a *spiritual* Church in whom and through whom the Spirit of God can

\* The life of nature is no other than the life of the soul, deformed, perverted and poisoned, in all its extent, in its fountains and its streams, in its root and its branches . . . —*Upham*.

work unhindered; waiting for *spiritual* souls to lay hold of His Calvary victory and triumph over the invisible spirit foes. For this He waits and *labours*. Yea, labours in intercession and watching love, as He takes the knife to the very marrow of His blood-bought ones.

How does He do the work? Briefly we may say, *on the Godward side* (1) by letting the spirit foes of evil attack all that is attackable in the soul-life, to bring to light all that is of the old life of nature as ground for their working; (2) by pressure of every kind upon the old life of nature to crush out its power to live.

*On the believer's side* (1) by his yielding to death, in bulk, the entire old Adam life; (2) his seeking power to discern its manifestation and then yielding it to the cross in detail; and (3) by his steady attitude of the will, in which he (a) refuses, *in toto*, the evil natural life and (b) chooses, *in toto*, the life of the spirit (see Rom. viii. 5, 6).

"*The knife, even to the marrow!*" How many of the fully surrendered children of God are finding this true to-day? The Word of truth is searching out the intricacies of their inner life. They are now seeing their restiveness under pressure to be the soul-life; their "natural" antipathies and congenialities to be not of the spirit, but of the natural man; their craving for "success" and appreciation of others, to be the soul-life seeking food for its own sustenance; their gloom and depression in conflict or strain to be the "natural man" under pressure of the enemy; their love of "bright meetings" and "happy fellowship," and their shrinking from conflict, hardship, isolation, loneliness, to be the natural soul-life, and not the spirit which triumphs in all that is contrary to nature, shines brightest in darkness, rejoices in tribulation, in persecution and shame.

#### *The Soul-life Failure in Warfare.*

How subtle the danger, and how grave the issues of the domination of the soul-life at the present time. The spiritual vision may be opened to see the state of the Church, the rage of the spirits of evil, and the call to the heavenly warfare of Ephes. vi.; the believer in glad faith may respond to the call and press on to the spiritual plane of aggressive warfare against the foe—

BUT THE PRESSURE COMES. The opposition of the enemy, indirectly through others, and directly in attacks upon the believer, appears in due time. The "natural" soul-life sinks. It cannot stand. It is like a "marsh" or a sponge, yielding before the pressure of the foe. The old Adam life opens like a sponge to the supernatural foe who poisoned it in Eden. The spirits of darkness (Ephes. vi. 13) wrap around the

man, and he does not understand why. His will is firm; his faith is strong; his spirit is truly indwelt by the Holy Spirit—but—why weight, pressure, irritation, distraction, restlessness, weakness, helplessness, and a thousand other sensations working within the sphere of his outer man? Why the lashing of the enemy on body and mind, whilst (possibly) he finds he is able to pour out of his spirit as out of a fountain full of light and truth and power?

It is *through the soul-life* that the spirits of evil have swept in. The ground may be the activities of the old Adam life manifested through the personal characteristics of the soul. Let us take an example:

*The "soul" danger in experience.*

The Divine life in the spirit of the believer may move the man to activity. He moves forward to action, but unaware of the danger of the intervention of the soul-life and the way to guard against it. His soul-life catches fire so-to-speak, from the spirit, and he bounds on in the activity of the *soul*, not knowing he has "left behind" his spirit. The spirit cannot be heard in its protest—the man is "enjoying" the bounding forward of his soul-power. He no longer heeds the spirit. It is out of action. The soul-energy seizes hold of him and he swings off into the natural realm of his own soul-buoyancy, or power. In Paul's language, he *began* in the spirit, but not watching to walk step by step by the spirit, he now "ends in flesh"—or fleshly activity, for he rapidly descends from the "natural" to the "fleshly." Then as he loses the spirit touch and control, the watching aerial foes seize their opportunity, and quickly rush in behind the soul-life tide, and swing the man into action which rapidly gets beyond his control.\*

How important it is, then, that believers should know their need of the Divine Dissector's knife to sever "soul" from "spirit," and how can they know that need if they do not understand its importance for the practical purposes of life.

Alas, how rapid can be the descent from the spirit into the *natural plane*, and ultimately to the plane of the flesh. Alas, how few who ascend into the spirit by the movement of God in the spirit, know how to abide in the spirit, mind the spirit, and move forward with God in the spirit, detecting and refusing the attempted intrusion or diversion of the natural soul-life.

"The knife *even to the marrow*" is the only remedy—the appeal to the Divine Dissector to do His work of severing soul from spirit, and the man then gladly consenting to let the "soul"

\*Probably this is just what happens when believers get swung off into uncontrollable and wild actions in seeking the Fullness of the Spirit. The beginning may be true and then they swing off into "soul."

be poured out unto death. In other words, the cutting work of truth reveals what is soul and what is spirit, and as the light reveals and cuts, the victim yields the soul-life to death.

"He poured out His soul unto death" is said of the Calvary Victim, who thereby emerged to the Risen life on resurrection ground. On the Cross He committed His spirit to the care of His Father. His spirit went Godward, whilst His "soul" went down into death,\* to pass through death into the light of heaven. Even so must it be in figure with the believer. The "soul" must pour out its life unto death, to live by the spirit life in union with the Lord from heaven.

The "knife"—*even to the marrow*. Even so, O Thou Divine Dissector. Let Thy Cross be to us a "school of light"—that we may walk in light, and dwelling in light be prepared to meet Thee at Thy coming.

*Praying always with all prayer."*

*Ephesians vi. 18.*

L ORD, teach us how to pray!  
 With prayer to bind the foe,  
 With prayer to loosen captive souls,  
 For whom Thy blood did flow.

Lord, teach us how to pray!  
 With prayer to *stand our ground*,  
 With prayer to weaken Satan's hold,  
 Where'er his grasp is found.

Lord, teach us how to pray!  
 With prayer to scale the heights,  
 With prayer to burst the gates of heaven,  
 And claim our blood-bought rights.

With prayer to reign in faith  
 Upon Thy Triumph-Throne!  
 With prayer to learn all Thine is ours,  
 And we are *Thine alone*. W.A.D.

*"War on the Saints." Workers' Fund.*

This Fund is now entirely exhausted. In the name of the large number of missionaries, ministers and workers, who have benefited by it, we gratefully thank all who have contributed to it. We wish we could share with the donors to the Fund, the many testimonies which have come of light upon dark perplexities in life and service, and definite deliverance from oppression and of bondage to the enemy. Some who have been granted the book have found it so valuable that they send a thank-offering that others may be helped as they have been. Two workers write:—

"When the book 'War on the Saints' was first published we were granted a copy free, as we were not just then able to pay for it. We now return many thanks for what we have learnt from it, and gratefully send you 6/6 that some other hungry soul may have one . . . ."

As applications continue to come, donations to the Fund, as well as applications for a copy of the book by workers eligible for a grant, may be addressed to Secretary, c/o "Overcomer" Office, Toller Road, Leicester.

\* Not for "purging," but in sacrifice.



## Paul's emphasis on the Cross.

By the late Rev. W. D. Moffat, M.A.

*Shortly before his departure to be with Christ, on October 3, 1912, Mr. Moffat commenced an article for the "Overcomer," of which but one MS. page could be found amongst his papers. This one page we print, and by the kindness of his wife add to it notes of a sermon preached by him on the theme of the paper he had commenced to write for our pages.—ED.*

"Before whose eyes Jesus Christ was PLACARDED among you . . . crucified."—Gal. iii. i.

**B**OTH Professor Eadie and Bishop Lightfoot prefer the word "placarded" to the phrase "evidently set forth" of the A.V. of this verse. We think this rendering is better than Weymouth's "vividly portrayed," although he certainly improves on the A.V. Where one word can be used to convey the meaning of the writer a phrase is superfluous. The backsliding of his Galatian converts had filled the soul of the Apostle with astonishment and alarm. Hence this letter of remonstrance, entreaty and warning. The one thing on which his whole ministry was based—the Cross—was being set aside as worthless.

They were drifting back again at the bidding of false teachers to legalism and its bondage. He professes that such conduct is to him incomprehensible. They must have come under the spell of some witchery to have so soon and so easily lost their hold of the truth. "O senseless Galatians, who bewitched you?" he cries in mingled pain and wonder. "You," he seems to say, "You of all men, before whose eyes Jesus Christ was placarded among you . . . crucified!"

We do not dwell, however, on the circumstances which evoked this remonstrance. We turn rather to notice the emphasis placed upon the Cross in the Apostle's ministry.

### *The nature of the emphasis on the Cross.*

To begin with, let us be clear about one thing, Paul's intellectual greatness. About that, both his friends and enemies are agreed. The fact that the Jews of his own day sent their best teachers, men of high intellectual calibre, to dog his steps and traverse his preaching, proves that they recognised his intellectual power to be of no ordinary kind. Wherever he came, men found themselves in the grip of an intellectual giant. He was a brilliant organizer. He was common sense embodied. He was a formidable debater. As a trained thinker he had no rival, while, about his learning, there has never been but the one opinion, that he was the outstanding scholar of his day.

*(End of the one page of MS.)*

We say these things simply because a man

like this was not likely to lay a FALSE emphasis upon the Cross.

If a man of his gigantic intellectual powers, and of his unique commonsense, made the Cross the centre of all his teaching, we may be absolutely sure that the CROSS REQUIRED this place of pre-eminence. Nay, more, we may be sure that it will *always* require it, as long as there are sinners to be saved and saints to be kept.

Of course, if there are neither sinners nor saints in the world, then to preach the Cross is wasted time and strength, for it is *only in relation to sinners and saints*, that there has ever been a Cross at all.

### *The Form of the Emphasis.*

Let us notice precisely the form that Paul's emphasis on the Cross assumed. He calls it here "*placarding the Cross before their eyes.*"

Nobody in Paul's day—any more than in ours—needed to be told what PLACARDING meant.

The Ancients as well as the Moderns, knew how to advertise important things and events. In our own day placarding has come almost to be a fine art. And the philosophy of it all is, that it is meant to *arrest attention*; to *impress the mind*; to *capture conviction*; to *secure action*.

Of course, Paul uses the word placarding here not in its literal but figurative sense, but this makes no difference to the fact of the *emphasis*. He reminds his Galatian converts of what they very well knew, that his preaching of "Christ crucified" had been *so vivid*, *so realistic*, *so arresting*, *so impressive*, *so convincing*, *so practical*, *so effective*, that they had no difficulty in realizing the picture for themselves, and in seeing with the eye of the mind *the whole Crucifixion scene*. Nay, more, so effective had it been that it had *won them over to Christ* as their Saviour and their Lord, and *made the Cross precious* to them as *the instrument of their eternal salvation*.

### *The Reasons for this Emphasis.*

Paul was always able to give a reason for *the faith* that was in him, and for *all* his actions. Indeed, he almost goes out of his way to adduce his reasons for these *continual exaltations of the Cross*. They may be summed up generally in four great statements.

#### *1. The Cross is the Centre of the Universe.*

You remember his words to the Colossians:—

"God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile through Him, I say,

things on earth and things in heaven" (*Col. i. 19, 20*).\*

And in this reason he takes his place side by side with the Apostle John, when he declared Christ to be "The Lamb slain from the foundation of the World." That is to say, "the Cross belongs to eternity rather than to time, and with awful significance stretches with easy and terrible reach, not only forward to the last moment which shall pass on earth, but back before the foundation of the world."

2. *The Cross is the Centre of the World's history.*

To the Romans he wrote:—

"No distinction is made; for all men alike have sinned, and all consciously come short of the glory of God, gaining acquittal from guilt by His free unpurchased grace through the deliverance which is found in Christ Jesus. He it is whom God has put forward as a Mercy Seat, rendered efficacious through faith in His Blood."

3. *The Cross is the Centre of the Church's history.*

To the Phillippians he wrote:—

"He became obedient unto death—even to the death of the Cross . . . that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

4. *The Cross is the Centre of the Believer's life.*

To the Galatians in the same letter he said:—

"God forbid that I should glory save in the Cross of the Lord Jesus Christ, by whom the world hath been crucified unto me and I unto the world."

And to them also he said:—

"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."

*These reasons hold good for us all here to-day* just as much as for Paul, and I want to call your attention to the lessons they have for us.

*The Lessons of this Emphasis.*

I. THE MORAL MAJESTY OF THE CROSS.

Look again at the two first reasons of Paul, viz.:

(a) The Cross the Centre of the Universe.

(b) The Cross the Centre of the World,

and reflect for a moment. Let me PLACARD Christ before your eyes once more. Who is He? GOD IN CHRIST. And now, *watch the stroke of death as it falls on Him. What has happened? What could happen to God in Christ? In that moment*

(1) *The Cross reached up to God.* And what did it say to HIM? It said to Him—"Thou art the HOLY God." "Thou art of purer eyes than to behold evil, and canst not look on iniquity." It said *this*: "We, the world of sinners, accept

\* We do not know what translation Mr. Moffat used in this and succeeding quotations. Probably he gave a free rendering of his own, as he was a skilled Greek scholar.

JUDGMENT—as it has fallen on Christ—as 'the only adequate acknowledgment of a holy God in a sinful world.'" Brethren, we will never understand the full significance of the Cross until we see it as the outcome of the divine holiness. In this sense the Cross was *God's act*. The value of the Cross to God was that it disclosed and vindicated His *unchangeable holiness*.

But was *that all*? No, it changed God's action toward us. His heart needed no change. His love was always the same, and so was His grace. But now His treatment of us could be *diferent*. His love could operate to change us and *bring us into His own perfect holiness*. But

(2) *The Cross reached down to man.* Look again!!!

Who is on that Cross? CHRIST. Who is He? *The Son of Man!* So that *humanity* is on that Cross. Yes! *in the person of Christ the Second Adam, the Head of the race, our race is there. And in Him our race is, on that Cross, redeemed, and the whole moral relation of our race to God is changed.* But why lay stress on this? Our Christianity is a *religion of redemption* or it is nothing. If Christianity is only a religion of improvements, giving men only better *food, wages, clothing, homes, and pure environments*, then it is a sham and a failure, an imposition and a delusion.

No! No! it is a *redemption or nothing*. This alone meets the need of the world, for the world needs an *Eternal Centre* for its life, and an *Eternal Authority* for its assurance, and it finds these only in the Cross.

II. THE SAVING POWER OF THE CROSS.

Let me conjoin Paul's two last reasons.

(a) The Cross the Centre of the *Church's history*.

(b) The Cross the Centre of the *Believer's life*.

Let me placard Christ again.

*Look at this Church!* Follow it through the ages and what do you see?—*a Church with a Cross in the Centre.* Why so? Because the Church is not a band of disciples, *but a body of believers.* Believers in what? Believers in *whom?* In a *salvation* which does not save? In a *Christ* who has not redeemed? Surely not. But a Cross which does not say *weakly*, "God is ready to forgive," but mightily, "God has already redeemed."

*Look at the individual believer!*

"I am *Crucified with Christ*; nevertheless I live." *What has the Cross done there?* Set the soul free from the powers of sin, Satan, the world, the flesh, and filled it *with Christ*.

Brethren, men are trying to run the Kingdom *without the Cross* to-day. It cannot be done. The Cross alone gives (1) moral freedom. The Cross alone gives (2) eternal life.

## Misconceptions of Truth\* (ii.)

Many of the children of God do not understand how serious is the effect in their spiritual lives of *misconceptions* of truth. A wrong thought of *how* God works, will as effectually hinder His working as a wrong action. Particularly in the following extract from "War on the Saints" is shown the "unconsciousness" of wrong actions, words, manner, etc., brought about by deception over truth, and the passive state brought about by wrong ideas of "suffering with Christ," and wrong ideas of humility and self-effacement.—Ed.

### Unconsciousness.

THE effect of deception on the believer is, an "unconsciousness" *produced by evil spirits*, which is hard to break. In his state of unconsciousness, he has no ability to discern, recognize, feel or know things around him, or in himself. He is "unconscious" of his actions, ways and manners, together with a hyper-self-consciousness which he is unconscious of, which makes him easily hurt, but "unconscious" of his own hurting of others. He has practically become stoical, and unable to see the effect of his actions in putting others into suffering. He acts "unconsciously," without volitional thinking, reasoning, imagining, deciding, what he says and does. His actions are consequently mechanical and automatic. He is "unconscious" of sometimes being a channel for the transmission of words, thoughts, feelings, which pass through him apart from the action of his will, and his knowledge of the source.†

### Suffering.

*Passivity can be caused by wrong acceptance of suffering.* The believer consents to accept "suffering with Christ" in the "way of the Cross," and in fulfillment of this surrender to suffering from this time on *passively yields to suffering* in whatever form it may come, believing that "suffering with Christ" means (a) reward, and (b) fruitfulness. He does not know that evil spirits can give counterfeit "suffering," and that he may accept suffering from them, believing it to be from the hand of God, and, by so doing, give ground to them for possession. Possession interprets both sin in the life which cannot be got rid of, and suffering in the life which cannot be explained. By understanding the truth of possession the first can be got rid of, and the latter explained. Suffering is a great weapon to control and compel a person into a certain course, and is a great weapon for evil

\* Extract from "War on the Saints," pp. 87-91.

† This utter *unconsciousness* of actions, "ways," manners, etc., etc., is reasonably to be attributed to a foreign power since a human being in possession of his reason of necessity must be "conscious" of his words and actions if he is to be held accountable for them.—Ed.

spirits to control men, as by suffering they can drive a man to do what he would not do apart from its compulsion.

Not knowing these things the believer may entirely misinterpret the suffering he goes through. Believers are often deceived over what they think to be "vicarious" suffering in themselves for others, or for the Church. They look upon themselves as martyrs, when they are really victims, not knowing that "suffering" is one of the chief symptoms of possession.

### Discerning of true suffering.

Suffering directly caused by evil spirits may be discriminated from the true fellowship of Christ's sufferings, (1) by a complete absence of *result*, either in fruit, victory, or ripening in spiritual growth. (2) If carefully observed, it will be seen to be entirely purposeless. On the other hand, God does nothing without a definite object. He does not delight in causing suffering for the sake of suffering, but the devil does. Suffering caused by evil spirits is acute and fiendish in its character, and there is no *inward witness of the spirit* which tells the suffering believer that it is from the hand of God.

The suffering caused by evil spirits can be (1) *spiritual*, by causing acute suffering in the spirit, injecting "feelings" to the spirit, repugnant or poignant; (2) *soulish*, by acute darkness, confusion, chaos, horror in the mind; anguished, knifelike pain in the heart, or other innermost vital parts of the being; or (3) *physical*, in any part of the body. The whole life may become a prolonged suffering, which seems unreasonable, and the spirits of evil do their utmost to arouse rebellion against God for what they themselves have caused.

### True Suffering with Christ.

THE Apostle Paul's words can often be rendered *intelligible by phrases*. . . . He says: "Not only have we peace with God, but we are put into such happy or elevated relations to suffering that we have peace in this troubled existence." Again, the renderings "experience" in the old, and "probation" in the revised version, are unsuitable to the line of thought. The Apostle is enumerating dispositions, and not states. The disposition expressed in the original is a sense of worth or approval, something which is much needed by poor afflicted humanity, to see the gold which emerges from the assay of pain.\* The Greek instinct was wholly right, that mere suffering is a disreputable element which discredits the universe. But the death of Christ puts us into a fellowship of divine suffering, which displaces the bitterness of shame; and the love of God is so actively responded to that sweetness is suffused within. (Selected.)

\* Means an assayed or approved character. To translate this word by "experience" or "probation," passes over its radical meaning, which fits beautifully into the apostle's line of thought. The figure in the word is taken from the assay of metals.

# Missionaries and their work.

*Notes of a conversation between Mr. Evan Roberts and some Missionaries.*

*Mr. Roberts said:*

A missionary may be more occupied with his work, than with his life. The test is to keep his life right, in the midst of the pressing needs of the work.

*Missionary.* I have realised that, but I have not always known how to keep from occupation with the work, in order to attend to the life.

*E.R.* It means skill in knowledge of the will of God. Ceasing to do some small piece of Christian work looks cruel and wicked in face of the need; yet it may be God's will.

*Mis.* But the difficulty is to be able to discern what the will of God is.

*E.R.* You will find that up to a certain point in the Christian life and service, the greatest problem is around ourselves. Sometimes you have to do things which *appear* cruel and unjust, and yet by their performance you are doing the will of God. Take the instance of Christ in the Temple, when He was but twelve years of age. The Lord might have said, "I will first go and tell my father and mother." But He does not. He leaves them uninformed of His call to the Temple. Naturally, one would say, "What a cruel thing to be an anxiety to His father and mother." But He carried through the momentous interview with the doctors in the Temple, as the revealed will of the His Father. When He had finished, and His father and mother had found Him, they charged Him with neglect of filial duty, but He had to charge them with their ignorance. Although but twelve years of age, He reminds them of the profound solemnity of His work. There are times when Divine moments, and their call, are greater than natural claims. The Temple incident was such a one. It was no mean gathering—they were "doctors," not children. There are times when it seems as if natural laws, and express commands, were violated in doing God's will, and yet the man is conforming to a higher law. (Cf. Matt. xii. 5, Matt. x. 35, Matt. xii. 26-50.)

## *The Loneliness of Missionaries.*

*E.R.* We are problems to each other sometimes. You will not be lonely only because you are apart geographically. You may be in a company, and be very much alone. You may be much more lonely in a company, because of the different stages in the spiritual life. But it is very profitable to know God's attitude towards these things, and one great need is the right attitude towards suffering.

If we allow ourselves to get burdened in spirit or in heart, and troubled in mind, we sell our power to deal with the different things. We sell that which we need. The more burdened we become in the heart, the more anxious we get in the mind, and the less we have power to deal with the thing burdening us. You sell your power the moment you get anxious.

Some painful or sudden experience occurs, and one says to another, "How was it that — did not 'cry'?" She was not disturbed, and I was shivering." But, in truth, the calm one was concerned, but she was reserving power to deal with the thing by refusing to be disturbed. You dare not waste your "moral" power. There is too much waste when you allow yourself to be disturbed.

*Mis.* But which way can you stop yourself.

*E.R.* The first thing is, let us perceive the UTILITY OF RESERVING OUR STRENGTH. Secondly, you have to discipline yourself. Although you may will, and desire now, not to be disturbed; you will not find yourself ready for the next crisis.

Take an instance: You lose a key, and then you get disturbed, but in the perturbation you have disturbed the faculty which should be quiet for effective action. When the memory is agitated, it cannot be in active operation as well.

## *The difference between true thinking and anxiety.*

You should know the difference between true thinking and anxiety.\* You may "think"—that is the operation of the mind. You may become "anxious"—that too is the operation of the mind. But the one is good and the other evil. There is an evil anxiety, and the moment that comes in nothing but evil can follow, because evil never begets good. If I allow myself to be evilly disturbed, will that produce good? Evil concern — will that make my concentration better? I hear about a case, and it is very bad, but the moment I hear about it I say at once, "I must not go wrong. I must be recollected." The tendency is for the evil you hear about to come in and disturb the power which you need to deal with it.

The problem is ourselves. If the axe be blunt more strength must be used to work with it. If a man say "I have no time to grind my axe," then he should add, "I must use more strength."

Always keep yourself "sharp." Anxiety and

\* Study Matt. vi. 25-34 B.V.

evil concern blunts the "iron," then you have to use more strength, and it takes longer to get through the work. For example: A convert has done wrong! You think of it relatively in connection with the "church," and say "What will they think of *me*, and the district," and it seems to you as if the whole of your work had been injured through one man's sin.

*Mis.* Is it an evil feeling to be concerned about the Name of Christ?

*E.R.* It is not evil to be concerned, but you may have gone wrong after you heard the bad thing, by allowing yourself to be disturbed. You can see that that had something of evil in it. But the question is how to detect the evil, then how to get rid of it. *Evil* concern, *evil* anxiety—you must discern when these come in. If you detect them once you know how to recognize them. It is a problem HOW TO KEEP RIGHT WHEN THINGS OR PEOPLE GO WRONG.

*Mis.* The difficulty is to discern that which is a *mixture* of evil.

*E.R.* It is difficult at times. It seems as if you have to press down your spirit and keep yourself down in order that you may not go wrong\* It is as if a tornado came and swept over everything, leaving your mind in turmoil. Then you have to keep right under those circumstances.

*Mis.* But a great many people think of "suffering for the Church"—saying "I must *feel* for it." You must have a reputation for being concerned for the Church, for fear of what people may say.

#### *The danger of a wrong spirit.*

*E.R.* That is a great snare. Two people meet, and they begin to speak. One says, "Let me tell you of a case in my Church." And when they think and speak about the case they go wrong. It is not so much that they *speak* about it as that they go *wrong in spirit*, or in heart in that speaking. How to speak about the faults of others without being disturbed in our own feelings is a very delicate thing.

Supposing a thought comes to you. You have to discern whether it is good or evil? Suppose you go into a shop and see something on the counter which you are tempted to take away. You *know* that is evil, and that the suggestion which came to you that you should take it was evil. FEELINGS should be analysed in the same way. You may *feel* a hatred against a person. That is an evil thing, which stands out distinctly, but this feeling *against* him when he is wrong is so subtle. IT LOOKS SO LIKE THE GOOD. If you understand how to discern evil in what looks like "good" you would find it a great boon in your

life. Instead of moving forward to deal with wrong, we should at first retire, and see that we are right ourselves. We should take the wrong to God first, and pray the whole thing through.

#### *Speaking the truth in love.*

There are many Christians who before they know anything about these principles of the spirit life, speak with severity. Although not in a temper yet they speak in a severe tone about wrong things. *They* should not condemn the man. Are we sent into the world to condemn men? Who is to condemn?

*Mis.* Christ.

*E.R.* Well, when He condemns He may send you with the message of condemnation. You are then the instrument. We may be sent with a MESSAGE of condemnation, but then we are not responsible, excepting to speak as God would have us speak. You must remember that others are *fellow-sinners* as well as fellow-saints! Were a man perfect he might condemn another. If God sends him with a message he should say to the one who is wrong, "Yes I know you are drifting back. You did very well the first year, but I have seen signs in you of retrogression. You have been neglecting your salvation, have you not?" Why cannot the "condemnation" be given in love? Why close our love.

*Mis.* Often, when I have followed exactly what you say, and told the native Christians kindly and gently in love, that they have gone wrong, then they have thought that I was siding against them. They think we are severe.

*E.R.* It does not matter then what they say. You must not bow down to graven images, nor BOW DOWN TO SIN. Were you to do that you would lose Divine power. Supposing we were out for a drive and had a spirited horse. I pull the reins, the horse does not obey, but I do not use the whip. The next time the horse is more spirited, and there is more disobedience. The third time he is the master of the situation, whereas if I had used the whip and exercised authority at first, I should have been the master. Just so. The moment those in your charge think they can do what they like with you, your power is gone. Of course, it is hard to STAND.

*Mis.* And often the test is that all the time you are speaking to them on the spiritual basis, they judge you on natural grounds.

*E.R.* Yes, but all that you leave to the Judgment Day. You have given up all self-defence of that kind. And you reserve all your evidences to the great Day, still holding firm. But people do go wrong in dealing with wrong.

*Mis.* Does not there get to be a habit of judging wrong, and then speaking in severity?

*E.R.* Yes. What does James say about the indignation of man, "The wrath of man does

\* See Prov. xvi. 32; Prov. xxix. 11, R.V. m.; James iii. 2.

not fulfil the righteousness of God." That is what we have to guard against. Although we may have wrath against the sin, we must not allow it to go against the sinner.

*No initiation of condemnation.*

So much depends on whether *you* initiate the "discipline," or whether you speak from and for God. In the latter case, He must give you all you need for that. We are liable to flash against a wrong thing, and initiate the condemnation ourselves, because it *seems right*, but we must retire Godward and declare, "I am not to be responsible either for the wrong, or for dealing with it." God must give me all the power and grace I need to be the instrument to do that piece of work, if He calls me to do it. *Then* you do it, not in your own name, but in the Name of Christ. A great many things have been done in His Name without the power of the Name at the back of them.

A man may speak harshly when there is no need. Is that "in His Name"? A policeman raises his hand in the press of traffic, as the signal to "stop"! He knows he has authority at the back of his action. So likewise in dealing with wrong. God must initiate the action and authorise us to say "stop" to wrong. So much would be gained if believers were to retire Godward, and put the responsibility on God.

*Mrs.* I am so afraid of going through my work mechanically. I feel I shall become deadened by these great burdens.

*The work of witnessing.*

*E.R.* You must understand that a great amount of your work, and perhaps the greatest amount, is not to teach but to testify. It is as if you go into a room, and there are a dozen people there. You give the message, but they are all indifferent. You go away. But you have given a testimony. You must take up the attitude that you are a *witness*, that you are testifying. Then you need the patience of the witness. A man may go into the witness box for a day or a fortnight. He is there to tell what he knows, and no more. You must say, "I am here as a witness."

*Mrs.* Our lives testify more than our words many times.

*E.R.* Yes, but the "testimony" is more than for their benefit: God gains by it. They refuse to benefit, but in the day of judgment God will judge all these souls, and if they have *refused the words*, God will bring forth your testimony as a witness against them.

Do you think your lives are worth nothing? Your sacrifice, your loneliness, your suffering? Is it all nothing? If it is nothing, why does God send you out into the wilderness? It would

be power for service were you to realise that you are there not only for the sake of the natives, but FOR GOD. Supposing you are the pastor of a church, and have all these lofty ideals of Christianity, believing that all these should be manifested in your Church, but after having been there seven years they are still missing, do you think you could have the spirit to go on, when you see the impossibility of lifting the people?

*Mrs.* But we have the command not to be weary?

*E.R.* Yes, but when you fail in the impossible, you do not try to do the impossible henceforth. YOU SETTLE DOWN TO GO ON WITH THE WORK WITHOUT GETTING WEARY. A great amount of the weight coming on the spirit is because of endeavouring to do these impossible things, when they are never expected of us. The native Christian may have been converted 20 years ago, and to-day has no marks of maturity. He was a "babe" then and is only a "babe" now. He believes on the Lord Jesus Christ, but he does not advance into holiness.

*Why are believers not mature.*

Has every Christian since the Christian Era began reached spiritual maturity? Then why should we expect to make everyone spiritually mature? If a man be mentally lazy, and will not think, how can he become a mature Christian when he refuses to be rid of his sin of laziness?

*Mrs.* Then you would leave him alone?

*E.R.* No. Pray against the sin of laziness of thinking. A great problem in the conflict and service for souls, is how to keep without being worn out. The enemy thinks to "wear out the saints" through all these things. The convert may move on to a certain stage, but in spite of all prayer and all exhortation he does not move one inch further. It seems like the tide of the sea. It will not go any further than the high-water mark. It is for us to discern how far each soul can go and read the signs of his terminus, so that we do not seek to do the impossible in urging them on.

*Mrs.* How can you do that?

*E.R.* If your knowledge of Divine and spiritual weapons is great, then you apply all possible remedies to get them to advance. Everything that God places at your disposal. You should never consider any soul as at his "terminus" spiritually until you have applied everything you know to his benefit. (Compare Matt. xxiii. 37). There is a knowledge of spiritual weapons, which is just like a person giving a bunch of keys to you and saying, "All my keys are in this bunch, open that door." The man may try twenty keys, and then go away, saying, "I have not been able to open the door."

He ceases using the useless keys. The same thing applies spiritually. There are also souls who are a "stiff-necked people," and who will not be "gathered together" in moving on in sanctification, and we with our Lord have to confess: "But thou would'st not" (2 Chron. xxx. 8; Deut. x. 16).

*Mis.* That is quite true of some of our girls. We find that we can get things into their memories, but as for reasoning power, they cannot use that.

*E.R.* And morally it is the same. You may get half a dozen people to start at one point. Then one goes on so far, and a second further than that, but not an inch further. Whilst another one may go the whole length with God.

*Mis.* What you do then is to get each one to go as far as he can?

*E.R.* Yes, and when they will not go any further, it is a question of great patience. How do you explain why they do not move on after all your prayers and all your tears? It is like trying to force an engine on through a terminus.

*Mis.* Well, there is the question of keeping them at the terminus.

*E.R.* Oh yes, if you cannot get them to go on you must keep them from going back. It is your duty to keep them at the highest point they have reached. If they have testified once, keep them always doing it. If they have read their Bible, keep them always reading it. Their spiritual stage must not diminish, even if it does not increase.

### Prayer for the Mission Field.

*Prayer afterwards made on behalf of the missionaries present, and the mission field generally, and appended are a few of the sentences noted during the prayer-time; which we give as suggestive to those of our readers who are burdened by the Spirit of God to pray for missionaries and their work.*

O Lord God, the Master of the vineyard, we ask that these missionaries may discern work which is of Thee—discern between the lesser good and the greater good work, and the good and the evil work. Let them do nothing to hinder their own work. In the coming years may they have fewer difficulties, and more wisdom, more skill, and get the use of their own spirit.

May they know what spirit is, and what spirit guidance is, and as they are sure that Thou hast sent them to the mission field, so may they be sure of every detail in connection with their life and work. Keep them from overwork and from all work out of Thy will. Keep them from being in bondage to the natives.

May they not attempt that which God cannot do, and not enter into the domain of other people's work, nor break down through doing too much good work,

May they have all the power of prayer at the back of them. May none who have promised to pray for them fail them.

May they have all the money they need, all the clothing, all the sustenance, all the strength.

Do Thou open the way for more fellowship to lessen loneliness; more of Thee and more of Thy saints. May they have power to pray not only for their own district,

but for the whole world, knowing that they are missionaries not only to a section of the Church in India, but to the whole Church and the world.

May they take part in Thy dispensational doings, not forgetting the universal in all the local demands. May their spirit be universal, and their love able to embrace the world.

May they realise that they are part of the living Body of Christ and live for the whole Body. May they be joined to the Body in spirit: suffering for the Body, protecting the Body.

May their spirit be *cageless*, not hemmed in by the bonds of local work, but siding with Thee in what Thou art for, and may they determine on praying universal prayers in order to keep their spirit free.

Give unto them skill in prayer, knowing how to forestall that evil which would exist, how to deal with present difficulties, and how to discipline themselves in prayer.

May they not flee from any difficulties, nor run up against them, but stand firm, and do the right in all circumstances and crises.

May they be calm because they know, may they never "make haste" because they believe, and never be afraid because they are sure.

If it be Thy will to send more missionaries, may the money not fail, nor the men fail. Let Thy will be done for all their work—their correspondence, the buildings, the Church, the arrangements, and the missionary spirit of the Church, and may they be able to use every Divine weapon.

May they know how to use prayer—intercessory prayer, commanding prayer, focussed prayer, exhaustive prayer, and know the power of prayer, and how much they should expect from it.

Show them how to turn into prayer the thoughts of the mind, the desires of the heart, and the revelation of God in the spirit.

May they not fail to pour out prayer, letting Thee answer what Thou dost will.

Remove the sin of laziness of the brain from among the people, stir every brain and every faculty—the will, mind, memory, imagination, and affections, and may all the native Christians come out of the physical life to live the spiritual life. Make them more spiritual than physical, and more spiritual than soulish. Let Thy Divine power be in operation on the mind, to make it work, and to remove the sluggishness and laziness. May these and all missionaries have power to concentrate prayer on the natives' mind in order to get their minds released for the truth.

May they fulfil their place in the Body of Christ, and serve the Body of Christ by doing missionary work and with prayers for the unconverted millions who are spread over the earth.

Grant that every good thing be theirs, and evil be far from their doors.

May they not be forgotten by others, and may they realise they are not forgotten.

May the prayer link between them and others be strong, mighty. May they not only be occasionally prayed for, but put these souls as a burden on one or two or many—on all that Thou wilt, so that those at home cannot forget them, any more than they could forget their own work.

Create for them a mighty prayer link, so that while they are in India there may be a co-missionary at home, praying for them, and fighting their battles in fervent prayer.

Endue those at home with the spirit scent (Isa. xi. 3) to know their needs without special information, whether it be a crisis in health or a church difficulty.

Convict the Church of the sin of forgetfulness of the mission field.

O God, take hold of these missionaries, take hold of their spirit, give them power to endure, power to be witnesses, power to be scoffed at, power to be alone, power to sacrifice, power to remain faithful when forgotten (but may they not be forgotten), and all that thou canst give them—all wisdom, all understanding, and all grace: let these be theirs, and may they understand all prayer.

May they be able to pray for the district—its moral tone, its political tone, and the atmosphere, be it natural or spiritual. May they be able to get a good spiritual atmosphere and a good natural atmosphere. May they pray against depressions in the air, and depressions from evil spirits, that the word depression be unknown to them in fact.

May they know how to roll things off mind and spirit on to Thee—ROLL them off, and do so by presenting each thing to Thee. Give them the assurance that Thou art at the back of each undertaking, be it journeying, preaching, or waiting on the sick: May they never find themselves too busy to pray, because that means loading themselves with burdens.

May all their personal burdens, their life and work, be on Thee—the Mighty One, whether it be holiday, interview, money, visitors, dress, or food.

When they feel weary, tired, or disturbed, may they commit that to Thee. May they pray over things in advance, and get illumination what to pray for. May they not fail to pray, because the thing looks impossible. May all their arrangements be in Thy will.

May they not take upon themselves that which belongs to sin, whether in themselves or in others. May they not bow down to sin or evil spirits.

May they fall into rest, and may that be their perpetual portion—rest of body, heart and spirit.

May they not work themselves out of rest, but conform to all the conditions for rest.

May all Divine peace be theirs, all the Divine joy, all the Divine rest, and all the natural rest. May they know what rest is, experience rest, and may their frame be rested. If healing brings rest may they have Divine healing, if Divine life, may it be that.

May the frame be rested, the nerves, the muscles, the organs of the body, the eyes, that Thy work be performed the better for this. Give them victory over sickness.

May they be protected from plague, famine and war, from all the dangers from the evil nature, from evil spirits, from the curse on creation, and may they not only be able to pray evil things out of their way, but pray so as to prevent evil things coming into their paths.

May all the difficulties of language be overcome, both in the speaking and translation of it. May there be a perfect translation of truth and a perfect transmission of truth.

We ask this in Jesu's Name. Amen.

*"I must be good, not for men to see me, and not because God exists, but because good is good. What would you do if I were no God? What did God do in the early ages, when there was no angel, and man did not exist? What was God's incentive for being good? That must be mine. Men may laugh and scorn, or bow themselves down to me to use their influence, demons may charge me, but I must not be influenced. God may reward or be silent, but I must follow that path of goodness undeviatingly."—Evan Roberts.*

*Some things we trust God with, some things God trusts us with. That which God trusts us chiefly with is His truth. Let us get the girdle of truth girt to us. Truth is not always to be had at the same price. Buy it we must at any price, but sell it upon no terms.—Gurnall.*

## The School of Prayer and The Lord's Watch.

*"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth.*

### "Concentration" in Prayer.

*Question:* Why cannot I "concentrate" in prayer?

In answering this question it is necessary first to define what is meant by "concentration." It simply means that the mind is able to settle and keep fixed on any thought or subject as long as is necessary. Obviously lack of concentration in prayer is inability to keep the mind fixed in prayer or on the subject of prayer.

Lack of concentration in prayer may be due to

1. The interference of evil spirits, *i.e.*, the mind held by them, through passivity or other causes, or specifically attacked by them at the time of prayer.

2. The effect of *burdens on the spirit*, which keeps the quickening life of the spirit from passing into the mind. When the spirit is engaged in conflict, or pressed by burdens, the mind may be unable to work untrammelled.

3. Natural causes, such as from illness, overstrain, overwork, overuse, need of rest, neglect in the training of the mind to concentrate, etc.

4. In seeking to discover the cause of lack of concentration in any specific case, the first question is whether the person is a *spiritual* or a "natural" man, *i.e.*, whether he lives and walks by the spirit, or after the soul—or "natural" life. The causes might be quite different in these two stages of Christian life.

5. It is possible to confuse "concentration" with lack of knowledge for prayer, *e.g.*, a person may kneel to pray and finding that he cannot "pour out," attribute it to lack of concentration, when it is really lack of knowledge of what to pray for. He may have nothing in his spirit or in his mind for prayer. In such a case he should pray that he may have all the facts necessary for prayer supplied to him, and on his part do all he can to secure them in order to pray efficiently.

6. A spiritual man may be confused over his concentration and the flow from his spirit. When this "flow" from the spirit ceases, he may think that he is at fault somewhere in his concentration. Let him recognise the difference between the two, and understand that he cannot expect, nor be sure of a flow of prayer *from his spirit* each time he has the call to prayer. He must pray in "cold blood" from principle when there is no spirit flow.

7. No man can expect to be efficient in concentration in prayer unless he has gone through the drudgery of schooling himself in concentration in the ordinary duties of life.

8. If the spiritual man miss the Holy Spirit's call to prayer he will find it more difficult to pray at another time, because he has then to do it without inspiration.

9. A bound spirit would hinder concentration in prayer.



If the man be conscious of a bound spirit, then he should pray not on the desired goal he set out for at the commencement, but turn his attention to the loosing of his own spirit. If he cannot go out in prayer let him turn attention to his own state, and seek to get himself normal. This he may do by definitely declaring his attitude on the basis of Rom. vi. 6, 11, 13. In declaring his refusal to let sin reign he should declare his will to be against all in the realm of evil, and all that pertains to the realm of evil spirits, and his choice to be for all that lies in the realm of good.

10. The spirit of the spiritual man may be so engaged in spirit work apart from his mind, that the *strength of the spirit is withholden from the mind* so that it cannot grasp or hold to any subject with efficiency. Then he has to patiently settle down until there be relief of the pressure upon the spirit, which may come about quicker if another co-operate in prayer: by endeavouring to find out the specific prayers which would adequately express the burden.

11. If the man be not "spiritual" in the sense of knowing how to walk after the spirit, he may conclude that the cause of his lack of concentration is not "spiritual," but is either natural or the work of the enemy. If it be "natural" (see No. 3) he should seek light from God on how to remove the natural hindrances to a normal concentration of mind, such as ceasing the causes of overstrain (as far as it may be in his power), and in reliance upon God watching in detail (1) not to force the mind unnecessarily in optional matters, (2) not to refuse to "rest" when rest is possible, etc., etc. If the lack of concentration be the work of evil spirits, the believer should definitely refuse all ground, known or unknown, ever given to them, and in specific attacks at prayer time, holding the footing of Calvary's victory over Satan and his hosts, REFUSE the right of the enemy to interfere with a child of God (Rev. xii. 11).

*Fidelis..*

### *To the Prayer Force.*

We understand from correspondents that many readers are faithfully praying along the lines suggested in this column, and we are distinctly conscious in the spirit, of the force of these prayers. We also know when these prayers cease because of lack of information given in our pages, e.g., in Finland the powers of darkness were "bound" right up to the last date given for arrangements in our July-August issue. After this date our *Overcomer* prayer colleagues had no material for prayer, and the result was clearly felt in the spirit. Up to Aug. 19th in the spirit there was the consciousness of a force moving together step by step; after August 19 there was the sense, in the spirit, of a loss of upholding power.

We are asked, therefore, by correspondents, as far as possible to give material for steady prayer in this column, and we shall do so if the Lord permits.

### *Special Prayer Need for the whole Church.*

That every leader and teacher of the things of God to the spiritual church, may have clear vision of the truths set forth in the Ephesian epistle of Paul, i.e.,

1. The true place of believers in the heavenlies. Eph. i. and ii.
2. The true organic unity of the Body of Christ. Ephes. iii.
3. The true meaning of Spiritual Warfare. Ephes. vi.

*We give this subject for prayer again as it is a most vital need. Confusion and division must reign in the visible church until the*

*Heavenly organism of the Body of Christ is recognised, and the union of every member with the Head, and members seen to be in and of the Spirit.*

### *Prayer for the following Conferences and Meetings.*

The Conference for Workers in ECCLESTON HALL, LONDON, November 6th.

*Some 400 workers gather here month by month, many being "strategic" souls, representing wide interests in the church. Prayer is needed to keep the atmosphere at its purest for the working of the Holy Spirit. Pray that this monthly rendezvous may be a place of deliverance to many in need.*

THE LEICESTER Meeting for Christians, November 13.  
BOLTON Convention (see *Adv.* on cover page iii.), October 28th, 29th, 30th.

BAYSWATER Convention, Kensington Town Hall, October 27th to 31st.—w.w.

*We give these dates again as this issue is in the hands of many readers by the 25th inst. Pray for a clear atmosphere in these gatherings, and that the pure "Word of the Lord" may "run and be glorified."*

THE LONDON CLINIC CONFERENCE. Conference Hall, Eccleston Street, January 1 and 2, 1914.

### *For other Lands.*

France: Pray for *Le Vainqueur* and Mr. Johnson in his work of Testimony. Pray for the lady (an ex-Missionary) who translates the *Overcomer* matter into French. Pray for a clear understanding by French Christians of the true spiritual life as set forth in Ephesians, and of the true meaning of the Ephes. vi. "warfare" and its glorious way of victory. Pray for funds for the printing of *Le Vainqueur*. Especially bind by prayer the activity of the evil spirit hosts in the atmosphere in France.

India: Pray that every Missionary who has become the victim of Satanic deception and oppression may be liberated, and all Missionaries be able to discern the true working of God from the counterfeits of Satan in every Convention and place of Revival blessing.

Pray that the educational aspect of Missionary work in India may not be forced by the spirits of evil into predominance over the spiritual need of the people.

Pray that Indian Christianity may not become a sad copy of the nominal Christianity of the Homeland.

*We shall welcome specific wide-viewed prayers for other lands sent by Missionaries, or any with a "mountain top" vision.*

### *For Literature Service.*

Pray: For "War on the Saints." That every believer who needs the light in its pages may be able to have a copy, and that the book may fulfil its God-viewed purpose to the church.

For the "Overcomer." That it may be kept faithful to its ministry, and open to the light of God from the Throne, unmoved by the earth-vision of to-day. Pray that it may contain the truth of God in purity, and every reader be moved to pray and ponder over its messages.

For the MS. to hand of the "Warfare with Satan and the Way of Victory," in Spanish. Pray that it may pass through the Press quickly, and be greatly used of God in Central America.

For the new issue of "The Work of Delivering Souls." That workers may use it and become equipped for the deliverance of bound ones.

### *The Lord's Watch.*

Will any desirous of availing themselves of any light that the Holy Spirit enables us to give on the ministry of prayer, address their communications to "The Lord's Watch," c/o Editor of the *Overcomer*, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the *Overcomer*, as the testimony of the paper supplements the letters and forms the basis of the correspondence. Rules governing "The Lord's Watch" may be had on application. Stamped envelopes should always be enclosed.

## Our Readers' Difficulties.

*We give the following replies to correspondents, believing that they will help others who have similar difficulties. We are sure our correspondents will be glad to share the help they receive with other members of Christ. We shall always be careful to give no clue to the identity of the writer.*

B.W. You ask if there is not a danger of getting into "introspection" in a constant diagnosing of one's spiritual condition, which is as harmful as constantly diagnosing the physical state.

Most certainly there is, but you must remember that "danger" practically accompanies every phase of the spiritual life, and that is why Christian workers should seek to most thoroughly become equipped in spirit, soul and body for their solemn work, so that they can help less matured believers at their various stages.

Please keep in mind that the *Overcomer* is issued for the most advanced *spiritual* believers in the Church—those who "by reason of habit have the organs of perception well trained for discriminating both good and evil."\* There is such a fear among the Lord's servants of giving "strong meat" in spiritual things, that magazines and papers are filled with "milk for babes" (see *Overcomer* for May, page 65), and the worker in lonely places is left without fellowship and without light on the perplexing problems he has to face. In the spiritual realm I would use the parallel of *The Lancet* for medical men in the natural. Physicians do not cease to give forth truth they know to help other physicians because of the danger of patients reading the matter.

If there are some who have become introspective through being shown the scriptural obligation to "discriminate themselves,"† great numbers have been liberated from bondage and led into a life of real victory and power through acquiring the discernment to discriminate.

The fact is that *truth* liberates only when it is the truth which the soul at that moment NEEDS. Believers should learn to take spiritually only what they are able to assimilate, and wait for God to reveal what they must put aside at the moment. You say:—

(1) "Do not the words 'stand still . . . ye shall not need to fight in this battle,' imply 'passivity' . . . ?" Most certainly not. PASSIVITY defines a condition of spirit or soul or body, in which neither are ABLE TO ACT, because held by some foreign power. It does not mean merely INACTIVITY—the normal condition of ceasing from action. To "rest in the Lord," is not passivity in the sense pointed out. "Rest," Ruskin says, is possible alongside of the most intense activity. Your difficulty in this matter is merely a question of WORDS, which need defining and adjusting among Christians in view of the terrible work of evil spirits among believers, because of this very lack of being able to discern "things which differ." Thank God if the need for light on this matter has not entered your own life, but there are many wrecked souls among the most devoted of the children of God to whom the light has come as from heaven.

(2). "Did not Paul 'take pleasure in his infirmities' ? Are we then not to 'accept' infirmity?" In the first place (a) the large number of Christians who settle down

to "accept" "infirmity" are not "Paul's" in spiritual experience; (b) they cannot say that they have been definitely spoken to by the Lord and told that He had a special purpose in their "infirmities" not being removed, and (c) their infirmities are a hindrance to God's work in and through them, whereas Paul's "infirmities" which were allowed to remain, became to him a greater source of *Divine power*. They never hindered his work, and they counterbalanced the greatness of his spiritual revelations. But alas, alas, with many Christians who are hugging their "infirmities" to themselves, they (1) have not asked for them to be removed, (2) they passively sink under them and do not attempt any work for God, and (3) often they have no "revelations" in spirit at all, needing any counterbalance. Since evil spirits can be the cause of many so-called "infirmities," a believer should seek light from God on the true cause of his condition and NOT "ACCEPT" it as inevitable until he is quite as sure, as Paul was, of *God's will for him*.

(3). "Where does God make Himself heard to us?" In the *spirit* where He dwells.\* Acute possession by evil spirits is manifested in an audible inner voice, as you must know if you have seen cases of possession in the foreign field. The voice of God is deep in the man's spirit, more like a gentle monition than an audible voice, and is easily recognisable by those who have experience. I cannot deal with this fully here, but the distinction is dwelt upon at length in "War on the Saints." Your questions are really *mental* ones, and not experimental.

(4). "What does Paul mean when he said, 'I live, yet not I, but Christ liveth in me'?" He meant, assuredly, the Living Christ, *by His Spirit*. He did not mean the "Christ corporeal," as the theologians say. No believer would say that the Risen Lord with His human body dwelt in him personally. Believers have not sifted these truths, but taken so much for granted, hence the ignorance and openness to the deception of counterfeits in this day of Satanic power.

Finally, dear fellow worker in the gospel, your reference to a "hospital filled with all kinds of physical diseases" makes me wonder what you are doing in the mission field, if it is not as a *spiritual* doctor, sent to deal with all kinds of *spiritual diseases*. No "doctor" who is equipped shrinks from training, nor would he be fit to send among patients if he was not beyond the stage of wondering if he had the various diseases himself.

Yes, it is *repulsive work dealing with sin* and Satan! As we all are "fellow-sinners," it should make us willing to suffer "repulsive" training, even the training of the *repulsive Cross of Calvary* if thereby we might by all means save some. May God equip you to fill your PLACE in the Body of Christ, and enable you to remember that "all members have not the same office." Let us strengthen each one to fulfil their ministry even when we ourselves do not understand their calling.

### Brief Replies.

M.E.K. You did right in "locating God" as with you. Yours was an attitude of living faith, and not of counterfeit manifestation. Be at rest. "Greater is He that is IN you, than he that is in the world."

M.I.W. It was found that the address on "Paul's change of attitude" was not quite useable for our pages. A spoken message greatly

\* As Spirit, He dwells in spirit. Christ dwells in the HEART as possessing the affections.

\*Rotherham. †See I. Cor. xi. 31, R.V.M and cf. Gal. vi. 4, & Cor. xiii. 5.

blest is often less "readable" than others more "mentally" given. I hope to write freshly on the subject some day.

Anon. (S. Africa). We thank our unknown friend for the chart sent. It is not suitable for use in our pages.

M.E.S. I greatly regret to find that your donation sent anonymously has not been acknowledged in this column. The Lord is so greatly using the literature that we long to be able to supply the great and growing need for it to many who cannot purchase. Again, thank you.

A.J.E. (U.S.A.) I heartily thank you for your testimony.

A.G. (Australia). You ask if Mr. Evan Roberts ever spoke in "tongues," and remark that "every one will admit" that he was "baptized in the Holy Spirit." No. Mr. Roberts has never had this "sign" in Nor, I think, did John Wesley or Whitfield. I think a book just published, "The Modern Gift of Tongues," by G. H. Lang (2/2 direct from author, Sunnyside, Clayhaddon, Wellington, Somerset), will help you to discern for yourself the truth on this subject. I dealt with it in the *Overcomer* for January, 1910, and cannot give further space to the matter at present.

T.D. (India) sends thanks for the Double Number of the *Overcomer*, to "the unknown believers at the Matlock Conference . . ."

Letters acknowledged with many thanks, and contents prayerfully noted, from J.H.; J.A.M.; M.G.; E.W.J.; F.R. (N.Z.); J.B.G.; J.G.J.; M.A.P.; A.S. (India); L.S.J.F.; M.A. (Finland); H.M. (Transvaal); Miss D. (Forest Gate); J.M.M.; G.E.L.; L.B. (Birmingham); S.M.T.; E.F.L.; M.M. (India); M.A.; F.F.; K.D. (London); J.E.L.; C.C.; J.C.D.; E.O.S.; W.A.D.; S.E. (Cardiff); C.T.; E.W.H.; M.S.A.; T.W.S.; M.W.; E.R.; N.O. (India); G.F. (China); R.M.B.; F.E.C.; E.K.

Will correspondents please write on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should—when convenient—have stamped envelope for reply, and a request to that effect, otherwise acknowledgment through the *Overcomer* is understood as sufficient.

NOTE.—Letters are looked upon as strictly confidential, and if replied to in "Overcomer," no clue to identity is given.

## "Le Vainqueur." (The "Overcomer.")

An 8-page paper issued monthly, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued by Pastor H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

Those who desire to share in sending the truths of the *Overcomer* to the French-speaking people should send their gifts to the Corresponding Secretaries:—

Mrs. RADFORD THOMSON, Eirene, West Hill, Putney, S.W.  
Miss COPE, 38 Rectory Road, Sutton Coldfield.

Received for Mr. Johnson's work in France.

From September 10th 1913, to October 10th, 1913.

Per Miss Cope—(13) 5/- (Personal), (11) 10/-, (12) 15/- Total £1 10s.

Mr. Johnson writes that a real solid work is being done by means of *Le Vainqueur*. He knows of two churches where the truths opened out in the paper are being steadily used. In one church the majority is composed of *Le Vainqueur* readers, and in another there are at least 25 who read it regularly. One young man to whom God has greatly blessed the message, visits Mr. Johnson every Saturday morning at 7 a.m. to pray for the work and the churches in France. Criticism of the truths in *Le Vainqueur* also comes to the effect that (1) Satan occupies too prominent a place, and (2) the "theology" is detested.\* It seems that passages of Scripture quoted have quite another sense in French versions of the Bible. We understand from Mr. Johnson that there are so many translations of the Bible in France, that a visitor may take a couple of Bibles in the pocket, and go to six churches in Paris and find himself unable to follow the reading word for word.

Will the Prayer Force note requests for Prayer for the work in France on p. 174.

\*i.e., one writer objected strongly to our "theology" of the Atonement.

The OCTOBER number of *Le Vainqueur* contains:—The Cross as a severing power; Christ our refuge; The mind of Christ; Why so few revivals (Finney); War on the Saints (to end of Chap. 2); Prayer in relation to man as work.

NOTE.—Mr. Johnson has never yet gone to Press with *Le Vainqueur* without money to pay for the printing. At the time of writing he said the October issue might be delayed for lack of funds. *Phil. iv. 19.*

## A Useful "Overcomer" Reprint.

"The Work of Delivering Souls," which was given in the July-August Double Number of the *Overcomer*, has now been issued in handbook form, with 24 blank pages for notes to be added by workers using it. It has been issued in the least expensive way in the size of a single column of the *Overcomer* page, with stiff paper cover, price 3d. net, or 3½d. post free.

## Publications Received.

We have received an almanack for 1914, which we think is unique in usefulness. It is entitled, "The Family Altar Calendar," and contains, (1.) A Daily Bible Reading with short comment by various well-known writers; (2.) A Memory Text for every day; (3.) A Short Helpful Prayer for every day.

Amongst the special Contributors are: The Bishop of Durham (Rev. Handley C. Moule), Rev. Dr. James Gray (*Principal Moody Bible College, Chicago*), Rev. R. Carey Bonner (*Secretary, Sunday School Union*), Rev. T. A. Gurney, M.A., LL.B., Mrs. Penn-Lewis, Rev. Dr. A. C. Dixon (*Metropolitan Tabernacle*), and others. Also selections from Spurgeon, Phillips Brooks, Webb-Peploe. Each page of the Block is perforated at the top, so that the Daily Readings can be torn off, while the date remains on the pad. The Readings can then be used at the breakfast table or any other suitable time.

The price is 1/6 net. It may be ordered from any bookseller, or if difficulty is experienced in obtaining it, direct from *The Paternoster Printing and Publishing Co., 22-23 Verulam Street, Holborn, London, E.C.*

A packet of the new issues of New Year and other cards, by Mrs. L. Barter Snow, has also reached us. They are well up to their standard of helpfulness. A list of cards and prices can be obtained from the writer, direct from the Vicarage, Broadway, Worcs.

From Oliphant, Anderson & Ferrier has come a small Pocket volume, entitled, "PERSONAL WORKERS' GUIDE" (1/- net), containing the Gospel of John, with instructions for dealing with souls, by Dr. Wilbur Chapman. Blank pages are inserted for the names, etc., of those dealt with.

Please Note that only "Overcomer" issues can be obtained from the "Overcomer" office.

## A Word to "Centre Distributors."

From several correspondents we understand that some of our fellow-workers in the issue of the *Overcomer*, are feeling the need of a personal visit from some worker able to open up the truths in the paper to those who are reading it.

As several equipped workers are now able to pay a visit to the various centres, will the distributors desiring this help, kindly write us at once, Address, SECRETARY, "OVERCOMER" OFFICE, TOLLER ROAD, LEICESTER.

## The Bible Booklet.

We have received copies of the "Word of the Cross" Bible Booklet just re-issued in SPANISH, by Rev. A. B. De Roos for circulation in CENTRAL AMERICA.

Also copies of the same Booklet issued in yet another Indian dialect by a Missionary in India.

# THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 60.

DECEMBER, 1913.

## To the Church of God

"Comfort one another with these words."  
(1 Thess. iv. 18.)

THE burden on my spirit day and night is the imminent\* appearance of our Lord Jesus Christ from heaven to translate His saints. I pray God to make you ready and to keep you ready. May your portion be amongst this blessed number that shall be "caught up" to heaven.

Although we know not "the hour" in which our Lord shall appear, it is possible for us, like Simeon, to have a revelation by the Holy Spirit of His coming in our life-time. It appears that the special message of the Spirit to the prepared believer to-day is, "Thou shalt not die, but thou shalt be caught up to meet the Lord in the air." There is a special unction on the prayers, on the hymns—in a word, on everything that has to do with the "translation."

It is an inspiration to think that "the day" is at hand; and that in the twinkling of an eye we shall be changed to be eternally like Him. In a moment we shall be made sinless—O, lofty life! O, spirit arousing thought! The cursed sin finished for ever! Sin underneath our feet for eternity, and we ourselves in full possession of God's pure nature, and its beauty and perfection in each part of us; and henceforth we shall be without shame, to appear before God or to walk amongst angels! O, blessed hour! "Come" is the unquenchable cry of my spirit! And to think that such an hour is at the door! O, to be ready, and to finish the work that He gave us to do, and to prepare others.

In a "moment" also our bodies shall be made spiritual! O, happy day! After such tribulation to be in the whole what we are now in part; to have a spiritual body as well as to possess a perfect spirit. Then, O sinless life! then untiring work! For ever after this we shall be completely spiritual, and our joy a thousand times higher than that which we proved in the highest and most Divine hours of our life. Will not this cause us to cry aloud, "O come, heavenly appointed hour!"

There is a minute pre-ordination at the back

\*This Mr. Roberts defines as "in the near future." On page 186, he says a "decade" appears to be a "far away" time for it.

of all God does. The times have been measured by God: and it appears to-day that God, through the Spirit, is saying, "The second coming of My Son is at hand. Be ye ready."

And then in a moment we shall be clothed with immortality. Henceforth we shall be above death and fear and suffering; and in a day which has no darkness nor shadow, we shall serve the Lord for ever to His satisfaction.

"BE YE READY!"

In this hope, and waiting for His near coming,

*Evan Roberts.*

November 14, 1913.

## "That Blessed Hope."

Written after reading a message from Mr. Evan Roberts on the near return of our Lord Jesus, in which appeared the sentence: "It appears that the special message of the Spirit to the prepared believer to-day is, 'Thou shalt not die, but thou shalt be caught up to meet the Lord in the air.'"

"Thou shalt not die, but thou shalt meet the Lord."  
This precious message God has lately giv'n;  
The Spirit "speaks expressly" to his own,  
To draw our hearts from earth to Him in heav'n.

"Thou shalt not die, but thou shalt meet the Lord."  
O glorious goal! to meet Him in the air!  
To be transformed, to see Him face to face,  
"Caught up together" in a moment there!

"Thou shalt not die, but thou shalt meet the Lord."  
His word is unmistakable and clear;  
Although we cannot tell the day or hour,  
Yet we can feel His coming drawing near.

"Thou shalt not die"—then purify thyself.\*  
Let Him prepare thee while on earth below,  
'Tis not for death in these last days we wait,  
But for Translation any moment now.

"Thou shalt be caught up in the air" to Him,  
Then may thy spirit, soul, and body be  
Preserved entire and blameless, for that hour  
When Time shall merge into Eternity;

\*1 John iii. 3.

"*Thou shalt not die, but thou shalt meet the Lord.*"  
Then, forward press to vict'ry and the Throne;  
Heed not the conflict, thou art strong in Him,  
Hold fast, and stand, that no one take thy crown!

"*Thou shalt not die, but be caught up to Him!*"  
Oh, child of God, what joy surrounds thy heart!  
Thy spirit cries, "Oh! come, Lord Jesus, come!  
Come! that we no more from Thee may part!"

*Grdys Dobson.*

### *The Fruits of Faith.*

*(From Rotherham's translation of Heb. xi.)*

1. But FAITH is of things hoped for a confidence,  
Of facts a conviction when they are not seen;
2. For thereby well attested were the ancients.
3. By FAITH we understand the ages to have been fitted  
together by declaration of God,  
To the end that not out of things appearing should  
that which is seen have come into existence.
4. By FAITH a fuller sacrifice did Abel offer unto God  
than Cain,  
Through which he received witness that he was  
righteous,  
There being a witnessing upon his gifts by God;  
And through it though he died, he yet is speaking.
5. By FAITH Enoch was translated so as not to see death,  
And was not found, because that God had translated him;  
For before the translation he had received witness  
that he had become well-pleasing unto God;—
6. But apart from faith it is impossible to be well-pleasing;  
For he that approacheth unto God—  
Must needs have faith that he is,  
And that to them who seek Him out a rewarder He  
becometh.
7. By FAITH Noah, having received intimation concerning  
things not yet seen,  
Filled with reverence prepared an ark to the saving  
of his house—  
Through which he condemned the world,  
And of the righteousness by way of faith became  
heir.  
By FAITH, being called, Abraham obeyed—  
To come forth into a place he was destined to receive  
for an inheritance;  
And he came forth, not well knowing whither he was  
coming.
9. By FAITH he sojourned in the land of promise as a  
foreign land,  
In tents dwelling  
Along with Isaac and Jacob the joint-heirs of the  
same promise;
10. For he was awaiting the city having foundations,  
Whose architect and builder is God.
11. By FAITH even Sarah herself received power for  
founding a seed,  
Even beyond the season of life's prime,

- Seeing that faithful she reckoned Him that had  
promised;
12. Wherefore even from one were born,  
And as to these things one who had become dead,—  
*Like the stars of the heaven* for multitude,  
*And as the sand that is by the lip of the sea,* that cannot  
be numbered.
  13. In FAITH all these died—  
Not bearing away the promises,  
But from afar beholding and saluting them,  
And confessing that *strangers and sojourners* were they  
*upon the land.*
  14. For they who such things as these are saying  
Make it clear that of a paternal home they are in  
quest;
  15. And if indeed of that they had been mindful from  
which they had come out  
They might in that case have had an opportunity to  
return;
  16. But now after a better one are they reaching,  
That is, a heavenly;  
Wherefore God is not ashamed of them, to be invoked  
as their God,—  
For He hath prepared for them a city.

### *Editorial Note.*

Much of the matter we usually give in the December number of the *Overcomer*, relating to the close of the year and the outlook for a new one, has been put aside in the present issue, to make way for the solemn call to prepare for the Coming of the Lord, which the Spirit of God has laid upon Mr. Evan Roberts to send forth to the Church and to the world.

Through the Sovereign Hand of God working out His purposes in ways of inscrutable wisdom, the message has already appeared in the leading secular papers of Wales and many others.

The paper on p. 182 will throw light upon how the message came to him, and how God has released his spirit from the dispensational "warfare" burden which was laid upon him for so many years.

We do not doubt but that our readers will rejoice with us that the burden of the Testimony against the kingdom of darkness, is now off the witnesses, and we can more fully turn our faces toward the dawning Day of the Lord.

In our January number—if the Lord tarry—we will make known the various changes which we purpose for the coming year, whereby we hope to meet the spiritual needs of the Church of God in view of rapid preparation for the Translation Day. Changes based upon many helpful suggestions which have come to us from correspondents, and which we find to be in line with our own leadings by the Spirit of God.

In the meantime in view of the heavy pressure of the close of the year in the *Overcomer* office, we shall be thankful if our subscribers will renew their subscriptions at an early date; and remember the need of the Free Distribution Fund to enable us to continue the ministry of the paper to the far-away lonely workers who write of its value to them in the battlefield.

## "See that ye be not troubled!"\* (Matt. xxiv. 6.)

By the Editor.

"And ye shall hear of wars and rumours of war . . .  
see that ye be not troubled."

**D**OES this not look an impossible thing? "SEE THAT YE BE NOT TROUBLED." "These things must needs come to pass." We forget these words to-day. Of course the Lord could stop all the "wars" and "rumours of wars," but He said they MUST COME TO PASS. He told Abraham that the iniquity of the Amorites was not yet full, so that He could deliver Israel. How long was it—400 years? There is manifestly some "must" in God's dealings with the universe. He "must" let iniquity work out to a head. "These things MUST come to pass." But the word to the children of God who are redeemed is: "SEE THAT YE BE NOT TROUBLED." What? *Even when there are wars?* Who likes war? But the Bible is a Book of War. It was all war in Canaan. Every inch of ground the people of God obtained meant WAR. It is generally accepted that the book of Joshua typically represents the heavenly places of Ephesians. If the conquest of Canaan is an earthly picture of the advance of the Church in the spiritual realm, called by Paul "heavenly places," then it is war every inch of the way. God's servants are so concerned to have things put right on earth, and to get success, and multitudes of converts, forgetting that there is a vast realm in the spiritual sphere where we have to advance against spirit-foes and gain every bit of ground by war.

### *Advance by conquest.*

It is not only war on earth against evil in the realm of men with ground taken by conquest, but in the heavenly (spiritual) sphere there are planes of advance, affecting our degree of position in the coming Kingdom of Christ. The truth is, that directly you are really translated into the Kingdom of Christ, and actually on the resurrection side of the Cross, you are not landed into peace, but into WAR. Then the advance in the conquest brings the believer nearer and nearer until he breaks through the plane of war into the place "FAR ABOVE PRINCIPALITIES AND POWERS." It is *there* that you will not be "troubled." For there is an experimental advance in spirit to the plane "far above," and THIS IS THE PREPARATION OF THE CHURCH FOR THE MASTER'S COMING. "SEE THAT YE BE NOT TROUBLED." God wants us there.

\* Address at Leicester Conference for Workers, Nov. 13, 1913.

In this war with the invisible hosts God permits them to break out upon the children of God to drive them through to the place "far above." Therefore listen to the words, "SEE THAT YE BE NOT TROUBLED." In your home life "SEE that ye be not troubled." In the Lord's work "SEE that ye be not troubled." Can the Lord get a people together to-day who in the midst of the gathering storms of hell CANNOT BE TROUBLED? A company of His children who will go through the seas of the troubles of the last days, when the powers of hell are raging on the earth, holding the atmosphere for the transmission by their "wireless telegraphy" of floods of lies from the abyss, whilst they are "shut in" with God as Noah was shut in the ark. "Nation shall rise against nation," said the Lord, "kingdom against kingdom, and there shall be famines and earthquakes . . . but all these things are the BEGINNINGS of travail." They are only the *beginnings*, and before the Church is caught away she will taste something of the travail that is coming upon the world, but only enough of the fiery trial as will purify her as pure gold, and prepare her for the Throne.

### *A reign of hatred.*

"Then shall they deliver you up to tribulation, and shall kill you, and ye shall be HATED . . . for My Name's sake. And then shall many stumble, and shall deliver up one another, and HATE one another." What an awful time of sorrow when HATRED shall be reigning instead of love. Hatred penetrating even the family life, when the Lord's children will be by "parents, brethren, kinsfolk and friends" (Luke xxi. 10-19) "delivered up" to "synagogues" (*i.e.*, religious authorities). The Lord said, "They shall lay their hands on you"—on the very persons of the faithful children of God. How appalling to read of the effect on family life of the travail of the last days of the dispensation. Have we recognised as a "sign of the end" that "brother will deliver up brother to death" (Mark xii. 13)? Not to death of the body, perhaps, in Great Britain, but "death" through the slaying poison of the tongue! Brother delivering up brother to the mocking of the multitude, without a cause. The atmosphere at the "time of the end" will be an atmosphere of hatred—appalling hatred—an era of lies unprecedented in the history of the world. In the midst of all this the Lord says, "SEE that ye be not troubled." "NOT TROUBLED . . ." "NOT TROUBLED." "NOT TROUBLED" when ye are

handed over to tribulation; "not troubled" when "delivered up even by parents, and brethren, and kinsfolk and friends" (Luke xxi. 16). "Not troubled." This is the heavenly spirit, the translation spirit. "Not troubled" because all life, hope, joy comes from heaven, and is independent of earth. The Lord Himself indicates the character of the souls prepared for translation at the time of the end—they may be described as THE UNTRoubLED ONES! Children of God so lifted in spirit to heaven, "far above all principality and power," that they already partake of the peace of heaven, and walk untroubled through the fiery furnace (Dan. iii. 25), untroubled through the deep waters of suffering (Isa. xliii. 2), untroubled in the time of storm.

*The place of peace in storm.*

The question is how to get the spirit into the realm where it is kept untroubled; where it is kept in the light of heaven so that it views the storms on earth from the standpoint of heaven. This means that the spirit is open God-ward all the time, so that the light of the spirit illuminates the mind, and gives it the heavenly view of earth's affairs. This heavenly view-point all depends on the dividing of soul and spirit. It is not shutting the eyes to facts, and pretending that they do not exist—for they do. It is to have the spirit so separated from the soul-life that it is lifted, and kept above, and always open to God and to the light of God, and able to look at everything from God's standpoint.

Practically it is in *spirit* what will take place in the translation in the body, when it is taken away to meet the Lord in the air. There is a rendezvous appointed in the air where we are to meet Him. The Church will then be lifted and caught up. But the spirit must first learn to ascend. We must first get what may be called the "translation" spirit. That is, a spirit so severed from the domination of the soul that it is always kept open God-ward. Then in "the twinkling of an eye" we shall be changed; our bodies will be made conformable to the Body of His glory, and we shall be like Him.

We say we are Christ's in spirit, soul and body, and we ask Him to sanctify us in spirit, soul and body. It is said that Christ "loved the Church and gave Himself up for it that He might sanctify it, having cleansed it . . . that He might present the Church to Himself a glorious Church, not having spot or wrinkle, or any such thing. . . ." He was Himself without spot. The knife was truly plunged into Him when the Father hid His face, but it did not reveal a flaw in Him. When the priests and scribes mocked Him He did not fail; there was not a murmur, no rebellion, no resentment. He bore the test of the Cross, and He bore up to the

hilt the knife plunged into Him, as He died—not from natural causes, nor because He was put upon the Cross, but of a broken heart.

It is true He was the Propitiation for the sins of the whole world, but He GAVE HIMSELF FOR THE CHURCH. You will find that the whole burning love of Christ is poured out to the Church. The love of God is said to be manifested to the world, when "He gave His only begotten Son that whosoever believeth in Him should not perish," but CHRIST LOVED THE CHURCH, and gave Himself *for the Church*, that He might wash it and cleanse it. He wants to make His Church without spot, and to do that He needs to do what the high priest did in the tabernacle. He must take the knife, not to cut the flesh, but something deeper—the *soul*. At Calvary's Cross Christ poured out His *soul* unto death, and committed His *spirit* into the hands of the Father to take care of. Briefly, your soul is yourself, your emotions, your disposition, the realm of all that makes up "you." The spirit is that part of us which is capable of God consciousness. The soul is that part which is capable of self-consciousness, and the body that part which is capable of sense consciousness. Body cannot become conscious of spirit. You cannot be joined to Christ with your soul, but with your *spirit*. "God is Spirit, and they that worship Him must worship Him in spirit." It is in your spirit that you know God. It is with your spirit that you feel God, and with your soul you become conscious of all natural things.

*The disturbed life of nature.*

There are numbers of Christians who live their religious life in the soul, and not in the spirit. In the spirit they know God, and then the soul-life rises and crosses it, and they lose their communion. There is a rising up of the natural life which puts a cloud upon the spirit. It is to divide these that the Lord Jesus takes the knife, that He might lift the spirit out into pure spirit union with God, and put the soul elements into their proper place, so that the spirit rules. In your spiritual life nearly all the trouble comes from lack of division between soul and spirit. You go back into the home. Someone meets you and speaks from the natural sphere, and in an instant you have lost your victorious spirit, and the heavenly view of everything. Paul says distinctly that they that live after the spirit will mind the things of the spirit. To guard the spirit is to mind the spirit, walk in the spirit, and live in the spirit, so that the spirit is always open God-ward, able to meet everything from the natural plane without being touched. It is easy to go down with a sentence. It is just as if you had pricked a balloon. The great thing is to keep your spirit untouched with

one single dart, or uprising from the soul realm.

All this light God is giving concerning the dividing of the soul from the spirit, is bringing about what some have called "the ascension life," that is to say, the spirit joined to, and acting in and with Christ. The Lord has to do this work. To bring about the release of the spirit the Lord permits all these attacks of evil spirits to come upon the children of God. Whilst the devil is raging in the world, he is by God's permission a weapon for the preparation of the Church for translation.

For example, the enemy comes with a blast upon you—on your *soul* life, *i.e.*, your *natural* life. Is that "soul" part now to be above your spirit so that it is crushed? No! If you understand your spirit, you lay hold of the heavenly side of things, and hold your place with Christ. Then your spirit "far above all" will triumph over the natural side of things, so that you are untroubled in time of storm.

#### *A new attitude.*

Now let us take a new attitude to the things of earth; *e.g.*, if you *knew* that the Lord Jesus Christ was coming to the rendezvous at eight o'clock to-night, how much would you be TROUBLED about your household affairs? "Not a little bit," you would say, "because I am soon going out of it." That is the translation spirit. Your spirit is lifted above, by your attitude, as you refuse to be troubled. This is the heavenly view-point. The Lord is preparing His Church, and if your spirit is kept in victory, then the Lord's coming will be hastened.

Are you ready for the Lord's coming? ARE YOU READY FOR TRANSLATION? Have you thought of taking an attitude toward it? The warfare we have been talking so much about has as its ultimate the Lord's coming. There is to be a spirit preparation—a spirit open to God, and closed to earth, so as to be like Noah in the ark. "The Lord shut him in," and when the storm came, and the wind blew, he had no need to trouble. God did not even permit him to have a window in the side of the ark. There was only a window in the top, and ONLY A VIEW GOD-WARD. That is God's way. The Lord make us a heavenly people. We will trust God to shut us in, so as to have only a window on the top with a view God-ward. We have to *put our wills for this*. God must get the consent of our wills for everything that He does. We will live as those who expect to be translated.

The jaws of the lion of hell shall lose their prey. He shall yet see us escape right out of his reach. He can only roar now, but let us be blind and deaf to his roar. The result of the warfare is the preparation of a people for translation, and just as we have been helping souls

to fight an invisible foe, so we must help them now to break out from the warfare plane to the place on the top in spirit. You are working with the Lord in His dividing of soul and spirit every time you say "Amen" to your spirit being kept on top. Just as you give your consent to your spirit being "far above," so you must say, "Lord, I consent to translation," and "I will to live for translation," "I will to have the window of my spirit open heavenward; to see everything from the God-ward standpoint," "I will to let go the things of earth."

#### *The rage of the erect dragon.*

But the enemy may rage more than ever. He has done so over the truths given in "War on the Saints," and he will rage over every testimony for preparing the Lord's children for translation. According to Rev. xii. the translation is going to take place in the face of the fiery dragon ERRECT and ready to devour the man-child. Not crawling, but erect, with all his fangs out: an open mouth ready to devour the overcoming souls.

This meets you in your life, as certain as you begin to seek to live a heavenly life, and to possess a heavenly spirit. As sure as you take a place above the powers of darkness, and say, "I am going to stand here, and be a conqueror by the Blood of the Lamb," you will meet an erect dragon ready to devour. Not one single inch can you advance against the kingdom of darkness without war at every step. But you will find that "war" becoming your meat. You will say, like Caleb and Joshua, "The giants in Canaan will be bread for us"—we shall grow strong on them. Giants in heavenly places! They shall be "bread" for us, and steps for us to mount upon to the throne. But mark you, not on an *exterior or visible throne, until the Lord comes*. Your "throne" will be a cross on earth, and a victor's throne in heaven. Christ was Victor on the Cross when He was a Victim in the eyes of the multitude. "He trod the winepress alone, and of all the people there were none with Him." That was His visible experience, but in the invisible His spirit was in the bosom of the Father.

"SEE THAT YE BE NOT TROUBLED!"

Be watching therefore,  
For ye know not on what manner of day your Lord  
is coming.

But there is one thing ye know—  
That if the householder had known  
In what watch the thief was coming  
He would have been on the alert  
And not have suffered his house to be dug  
through.

Wherefore ye also be getting ready,  
Because in what hour ye are not thinking  
The Son of Man doth come.

*Matt. xxiv. 42-44.—Rotherham.*



## The Translation Message of Evan Roberts.

"By faith translated. . . ." Heb. xi. 5.

"**A**S he was, so he is—THE SAME EVAN ROBERTS," writes Awstin, the recorder of the Welsh Revival, in his report to a Welsh newspaper, of the interview he had with this man of God, on Saturday, Nov. 15th, when he told him at the tea-table something of the way in which the message of the imminent translation of the Church had come to him.

To give the message Mr. Roberts is now sending forth to the Church, its due significance, and see in it God's call to His people to lift up their heads as their redemption draweth nigh, it is necessary that they should know more of the man upon whose spirit God has laid the *burden* of the Church in a special way for the last nine years.

Is he the same Evan Roberts in *spiritual vision and power* as when God so signally used him in the Welsh Revival? is a question bearing upon the value of his message now.

Yes, "AS HE WAS, SO HE IS," writes Awstin, the man who oftentimes travelled with him during those wonderful days in Wales, and to whose vivid pen-pictures of the almost indescribable scenes in the Revival, the whole Christian world owe so much of its knowledge of those thrilling days.

Is Evan Roberts "the same" now in his principles, and his obedience to the Holy Spirit? Yes. Has he a definite law of action which to the "man of spirit" is intelligent and intelligible, whilst to the "natural man" it appears non-understandable? Yes, he is a man of spirit, and of principle. No passage of Scripture better describes the opposites of the spirit life from those of the life of nature than the Apostle Paul's words to the Corinthians:

"The *natural man* receiveth not the things of the Spirit of God, for they are foolishness unto him; and he CANNOT know them, because they are SPIRITUALLY examined. . . ." (1 Cor. i. 14.)

That is, the "man of the spirit" (*Rotherham's version*) obeys "laws of the spirit" which are utterly beyond the reach of the knowledge of the natural plane. Evan Roberts is a man of the spirit, who knows what spiritual things are, and lives and moves in the realm of these unseen realities.

What are some of the laws of the spirit, as obeyed by God's servant, yet not understood by the world? The law of the spirit, in being able to respond only to (1) *purity of motive* in those who seek him out, *i.e.*, Do they seek access to him for personal gain; out of personal curiosity; or purely and only as (a) the will of

God, (b) for the honour and glory of God, and the advance of His Kingdom.

(2) *Spiritual need* and seeking after the things of the Spirit, *i.e.*, do men seek access to him to (a) get their speculative questions answered; (b) their mental "views" confirmed; or are they keenly and eagerly open in mind and spirit to be taught the things of God? (3) The law of FAITH. No law in the spirit life is more drastic in action than this. It is exemplified in the life of the Man Christ Jesus, when written of Him, "He could not do many mighty works there because of their UNBELIEF." Again and again the Lord said "verily, verily," yet some of His disciples walked no more with Him because they stumbled at His words.

To Evan Roberts, working as a man of God, NOT TO BE BELIEVED means the absolute isolation of his spirit from those who do not believe his testimony. He says, too "It is waste time to combat stubborn unbelief, when other immediate and urgent things of the Kingdom of God call for attention."

Since he is a "man of spirit," dominated by the spirit-life in strong spiritual maturity, as the result of implicit obedience to the laws and leadings of the Holy Spirit in years of hidden walking with God, he is well able to understand the mind of the Spirit. He cannot open the things of God to those who are severed from him in spirit by doubt or unbelief.

Yes. He is the *same Evan Roberts* as in the days of the Revival, and these "laws" of the spirit have been recognised and fulfilled up to the measure of their knowledge, by those around him, who cannot get conversation with him, even if present in the same house, if these laws of the spirit are ignored; and thus he is a ceaseless "touchstone" to all who are in contact with him, as to whether they, too, "walk after the spirit" in close fellowship with God. They know that his silent unresponsiveness to any step out of the spirit is a keener rebuke than many words; and he gets from all around him ready service because he never makes "demands," and lives in the midst of material things as one who is only "passing through." "I could not breathe," he said one day, "unless I had God in all my thoughts." Are others "pressed" with the "work of God," he gently says, "It does not say, 'Thou shalt love the *work of God* with all thine heart,' but 'Thou shalt LOVE THE LORD thy God with all thy heart and all thy soul and all thy strength . . .'"

Such is the man—more spiritually matured than in Revival days—who has sent forth the call to the Church to prepare for the Coming of the Lord.

*How did it come to him?* In the verbatim notes of the tea-table conversation with Awstin, given on another page, Mr. Roberts speaks of *October 19th* as the special day when the “translation came into his spirit.” None of those who were with him will ever forget that Lord’s Day, and the week that followed it.

It was only that day that I learned from him of three months’ spiritual conflict which he had passed through without speaking to any, and it accounted for the physical condition which had troubled and burdened us, and for which we had vainly sought the cause.

It was in this wise: I well remember some time in July in one of the rare moments of speaking of his own experience—he has a power of strong reticence—he had said, “There seems no place where I can find rest for my spirit. It seems there are impending changes at hand. Amen to God’s will.” And the matter dropped.

Later he returned from his sojourn in France, uneased physically, and spiritually much more burdened. Then off and on he had to remain in his room, sometimes in bed, sometimes dressed and in his “sanctum,” sometimes out for a drive, and sometimes pouring out his spirit burden in the daily instruction class for Christian workers, which is held in the glass-house room in “Cartref” garden.

But the light on all this came on October 19th. Two brothers in Christ were with God’s servant in his room at six o’clock on that eventful day. At eight o’clock I joined them, and found all there radiant with light which was not of earth. Mr. Roberts himself was simply “talking heaven” with an unction and a presence of God which made one instinctively bow before God in adoration and worship and godly awe.

“Did you know about the Lord’s coming?” he said to me.

“Yes,” I replied, “for years it has been the hope of many among God’s people.” “But why did you not speak about it to me?” “Because we wait for God to speak to you first, as we see that He makes things known to you in the spirit, just as other deeply-taught servants of God are given truth first hand from Him.”

“But are you READY for translation?” he said. And I could not at once say “Yes.” “Why did it not fill your mind and spirit?” he said, Ah, why does it not do so with all who watch for the Lord’s appearing?

This was the wonderful night when years of dispensational warfare-burden on this man of

God rolled away, as a piece of work accomplished in the unseen realm.

“Now I will tell you,” he said, “about that inability I had to find rest for my spirit on earth. I saw that it would only find the place it was needing *in heaven*. Then I thought that the only way for my spirit to reach its place of rest was through death, but I failed to understand the nature of the burden and the purpose of the thoughts about death in my mind. The burden was to pray AGAINST death, and for translation, but I could not at first interpret the spirit-burden. Now I see the mind of the Spirit of God. The Lord is coming to TRANSLATE His saints. I could not recover physically, and yet my spirit was in some mighty grip. Since the ‘War’ book was published, spiritual pressure had become greater; old weapons failed to work, new ones could not be found. Spiritual co-operation was less pronounced; ‘warfare’ as I judged it should go on, became less and less organised. The spirit-life book which I thought God wanted written, was always trying and difficult, and I felt as if the Lord Himself were only dealing out the light ray by ray, and yet I had no ease of spirit. Repeatedly during the year I had to say to myself, and to comrades in arms, ‘Nothing works,’ and with the uneased spirit my body grew weaker; more and more grew the spirit tension, and weaker and weaker my body became in consequence. Then on Oct. 19th came a great burst of prayer against death for all saints who were then passing through, and would pass through it, to the end of time. Not only for the saints, but that each man and woman and child should pass through death victorious. Before long the way of escape from death came to my mind; and there followed a voluminous torrent of prayer to God for this wonderful escape from death by TRANSLATION. Then what relief came to my mind! What problems were solved! What weight off me, and how clear became the future! Not death, but TRANSLATION; not dissolution, but a change! What joy! What peace as a result. . .”

Jesus, Jesus,  
Glory be to Thee!  
Glory, glory,  
Through eternity!

Ready, ready,  
May I always be.  
Come Lord, Come Lord,  
Let me be with Thee.\*

The light had come to him. Death is not the goal for the saints at the close of this dispensation, but TRANSLATION.

From this memorable Sabbath Day on, contact with this servant of God was truly the “gate of heaven.” Morning, noon and night he was occupied with the theme of the Coming of the Lord; searching his Bible, and talking about it to various workers whom he would ask to come to

\* Some words by Mr. Roberts set to a simple tune he composed some time ago.

his room. "Ready! Ready," the song would ring out. "You must live ready," he said. "It was whilst He was 'blessing' them that Jesus was taken up! So we too must be 'blessing everyone.'" "On the Cross Jesus committed His spirit to His Father—that is preparation for going. Commit everything to God." "On the Cross Jesus said 'Father forgive them . . .' Preparation for departure is the forgiveness of those who persecute you, and do not know what they do . . ."

"I have been thinking about the intense 'whiteness' of the place. If I am to be 'changed in the twinkling of an eye' and made sinless, then I can stand going there, because I shall be white myself. . . ."

"There will be degrees among the saints as there are degrees among the angels. Each one has his own position. When you get to heaven there will be work there, and you should ask now: 'What will be my work there.' Put the thought in your mind. Do not be lazy. You will be better prepared if you learn what work you will have to do. . . ."

"What is the first thing that you will do when you get to heaven? The first thing that I shall want to know is 'What is my work here? What is my duty here? What am I here for?'"

"In the 'twinkling of an eye' you are ready for work, all the hindrances to work pass away. Paul's first question when he was converted should be the first question of the translated in heaven: 'Lord, what wilt Thou have me to do?' When Paul came into the blaze of light, those were his first words. . . ."

"We must get ready to be accustomed to the place quickly. If people feel 'awkward' when they get to heaven, it will be their own fault. God will be there. And there are "many mansions" there! There will be many places—your place and mine. . . ."

"One preparation for heaven is to learn the language of heaven. There may be intellectual preparation as well as moral preparation. You do not want to be a dullard in heaven."

Is this not an object lesson of preparation for the Lord's Return? Does it not mean that to be READY is to so partake of the spirit of heaven as to be there in all but body? But is this man in his own estimation infallible and sinless? Nay. "I, too, must watch," he says, "against the old Adam-life that it is kept crucified. . . ."

\* \* \*

It was not until *November 14th* that Evan Roberts saw that God bade him send out a call to the Church to "Prepare." Nearly a month he had prayed, and tested, and sifted his "evidences," and then he saw that the dealings

of God with him for the issue of this message ran parallel with His leadings in pre-Revival days. Step by step he traced, compared, and analysed God's dealings. He reminded Awstin of the "faith" which was given to him at the seventh hour on the seventh day in his first revival meetings, when he found he could "believe" that the Holy Spirit would come then and *now*—and HE CAME.

And do those around this servant of God believe that God has called him to send forth the warning cry to the Church, and to the world? They cannot do otherwise, as they too have watched and prayed, and been with him in the light of the opened heaven. They see him already in spirit, as it were, translated; they watch him apparently as oblivious of the judgment of men as if he already stood on the heavenly strand; they hear him speak of heaven and its glories and its LORD as if he were already walking in its light.

Yes, they believe his message. Not only because they see him with Enoch-faith walking with Enoch's God, but also because they find the witness in their own spirit, and know too that the herald-message of the Coming Lord which has flooded his spirit with the light of heaven, is in accord with other voices of Enoch-like believers in the Church to-day, crying out with heaven-born faith:

"BEHOLD THE BRIDEGROOM COMETH—GO YE  
OUT TO MEET HIM. . ."

Reader, are *you* prepared for that blessed hour? J.P.L.

## *The Overcomer!* .1 John v. 4.

**B**E strong! Be strong, and thou shalt see thy foe  
Beneath thy feet, and far below  
The Throne of Christ our God.  
The foe is fierce, hard and strong,  
But thou shalt strike the sweetest song  
Through Christ's triumphant "rod!"

Be strong, courageous, God is still  
The God of Gods, and thus no ill  
Can harm His child.

Be calm and rest, may blessings flow  
Upon thy head, and keep thee high  
Above the tumult and the cry  
Of earth and hell. Let not the foe  
Defy the Cross,

Nor let thy "loss"  
Ensnare thee in the noble way  
Of life and death: This is the Godward  
Godlike way—The Cross, the grave—  
By dying, and by death we save! *Evan Roberts*

## “Prepare!”\*

By Pastor Otto Stockmayer.

WHEN Elijah appeared in a time of widespread idolatry, he had the definite expectation of succeeding in turning the hearts of the fathers to the children, and the children to their fathers, in the extermination of idolatry. He was a man sustained by the Word of God, and when he, by the Word of God, came to the conclusion that there was no deliverance for Israel but through judgment, he shut heaven that for three years and a half there should be no more rain. Then he retired into solitude, that he might be alone with his God, until the time should come that he must enter upon the marvellous conflict which must precede the extermination of idolatry. And still nothing definite, nothing permanent, had been accomplished. Jezebel, Baal's prophetess, seemed to have more power than God's prophet, and Elijah fled, thinking his labour had been in vain.

As in the days of Elijah, this representative man of the Old Testament, there were also, in the New Testament times following Pentecost, backslidings, unfaithfulnesses—a time of going back. Who can explain how it came about? In the Middle Ages the darkness was profound; no Bibles, no Divinely-anointed witnesses; and into this deep darkness God sent the Reformation, setting the great truth of justification by faith upon the candlestick. It was not, however, until the last century that sanctification succeeded in making its way in the Church,—at least, in the hearts of some of her members, for there are but very few, relatively speaking, who go forward resolutely on the way of holiness.

### *The redemption of the body.*

And what follows sanctification? Is it not the redemption of the body? All Scriptural justification leads normally to sanctification—it is its organic fruit. If I am justified, loosed, and washed from sin in the blood of Christ, it is not that I should continue to live for myself, but that henceforth I should walk in holiness before God. For centuries there has been delay—even retrogression, which has constituted a chronic condition of weakness in the Church. I ask myself, in face of all this, Are we authorised by the Word of God to expect that a trumpet blast will replace the Church as a whole again upon her feet? I cannot say; but as far as I understand the Scriptures, God seems to withdraw into circles always more restricted; and if faith

\* From “Prepare,” by Pastor Stockmayer, price 3d., from S. E. Roberts, 5a Paternoster Row, E.C.

does not reach out to sanctification, much less will it accept that God will take away, without dying, them that wait for Him (Heb. ix. 28)!

By faith Enoch was translated, and all creation is “waiting for the manifestation of the sons of God,” who have come to the stature of manhood in Christ. The creation does not wait for a new awakening of the Church as a whole; but that a company, a “man child,” born of the Church, shall make their way to glory without passing through death. THIS IS WHAT THE DEVIL SEEKS TO PREVENT AT ALL COSTS, WITH ALL HIS POWER. But the children of God no longer know how to find their way; they have not the prophetic spirit which puts them in the position to recognise whereabouts we are, and what the Lord is aiming at in the present hour. The Lord give light to us all, and His own watchword, that we may not yield to hopes which only weaken us afresh, by efforts which come to nothing! . . .

There have been overcomers, I am sure, in all ages of the Church, but there has never yet been such a company of overcomers whose lives have been a translation of the Bible, taken into the glory without passing through death, as would answer to the figure of the man child. . . .

### *Conquering death by faith.*

That this may take place we must set ourselves anew to believe the whole Bible as it was given to us by the Reformation, and subsequently by the preaching of many of God's witnesses in our Protestant lands. But the Church has not been ripe enough to bring forth a man child, living out a complete salvation, and CONQUERING DEATH BY FAITH—for all the fruits of the sufferings of Christ ought to be obtained by faith. By the simple expectation that the Lord may come any day to take away the Church, whether ready or unready, we shall never come to be translated. That is not the way. Justification is by faith, and is received by faith; sanctification is by faith, and is received by faith; and equally TRANSLATION CAN BE OBTAINED BY FAITH. Believe then, brethren, in the supreme power of the blood of Christ; believe that He is able, by the Spirit, to form a group of those to whom the Lord can manifest His salvation, full and entire, and whom He may take away before others, without dying, to His throne. . . .

“NEVERTHELESS WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?” (Luke xviii. 8). This question was not asked without the possibility of [the] faith being absent at His advent. Let prayer be made that faith may not be in earthly things—such as in societies, unions, clubs, and other organisations—nor in evil supernatural powers through deception; but with a strong living faith in God, let the Church greet the coming of the Son of God.—Evan Roberts.

## "Be ye Ready."

*Notes of a conversation between Mr. Evan Roberts and "Awstin"—the Recorder of the Welsh Revival—and a few Christian workers, on November 15, 1913.*

**B**EFORE the 19th October I was in intense spiritual conflict, but on the 19th October the "translation" came into my spirit, and then I got great spirit liberty. I prayed very much that night, and after, about it, and then it settled down in my spirit.

I could not say much about this without explaining my own spirit life. It is not merely that I perceived it; that I read the signs of the times; but that it is a *specific spirit burden* I have concerning it. But how much to say I am not sure. All these years up to October 19th the burden on my spirit was the warfare with the powers of darkness. It was not that I took the burden up, it was LAID ON MY SPIRIT, WHETHER I WILLED IT OR NOT. The only relief I ever got during those times was when I expressed the whole thing in prayer. In the midst of all that fight my outlook was that the warfare would end in the absolute incarceration of the foe.

### *Dispensational place of warfare.*

In the last three months things began to change. It dawned on me that if the hosts of evil are to be put into the abyss there will come a moment when the warfare will cease, when the spirit will be free from wrestling with the powers of darkness. Then until the beginning of October I prayed that the whole warfare should stop. Since then the possibility has been revealed of the warfare coming to an end. Then I saw that there would be a period of time elapsing before the actual incarceration of the foe, and that all this warfare would fulfil the DISPENSATIONAL PURPOSES of God.

I can see now that there has been sufficient prayer to bring about that incarceration. Just as when we wind up the clock, it does not strike immediately. We may wind it at five minutes past the hour, and then we have to wait 55 minutes. Now I can see the possibility of the war with the foe being "wound up" and then an interval until the moment when the time comes that the actual incarceration in the abyss will take place. But between those times, so far as I can see, there takes place the coming of Christ,\* the translation of the Church, the resurrection of the dead, and the great harvest of souls spoken of in Revelation. When this translation truth came it seemed to fit everything. It seemed as if it were the keystone.

\* 1 Thess. iv. 15, 16, 17; Phil. iii. 20, 21.

At whatever time our Lord comes, each one should be READY.

(1) There is the warning in God's own Word, "No man knoweth the day nor the hour." Then (2) there is the evidence of the Holy Spirit bringing the fact of the translation into the spirit; and (3) the emphasis laid upon it by God's own servants, who have studied prophecy and know the signs of the times.

### *The revelation through the spirit.*

Is it the Holy Ghost revealing it, or is it merely the *heart* desiring it as an escape from death? Or, is it an intellectual matter—pondering over it until the man is filled with it, and he looks for it? We want something more than heart and mind. We want the revelation through the spirit. I know it is not an intellectual study with me, nor is it a thing of the heart, but all these days, ever since October 19th, it has not left me day or night. We all know what is meant by unction: unction upon a conversation, and what the liberty of the spirit is. It seems as if the unction and the liberty comes on this one theme. In the past it was always warfare, not evangelistic work and Christian reports, but warfare.

So far as I am concerned, although so much prayer has been prayed concerning the millenium, the faith would not come that it was to take place in my lifetime; but during the last three weeks of these prayers concerning the translation, I have more faith that the translation is at the door, than I had after the whole five years' praying in the warfare towards the millenium.

When the light came about the translation I thought, "How long will this take to pray through?" I thought perhaps it would take a year, or a year and a half. But the burden is receding, and the indications are that the "Advent" is approaching—as if the event were at hand.

### *The mark of Divine faith.*

I do not make any effort to believe it at all. You ask me to believe that I am in this room—well, I do not make any effort to believe that I am sitting here. That is the true mark of Divine faith. It is as simple as that. The moment there is an effort in the faith it bespeaks the human. The moment you make an *effort* to believe there is something wrong. Am I here or am I not? If I question like that there is something wrong.

But in connection with this faith, something is put into the spirit and it becomes part of me, and you cannot make it; you must await God's precise time.

Now, what we want is a GUARANTEE that the translation is at hand. What gives the guarantee?

Is it impressions on the mind, revelations in the spirit, or conclusions from the study of the signs of the times? There are many ways of coming to the conclusion. Those who study prophecy may have no experience in the spirit, and that is where they are likely to be mistaken.

*Awstin.* Then you believe the time of the turning of the captivity of God's children is come?

*E.R.* It is the duty of each one to be ready, without any revelation at all, but there are the other two additional things. The revelation of God and the message of His servants. Although we do not know the hour, yet the approach of it must be PRECEDED BY PRAYER, SO THAT ALL THE DISPENSATIONAL WORKINGS OF GOD WILL BE FULL-FILLED. Simeon himself knew not the hour of our Lord's coming, but he knew it when in the Temple, and when he took up the child in his arms, that it was Christ.

He is positive as he takes the little Babe in his arms—he says "This is the Christ." He had had the revelation, and when he saw Him he knew Him as the Saviour of man.

#### *The basis for a translation.*

All this about the translation came into my spirit. *Intellectually* I wanted something to stand on, and I said, What is the basis that *there is to be a translation*? I desired some "fact," some word of God, in addition to this spirit burden. I came to Matt. xxiv., and read: "One shall be taken and the other left," and that settled it to me. I said, That is the basis that there is to be a translation, because at a later coming\* none will be left: all will be taken. That gave me the guarantee. Although storms seem to come, that cannot be shaken, and I said, WHY CANNOT IT TAKE PLACE IN OUR LIFETIME? Some generations must live during God's great events. God is the same God. He drowned the world and saved eight persons. Was it not remarkable that one family was saved? Three cities burning in the plain, and one family escaping from them!

About the translation, I cannot stop speaking. There is the impulse in the spirit, and the unction on the theme. The difficulty is that of definition, of grasping what it means. I have not studied the theme. It does not come from myself. It is not from the heart. Things which come into the spirit of a man are not of his own knowledge. It is not of his *mind*, because they are outside

\* *i.e.*, When the Lord comes visibly to judge the world. There is first the secret "parousia" which the saints alone know, and respond to—suddenly disappearing from the earth—and then the *visible* "coming" when the Lord will appear with the saints behind Him (see Col. iii. 4; Jude 14). None will then be "left" behind. All will see Him (Rev. i. 7).

his skill. These prayers become revelations of what God is going to do. Supposing it were from myself? Are there no evidences? I hear of a fluttering everywhere. Everybody responds to it, and when they do respond to it, I do not merely take the response, but I judge it, lest it be a response of the mind or the heart.

I think it is a grand thing to pass by death, and look at that horrible pit as you go by. I am looking for a response from revelation. It is not that we want to "hope" that it may be possible, nor believe that it is "probable," but will it ACTUALLY come about?

*Awstin.* It coincides with so much that is going on underneath in Wales and elsewhere. There is a fluttering. It is the theme everywhere in the papers. In Wales, apart from the churches, in individuals, there is a depressing state of things in very many districts: ritualistic, and running after amusements, and yet in the midst of that state there is a living spiritual church, there is a living company for God, and among these you find the fluttering, even in the midst of these people, where in many cases the drunkenness is worst. You will find signs of spiritual life, but it does not affect the majority of the people.

*E.R.* Even taking the prayers and conversations which have unction upon them, that is no guarantee that the translation is going to take place. The man must know where his conviction springs from. His expectation should be analysed, in order to avoid deception. God is not joined to the heart, but *to the spirit*. What comes from God *comes into the spirit*. If Elijah KNEW he was to be translated, and if the sons of the prophets knew it, surely we may have evidences!

#### *May be at the door.*

*Awstin.* Do you feel a conviction yourself of anything like a near approach—of a kind of time-limit?

*E.R.* I cannot say how long. It may be at the door. It may be next year, or the year after next,\* as far as I can understand from this spirit burden. The prayers concerning it seem to come to a close. I thought perhaps we could go on for a year, and then come to a head, but things have come to a head quickly. Had not this warfare been carried out, then when our Lord came these hosts of evil angels would make war. The translated rise into the air, and the dead arise, and all would be involved in warfare. But God means that the warfare with the evil hosts shall finish before Christ comes, so that when the dead are raised, and the

\* Note that Mr. Roberts does not say it WILL be. The revelation to his spirit is in harmony with the expectant faith of many at this time.—*Ed.*

translation takes place, the spirit hosts of evil shall be bound up. When the message was coming to Daniel they stopped it for three weeks, and if they were not bound before the translation they would also interfere with that.

Then with regard to this great harvest of souls which is coming before the millenium. What is the cause of the stoppage to the harvest? Is it not that all these evil forces have been holding in their grip the world. And if they be bound up, will not the harvest of souls then come? Although they are speaking and working and attacking at the present time, there is something DISPENSATIONALLY ACCOMPLISHED. The minute hand may go round slowly, but the clock has been wound up, and something will take place. The war in heaven, the church and angels involved in it, and the woman clothed in light, intricately connected, and the peril of the "man-child," are precisely true to experience. It is a wonderful thing for anybody to have conquered the powers of darkness with light. Not merely for God to keep the devil back: that is God conquering, not the saint. But in the warfare chapter of Ephesians, "truth" is the first thing after being made strong. It is not knowledge, but truth. Knowledge is a word in contradistinction to ignorance, but the devil's mainstay is his lies, therefore TRUTH is the weapon against them.

#### *The pathway of faith.*

God gives the living faith to one sometimes, and the faith is so great that others cannot but believe. But if they are in the darkness it is their duty to go to God and get the evidences, whether by convictions in the mind, or by revelations in the spirit.

When I saw that Scriptural basis—that it was possible—that gave me faith. And when I saw those words in the Scriptures, I needed less revelation in the spirit. What SEEMS TO BE BURNED in upon one is, *the imminence of it.*

*Awstin.* Would it be imminent from the point of view of the length of a man's life?

*E.R.* No, it seems as if a decade were a far-away place for it. I thought it would take a long time to pray through. But now it appears to roll off my spirit, and I have the burden that it may come at any moment.

It seems as if there is a drive of preparation now. Getting the mind accustomed to the change, and the heart and life prepared. Not a cold wish, but a burning desire: as a famished man for food, and a wounded man for healing.

The marriage feast—everything is ready—Come! But they would not come. Again he sent out and they would not come. If after these invitations souls will not be prepared, then the feast will not be theirs.

## *The School of Prayer and The Lord's Watch.*

*"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses."—2 Cor. x. 3, 4, Weymouth.*

### *To the Prayer Force.*

"O give thanks unto the Lord for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy, . . ."

*Psalm cvii. 1, 2.*

"And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the Kingdom of our God, and the authority of His Christ: for the accuse of our brethren is cast down. . . ."

And they overcame him because of the Blood of the Lamb, and because of the word of their TESTIMONY; and they loved not their life even unto death. . . .

REJOICE YE HEAVENS, and ye that dwell in them. Wo for the earth and the sea; because the devil is gone DOWN UNTO YOU, having great wrath, knowing that he hath but a short time. . . .—*Rev. xii. 10-12, R.V.*

PRaise for opened heavens, and the deepening FAITH that the TRANSLATION of the saints of God is on the horizon.

PRAY that all living members of the Body of Christ throughout the whole world, who have become victims of the wiles of the enemy, may lift up their heads and see the door opened in the heavens through which they may soon escape to the Victor's Throne. See *Rev. iii. 21.*

PRAY that all the children of God may have the spirits open God-ward, and be filled with God-given burning desire for the coming of the Lord, separating them from all earth to be a heavenly people. *2 Pet. iii. 1.*

### *Specific Prayer Needs.*

For the London Clinic Conference, Jan. 1 and 2, 1911.  
For Workers' Conference in Paris,\* Dec. 10, 11.

### *The Lord's Watch.*

Will any desirous of availing themselves of any light that the Holy Spirit enables us to give on the ministry of prayer, address their communications to Mr. J. C. Williams, ("The Lord's Watch,") c/o Editor of the *Overcomer*, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the *Overcomer*, as the testimony of the paper supplements the letters and forms the basis of the correspondence Rules governing "The Lord's Watch" may be had on application. Stamped envelopes should always be enclosed.

### *To Correspondents.*

LETTERS ACKNOWLEDGED WITH THANKS FROM A.B. (U.S.A.), M.R. (Australia), C.M.W., M.F., H.E.M. (U.S.A.), L.B., A.T., L.O.S., C.A.W., F.M., F.C.B., L.K. (Australia), (T.P., T.), D.M.P., W.E., M.S.J., L.M.C., E.J.L., J.M. (India), E.K., F.S., M.G., N.P., F.G.O., N.O., G.E.M., M.A.B., B.B., K.E.E., E.F., Mrs. F.B.H., M.E.F., K.B., W.J.T., L.B., L.B. (U.S.A.), A.M.F., A.G., K.D., M.S. (Africa), M.B., G.G., A.M.W., E.M.L., S.E.J., K.R., T.L.W., K.S.A., Mrs. L.L., M.B., R.E.B., A.L.E., S.F. (Mrs. J.C. (China), F.E.W., M.A. (India), Pastor Y. (Turke M. de C., M.J., F.S.S., E.R., F.E.O., S.S., H.H., N.O., J.W.K.

The Editor also acknowledges with sincere thanks the large number of letters received expressing sympathy in the recent trial. To these correspondents she would reply Phil. i. 12; Matt. x. 35, 36. Compare John vii. 3, 4, Luke xii. 51; Heb. v. 32, 33; John xv. 20; Acts xx. 24.

\* Conducted by Mr. C. H. Usher, of Leicester, at 24 Rue Albon Paris. Particulars from Mr. H. Johnson, 51 Rue Chan Asnieres.

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