

Volume VI.

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

The
Overcomer
1914

A MAGAZINE FOR CHRISTIANS
ON THE DEEP THINGS OF GOD

Edited by

Mrs. Penn-Lewis

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Foreword
to Sixth Volume of the "Overcomer."

With thanksgiving to God who has enabled us to send forth the "Overcomer," until it had completed its Testimony to the spiritual section of the Church of Christ, we now issue the sixth and last volume, with earnest prayer that our readers may so lay hold of the truths therein as not only to be prepared for the Lord's appearing, but also not to be ashamed before Him at His Coming.

We commend you to God, beloved in Christ, and to the word of His grace which is able to build you up, and give you an inheritance among them that are sanctified by faith in Him.

The Editor.

*Cartref,
Toller Road, Leicester.
December 6th, 1914.*

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"According to the accepted Jewish chronology, the year 1914 marks the beginning of the end of Judah's 2,520 years of punishment; the commencement of the world's greatest tribulation; the predicted rise of the anti-Christ; the nearness of the Second Advent of Christ; and the approach of the Golden Age of Universal Righteousness and peace. . . ."—*Rev. S. B. Rohold, Toronto Bible College.*

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

No. 61.

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1914.

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!"

Written Nov. 13, 1913, and reprinted from Dec. "Overcomer," 1913.

There is a minute pre-ordination at the back 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.

Christ Coming, Holston
"They that were ready."

"They that were ready . . . And the door was shut . . ."
Matt. xxv. 10.

I HEAR the sound of chariot wheels,
In triumph speeding nigh;
And lo! the dawn of breaking day
Lights up the Eastern sky.

The accents of a thrilling shout
Disturb the sleep of years;
Awake, ye dead; The Son of God
In majesty appears!

Behold, the Bridegroom comes! Go forth
To meet Him, Holy Bride,
Whose loins are girt, whose lamps are bright,
The door stands open wide.

O enter, then, with great delight
The festal hall of song;
The Lamb's glad marriage feast is spread
For all the blood-bought throng.

Alas! Without, in darkest night,
Unready virgins lie,
"O Lord, Lord, open unto us,"
Is their despairing cry.

Then let us heed this bitter wail,
And wake at early dawn,
That we may gladly meet our Lord,
Upon His bridal morn. W.A.D.

Editorial Notes.

With this issue of the *Overcomer* we commence Volume VI., at the same time entering upon a new phase of its ministry to the Church of God, foreshadowed and introduced by the Translation Message of Evan Roberts, which came on October 19th, and was written as a Message to the Church of God on November 14, and printed in the December *Overcomer*, 1913.

During the first five years of the service of the *Overcomer* its ministry was a Testimony against the Prince of Darkness and his army of teaching spirits, poured out as an overflowing scourge upon the advancing Church of Christ. Now we press on with God to the final stage of testimony and service to the rapidly ripening "Man-child" believers of the present time.

* * *

"Victory over death forms the last link of the chain of the victory which the Holy Spirit gains," writes Stockmayer, and the strengthening and development of this "last link in the chain" of victory, gained by our Lord Jesus Christ at Calvary for His redeemed ones, is now upon our hearts as the present need of those who have been steadily pressing on in the aggressive warfare of the past few years. Our Lord Jesus Christ "abolished death" and brought life and immortality to light through the gospel. "Through death" He also "brought to nought HIM that had the power of death, that is, the devil." The Church of God, in her advance toward maturity and preparation for translation, needs now to lay hold of life and through Calvary's Victor and Calvary's victory conquer death at every point as the last enemy before translation. This does not mean that those who do so will *certainly* escape, what is called the "article" of death, but they will have triumphed over it in faith and lost its fears.

* * *

In the coming year, if the Lord permit, we shall fill our pages with truth—gained in the laboratory of experience as well as in the written Word—on all the aspects of victory needed to be laid hold of by all who look for the coming of the Lord. Victory over sin through the two-fold message of the Cross; victory over Satan and his wicked hosts through union with the ascended Lord; victory over the world and its age-spirit through faith in the Son of God, and victory over death through Him who triumphed at Calvary.

* * *

Our readers will note as they open this present issue that, in addition to certain typographical alterations, the Lord's Watch section is omitted altogether and left in Mr. J. C. Williams' hands

for personal correspondence; reserving only a small space for general guidance to the Prayer-Force among our readers, led out in prayer for the whole Church of God.

* * *

At the close of the year we offer our thanks in the Master's Name to all who have been moved of God to contribute to the various Funds for the distribution of literature. Letters come from the Foreign Field full of earnest gratitude for the *Overcomer* supplied from the Free Distribution Fund; and those who have had the "War" book from the Workers' Fund send many testimonies to the real deliverance which has come to them through its pages. We commend to those who see the hand of God upon us in this service to His people, the sustenance of these Funds, together with the free issue of other literature, and the needs of *Le Vainqueur* in its ministry in France and the French speaking countries on the Continent of Europe.

In Memoriam.

Lord Radstock on "The Lord's Return."

Writing to the Editor of the *Overcomer* from Paris, on December 5, 1913, (three days before he "fell on sleep") Lord Radstock said:

"In common with many others, I BELIEVE THE LORD'S RETURN IS CLOSE AT HAND. Have you noticed that the gospel is preached for a witness to all nations? Many thousands of Tibetians hear the gospel as they go out and return by the Mission stations which are surrounding it. Nepal, which is closed to all foreigners, has been evangelised by a Guakha bandsman who received the Holy Spirit at Khassia Hills, and the Lord used him to the conversion of over 300, and several little churches were formed (? provided). In Afghanistan, where at the present moment it is death to become a Christian, a leading Afghan, who has been baptised at Edinburgh, last spring assured us that when the persecution stops, about 25 per cent. would declare themselves Christians. So many thousands heard the gospel as they came down in caravans through the Khyber Pass to India, where again they would hear from the missionaries. One of my servants was an Afghan, and a bold preacher of the Gospel. These *were* the only countries where, as far as we knew, there was no gospel.

Now Mott's wonderful meetings in China, India and Japan seem to betoken almost 'a nation born in a day.' I gather the Chinese will have bought *twelve million* Gospels in these three years, and the rate is rapidly increasing. Here [in Paris] over four hundred workmen have received Gospels from me in less than seven weeks, with gratitude, and only four have refused.

There is a remarkable move going on among Roman Catholics,—such a readiness to read. In one Convent thirty-seven Nuns bought New Testaments.

Here at our little meetings we are learning to wait on God only. Protestants have always appointed someone to "preside," and therefore they have been under the limitations of man's knowledge. They are [learning to look] for the leading of the Holy Spirit instead of a man's leading. Don't you think that is important, if, as we believe, that the COMING OF THE LORD WILL ONLY BE REVEALED TO THOSE WHO ARE 'IN THE SPIRIT.' 'Our lamps are going out' seems to indicate this. . . ."

The Pathway to the Throne.

By the Editor.

"AS for you, ye meant evil against me; but God meant it for good . . ." (Gen. 1. 20). These words, spoken by Joseph to his repentant brethren, revealed his faith and knowledge of the God who had been with him in the days of his distress, and his path from the prison to the throne. They show clearly that to the child of God there are no second causes! "Ye meant evil," said Joseph, but "God meant . . . good."

It has been said by someone that God keeps no sharp instruments in His treasury, so He has to employ others—sometimes even Satan himself—for doing the necessary pruning work in His people. "In that day shall the Lord shave with a razor that is hired" (Isa. vii. 20), said the prophet Isaiah, and the "King of Assyria" was God's "hired razor," to carry out His purposes upon His people. "I will sweep it with the besom of destruction," again said Isaiah concerning Babylon (Isa. xiv. 23); and many other instances could be given from the Scriptures of the Lord of Hosts making use of, so to speak, rough instruments for the carrying out of His purposes in the world and among His people.

God's Dealing with Job.

Satan was permitted to use his fullest resources against Job, but they only served to bring Job into a clearer vision of God, and to far greater prosperity and blessing, for God gave Job in the day when his captivity was turned, twice as much as he had before. It was so with Joseph. When, as a young man, God showed him in heavenly vision a glimpse of His purposes for him, and, in the innocence of his heart, he told his brethren of all that had been shown to him, he did not know that the jealousy of these very brethren would be the instrument for the fulfilment of his dreams. "Shalt thou indeed reign over us?" said the jealous brethren as they intuitively saw what Joseph himself probably did not realise as the message of his dreams. Hatred and envy (Gen. xxxvii. 10-11) filled their hearts towards the innocent lad, and it was not long ere these things bore fruit, and "they conspired to slay him," saying, "We shall see what will become of his dreams!" And what did they see? God's counsels stand, and are fulfilled in the fulness of time, but they are brought about through strange means and oft-times bitter tears.

We have spoken much of the reigning life in union with the reigning Lord, where the soul is "enthroned with Him in the heavenly realms"

(Weymouth), and this reigning life is truly the portion of every believer by faith in Christ Jesus. Numbers have had, by the grace of God, that unveiling of their place on the Cross, crucified with Christ, which has admitted them in real experience to the liberty and victory of the life in the heavenly sphere. But it cannot be questioned that alongside of this blessed life in the Spirit, united to the Risen Reigning Lord, there is an experimental fellowship of the Cross, indicated in the words of the apostle Paul in Phil. iii. 10: "I long to know Christ, and the power which is in His resurrection, and to share in His sufferings, and die even as He died . . ." (Weymouth), or, as it is in the R.V., "becoming conformed unto His death."

Three Stages of Victory.

Dr. Pierson most beautifully shows the order of the spiritual experience in his pamphlet, "The Lord's Overcomers," as he points out three stages of victory, "the judicial, the experimental, and the sacrificial—the first wholly dependent on our identification with the Lord Jesus as the great Overcomer." Here we have clearly shown the union with the reigning Lord in His victory and ascension life, far above all principality and power, and this as the result of the apprehension that firstly we are in the crucified One on the Cross, identified with Him in death, and thus really united with Him in His life and victory.

It is when we apprehend this union in death and life with the Lord Jesus, and know our "enthronement" in spirit with Him in the heavenly realms, that we are then led by the Divine Spirit into the "conformity" to the death of Jesus, or, as Dr. Pierson puts it, the "sacrificial" life of victory—the following the Lamb even unto death. Dr. Pierson says: "When the great adversary threatens not only your reputation, not only . . . your physical ease and domestic comfort and social influence, but your very life itself; and you can boldly look him in the face and say, 'I love not my life even unto death,' you have come to the high position where the final secret of overcoming power is learned and possessed. You have come now where you 'fill up that which is behind of the afflictions of Christ.'"

The apprehension of the judicial position of death and union with the ascended Lord is followed by God's own dealings in providence with a twofold purpose; *i.e.*, (1) the compelling the believer in his circumstances to live the life of crucifixion with Christ, in the power

of his union with Him in the heavenly realm ; and (2) the leading the surrendered soul into the fullest stage of the overcoming life indicated by the word "sacrificial." In brief, what we take by faith, and consent to in surrender and faith, must be wrought into fact in our lives.

In accordance with this "way of God" it is not surprising to find that numbers, who have been enabled to apprehend, by the revelation of the Spirit of God, their death and life union with Christ, have been led more and more into a path in some respects not unlike that of Joseph ; "sacrificial" in truth, for through Joseph's path of sorrow and tears he reached the "throne," and became God's instrument for the deliverance and salvation of multitudes in the very land where he had lived his hidden life of suffering, and where the "iron had entered his soul," and the "word of the Lord" spoken to him in earlier days, tried his faith to the utmost it could bear.

The Church's Path of Suffering.

It is into the third stage of the overcoming life, the Lord is manifestly leading His Church at this time. The "martyr" life ; the "sacrificial" ; the conformity to the Lamb in His selflessness and sacrifice of all for others. With this light upon the path, we can say to all things now : "God means it unto good." For the fulfilment of God's purposes Joseph is severed from his home and country, and taken into a path of suffering untold. His father mourns many days, but God permits the tears, knowing that, when the fulness of time comes, the father also will look back upon the suffering, and say, "God meant it unto good." So it is with us. How we weep in our present sorrow and distress, but could we but see as God sees, and know what wondrous blessing to multitudes God is planning through our path of loss and pain, we would be still and say in faith : "God means it unto good."

In the strange land, deeper and deeper Joseph must go down until his soul finds its all in God. Through it all the hand of God as the first Supreme Cause is seen. (1) His life is spared by the sudden relenting of one of his brethren. (2) He obtains such training as fitted him for his rulership of Egypt in his hour of exaltation ; and (3) his sufferings have made him so self-reliant—in one sense—and selfless in another, as to be a dependable instrument for God.

Ah ! yes, in our short-sighted vision we forget that God sees the end from the beginning, and in His wisdom oft sacrifices the present for some future blessing, as He does sometimes the body in the interests of the soul.

The path of suffering which Joseph trod made him able to bear the exaltation to the throne, not

only by training and reliance upon God, but by the meek and quiet spirit which truly is "lifted above all" things on earth affecting it, by "the loss of all." No resentment is found in him towards the brethren who had envied and hated him in early days. When they came, in the providence of God, to indeed see with their eyes "what had become of his dreams," his heart goes out to them in love and tenderness. "It was not you, but God," he says, to comfort them. "Be not grieved nor angry with yourselves that ye sold me hither : for God did send me before you . ." Nay, but we must remember it was not God who was the source of their envy and hatred, but God who permitted what was in them to be manifested to carry out His purposes. Even so with all of God's children in the pathway of the Cross. It was not God who was the source of the rage of all who gathered together to cry, "Crucify Him, crucify Him," as they beheld "the Man" brought forth by Pilate ; but it was God who allowed the forces of darkness to work upon men's passions, so as to bring about His fore-ordained counsel in the death of the Lamb slain from the foundation of the world. The prince of darkness must ask permission ere he brings to bear his power upon a Job or a Peter ; and the passions of men—more bitter when moved by religious zeal, like the multitude at Calvary—are under His control. Joseph's brethren may conspire against his life, but—his life is spared ; he may be taken into Egypt, but a place is ready for him, in which he is trained for an unknown future ; and when at last the iron enters his soul, and he is in his darkest hour—then, oh ! then—yes then, he is nearest the "Throne."

The reigning with Christ.

Come, lift up your heads, ye children of God. Your "dreams" of the reigning life with Christ shall be fulfilled. If we suffer we shall reign. The Cross is the way to the Throne. Look not upon the "hired razors" in your life, but meekly let the "shaving" be done of all that God would strip away, unworthy of the Throne. Thou must overcome as thy Lord overcame. Never for one moment was He severed from the Father, for He could say, "The Son of Man which is in heaven," and yet He said, "The Son of Man must be delivered into the hands of men." If thou art passing through the valley of weeping, and art being left, apparently, to the devices of men and of Satan, be still. The hour will come when, like Joseph, thou shalt say : "Ye meant evil against me, but God meant it for good," and all the human instruments shall pass away from thy sight in the unveiled plan of the Hand of God. "It was not you, but God. . . ." It is the *way to the throne !*

Rejoice and Sing.

Words by M.M.

Music by May Agnew Stephens.

With spirit.

1. Re-joice and sing, O war-ri-or, There's glad-some news and true! Yea, sing how Christ hath

tri-umph'd, And glo-ri-ous-ly, too. Re-joice, that Cal-vary's Vic-tor There

made an o-pen show Of e-vil hosts and pow-ers, Now Sa-tan must let go!

REJOICE and sing, O warrior,
 There's glad-some 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,
 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.

The Advent of the Lord from Heaven.

Some further light on the Advent message.

"Simeon . . . this man was righteous and devout . . . and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. . . ." Luke ii. 25, 26.

AT the time of the first Advent we are told by Luke that there were some who had the revelation in spirit, and by the Holy Spirit, that the coming of the long expected Christ was at hand. Only two are mentioned by the evangelist, Simeon and Anna. Simeon is described as one with "the Holy Spirit upon him," therefore open to the teaching and revelation of the Spirit; and Anna as one who was given up to PRAYER night and day, worshipping God in spirit and truth, so that she, too, was so open to the teaching and revelation of the Spirit that at the very hour Simeon recognised the Advent of the Christ, in the Babe brought to the Temple, Anna came up and joined in the thanksgiving, and then "spoke of HIM" to others who were looking for the Coming of the Lord (cf. Luke ii. 36-38).

Many centuries had passed since the prophets of Israel had rung out to Israel God's promises of a Messiah. Many debates had taken place by scholars studying the Old Testament Scriptures as to when and how the Christ would come (cf. Matt. ii. 4-6). In the afflictions and trials that Israel passed through nationally and personally, the hope of the nation had slowly become fixed upon the promised Messiah. The fact that HE would come, no one in Israel doubted, but the Gentile world outside of the people of God thought little and cared less about it. It was only when he grew frightened lest his temporal power should be affected by the Advent of this "King" that Herod eagerly questioned the chief priests and scribes of Israel as to what they knew of His coming.

Who knew the First Advent?

But versed in the Old Testament Scriptures as they were, the scholars and leaders of the people were not in the secret when the Coming One really came! Who KNEW? In addition to the "wise men from the East" and the immediate ones concerned in the Advent of the Son of God, a man "righteous and devout" with "the Holy Spirit upon him," and an aged woman given up to "NIGHT and DAY" prayer—an "abnormal" life in truth, but a ministry of prayer given of God to prepare for recognition of, and a welcome for His Son.

How did Simeon know that the hour of the

"Coming" was nigh? "It had been revealed to him by the Holy Spirit, that HE should not see death before . . ." Simeon was given a personal revelation by the Spirit concerning himself—"HE should not see death before . . ." The scholars of Israel were agreed that the time was at hand, and they had come to their conclusions from study of the written Word, but—they failed to recognise the Christ when He came, and eventually they crucified Him. Their mental knowledge of the Scriptures, and their "expectation" of a Messiah at hand, did not save them from being shut out from the blessings of His Coming.

The parallel with the events of the present time is striking; and deepening the conviction that the Advent Message sent out in our December issue is truly a message from God.

Let us look more clearly into the parallel.

I. THE PERSONAL REVELATION OF THE TRUTH about the imminence of the Coming.

Many students of the Scriptures at the present are agreed that the Second Advent lies upon the near horizon. Their conclusions are based upon careful and minute study of the Word, and whilst many disagree in detail, the majority are at one in the imminence of the Lord's appearing.

But if the Lord had some at the time of the First Advent to whom He revealed by the Spirit that they personally should see it, will He not in this time of the widespread working of the Holy Spirit, have some—yea, many—who will have the same personal assurance in the spirit that it will occur in their life-time—and even be closely at hand?

The parallel of the present time.

To see the vital importance of this fact, let us examine again how the translation message to the church has now come. Let us note:—

1. It was not given by a *supernatural presentation* to the mind, which is one of the ways in which deceiving spirits give counterfeit "revelations."

2. It was not a supernatural *voice* speaking to the outward ear, nor speaking in an "inner voice,"—also a mode of revelation easily counterfeited by the deceiving spirits.

3. It was not an "impression" supernaturally given, and needing to be interpreted according to the measure of discernment of the receiver—such "impressions" also being a frequent mode of deceptive spirit's misleading believers.

4. It did not come from outside, as from scholastic knowledge absorbed unknowingly by

the mind, through reading, or by conversation.

5. It was not a *momentary* revelation by a moment's illumination, or a momentary "flash" to the mind.

How then did it come? From the Spirit of God into the spirit of the messenger, as an influx of *spirit*, such as is described in Acts iv. 8, when it is said, "Then Peter, *filled* with the Holy Spirit, said . . ." HE—the Spirit of God—came into the spirit of the messenger, with an influx, or *afflatus* of the translation spirit by which the fact of the Lord's imminent appearing became realized by him, apart from all the various methods we have referred to.

In other words, we are describing what Paul calls the "witness of the Spirit," *i.e.*, the Spirit witnesseth "with our spirit that we are children of God." In brief, we know that we KNOW we are sons of God, partaking of His nature. Who can describe this Divine *witness* to those who have never had it? Is it not a Divine *revealing* of our sonship? A Divine revealing of "our heavenly inheritance." And cannot the same Spirit "reveal" with all the force of His own witness that the Lord of Glory is at hand?

II. THE PERSONAL PREPARATION OF BELIEVERS to whom the Spirit of God can reveal in spirit the imminence of the Coming.

If God needed an Anna given up to the "abnormal" life, of "worshipping with fastings, and supplications night and day" to prepare for the Coming One, can He not prepare believers capable of being thus separated unto God for PRAYER at the close of the present age? What did Anna do with the claims of the age in which she lived? Has God no "elect" to-day, burdened to "cry day and night unto Him" that the elect may be eased from their adversary? Must the God of the Bible conform His ways to the age-spirit of the twentieth century? or is the present age not rushing headlong into a time of trouble unprecedented in the history of the world—driven by its prince to mad recklessness, heedless of the call of the God of the Bible?

The Response to the Advent Message.

And now as to the response to the Advent message. Has it been met with a confirming in the spirit in other Spirit-taught believers? Has there been, and is there now the unction of the Holy Spirit upon it? Blessed be God!—*Yes.*

We will briefly point out three aspects of the effect of the message, as confirming its source from God, and fulfilling His purposes, (1) to the world at large, (2) to those prepared of God for it, (3) on the Satanic forces of evil.

1. *The world has heard the warning.* That is, vast numbers in the western world. Had the

message been sent out in a time of peace, it is possible it would have gained no hearing; but in the over-ruling of God, it was issued at a moment when the secular papers were open to print the message—a message, moreover, which was not prepared, and held back for what appeared the "suitable moment" to make known to the world, but which was given and sent forth by the leading of God at the precise moment God knew the people would read it.

When the Church is caught away, therefore, vast numbers of people will recognise the cause.

2. *The watching believers, prepared of God, have joyfully recognised the message, and there are increasing tokens of an awakening.*

From a large number of letters received from God's people we gather: that the message is being read in many churches; workers say that it is tingeing all their messages "with an urgency hitherto lacking;" workers say that as they give it forth there is special unction upon it; others say that they are filled with joy as they witness to the truth.

From a sheaf of letters we cull the following:—

I do praise God that the long expected translation message has at last appeared in the *Overcomer*. I praise God that His Holy Spirit has revealed these very precious truths to my spirit, so I can rejoice to see that Mr. Evan Roberts has been guided so very accurately by the Holy Spirit. . . . I perfectly agree with what is written in "War on the Saints" . . .

I thank you in the Master's Name for your faithful message to the Church. Our little Mission Church has thanked God many times for your message. It has helped to strengthen their faith in the return of our Saviour, and they have brought you before the Throne of Grace many times since they have seen it.

I have a brother who has only been married a few months. He was greatly taken up with your message, so he took it home and read it to his wife. When he had read it she began to cry, so he asked her what she was crying for, and she said that if Christ were to come he would be taken and she would be left behind. He told her they could put that right there and then; so down they got on their knees, and she accepted Christ as her Saviour. . . .

I cannot express how deeply stirred and moved in spirit I have been with December's *Overcomer*. My spirit is just filled with praise. Never have I received a message from God more definitely than this, the "imminence" of His return. It seems all light, joy, liberty and victory now.

My heart leapt up with joy in reading the message of this month's *Overcomer*.

The *Overcomer* this month comes like a glorious burst of sunshine; like a clarion call from heaven.

I cannot express a fraction of the joy and liberty of spirit that has come to me in reading God's message.

For some time past I have had a quiet assurance that I should escape death, and meet the Lord in the air.

I want to send you a line to let you know how my heart has been stirred by the message in the *Christian, re* our Lord's return. I have for years had an impression that you would have just such a message to give to God's people, and now it has come. It will be a great incentive to holiness and diligence in soul-winning.

No words can tell you how our spirits are rejoicing and praising God for His message through this month's *Overcomer*. . . . It is glorious, and so blessed for the multitudes who will be compelled to flock to His Standard in the last days.

I am almost speechless with praise this morning as a result of my dear brother Evan Roberts' message to the Church. I got it three years ago, and it has never been damped for a moment. It has been a truth that has made my work and ministry a living thing, and everywhere I have gone for those past three years I have had no message that the Lord has so owned and blessed as that of the imminent Coming of the Lord for His saints.

3. THE SATANIC FORCES HAVE BEEN STIRRED TO THE VERY DEPTHS OF ACTIVE OPPOSITION. This is the strongest evidence of all exterior tokens. The message came out at the time of a very roar of hell—nay, FURY AND RAGE but feebly describe their workings. True to his nature as the father of lies the dragon poured out a flood of lies directly and indirectly, in the hope of quenching or nullifying the message.

The RAGE of the dragon behind the multitude betokens the power of the message, even as in the "hour and power of darkness" at Calvary, the roar of the people, moved by the massed forces of the air, betokened a vast issue in the unseen realm, unknown to the flesh and blood who were the instruments of the rage of the foe.

This is enough for all who look for the Appearing. The Rage is not to be wondered at seeing that the imminent coming of the Lord means the TRANSLATION of the Saints, and the ultimate reigning with the Lord. It means a "change of government," with no "interregnum," in the unseen realm. The monarchy of the air will be cast down as the Translated saints go up to meet their Lord. Therefore—*therefore* the Dragon hath great rage, for his "TIME IS SHORT . . ."

The last link in the chain!

MY brethren, let us believe in the entire Word of God. How is that Enoch was translated? BY FAITH (Heb. xi. 5). Victory over death forms the last link in the chain of the victory which the Holy Spirit gains, and the testimony of Jesus Christ reveals it to us in the Revelation. The apostle John writes

us (John vi. 54), "He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." Four times He says: "I will raise Him up," and twice that He shall not die (John vi. 39, 40, 44, 54, 58). And mark well, Jesus says expressly: "This is the bread which cometh down out of heaven, that a man may eat thereof and not die . . . if any man eat of this bread, he shall live for ever." It shall not be with him as with the Israelites of old; they ate the manna in the wilderness, the bread which came from heaven, and they died.

And let us also remember this other word which the Lord Jesus spoke to Martha, in answer to her word regarding her deceased brother: "I know that he shall rise again, in the resurrection, at the last day"; "I *am* the Resurrection and the Life: he that believeth in Me, though he die, yet shall he live, and whosoever liveth and believeth in Me shall never die" (John xi. 25, R.V.). "Whosoever believeth in Me (as being the Resurrection) shall live, though he should be dead"—that is not death in the general sense of the word. And there are thousands upon thousands who have died thus, who have in this way passed into the other world in faith—but this is, nevertheless, not God's last word.

The Victory of Life.

"Whosoever liveth and believeth in Me," in all the fulness and the intensity of this word—he that believeth, first in the resurrection, and second in the victory of life—shall *never* die: the strongest expression which could be used. In the beginning of Rom. viii., after having spoken of sin and death, the apostle says: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For [or because] the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Law is a power which binds and looses. Sin with me is no longer a power which binds—I may sin, but I no longer *must* sin; I may die, but it is no longer that I *must* die. *By faith* Enoch was translated, and all depends upon some at least yielding to the Spirit and believing that death is no longer; any more than sin, a power which binds. At the close of Heb. ix. we read: "Inasmuch as it is appointed unto every man once to die, and after this cometh judgment, so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." To those who wait, not for death, but for translation, and then for the manifestation of Jesus Christ in glory—to those who, in other words, are looking for the Lord to deliver them from death by His coming.—*Stockmayer*.

The Way of Victory over Death.

Notes of Talks with Workers, by Evan Roberts.*

IF we want to have a complete cycle of victory we must get victory over death. There is to be victory over sin—sin must not reign; over Satan—Satan must be “under your feet”; over the world—you must be “crucified to the world”; over men—the men of Belial must be put to nought; and over death—there must be deliverance from the last enemy, “death”—whether it be from within or from without.

There are many ways in which death assaults may be made upon the believer. Besides the overstrain of the physical frame there may be overstrain in spirit-work, or in mental work. But the victory will come in being able to name these death attacks as such. If we say “There is a strain on my spirit,” and it is really a death attack, then you would not get the same victory as you would by naming it accurately, and calling it “a death attack.”

We have thought of Christ getting the victory over death for us; that is true, and without His Calvary victory we could do nothing; but God means that you should, as a practical experimental thing, get the victory over death on the ground of what Christ has done. What a grand thing when we get to heaven to be able to say “Yes, I resisted death, and overcame it on the ground of the blood of the Lamb” (Rev. xii. 11). The temptations were detected and overcome, Satan and his hosts you resisted and conquered, the men of Belial you put to nought, and now—BACK with this evil flood-tide of Death!

Murderous spirits at work.

There are murderous spirits at work everywhere, and these must be defeated by prayer to God. A man may have opened himself to murderous spirits in the form of “death working”—so murderous spirits should be refused, fought and cast out everywhere. Although we may say, “Lord, give me victory over death,” He says, “Resist it, and I will give thee the victory.” So you then say, “Lord, give me victory over this death attack. On the ground of Thy victory over the Prince of Death I now refuse all death attacks, and I put my will to have victory now.” Whatever form it takes, over men or demons, or the corrupt power of death itself, you should be a conqueror.

See how the Lord Jesus Christ resisted death, because His hour had not yet come. They sought His life, and would have thrown Him over the brow of the hill, but He escaped them

* It is striking that the speaker had not read Stockmayer's pamphlet, from which we give an extract on p. 8. This makes the message more weighty as God's call to the Church.—Ed.

(Luke xxix. 30). When Christ was in the garden of Gethsemane there was an attack of death upon Him. He was in that strain where it seemed that His life would go from Him before the time, and He cried in the agony of his soul—“sorrowful even unto death”—“Father, save me from this hour” (Heb. v. 7). He knew that that was not the place for Him to die. He knew that He was “the Lamb, slain from the foundation of the world,” and that He must pass to the glory *via* the Cross. The devil wanted to kill Him before the Cross, but the Lord Christ detected this as an attack of “death” upon Him, so He refused to submit to it, and prayed for deliverance.

He put His will on the side of God the Father, so that after the onslaught had been detected He put the whole responsibility of His deliverance on to the Father. May each one do the same. May they detect these death attacks, and then commit their deliverance from them to God.

David's victory over death.

David resisted death. “Surely,” he said one day, “I shall fall by the hand of Saul.” But he lost the fear of death when he went into the camp while the men of war were asleep, and took the spear of Saul from his side. That was victory over death, too, for David and Abishai (1 Sam. xxvi.), as David refused to put Saul to death. Paul shook the viper from his hand—there was victory over death (Acts xxviii. 3, 5). There was death in the pot which the sons of the prophets ate from, but the man of God (Elisha) cast in the meal so that the evil thing was destroyed (2 Kings iv. 38-41).

The three men who were cast into the fire said to the King: “We are not careful to answer thee on this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hand.” “But if not . . . we will not serve thy gods . . .” And they were thrown into the flames which meant death to those who threw them in, whilst the three Jews walked about in the midst of the flames. The very cords that bound them were loosed by the fire, and they had the victory over death (Dan. iii. 16-27). Look again at Daniel in the den of lions. Do you think that God sent the angel to shut the lions mouths *without Daniel praying*. It is as though Daniel said: “I am willing to go into the den, but I trust thee to save me, Lord.” This is victory over death.

There is a testing in which God puts us in such circumstances that we are helpless and powerless, and have to hang on to God for the very faith that He will keep us alive. At such a time nothing seems to work, but that faith in God which cries: "Lord, keep me alive."

Claim immunity from death, and hold on to the faith that nothing can touch you while you hold the rope which God lets down from heaven for you to seize. Refuse to admit that death can touch you. "And *nothing shall* by any means hurt you."

There must be a systematic resistance to things around you which have the power of death in them, just as you resisted the evil forces of the air. Take, for instance, the Missionary, who is in a district where there is malarial fever. He goes into the midst of it, but in the faith that it cannot touch him, he becomes immune by recognising that he must not be a victim to the enemy—death.

Some ways of Victory.

One way of having victory over death is in believing that you cannot die until you have finished your work. Another way is recognising that the "sting" is taken from death, so that if you do die, when the precise moment comes you pass through it as one passing from one room to the other. The third way is to believe that you shall escape it altogether, by the Coming of the Lord. It means that we have gone through stages of "death" in our own experience; the actual chasm of death has been bridged, and we do not go down. This is the bridge of translation.

In preparation for the Lord's Coming, there should be a carrying out of a systematic warfare against death, as intelligently as the war against sin, and the world, and Satan, and the men of Belial was carried out. Not merely *claiming* the victory; that is good, but the believer himself laying hold of the victory of Christ, Who "through death brought to nought him that had the power of death, that is the devil.

The believer needs to lay hold of victory. Victory over death in every conceivable aspect. If you look back over your life, and ask God to illuminate the path, you will be able to see how you have been in these "death attacks" without knowing it; but you have called them by another name, and that has weakened your power to deal with them. When you can recognise and name the attack, God can give you the power to deal with it intelligently, and you may then be an overcomer over death in experience.

During recent days there has been a spirit of compassion surrounding many of God's people, as if they were passing through some narrow passage, which caused them to fight for their

breath. What the passage through this strait meant they could not tell; but some of these souls in all these agonies found that they could not die. Things seemed to point out to them that they should die, but they *could not*. This must be understood if it is to be dealt with intelligently. It seems as if in spite of all the indications to the contrary these souls have said: "I will not die. I will live." May not all this straitness in spirit, soul, and body indicate that it has been an attack of death? And if the past be correctly interpreted a great many of the attacks could be named as the onslaughts of death.

Name these death attacks.

Let us close the gates of Sheol by faith in Christ's victory over death. Let each one *name* these death attacks, and lay hold of the power of Christ's resurrection for victory. Each one should take up the position that death shall not in any degree, from any quarter, have any influence upon him. Stand with the Victor over death and the grave, against anything coming to you with the nature of death in it.

You may be quite quiet, and without much pain, and yet be in the grip of an attack of death. The devil's attacks come to wear you out and to strain you. Why does he strain two spirits and cause them great suffering? Death! Death!! Death—an attack of death.

What did Christ say? That His "soul was exceeding sorrowful, even unto *death*"—as if the wrenching was going on, and there would be much suffering before the actual separation took place. Do you not see how the soul suffers as well as the body.

Death in spirit and mind.

If there be a tension upon the spirit, that may be an attack of death upon it. If there be tumult in the mind, where the believer is never really at rest, he is stricken with terror at the least sound, and care and distress overrides him, so that he practically does nothing, what is that but death seizing hold of the mind. What does the continual dripping of water accomplish on a rock? *Nothing?* Nay, it wears away the rock. Only one drop at a time, but it wears away the rock. The devil knows that law, as he seeks to "wear out" the saints.

I once went into a woollen factory, and they showed me an iron rod with a deep groove which had been caused by the perpetual friction of the thread which was running over the iron. It had gone over the place hundreds and thousands of times, and worn it as if it had been cut with a file. The devil knows that law. He knows what is effected by the little bit of overwork, a little rush here and there, a little care, a little

hurry with the food, a little curtailing of the sleep: he knows how to carry on his campaign of death, and he has been doing it—"wearing out the saints." Did he not wait before the man-child in order, if possible, to kill him, and did he not persecute the woman! It is no little thing to have a demon, or a dragon persecuting you.

Death in Division.

Two people do not speak to each other, what is that but an attack—a death attack? What means this wrenching of spirit—one doctrine in one person's mind, and a different one in another, so that there is a continual strain in the members of the body of Christ, and a dividing of spirits. That is a death attack. May the strain pass away and bone come to bone. Paul said: "If ye stand, we live." And if they did not stand what did that mean? If it meant life when the others stood, then it must mean death to Paul in strain on his spirit when the others fell.

We have thought of the devil attacking the body, but the suffering from an attack of death may be in the soul, or spirit. Death works in so many ways and the believer may be really enjoying them not knowing what they are. That thought which is in the mind; that meditation on the thing which has the power of ministering death to him; he may not *feel* it, but it is doing its deadly work, and the man may be really enjoying it because in its subtlety it is not coming in the form of bad feelings, but agreeable feelings. A man may have a disease working in his body without his knowing it. Let each one commit these workings of death in their spirit, soul, and body to God, and ask Him to give them all the light they need in order that they may intelligently carry on the warfare against death.

The curse on the earth.

There is death in *nature*, death caused by the *devil*, and death in *yourselves*. The earth is cursed. Well, conquer that curse in the earth. The very atmosphere is cursed, and you have to lay hold of God in order to live victoriously in a cursed world, in a cursed atmosphere. Your own nature is cursed, and you have to conquer the workings of death in your bodies. Not only are you to conquer death as a crisis, but to resist the workings of death in your members. You are not going to submit to them are you? Well, then lay hold of God concerning the working of death in you—death slowly and silently claiming you. Death begins to work in our bodies the moment we are born. Let each one join with God in this war against death, and close themselves to these murderous spirits, and resist this work of death through the corrupt nature.

See how our food passes through the hands of

sinful men. "Saying grace" is not a mere formal thing to those who want real blessing out of the food. Asking God's blessing should be not only for the purpose of destroying anything that would injure us, but for making the real food a blessing. You see the faith you are called upon to exercise. If you feel at liberty to touch a certain food, then you must have FAITH that no harm can befall you in taking it—not only that it will not hurt you, but that God will make it a real blessing to you.

People may think of victory over death as the precise passing through of it, or avoidance of it. But can you have the faith in God that you can live from now to the translation in a stream of victory? You must ask for that. And when death has been fought and conquered what else is there to conquer? Is not the last enemy that shall be destroyed *Death*? "O death where is thy sting. O grave where is Thy victory. Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." May that become an experimental fact, and may there be a systematic warfare against, and victory over this campaign of death upon the saints of God who are being prepared for translation.

When are we to look for Translation?

NOW as, according to Scripture, Enoch "through faith was translated that he should not see death," so will it not be otherwise with the Church of God which is in Christ Jesus. Therefore it is a great joy to observe in our day children of God, here and there, in every country upon earth, without any concerting together, but by the working of the one Spirit Who lives and is mighty in all, a beginning of ever intensifying reaching out to the possibilities which the sure word of prophecy holds out to the Church in relation to the *full overcoming of all the powers of death even in our mortal bodies*. We are strongly of opinion that on this line the question, *When are we to look for the translation?* will have its answer. Man cannot answer it, but, thank God, cannot hinder it. The Lord goes unmistakably farther with such as have *an open ear*, and who are not slow to believe all that is written. No greater calling have we to-day than that which the Master set before the disciples, and which the apostles pressed on the Church—Watch, and be ready!—*Selected*.

Long before Abraham offered up his son Isaac he had the victory, because he had the victorious faith. Faith is victory and achievement. Faith is a mighty warrior. It had as much to do, if not more, with David's victory over Goliath, than the smooth pebble and sling. Faith in an aggressive Christian becomes a master-passion, and in its use its assured victory becomes manifest.—Selected.

The Work of the Holy Spirit.

Talks with Young Christians.

The Gift of the Spirit as Comforter—His own special Name—The way to know Him—He shall be in you—The Day they would know Him—The Gethsemane agony.

IT is of supreme importance in seeking to understand spiritual things that we recognize the Holy Spirit as the Revealer of the things of God. Let us turn to the Lord's last farewell words to His disciples, in John xiv. 16, "I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of Truth, whom the world cannot receive." These are the actual words which the Lord Jesus Christ spoke from His own lips the night before He was betrayed and crucified. You know how you treasure the words of those you love—some tender friend or relative that has died; how you go back to the last words they spoke! Here we have the Lord Jesus speaking with His twelve disciples around Him! No! The little circle of twelve was now broken, and there were only eleven! *Judas' place was emp'y!* There had been twelve, but one of the company had gone out to betray his Master, and while the Lord Jesus was talking words of heavenly tenderness to the faithful eleven, Judas was outside betraying Him!

Even though He knew this, the heart of the Lord Jesus was at leisure, and in such a calm rest of God, that there was not a trace of unrest about Him. There He sat, in perfect peace, just giving His last words to this little company

The gift of the Comforter.

saying to them so tenderly: "I will pray the Father, and He shall give you another Comforter." Take the words into your hearts and ask that He may be made known to you. It is good to have knowledge, but knowledge does not satisfy the heart. The greatest thing that is needed in the world to-day is the knowledge of a Comforter who will make known the unseen Saviour. "He shall give you another Comforter, that He may abide with you;" for I am going away, but I will send you Someone Who will abide with you for ever, "even the Spirit of Truth."

The Spirit of Truth.

This is His own special Name. He is the Spirit of Truth. He always tells you the truth. But He is One "Whom the world cannot receive!" Poor world! Poor world! It cannot receive the Comforter! Poor empty world; there is no "comfort" for the world unless it will turn to God. There is only judgment for

the world! Poor people of the world—they have no comfort! They are without an anchor to hold in the storms of life. They have hearts, as God's children have, and they have troubles, but they are without comfort. They can be happy in the theatre, and in all sorts of ways when days are bright; but when they come to the stern facts of life, they are without comfort. Poor world! "The world cannot receive Him, because it seeth Him not, neither knoweth Him. Ye know Him, for He abideth with you and shall be in you."

"Ye know Him!" Do you? Do you know the Comforter? Or are you just like the world when you are in trouble? Do you know the Holy Spirit? Or do you simply know a historical Christ, and that the Holy Spirit was given on the Day of Pentecost? Do you think of Him as an "influence," or speak of Him as "it"? The Lord Jesus says "HE" and "HIM," because He is a Person. Do you know Him, the Person? The historical faith in Christ is of little comfort. There are numbers of people who profess to be Christians, but they do not know Christ. They have opinions, ideas, theories, and even theologies, but they do not know Him. So I ask you again, do you know HIM?

Do you know the living Christ? If not, it means that you do not know the Holy Spirit, for He reveals the Living Christ, for that is His work. Do you know? Or do you say, I think, I believe, I hope, I have this view, this opinion?

The way to know Him.

"Ye know Him!" How? "He abideth with you." Ah, that is how you get to know people. Putting it in a very rough, earthly way, that is how He is known. "He abideth with you; and He shall be in you!" You know Him by experience, not by theory, nor by a mental knowledge. Anything you know in that way can soon be stripped away from you; but something that you have proved, and you know from experience, no human being in this world can take from you. This is how the martyrs lived through their sufferings. God puts a living faith and knowledge of Himself into His people, which no martyrdom can tear out of them. Martyrdom may take away opinions from men, and views and ideas; but no martyrdom can take out of the fibre of one's being what is wrought into it through knowledge and experience. That, I say, is what God

wants to do for us. He wants the Holy Spirit to be a real Person in us to make Christ real to us in life, so that we cannot help living in the Living One. It is not what you believe or think, but it is what you are, what is wrought into you as part of you, and what is greater than all that you merely see. "Ye know Him, for He shall be in you."

He shall be in you!

There is a wonderful gleam of light in Dr. Elder Cumming's book on the Holy Spirit, about that sentence "He shall be in you," in which he says that it means the Holy Spirit entering in, and clothing Himself with you just as He did with Gideon. Your outer body becoming a clothing, to embody, so to speak, the Holy Spirit dwelling in the inner shrine of your spirit. The Holy Spirit wants to reach the people, but He is Spirit, and they are flesh; and how can flesh be reached by Spirit. There is no way of contact between them. Hence the poor world goes on its way, with its theories and views, and without knowledge of God. We might almost erect an altar in Christendom, such as Paul saw in Athens, "To the unknown God." They know about Him, but the majority do not know Him.

But the Holy Spirit wants to enter, and to clothe Himself with you, as with an outer garment made for Him, that through your thoughts, and through your lives He may work, and reach the world. "He shall clothe Himself with you," as "the Spirit of the Lord clothed Himself with Gideon," so that a weak, trembling Gideon went forth in the might of God, and all Israel was gathered after him.

Are your hearts now saying, "Oh, God, make me know Him." I do not want to meet your intellects, nor your feelings, nor your views. I desire to disentangle you from all these, and just say to you, "Child of God, do you *know* the Holy Spirit? And, by the Holy Spirit, do you *know* the Lord Jesus Christ, and do you *know* the Father? Do you know God?"

The Day they would know.

Our Lord proceeds in His talk with His disciples, saying, "In that day ye shall know." He spake about a day. What day? Why the day when He would pray the Father, and He would give the other Comforter. That day could not come until He had gone to the Cross, to the tomb, and through the tomb, had gone back to the Father. That day was to come then. While speaking to them He was on the edge of the Cross, and yet He was speaking as though He was going to be alive. Think of One on the edge of death, talking about going to the Father to receive the Comforter for His orphaned disciples. How little there would be in all that

He was saying if He was not going to rise again "In that day I will pray the Father, and He will give you another Comforter," and that Day in its manifestation was the Day of Pentecost. Between the day He was speaking these words and the day of the Holy Spirit's coming, the Lord Jesus was to go to the Cross. Oh, what lay between these words and that Day! After speaking thus to them, He went out to the garden of Gethsemane, to agony that could hardly endure the facing of the Cross that was before Him.

The Gethsemane agony.

We are told by the writer to the Hebrews, that with strong crying and tears, He prayed to God to save Him out of death, in that anguish in Gethsemane; for had He died in Gethsemane, the world would not have been redeemed, and the Holy Spirit would not have been given. His body had given way under the anguish of the Garden-passion, He would not have reached the Cross. An angel was sent from heaven to Him in that agony, to strengthen His body to endure the anguish, and to enable Him to bear all that was coming upon Him in that path from Gethsemane to Calvary.

In that path to the Cross after the anguish in the Garden, do you realize that the Lord Jesus walked seven miles that awful night, from Pilate to Herod and back, from one person to another, beaten by the soldiers and scoffed at by the multitude—seven weary miles He travelled in the patience that never uttered a murmur, that never said "cannot bear it," and that never for one minute turned round on His tormentors. He was GOR. And it was by the Holy Ghost, Who is God, that He was strengthened to endure it. Step by step He went to that Cross, and there came Calvary for the atonement of the world's sin. He died for you and for me. Now we can say, "He bore my sins in His own body on the tree (1 Pet. ii. 24); yes, your sins and mine.

(To be continued.)

THE familiar clause in the old rendering, "GRACE: HELP IN TIME OF NEED," nearly but not quite expresses the striking force of the original. It does perhaps express it, if stress is laid on the restricted words "time of need." "HELP," of itself, is too general, since we may often be glad of help which we do not urgently and instantly require to prevent disaster, whereas this last named element is of the essence of the second specified object of prayer. *Boethia* from *bo* "AN OUTCRY," means the succour needed to avert calamity, as when an army must be quickly reinforced to prevent defeat, or when a beleaguered garrison must receive supplies at once to avert surrender. So we must need speedy and specific deliverance to rescue us from the spell of an almost overmastering temptation, or prevent overwhelming misfortune entailing lasting shame.—*Rotherham's Study of Hebrews.*

HIMSELF—The Coming ONE!*Prayer Thoughts on the Advent.**

IT is not only a glorified Man Who is coming, but the Christ of God Who is coming to meet His saints. God is coming—the second Person of the Trinity. May the thinking of His manhood not hide His Divinity. May each one realise that the “Word was God.”

IF THE THOUGHT OF TRANSLATION GIVES MORE JOY THAN LOOKING FOR THE COMING ONE, THEN THERE IS SOMETHING WRONG. It will not do for Christ to come and find the mind occupied only with personal translation. May each heart be glad to see HIM, and pant and pine to see HIM, imploring God the Father to send the Son soon.

May each one not only desire to be in heaven, but to be with the LORD. May the thought of heaven not take the first place, but the Lord Himself. May God adjust each heart and spirit to Himself. May the desire to see Him be greater than the desire to be in heaven, and greater than the desire to see relatives and friends. If He is to be put first here—and the command is that He is to be first on earth—then He must be first in heaven. May no thought divert any from Him to relatives in heaven, and may He not have to say: “I thought they loved Me, but they want to see the place and their relatives, and not Me.”

HIMSELF! May there be true love towards God, and no selfishness about getting past death. May God cleanse all that realm—no selfishness, no wrinkle or blot in that respect. May He be already “All in All.” May heaven be loved because God is there, and may He be first.

May God test each one over their motives as to whether they love Him or heaven. Which is first? The Coming One or the translation itself. May He be first, and *His coming more than the translation*, and His coming more than the escape from death. To be “with the Lord”—may that desire be given to each one.

May there be no evil motives in these prayers—pure motives, pure expectation, pure joy in His coming, and may we be glad because of what He will get.

The dispensational purposes of God are coming to pass, in spite of all the opposition from men and demons.

People sin more in motives than in anything. Part of the garment is pure motives. Pure love is lost in its object. It does not think of itself. . . . Pure love flows oceanward. It does not tarry. May the love of the Church be sent Godward. May all the self love be put upon the

Cross, and may He give to each one an ocean of His own love so that it may flow to Him in perfect purity.

May there be a real delight in God. May God Himself be more than His word. May He Himself be the centre, and continue to be the centre for eternity. May He be loved more than His work, and more than the work of saving souls, and more than the work of sanctifying the Church.

When He says “Come apart,” may we not be stiff-necked or sorry that He wants us. May the “pull” of His *work* not be greater than the heavenly pull to Him.

May He Himself become the centre, not ourselves, not our work, not the things we love, not the angels, nor the saints, but *Himself*. “Lovest thou Me more than these?”

May the love be so great that the heart cannot be satisfied until it finds God Himself.

May the gifts not take the place of the Giver. May the peace be not more than the Peacemaker; and the forgiveness not more than the Forgiver; and the salvation not more than the Saviour.

May *things* not come in instead of GOD HIMSELF, for that is wrong. May He take the first place in our affections. May we not run to God to get, but to give. He wants our heart, our love, our allegiance. He wants us to delight in him, to be with Him.

May there be *no selfishness in the approach to God*. We go to Him with troubles, but may we also think that God needs us and wants something *from* us, and that He wants Himself to be first in our hearts and affections. May He become the centre, and everything that we say drive people to God. When John said: “Behold the Lamb of God!” how the disciples left him and followed Jesus. May it be the same with each one, that whatever we do or say people cannot but go to God.

May God unveil Himself in all His glory and beauty and majesty and power, so that the heart can rejoice in *Him* in truth.

May He Himself become the centre; not heaven, but Himself; not translation, but Himself; not forgiveness, but Himself; not joy, but Himself; so that when He comes He can be welcomed for His own coming, and not for anything that we can get.

May there be pure disinterested love. “Thou shalt love the Lord thy God with all thy heart.” May each one love HIM, not only do work for Him, but pour out love towards Him.

* Gleaned from an outpouring of Prayer by Evan Roberts.

May He unveil Himself to each one, and in that unveiling may the love be stirred. May God adjust each one to Himself, and adjust each one to each other.

As the magnet draws the steel, so may the pure love be felt drawing the Church to Him, not to heaven only, but Himself.

May God draw each one to Himself, and may God burn this word HIMSELF into the mind, into the heart, and into the spirit of His people.

May "things" never again take the place of God, and may the Church pray for Christ's coming as He would wish for it.

May HIS side of the coming be realised, HIS side of the translation, HIS side of the resurrection, HIS side of the great harvest, HIS side of the Millenium—realise HIS side, and work with HIM, because He then is satisfied, because He desires it, because He has planned it, and because He loves the Church.

Prayer & Worship

Fidelis.

Prayer and Worship.

COMMUNION leads to worship, true worship leads to true service. The greatest service of all is the praise of Christ, the greatest service that we can do is to exalt Christ in our own hearts. The rivers never have their rise in the valleys, but away yonder from the pure snowy mountain summit the springs gush forth, flow down the mountain sides, enrich the valleys and shadowy places of the earth with their waters. They rise in the altitudes, and their purity is gained above the snow line.

Would you be a servant to the Church of God? LIVE ABOVE THE SNOW LINE; live in His presence; commune with Him, worship Him. This is true prayer, this is the beginning of prayer; this is the preparation of true service.

If we desire to pray in truth it is well to meditate for half an hour before beginning to pray; it is well that we worship before we ask; it is well to know Communion with God; that we may KNOW HIM before we endeavour to see what He will do in answer to our prayer.

Dr. Chalmers, in his diary, frequently wrote at the commencement of the day these words: "I began my first waking moments with a CONFIDENT HOLDING OF CHRIST AS MY SAVIOUR. Had a peaceful day to-day!" Oh! that we might wake every morning, and that the waking moments might be spent in meditating not only upon the grip that we have upon God, but the grip that He has upon us, and that no man can pluck us out of the hand of our Father.

PRAYER IS THE EXPRESSION OF WORSHIP; prayer and praise are the outburst of worship. I defy any man to sit still for an hour, and think of God—with the mind, the soul, and spirit,

concentrated upon God—without coming out of that secret chamber, although he may not know it—and if he is true, he will not know it—with the shining glory enshrouding him. "Many shall see it, and fear and shall trust in the Lord."

Give thanks to God for everything. There are some who have passed through deep waves of sorrow. Will you thank God for everything? "*And Moses went into the thick darkness where God was!*" Broken heart, bruised reed, smoking flax, thou art still in the hand of mercy. Thank God in the deep darkness, for He is there; and if thou be faithful, thou shalt see the darkness dispelled by the illumination of His presence, and thou shalt yet walk in the light as He is in the light.

J. C. Williams.

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.

Prayer for Unity.

O God, create such a oneness between Thy people that the love of the one can be poured out to the other without anything to intervene. May it be sincere—without a flaw; not a partial oneness, but absolute and perfect.

May there be a perfect communion and perfect communication between us and God, and between each other, and may we all be so ready that Christ can say: "I am satisfied—My saints are ready." May there be nothing to hinder the love between us, no lack of spirituality, no clinging to natural ideas and ways.

May God take hold of the tongues of the people to cause them to speak lovingly of the truth.

May those who have sinned confess it—confess it not only to God, but to those against whom they have sinned. May there be a perfect confession of sin. May the tears of repentance flow as much as the tears of joy. "Be glad and rejoice, for the marriage of the Lamb has come."

May He come and find His saints full of love, in rest, in comfort, in joy, one with another, doing good things, one sending good gifts to the other, upholding one another, sympathising with one another.

May God take each one who is to be translated into His own hands, and give him the necessary discipline to bring him to the point of preparation, and not leave him until he is prepared.

PRAY FOR
THE CLINIC CONFERENCE, LONDON, JANUARY 1, 2, 1914.
PRAISE for rich blessing at the Paris Conference.

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. Stamped envelopes should always be enclosed.

Workers in Conference.

Some light on the meaning of the Cross.

How far does Christ's victory on the Cross reach for every human being on the earth? Is there enough potential power in Christ's death to paralyse every evil spirit in Satan's dominions?

Why do not we grasp it then? You are too occupied with recognising the power of the enemy. The enemy looms too large in your mind. Cannot we have an extension of our vision and faith in the Cross of Christ here to-night? Can your faith stretch out that the power of Christ's death can be laid hold of by you against every single hindrance to the Coming of the Lord? How far can your faith stretch out? Ask God to stretch your faith.

Q. Could you define the word "crucified," the exact meaning?

A. The exact meaning of the word crucified? Do you mean "subjectively," or "objectively?" Objectively Christ crucified FOR you, gives you deliverance from the guilt of sin. Yourself crucified with Christ was something done for you, therefore it is also an "object." A "subject" is the person in whom it is wrought. Simply put, your faith is to be in the OBJECT, and as your faith is in the object, the Holy Spirit works it out in the subject.

If you believe that the "objective" work of Christ is absolute, and that it is absolutely done in you subjectively, then you become infallible, and say there is no "self" in you. On the other hand, if you only believe in the subjective work, you will be in a bog—it is endless. You must believe it is DONE IN CHRIST—*i.e.*, objectively—and trust the Holy Spirit to work it out in you, *subjectively*.

You ask me to define what it means for *you* to be crucified! It means simply that you are willing that every single bit of your old Adam life—that life which came from the first Adam—shall be brought under the power of Christ's death. The whole of it. The "old Adam" works out in pride, jealousy, and, primarily, in a self-centred life in which you are the only person in existence, and everything exists for you.

The best thing you can do to understand the truth is to come to the definite position that you are crucified with Christ. Are you *willing* to be crucified? (*Yes.*)

It is very, very seriously important that you do not put down to the devil what belongs to the old Adam. If you get too occupied and get your mind entirely filled with nothing else but warfare against the enemy, the enemy is so clever and subtle that without your knowing he will be creeping in and working up the old Adam

again, because you have forgotten the Cross. You should carefully remember that in every bit of this conflict you must not assume that you are absolutely and entirely spiritual, and there is nothing of the old Adam about you, because it will creep in without your knowing if you do not keep the Cross applied steadily to it. Resistance to the enemy may become, without your knowing it, a "soul" resistance, *i.e.*, your own natural fight. That is, beginning to fight with your own powers, and the moment you do that you become most objectionable, and it is of no use. It must be *spirit* resistance to a spirit-foe. You need most steadily and carefully to ask God to give you light that none of the old Adam life creeps in, and that is only possible day by day by maintaining the place of the Cross.

Q. What is the meaning of the Scripture "ye are dead"?

A. In the original it says really "ye died." It is in the past tense. "Ye died," when Christ died, and your true life is hid with Christ in God.

Now you can not go on that one Scripture without putting others with it. See Romans vi., "RECKON yourself dead indeed unto sin," and "let not sin reign." If you are absolutely "dead," how is it necessary for you not to "let sin reign?" Understand that *you* are not dead, but you are brought into a union with Christ in which you are dead TO SIN, but you are alive—in will, and in faculties, and united to Christ, so Paul said, "I have been crucified with Christ, yet I live," *i.e.*, My old Adam life is crucified with Christ and yet I live. And yet it is Christ Who is my life, and Who lives in me.

It is very necessary that we do not take up isolated verses, and partial truth. Oh that the Christians of to-day were soaked in Epistle truth! Soak yourselves in Paul's Epistles and you would become real Bible Christians. It would be the most cleansing, invigorating power that could come into you. You can all have your "conventions" at home. But many just take sentences and texts from the Bible, and read into them 20th century conceptions of truth, instead of letting God work into them the godly character set before them in God's Word.

What the Lord wants to-day is to prepare Christians for the millennial Age. What can He do with "babes" in the millennium? If you put a little child to be a king he would only play with the sceptre, and the crown.

TO M.E.K. Your faith in God's Presence with you as more real than all the world of feelings and imaginations, is a mighty weapon in conflict. You say you do not *feel* it with the "body" or "soul," but you know God is present. That is a true faith and a true fact, and it is not the "location of God" which is referred to in "War on the Saints." Rest in 1 John iv. 4, and be glad.—*Ed.*

Rev. 13: 7-10

Saints, Patience & Faith

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 62.

FEBRUARY, 1914. No. 2. Vol. VI.

"The Patience and Faith of the Saints."

"HERE is the patience and the faith of the saints!" (Rev. xiii. 10.) In the light of their context these words, apart from their primary prophetic meaning, seem peculiarly applicable at this present time. The dragon-empowered beast makes war with the saints, and apparently overcomes them (v. 7). All that dwell on the earth are brought under his power—that is, all who do not know the Lamb slain from the foundation of the world (v. 8). And the saints look on. How can this be? How can God permit the forces of hell thus to triumph. Ah! "Here is the patience and the faith of the saints!"—*patience* to endure and suffer, *faith* to believe in God and His ultimate victory over hell.

"*Patience and faith*," however dark things look. "*Patience and faith*" to abide among the few who will not defile their garments. "*Patience and faith*" to be in the minority who are true to the Gospel of the Lamb slain, when all the world goes after the dragon and his great world-powers. "*Patience and faith*" when longed-for souls go back into captivity, instead of on into the freedom wherewith Christ has made us free. "*Patience and faith*" when Christians fight with the sword, and with the sword are wounded, because they will use carnal weapons, instead of the spiritual weapons God has provided.

"*Patience and faith*"—how we need these today, as the conflict with the powers of darkness increases on every side! *Patience* to gently disentangle ensnared souls, and never lose heart. *Patience* when devoted, earnest men hinder and frustrate the answer to their own prayers.

"*Patience and faith*" when the enemy sows tares among the wheat, and the tares and wheat grow side by side. *Patience* to wait God's own vindication of His work, and *faith* that the harvest-time will come.

Patience, *patience*, PATIENCE, to meet daily and hourly the soul-wearying tactics of the Evil One; and *faith*—indomitable, tenacious faith in God—to rest in Him, and know that His ultimate victory is sure. "*Faith*," that whilst it apparently carries, the all-wise Lord is assuredly working and preparing the manifest answer to prayer. Remember "*patience and faith*," O intercessors before the Lord! If ye

will "patiently endure, "ye shall receive the promise; therefore show diligence unto the full assurance of hope, even unto the end, that ye be not sluggish, but imitators of them who through FAITH AND PATIENCE inherit the promises (Heb. vi. 11-15).

Has the "Warfare" ceased?

SOME letters from correspondents show there has been some misconception of the words of Mr. Evan Roberts in the December issue of the *Overcomer* in respect to the "warfare" with the principalities and powers of evil, which may have a serious effect in the personal life of many, and on the continued advance of the Body of Christ into the place of victory in readiness for His appearing.

One correspondent writes: "Mr. Roberts says he has prayed that the whole warfare should stop. In the December and January issues of the *Overcomer* there has been scarcely anything about the 'Warfare' . . . does this mean that we are not now to seek to lead souls into the aggressive warfare as set forth in 'War on the Saints' and 'The Conquest of Canaan.' Personally I cannot leave off aggressive prayer against the powers of darkness, for I find still that if my spirit ceases to go out against them they would soon come in and press me down, drive me into myself, and my spirit only remains buoyant and free through understanding and carrying out this warfare. . . ."

In a later part of the letter our correspondent says: "THERE APPEARS TO ME TO BE SOME CHANGE IN THE PREVAILING SPIRITUAL CONDITION. I DO NOT FIND THE POWERS OF DARKNESS SO MANIFESTLY IN POSSESSION OF THE ATMOSPHERE."

In this last paragraph our correspondent has unwittingly explained and confirmed the meaning of Mr. Roberts' words.

As the question may be in the minds of many of our readers we will look more carefully into Mr. Roberts' statements, and other statements made in the December issue as follows:—

"Years of dispensational warfare burden rolled away . . ." p. 183. (J.P.L.)

"There will come a moment when the warfare will cease . . ." p. 186. (E.R.)

"I prayed that the whole warfare should stop" p. 186. (E.R.)

"Although they are speaking, and working, and attacking at the present time, there is something dispensationally accomplished" p. 188.

For practically seven years Mr. Roberts had upon his spirit a "warfare" burden for the whole Church of Christ, and it seemed that God had laid it upon him for the working out of His dispensational purposes.

Night and day without any intermission, in *spirit*, God's servant "stood before the Lord" in prayer "for all saints" AGAINST the overflowing scourge from the abyss sweeping upon God's people.

This "burden" rolled away on Oct. 19, when his spirit was released from the pressure, and the Spirit of God poured into it the glorious fact of the Lord's Coming.

The steps to this can be traced in Mr. Roberts' own words, that he had been (1) seeing that there would come a moment when the "dispensational burden would cease" as a "piece of work accomplished in the unseen realm," then (2) he had begun to pray that according to this light the *dispensational* warfare should cease, and (3) the moment did come, when, although the *personal* warfare was continuing according to the spiritual stage of the believer, the *dispensational* warfare was accomplished as far as his commission and burden was concerned.

That there are evidences of the *atmospheric* pressure being lifted on those who have been pressing on with God, bears out the truth of Mr. Roberts' words; not only in the last paragraph we quote from our correspondent's letter, but in other letters received, the writers say they are conscious of an "easing" in atmospheric conflict.

Now as to the *personal* "warfare." We have heard from several quarters the testimony that the ceasing to "go out" in spirit against the enemy caused the spirit to sink, and the believer to lose aggressive and victorious power. This may be true, but it does not indicate the strongest spiritual life possible to those who experienced these conditions. The aggressive going out of spirit against the enemy, is only a help at first to get the spirit free from pressure or passivity. Then the spirit should become STRONG enough to steadily abide "Far above all" in the place of maintained victory. Perpetual spirit-warfare as a mode of KEEPING free in spirit, will hinder the believer advancing into the real ascension life of union with Christ in God, where the spirit is open to the influx and outflow of the heavenly blessings communicated by the Spirit of God, described as the "Translation" spirit.

In brief, the heavenly "pull" upward should

be stronger than the "earthward" pull downward, and the "enemy's" pull outward.

Or, again in brief, if the spirit is truly united to Christ it should not SINK when the aggressive ceases, but rise *above* the conflict by force of the heavenward pull. This aspect of the warfare—*i.e.*, the pressure pushing up, instead of pressing *down*—should be apprehended by all who have been proving the truth of the warfare. "If I may apprehend that for which I have been apprehended by Christ," said Paul, showing that the APPREHENSION of the believer is necessary for advance in the "upward" life (Phil. iii. 14, R.V.M.).

The "apprehension" of the truth of the believer being hidden with Christ in God will give the "heavenward" pull to the spirit, and then the easing in the "dispensational" warfare will become personally experienced by all who have been steadily fighting a good fight against sin and Satan throughout the Church of God everywhere.* The personal warfare will not entirely cease so long as *Ephes. vi.* remains in the Scripture of Truth, but the believer's *relation* to it may change as he apprehends more and more the fruit of warfare, in a freed spirit, able to ascend into a more permanent experience of the heavenly life—

the LIFE HID WITH CHRIST IN GOD.

The Response to the Advent Message.

Some gleanings from letters.

"Evan Roberts wrote the call to the Church on the very day (Nov. 14) when I was holding a meeting in Cape Town on behalf of Israel, when it was decided to revive prayer for God's nation, which had fallen through. It is very significant that while Christendom is falling away, Israel is beginning to enquire after Christ. To me Evan Roberts' call is clearly of God, and is working mightily all over the world, giving a great impetus to the expectation where it already existed, and calling the attention of those who had not yet seen this truth. . . ."—*A.S.D.*

"We in our 'Christian and Missionary Alliance' feel this is God's trumpet call. It is helping to produce heart searchings and stirring us up to see that the oil is procured in time and not too late."—*A Worker in U.S.A.*

"The message of Evan Roberts has stirred other Christians and myself beyond my power to express my feelings. . . I can pray and hope for the translation with new fervour and assurance."—*An aged Saint in U.S.A.*

"I join with the hosts of praising people in thanking God for the *Overcomer*, and for the translation message, . . . God saw we needed a rousing call . . . I call it the "MIDNIGHT CRY." It has stirred my soul as nothing else has for years, and with a desire that others should share it also."—*A Correspondent.*

"Praise be to God for the January *Overcomer*. 'Himself, the Coming One,' has touched a deep chord in my spirit. My experience since the last message appeared in December is a testing of my motives, also a testing of whether my love is really reaching out to Christ Himself, or to facts concerning Christ. Am I most in love with the Lord Jesus Himself, or His work?"—*A Clergyman.*

* But this does not mean that the aggressive warfare for others must cease when and wherever it is needed.

THE OVERCOMER.

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“By faith Enoch was Translated.”

By the Editor.*

“By faith Enoch was translated that he should not see death, and was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God; and without faith it is impossible to be well-pleasing unto Him.” - Heb. xi. 5, 6.

HERE we have in plain language the fact of translation—that it is possible to be translated. This man, who was only the seventh from Adam had not the signs from God to show him dispensationally where he stood, but he walked with God, and his spiritual life reached a maturity where there came into him a faith that enabled God to take him away without dying.

This leaves us with the definite proposition that God needs faith, and that it is not only a question of Christ coming for His Church, but He must get those who are to be translated to a maturity, or at all events, to a FAITH that they can be translated. By faith Enoch was translated—he had the faith that he should not see death. God saw the conditions fulfilled in him, and then He translated him.

The development of faith.

The condition for translation according to the writer to the Hebrews, was not sinlessness but FAITH. Enoch had the testimony that he was well-pleasing to God. Therefore to be well-pleasing to God, faith must be developed up to such a point that the man believes that he will not see death but be translated as Enoch was. Enoch's faith was the crowning development of a life of walking with God.

Now as to the reasons for believing that there is a translation possible in the near future, and then that we can be translated.

It seems almost superfluous to say that death is not the hope of the Church. In 1 Thess. iv. 14-18, (R.V.) we read: “If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. . . . we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words.”

* Notes of an Address.

Paul distinctly shows that death is not the hope of the Church. *The Lord's coming is the hope of the Church.* The LORD HIMSELF, in Person, shall come, and we who are alive shall be caught up. Therefore, PRAY TO BE KEPT ALIVE, and do not expect death.

The rendezvous in the air.

It says distinctly, “in the air.” This is the thought that ought to come strongly to us, that the Lord has a rendezvous in the air, where His translated saints are to meet Him.

Here we might pause and go over many things that would show the sequence of events, and that this is the most reasonable sequence of maturity, the coming of the Lord Jesus Christ to bring us to this place in the air. Especially is this clear in relation to the warfare with the powers of darkness, to which we have been testifying for the last six or seven years. But it is only now, at the close of that cycle of time, that the significance of that warfare has dawned upon us. It has truly been a fight “for the air.” When the Lord Jesus went into heaven He passed through the heavens inhabited by the prince of the power of the air. And we read in Hebrews that we have a High Priest Who has passed through the heavens, right to the uppermost place, to the Throne of God. When He passed through that plane of the prince of darkness He led captivity captive, henceforth to sit at God's right hand, where, by the ministration of the Blood speaking on the Mercy Seat, He keeps a way open for our prayers.

What is to follow next? The Church must pass through that realm, too. Those who are to be translated must pass through that plane. The conflict of the last few years has not been merely personal, but dispensational. It was imperative, or rather inevitable, that before the Church was to be translated all the powers of hell would make war upon the children of God who were ripening for the Lord's coming, for “it was given unto him to make war on the saints,” and to seek to “wear out the saints.” (Rev. xiii. 7; Dan. viii. 25.)

But now we see more clearly what has been taking place, and the issues. The year before the Revival broke out in Wales, the atmosphere was thick, and dark, and, spiritually one could hardly breathe. Then God came forth in mighty power, and swept over the Principality and other parts of the world. But simultaneously there came a flood-tide of the powers of

hell, which also ran over the Church, and almost every one who had come into a vital knowledge of the Holy Spirit was attacked by those unseen forces. That was the beginning of the prolonged terrible conflict in the teeth of which God has given the light enabling those who will, to break through into freedom.

And what was true of Wales could be seen in Korea, China, India, and other places: a stream from God and a stream from the pit. And now God calls upon His children to arise, take the aggressive, and break through to the plane above the aerial hosts. By the light given in "War on the Saints," the *Overcomer*, and other channels, believers will have learned to detect, to refuse, and to fight all that has been of the enemy. In discerning what is of God and what is of the devil, and breaking through into clear light, they fulfil the dispensational purposes of God, and become prepared for translation by the conflict through which they have passed.

It will be found that we are living through the most momentous dispensational things. The rage of the devil is not against us personally. *The rage is against the dispensational movements of God.* The multitude of people in Jerusalem never realised what it meant when the Man Christ Jesus was crucified outside the city walls. They little knew that His Blood would be upon their heads from generation to generation. When the persecution broke out on the early Church, they little knew what they were going through. The Jewish leaders who took counsel against the witness of the Apostles to the risen Christ, did not know what they were doing; and when this Satanic outburst upon the spiritual section of the Church took place little did we understand its Divine significance, its dispensational purpose, and the flood of light that would be given, as a result, to overcome the deceiving spirits of Satan. We are undoubtedly come to the rapid winding-up of God's dispensational workings, so that a year is as a week, and a thousand years as one day.

The preparation of the body for translation.

What has been made clear in this interference of the powers of darkness with the minds and bodies of God's children, is, that the body also has to be prepared for translation. When attacks come from the unseen forces natural means will not deal with them. You are brought to the place where you are forced to lay hold of God for protection for your body, and that in itself is a preparation for translation: driven to lay hold of God for spirit, soul and body. Cannot you see the wisdom of God in permitting this onslaught upon His children, in the midst of which their very character is matured and they get power to endure? It is thus that they get crucified to

the world, not sentimentally, but in deep reality.

It is said that God has prepared the furnace to mature the reigning souls for the millenium. Therefore each one is being put into a conflict whereby he is brought into a development of faith in God, where God is enough for everything. In this way we are being trained for the position that we are to occupy in God's new government.

It is true that the Lord Himself will descend and that we shall ascend to the rendezvous in the air: But as you lay hold of the full victory of Calvary, you may now ascend in *spirit*, and by FAITH, to that place, and abide there in union with the Lord, and you draw from Him all that you need for spirit, soul and body, it will be a very small thing for your body to follow where your spirit already dwells by faith, when the moment of translation comes;

Primary signs of the Lord's coming.

(1) In 2 Thess. ii. 3, Paul speaks about the *falling away* that must take place. The apostasy has already begun in the Church and is increasing rapidly.

(2) Secondly there will be *lawlessness*. That also can be seen everywhere. Except to the law of the country there is little obedience to law, and even here there is often rebellion. All other laws are despised, such as the law of honour, the law of moral obligation, and many others.

(3) In Matt. xxiv. 9-12, we have a description of *the state of the people*. "Then shall many stumble, and shall deliver up one another, and shall hate one another." There is to be an atmosphere of hatred everywhere. Indifference turned to hatred. In the past you were allowed to express your convictions without much opposition, but now there is open enmity. It is to be hatred with the venom of death. Many of God's children are already suffering from this, and in *family life* there will come terrible disintegration and division.

A minister writes to me of a Christian worker, mightily used of God. Every time he went out to his work his wife was so disturbed that he thought she would lose her reason, or that she would commit suicide, and he was obliged to give up his work, because he thought this distress was natural. Now he sees that it is Satanic, and that evil spirits have taken hold of her, and he feels he should take up his work again. What is to be done? It is a strong test of the spiritual growth of the man. Can you not see the faith and the grip of God that you need to have in order to do His will in such a situation?

This incident, and others similar to it, show that the forces of darkness will bring about terrible situations in family life, but in all this

there will be a separation of God's people for translation. We are being plunged into apostolic days, with apostolic persecution and suffering, and it is out of this that the Church is to be taken.

The Lord's people, however, will not be quite unprepared. "Ye, . . . are not in darkness, that that day should overtake *you* as a thief" (1 Thess. v. 4). Those who are ready will be walking in the light. "If thine eye be single thy whole body shall be full of light." What does this mean? First, that you have triumphed over the powers of darkness. When Paul said we were delivered "out of the power of darkness and translated into the kingdom of God's dear Son," he meant that it should be experimental as well as judicial. In the warfare with the powers of darkness God has been giving such light upon the attacks and workings of the enemy, and so much patience has been needed to get liberated, that there has been a preparation of spirit, soul and body—a cleansing and unloosing of the spirit; a renewal of the mind, so that it is filled with light; and a liberation of the body from the bondage of the flesh in order that you may have complete mastery over your whole being.

Walking in light.

In Ephes. v. 8, we read not that we are simply walking in the light, but that we *are* light. "Now are ye light in the Lord." The great need now is to break through into the light. Are we walking in the light, living in the light, speaking in the light, seeing in light? God is making us light, and it ought to be that we shine forth as light. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

In a moment we shall be changed, and like unto Him. Is not all the conflict worth this? Remember that the one who will have serious responsibilities in the Kingdom must most seriously be prepared. How many rulers will God want? Ten cities to one, five to another. What spiritual qualities are there in you that God can develop to make you a ruler?

Then as to the conditions of readiness. 1 John iii. 3, "Every man that hath this hope in him purifieth himself, even as He is pure." This is something distinct from the purifying of the Blood. The Blood of Jesus Christ purifies from all sin. But you purify yourself by putting things away and by *inviting the light*, and the standard is "even as He is pure." The words you speak may appear pure, but there may be a mixture of soulish natural life in them. It is only what comes from the Spirit of Christ in you that is pure, according to God's purity. Nothing else. So you must purify yourself from the intrusion of the soulish life. Your prayers need purifying. Many of the things for which you ask may be

only for your comfort and relief. So ask for God's light on your prayers; God's light upon your worship; God's light upon your life.

But you say, "I am only human." Yes, and as long as you say that as an excuse for your faults or "weaknesses," you will never purify yourself. There are plenty of opportunities to make excuses. Let us ask God to bring about such a manifestation of Himself, that we shall be outside the domination of exterior things. Because we allow exterior things to control us God is not able, from your spirit, to dominate your soul and body. The one thing to seek in this world is God's will, and nothing else.

In 1 Pet. i. 15, the Apostle says "Be ye holy in all manner of conversation." That is preparation. If we are to be heavenly people, how heavenly the conversation ought to be. Then comes the point of watching and keeping your garments, (Matt. xxiv. 42, Rev. xvi. 15). See how the responsibility is put upon us. God does not do the watching, nor keep your garments for you. Watch the movements of God in your spirit and the thoughts which come into your mind, so that you may co-operate with Him.

Lastly, we are to earnestly long for Christ's coming: 2 Pet. iii. 12. "Earnestly desiring the coming of the day of God." Every single member of the Body of Christ brought into the condition of intense, earnest desire, is a factor in hastening the coming of the Lord. Let the desire burn itself into you, until your cry is, "Come, Lord Jesus."

"Stand . . . !"

(To Tune of "Work for the night is coming." S.S.)

STAND in the Name of Jesus,
Stand in His Name alone,
Stand not in fleshly power,
Stand not in strength thine own.
Fight—not with carnal weapons,
But with the heavenly Sword,
Clad in His own bright armour,
Brave soldier of the Lord.

Stand! for the battle rages,
Darkness is all around;
See how the foe is gathering;
Fight on—and hold thy ground!
Satan, in wrath and fury,
Knowing his time is short,
Seeks to possess thy spirit
Ere the fight is fought.

Stand then; thy Captain's Victor,
Jesus has overcome!
Bear all the hardships, soldier,
Till He shall call thee home.
Jesus is coming quickly,
Soon will the fight be o'er;
Then thou shalt reign in glory
After the conflict sore!

Gladys W. Dobson.

Unity in View of the Lord's Coming.

Notes of Talks with Workers, by Evan Roberts.*

IF the Lord is coming soon each one should be in his right place spiritually, each one adjusted to Him, and to each other in spirit and in mind. All of one mind and one spirit, and ESPECIALLY OVER HIS RETURN. If the Lord is coming for His Bride, it will not glorify Him to find the members at variance one with another. May God, therefore, destroy all the lies of the enemy and of the evil nature, and all opposition to the truth, and wicked stubbornness, each one upholding his own views instead of God's.

Q. I suppose it is possible for each one of us to know whether we are in our right place? There is a verse which says: "Be ye perfect," and the word is not perfect, but "adjusted." If there is a discordant note in the harmony of the Body of Christ how would you discover it?

E.R. It all depends on the spirituality of the believer—how much each one knows. I know when I am in agreement with a person or not, whether I am in spirit touch and how much, and my business then is to see if the cause lie in myself, or that other. I examine myself to see if I have any wrong attitude, or wrong expectation. It is like a "cog" in machinery. If two cogs are adjusted they will work. They may be ever so near, but if they do not fit in to each other no work will be accomplished. A spirit agreement is very often recognized by the work accomplished. Either the spirit is out, or the mind is out, if the work is not done by two workers in co-operation.

Q. How can you discover whether the hindrance is in yourself?

E.R. One has been so accustomed to "discriminate" oneself, that one knows where to look. It is like the astronomer, who after being puzzled about one of the heavenly bodies in its circuit, discovers that it is being disturbed by the presence of another star which had not been previously discerned, but through the presence of which the course of the one star is being changed.

A disturbance in the spirit may arise by the presence of some thought in the mind. We need to examine the thoughts to see what influence they have upon what is in the spirit.

We read of Eleazar in 2 Sam. iii. 10, that the people returned after him only to gather up the spoil. They did not go to the battle at all. In like manner may God go before us, and mow down all evil divisions. These evil divisions everywhere are not of Him.

* Spoken on Nov. 29.

During the last decade the enemy has been endeavouring to disunite. Now there must be a uniting—not a *superficial* one, but a **RIGHTEOUS** one. If one has deliberate evil thoughts about another, and those thoughts prevent his working with the other, how can there be unity?

We must pray that God will bring them into *righteous* unity—one to the other—bone to bone.

Unbelief in the spiritual man locks up the spirit of the spiritual man.

Unbelief in God's messages, and in His messengers hinders God working. May God flood each unbelieving soul with a spirit of repentance, and bless each one with a spirit of confession of sin.

A just separation is better than a false unity.

There should be an URGENT CALL TO PRAYER FOR THE REMOVAL OF ALL THE OBSTACLES TO UNITY IN ALL WHO EXPECT TO BE TRANSLATED.

Q. Supposing that someone has done something against you which was wrong in God's sight, and years afterwards that person writes to you as if he had done nothing of the kind. Is the past to be ignored? Would it be unity on the basis of *righteousness*, if so?

E.R. There should be a confession of sin. A great many do not think about righteousness, so they have no conception of what true unity is. If you take "speaking terms" as unity, that is nothing. Judas was on speaking terms with the Lord, but his heart was not set on our Lord, but on the gold he carried. So far as each one is involved it is his duty to do everything possible to bring about unity. It would be quite within the line of that to write a letter to the one who has done the wrong. *"Cause My people to know their sins."* The point, however, is not only that this shall be done, but that it shall be done quickly. I prefer absolute separation to spurious unity. In a spurious unity we are on thin ice, which is liable to break at any moment. If we are disunited it is for us to pray and watch for *God's way* and *God's time* to bring unity about. We must endeavour to keep the unity of the spirit, but the *faith* cannot be sacrificed for unity.

This brief talk led on to an outpouring of prayer from which we gleaned the following sentences, which we give as suggestive for prayer by the Lord's intercessors:—

May God deliver each one from that spirit of pride which hinders a man bowing down. "BEND ME," was the phrase in the Welsh revival, and it is wanted again, that God may break men down in spirit and in will. Many will not confess sin. They are too stubborn, too proud. They think themselves to be higher

than others, and therefore will not receive any light. There is a stubbornness which hinders God's truth going out. They who resist truth sin not only against God, but against the truth itself. May all that be finished everywhere. Many are siding with lies, and taking sides against truth. How can there be unity?

May all side with truth. Not only may they will to be led into all truth by the Holy Spirit, but may they not call His words "lies." May they not call His leading "the work of the enemy." After all the devil's scattering would it not be a grand thing to see God uniting all the Church to Himself and to one another. It is a mighty work, because the evil nature and evil spirits have to be contended against. May God prove Himself more than these two. May there be unity of mind and spirit among the people of God, that the Church may be able to perceive truth, and believe it. Inability to perceive truth is one of the greatest hindrances to true unity.

May God shake to pieces all false oneness—the worldly oneness—the mere hand-shake with hearts as far apart as the poles; may all hypocrisy be destroyed, that the love of the one can flow to the other with nothing between: sincerely one without a flaw.

May God destroy all evil criticism, all pretending to know more about the work of others than the workers themselves, as if others had given more thought to it than they.

May God shake all spurious unity away. As Nehemiah prayed, as he shook out his lap, that God would shake out of His house, and from His labour, every man that performed not his promise, so may God shake out of his lap all evil unity—doing the devil's work: the demons in the one upholding the demons in the other, and upholding the sin in the other. May all devilish unity be destroyed everywhere. May all these souls become spiritual, and may God bring judgment upon them in order to bring them into unity.

May God be the uniting Centre of truth, the uniting Power. May there be perfect unity of heart and mind and spirit, and perfect co-operation between God's people.

May all evil notions and evil doctrines be destroyed, and may there be an end to all spiritual and intellectual and geographical divisions out of the will of God.

May all God's people will to be one, and not take for granted that they are. May they not say "all one in Christ Jesus" and then *practise* division, forgetting the words of Scripture that in Christ Jesus there is "neither male nor female," neither "Jew nor Gentile, bond nor free, but all one in Christ."

May each one believe in the Body of Christ,

and each one know the value of another member of it. It is our duty to praise wherever it is deserved. May we be willing to praise one another, and to praise God. God praised Job to Satan. May we speak good things about one another, and find out all the good things.

May God destroy all evil gossip. May the evil and the devil no longer be the subject of conversation, but God and the good.

May there be sincerity between one and another, confidence and love and praise of one another. And may we not judge too hastily, even if others do not agree with us. **MAY GOD JUDGE.** Amen to all the knowledge that brings unity; all understanding of spiritual things that brings unity.

May all books which are evil and divide, be put away; all evil warning about one another be destroyed.

May each one make himself ready* for the Lord's coming, and may there be letters of confession of sin written where they should be. Be a man's spiritual position ever so high **IT IS NEVER TOO HIGH FOR HIM TO CONFESS SIN.** May we never be too proud to own when we are wrong. May each one come through the furnace quickly.

May each one conform to the conditions for oneness. May they confess the sin of having lies in their minds about one another, and so get oneness restored.

May all who have sinned confess it not only to God but to those against whom they have sinned. May tears of repentance flow as much as the tears of joy. All evil division comes from sin in some form. Did sin not reign God's people would be united. May God convict all who are allowing sin to reign.

We ask for the speedy union of the Church with Christ as a **GIFT** from the Father. We pray for a perfect oneness of spirit and mind between those to be translated. We ask, we beg, we implore, we intercede for this, that the Lord may be satisfied when He comes. May the Church be brought into a high state of spirituality that He can be pleased with it now, and doubly so when it is changed. May He see the Church on earth as one waiting for Him, full of love for Him and thus He be satisfied.

May there be perfect preservation of the Divine life in the spirit, and a perfect protection of it in the spirit. And may there be an active getting of ourselves ready.

May each one be a peacemaker.

In the past the devil has done all he can to divide as much as possible. May God now forbid the devil to continue this work of disuniting any longer, and may God Himself unite all who have been divided. *Fidelis.*

The Curse on Satan.*

"Because thou hast done this, cursed art thou. . ."—Gen. iii. 14.

WHY did God turn the Canaanites out of Canaan, and why was their destruction to be so merciless. Jericho was the accursed city, and any of the Israelites touching anything in that city came under the curse that belonged to it. Now I wish to enlarge upon that thought, and from it proceed to show you what is meant by our Lord Jesus Christ bearing the curse on Calvary. Christ has indeed borne the curse for us, but in order to get a clear understanding of that far-reaching truth, one needs to rely upon the Word of God, and compare Scripture with Scripture. With this in view we will turn first of all to the curse of Eden, as given in Genesis iii. 14, "The Lord God said to the serpent, because thou hast done this, cursed art thou above all cattle."

The order of God's dealing with Adam and Eve and the serpent, is worthy of notice. First, He spoke to Adam, "The Lord God called to the man, and said to him, Where art thou?" Second, He called to the woman, "The Lord said to the woman, What hast thou done?" Third, He turned to the serpent as the first cause of sin, and said, "Cursed shalt thou be." This order is reversed when God pronounced judgment upon them. First the judgment was upon the serpent, who was cursed as the first cause, and the first in order; then He turned to the woman, and although she had been deceived, she was told she could not escape the consequent suffering; and lastly the man was told, "With the sweat of thy brow shalt thou eat bread." The order in which God addresses the three, first the man, then the woman, then the serpent; and the reversal of it in the pronouncement of judgment, first the serpent, then the woman, then the man, is very remarkable and suggestive.

God's way of defeat for Satan.

It is equally remarkable to notice that, because the woman was *deceived* by the deception of Satan, and was not a wilful transgressor, she was chosen as the means of his defeat. Paul points out in his letter to Timothy that Adam's transgression was *wilful*, that is, fully knowing he was doing wrong, and that there would be consequences; he was not chosen as the means for the undoing of the serpent's work, but was given the part of toiling at the cursed ground for material sustenance. The woman who had been deceived innocently was chosen for the promised seed, which should bring about the absolute defeat of Satan.

* From "The Conquest of Canaan."

In this we may learn the lesson that God will turn the very devices of the enemy against His children into weapons for his defeat. Wilful transgression brings the judgment of God upon it, even though the transgressor is forgiven, but every single thing in which Satan may have deceived you, as an innocent victim of his wiles, can become the very cause of his defeat. May God give you that comfort, through this glimpse into the Fall in Eden, especially those of God's children who have been deceived by "supernatural manifestations" which they afterwards found were not of God; and who have fallen into depression, darkness and despair.

Eve was innocently deceived by the serpent, and then in His grace God promised that through her should come the *very defeat of the one who had deceived her*. Yes, God can turn the very devices of the enemy into a weapon of victory over him.

Again, in the past of your life, you may have taken some steps which you afterwards discovered were the result of deception in guidance. You thought you were doing the will of God, but later you found that you had been misled by the enemy. Be of good comfort, God can lead you back into His safe pathways, and He can use that very misleading for greater personal safety, and effective service.

How God over-rules.

I have in mind a true servant of God who is now in bitterness and darkness, because some years ago he believed that God came to him to use him in a special way for some great blessing in a Mission Hall in which he was a worker. Alas! the enemy side-tracked him, and to-day he is in darkness, grieving that he missed the will and purpose of God in his life at that time. Children of God, do not grieve over any mis-step which you now think to have been out of the will of God in past years; because, if you acted honestly, truly, sincerely believing that you were really following the Lord, and it was not until afterwards you found out that it was not the Spirit of God at all, but a deceiving spirit of Satan; instead of giving way to despair and depression, just take comfort that God will use you on that particular point to defeat the devil in his attempt to mislead others. When I learn from a soul of any such deception, and of the doubt and conflict which Satan brings to them as a result of it, how thankfully I tell that soul that the very point of deception will become a weapon for use against the Deceiver in helping other souls out of danger. Here you have it in

the Scripture—Eve deceived, and then Eve chosen to be the mother of the Seed that should bruise the serpent's head.

Yes, every single thing in the past, where you have been honest and true and sincere, and yet misled in anything by the enemy, can be turned into his defeat. (See, for example, Luke xxii. 32, 32).

Now let us look at the curse which God pronounced in Eden. "The Lord said to Adam, cursed shall be the ground for thy sake." The curse was pronounced upon the serpent, and upon the ground. If we turn to Genesis viii. 21, we shall find a precious word in regard to the latter, where we see that, when Noah came to the new world, carried to it in an ark upon the waters of judgment, the Lord took away the curse from the ground. When Noah came out of the ark he built an altar, and it is written that "the Lord smelled a sweet savour, and the Lord said in His heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living as I have done." So apparently, in the new world, clothed with beautiful fresh verdure and brightness, the curse on the earth itself was removed.

Then there comes a painful story in Gen. ix. 25 of what happened in the new world to the very one who had led his family out of the old into the ark.

The curse of Noah.

Noah was drunk, and when he came out of his drunkenness, he said, "*Cursed be Canaan.*" Into the ark with Noah, had gone his three sons, Shem, Ham, and Japheth, and Canaan was the son of Ham, and the grandson of Noah. In one of the Minor Prophets there is a reference to Canaan (Hos. xii. 7, A.V. m.) as one who "loveth to deceive"—his very name "Canaan" meaning this, which seems to show that "Canaan had something to do with the disgraceful condition of Noah, and that Ham abetted."* In Habakkuk ii. 15, we read again, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him and maketh him drunk also." The whole verse manifestly referring to the episode connected with Noah, and his son, and grandson. Both passages taken together, with the action of the sobered Noah toward his grandson Canaan, seems to clearly show that in some way Noah was deceived into the condition he fell into. Eve was deceived in Eden by the serpent; and now once more the arch-enemy of God and man, had gained a fresh advantage on the newly-cleansed earth, by deceiving the man who was the head of the new government, through the agency of some in his family, instigated by the Deceiver to deceive.

* "The Midnight Cry." E. McHardie. Page 62.

The curse came upon Canaan—the one loving to deceive—and *through him upon the Canaanites*, who afterwards were to be driven out of Canaan by the Israelites: "Canaan begat Zidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterwards were the families of the Canaanites spread abroad" (Gen. x. 15-18).

Here we see the history of the enemies of Israel—the Canaanites, who came under the curse declared due to Canaan, by his grandfather Noah. Noah the patriarch was the head of God's new government for the new world, cleansed by the flood. Canaan, his grandson, apparently led him to drink, and when he came to himself, by the Spirit of God he pronounced the curse, declared to be on the serpent, as *now coming upon Canaan*; and from and through Canaan's descendants came the entry of the Satanic forces in rampant power throughout the world. Or, we may say, that in the new world after the flood, Ham and his son Canaan, became the channel for the working out through men of the curse pronounced on the serpent, and all who identify themselves with him, by yielding to him to carry out his will.*

The Curse at Sinai.

The curse upon Satan has never been taken away. The curse that came upon the Canaanites was the result of their being given up to Satanic powers, from the time that Canaan had the curse pronounced upon him by Noah. Hence the condition of the Canaanitish races in the days of Joshua, who was commanded to drive them out from the land. The Satanic powers wrought in them, and through them, from the days of their forefather Canaan.

Turning from the history of Ham and Canaan with their descendants occupying Canaan, we may trace the line of the godly seed of Shem, and find them gathered together at Sinai, where God gives them the law as a nation. Afterwards we find Moses commanded to recite to them the *curse* that would come upon *them*, too, if they broke that law; and **THAT CURSE HAS NEVER BEEN LIFTED.** It runs in a continuous line with the curses that precede it—first the curse pronounced upon Satan, then that curse running into that of the Canaanitish races, and manifested through their sorcery and spiritualism; and finally the curse of the law to be realised in Israel's disobedience, pronounced when God took the godly line of Shem, and gathering them at Sinai where the law of the Lord was given, He rehearsed through

*The curse had been originally pronounced on the serpent, and now by identifying themselves with him, they became liable to the curse in all its force.—*The Midnight Cry.*

Moses those awful curses upon all who broke the law (Deut. xxvii., xxviii., xxix)

We find, therefore, three sets of "curses" in operation in the world, (1) the curse on Satan pronounced in Eden, and never annulled; (2) the curse on the Canaanites through their forefather Canaan, bringing upon them the judgment through Israel; and (3) the curse on all who broke the law of God, given at Sinai, which abides, as we shall see further on, until this day.

To the curse on the Devil we say, "Amen, so be it"—may it be carried out to its end. To the curse of God upon all the works of Satan, manifested through all who identify themselves with Satan by dealings with familiar spirits, again we say, "Amen"; but there is the curse of God upon all who break His law—what shall we say to that? As you read these curses set forth in Deuteronomy, you will do well to study them in the light of this message. Moses, representing God, had to stand before Israel, and pronounce God's curse upon all who broke the law given through him at Sinai. During that period of 1,500 years of Old Testament history which follows the events of Sinai, nor yet in any other period since—apart from the transactions of Calvary—that curse has never been lifted. That "curse" stands to-day, as it stood in the days of the Apostle Paul, who wrote to the Galatians (Ch. iii. 10): "FOR AS MANY AS ARE OF THE WORKS OF THE LAW ARE UNDER A CURSE, FOR IT IS WRITTEN, CURSED IS EVERY ONE THAT CONTINUETH NOT IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM."

Calvary and the curse.

In this passage we come further down the centuries and nearer to ourselves than Sinai. Note that the Apostle writes, "AS MANY AS ARE OF THE WORKS OF THE LAW," *i.e.*, as many as rely on their keeping of the law of God, "ARE UNDER A CURSE, FOR . . . CURSED IS EVERYONE WHICH CONTINUETH NOT IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM." Is there a soul that will rise and say that he keeps absolutely, without one jot or tittle being broken, all God's law given at Sinai? If not you are under the curse of that broken law, as stated in Deut. xxvii. This was the way Paul brought souls to see their need of Jesus Christ, through conviction of the curse of the broken law.

In relation to these terrible words, Paul says that God "shut up all men unto disobedience," so that no single soul can find a way of escape which will enable him to say that he is not a sinner. James says if we offend on one point we are guilty of all, so that one single point of the broken law brings us under the curse of the law. What hope is there for Jew or Gentile? For Paul's readers or for us? Here comes in Calvary, and

God's remedy. The Apostle wrote, "CHRIST REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US, FOR IT IS WRITTEN, CURSED IS EVERYONE THAT HANGETH ON A TREE."

Oh, children of God, do you see that all who do not accept the Lord Jesus Christ as their substitute are under the curse of the law? Christ was made a curse for us on Calvary's tree, but the curse on Satan remains, and the curse of the broken law on all who stand on their obedience to it; but the CURSE IS REMOVED AT CALVARY FOR ALL WHO WILL ACCEPT THE SUBSTITUTE PROVIDED BY GOD. Calvary is the one and only spot where we escape from the curse of God. *There is no curse there.* You escape the curse on Satan and the curse on sin—you escape in Jesus Christ.

You escape the curse upon you of the broken law by believing into Jesus Christ, buried with Him, planted into Him, put into Him. Outside Him you are under the curse of the law, in Him you are free from the curse; for the curse was on Him. Deeper still than this the words carry us, "Cursed is He that hangeth on a tree," for it shows us how the curse came upon the old creation. Will you say "Amen" to that curse upon the old creation which Christ carried to the Cross? He bore the curse for us, even God's curse of the broken law was upon Him, and in Him alone you are free from it. Christ was made a curse for us, and all are under the curse except those who are in Jesus Christ—planted into Him! The way of experimental freedom from the curse upon sin, is by our identification with Him who bore the curse of sin, as we reckon His death ours; and we obtain victory over Satan, and his power, just as the Israelites did at Jericho, by not touching any of the "accursed thing."

Have you ever taken the position that is yours in Christ, towards Satan and his accursed doings, in which you may ask God to fulfil His curse upon them? When Satan attacks you, *you may remind him that God's curse is upon him*, and he will flee away. Do not forget that which is written about the serpent, "The Lord God said, Cursed art thou . . ."

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 flinched and quailed—
We give the foe no quarter,
Thy tactics are unveiled.

We truly hate thee, Satan,
Against thee war till death,
But, "by the Blood" we conquer,
The Lord of Hosts thus saith.

(To be concluded.)

Holiness in view of the Lord's Return.

The True Way of Sanctification.

The following extract from the acknowledged standard work of Marshall on "Sanctification" gives very clearly the deepest meaning of Union with Christ, in its issue in holiness. There is an idea of sanctification in which Christ as a Person dwells in the believer to act out His life in him, whilst the believer practically reckons himself non-existent! This brings about a suppression or annihilation of the personality which opens the door to evil spirits in counterfeit working. But Marshall here shows the true meaning of Christ indwelling, *i.e.* as BREAD is eaten and assimilated by the natural man. So Christ's nature must be *incorporated* in the believer, so that UNION takes place in so deep a way that as bread becomes one with the person eating it, so the Christ nature is assimilated by the new life in the believer.

The disposition—or personality is then changed—renewed—and not suppressed or destroyed. John vi. 53-58 should be pondered over in this connection.—ED.

THE *holy frame and disposition*, whereby our souls are furnished and enabled for immediate practice of the law, must be obtained "by receiving it out of Christ's fulness," as a THING ALREADY PREPARED AND BROUGHT TO AN EXISTENCE FOR US IN CHRIST, and treasured up in Him; and that, as we are justified by a righteousness wrought out in Christ, and imputed to us, so we are sanctified by such *an holy frame* and qualifications as are first *wrought out and completed in Christ for us*, and then IMPARTED TO US. As our natural corruption was produced originally in the first Adam, and propagated from him to us, so our new nature and holiness is first produced in Christ, and derived from Him to us, or, as it were, propagated. So that we are not at all to work together with Christ in making or producing that holy frame in us, but ONLY TO TAKE IT TO OURSELVES, and use it in our holy practice, as made ready to our hands. Thus we have fellowship with Christ in receiving that holy frame of spirit that was originally in Him; for fellowship is when several persons have the same things in common (1 John, i. 1-3)

Fellowship with Christ.

Another great mystery in the way of sanctification is the *glorious manner of our fellowship* with Christ, in receiving an holy frame of heart from Him. It is by being in Christ, and having Christ Himself in us,—and that not merely by His universal presence as He is God, but by such a close union as that we are one spirit and one flesh with Him,—which is a privilege peculiar to those that are truly sanctified. I may well call this a mystical union, because the Apostle calleth it a great mystery, in an epistle full of

mysteries (Eph. v. 32), intimating that it is eminently great above many other mysteries. This union betwixt Christ and believers is plain from several places of Scripture, which testify that Christ is and dwelleth in believers, and they in Him (John vi. 56, and xiv. 20), and that they are so joined together as to become one spirit (1 Cor. vi. 17), and that believers are members of Christ's body, of His flesh, and of His bones; and that they two, Christ and the Church, are one flesh (Eph. v. 30, 31). Furthermore, this union is illustrated in Scripture by various resemblances which would be very much unlike the things which they are made use of to resemble, and would rather seem to beguile us by obscuring the truth, than instruct us by illustrating of it, if there were no true, proper union, between Christ and believers. It is resembled by the union between God the Father and Christ (John xiv. 20, and xvii. 21-23), and between the vine and its branches (John xv. 4, 5), between the head and the body (Eph. i. 22, 23), between bread and the eater (John vi. 51-54). It is not only resembled, but sealed in the Lord's Supper

Nothing in this union is so repugnant to reason as may force us to depart from the plain and familiar sense of those Scriptures that express and illustrate it. Though Christ be in heaven and we on earth, yet He can join our souls and bodies to His at such a distance, without any substantial change of either, by the same infinite Spirit dwelling in Him and us; and so our flesh will become His when it is quickened by His Spirit, and His flesh ours, as truly as if we did eat His flesh and drink His blood; and He will be in us Himself by His Spirit, Who is one with Him, and Who can make a more close and intimate union between Christ and us than any material substance can do.

And it will not follow from hence that a believer is one PERSON with Christ. Neither will a believer be necessarily perfect in holiness hereby, or Christ made a sinner: for Christ knoweth how to dwell in believers by certain measures and degrees, and to make them holy so far only as He dwelleth in them.

Dr. Andrew Murray says:—"Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won, for where communion between God and His people is broken, the true source of life and power is cut off. In how large a measure he has succeeded in causing the Church of Christ to neglect prayer, faithful, constant, prevailing prayer. Prayerlessness shows that we do not value communion with God."

The Work of the Holy Spirit.

Talks with Young Christians. (ii.)

God manifest in the flesh—the Holy Spirit the Father's gift to the Son—the Holy Spirit the Teacher—the Holy Spirit bears witness to Christ.

TO those who followed Christ to Calvary, to those who saw Him die, and those who understood, that death meant atonement, redemption and salvation. To these He said, "I will pray the Father, and He shall give you another Comforter." Ye shall have *comfort*. You shall not only see a tragedy, the bruised body, and the flowing blood, but ye shall see the GLORY of the Cross. The world will see the outward agony, and the patience and beauty of the dying Lamb, and the world will say, "Never was there a man who suffered like that!" But *you* shall have the Comforter, and through Him you shall know that by that sacrifice you are redeemed; you shall realise the blotting out of your sins through that Blood; and the comfort through that Blood of the clear open vision of God. You shall not only see Me on the Cross, but you shall see Me One with the Father in heaven; you shall know that I am God, and came from God; for "in that day ye shall know that I am in the Father" (John xiv. 26.)

God manifest in the flesh.

What man, who was *only man*, would talk like this on the edge of an awful death upon a gallows. No, "*this Man*" was "God manifest in the flesh." (1 Tim. iii. 16.)

Now let me ask you, what have you done with all these wonderful words? Is it all written here, and you have failed to realise it? Have you said, "Jesus said that to His disciples, but not to me." No, He said it to you, to you. Then what are you going to do? He said, "I will give *you* another Comforter." Let me ask you again if you have received the Holy Ghost? Have these things become real to you by the Holy Ghost? Is the Lord Jesus Christ really God to you? Do you *know* the ascended Christ on the throne? Do you *know* that you are joined with Him in His risen life? Do you *know* that "your life is hid with Christ in God?" (Col. iii. 3.)

He is still the same Jesus. He told His disciples before He died, "AT THAT DAY YE SHALL KNOW THAT I AM IN MY FATHER, AND YE IN ME, AND I IN YOU;" and the very same Christ came to the Apostle Paul, revealed His Gospel to him, and the meaning of the Cross, "YE DIED, AND YOUR LIFE IS HID WITH CHRIST IN GOD." That is your place. You are joined in spirit to that risen Christ, and your place is with Him in the

Father's presence; and He is to be your life now on the earth.

"*Christ who is our life!*" "The riches of the glory of this mystery, which is Christ in you the hope of glory!" "I have been crucified with Christ," . . . and it is no longer I who live, but Christ who lives in me, and the life which I now live, I live in faith of the Son of God, who loved me and gave Himself for me! It is all one message, and the Holy Spirit is the One who makes it all real to us. If any may say, "Oh this is not for me; this is too great for me," remember the Master said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!" "Except ye become as little children, ye shall not enter into the Kingdom." Come as a little child, and say, "Oh, Blessed Spirit, show me these things, and open them to me; make them real to me, cause me to understand them, and I will receive them."

Now let us think about the Holy Spirit and His work in connection with the Cross, and let us turn again to John xiv. 16. "I will pray the Father, and He shall give you another Comforter . . . Whom the world cannot receive, because it seeth Him not neither knoweth Him."

The world always wants something it can *see*, something material and tangible. We cannot see the air, and yet we know it is there by its effects. There are many such unseen things that are known by their visible effects, such as the law of gravitation. Although knowing these things, the world is entirely illogical when it comes to spiritual things. It wants to see before it can believe.

The Lord Jesus was on the eve of the Cross. It was the night before He went to Calvary. He was opening His heart to His disciples. He knew how they would feel when He had gone from them, so He says, "I will pray the Father, and He shall give you another Comforter."

The Father's gift to the Son.

The Holy Spirit is The One given by the Father in answer to the request of the Lord Jesus, for a definite purpose. Jesus went back to the glory, and sat down at the right hand of the Father, and He sent the Holy Spirit to take His place in the world, to dwell in His redeemed ones; so He calls Him "*another* Comforter." The very first work the Holy Spirit does is expressed in that name, "the Comforter." That is His name, and that is His work. He does

not drive, He does not whip, but He comforts; He dwells in the heart.

In verse 26 of this chapter we read: "The Comforter, even the Holy Spirit, Whom the Father will send in My name." First, it is "Whom the Father will GIVE," then, "Whom the Father will SEND in My name." He is sent because the Lord asked for Him, and when He is sent it is in His name. Coming as He does in the name of the Lord Jesus, the Holy Spirit "shall teach you all things." The scope of His teaching is stated in the words: "All that I said unto you." He was to bring back to them the words of Christ, because they did not understand them when they were first spoken (John xii. 16). They understood them as little as we do at first. When the Lord Jesus talked to them about heavenly things, they thought of earthly things; just as we do.

The Holy Spirit the Teacher.

All things that the Lord said to His disciples when on the earth, the Holy Spirit would take, and, as a Teacher, explain them and make them understand their meaning. He is also the Teacher of all who are *willing* to be taught by Him to-day about the words of Christ. We can only understand what is said about the Lord Jesus in this Book, by the illuminating of the Holy Spirit. "HE SHALL TEACH YOU."

Have you ever knelt down and asked the Holy Spirit to teach you? Or do you think you have found out for yourselves? It says clearly and plainly: "The natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned." You may have the life of the Lord Jesus in you, and yet the "natural man" in you may be trying to understand the things of God. It cannot. Paul says: "We have received not the spirit of the world, but the Spirit which is from God, that we may know the things which are freely given to us of God." If you recognise the absolute inability of the "natural man," *i.e.*, your natural capacity, to understand, or to discern, or to perceive the things of God, then you reach a place where you may be taught by the Spirit of God. The "man of soul," that is, the man of intellect, cannot receive the things of God; for they are spiritually discerned.

"Now we have received," said this great man of intellect, the Apostle Paul. There was not an intellect either in that day or in this, equal to that of the Apostle Paul. No man has matched him. Yet Paul preached a crucified Christ, and wrote as he did of the unseen things: "The natural man"—the man of *soul*—cannot receive the things of the Spirit, for they are 'spiritually discerned.'"

When reading with the Bible, and in dealing with everything connected with spiritual truth, acknowledge the need of the Holy Spirit as the Teacher, and ask Him to make you to know the "things which are freely given you of God." You cannot have these things as your own possession unless you know them. You may be heir to £100,000, but if you do not know it you are no richer. So the Holy Spirit has come, that we may *know* the things that are given. You have not to beg for them; you have only to know that they are given; for the Holy Spirit's work is to show you all the things which are freely given to you by God; that you may take them. The Lord Jesus said this plainly. You want not only *comfort*, but you want *knowledge*. You want to know how and where to walk, to know what your possessions are in Christ, and the Holy Spirit is the Teacher.

The Holy Spirit bears witness to Christ.

Here, too, is another wonderful part of our Lord's promise. He said: "When the Comforter is come." Well, He has come. He came at Pentecost. "Whom I will send;" "I will pray the Father," and He will send Him in My name. "Even the Spirit of Truth, who proceedeth from the Father; He shall bear witness of Me" (John xv. 26). Not only the Holy Spirit to explain, to illuminate, to make real to you the words of Christ; but as His supreme work to "bear witness" of Christ; what He did, what He has done, what He is, what He will do in "things to come."

His whole work is to testify of the Lord Jesus. Christ on Calvary; Christ in the grave; Christ raised from the grave; received up into glory, and "made to sit" at the right hand of God; then receiving from the Father the gift of the Holy Spirit, and sending Him down to earth to work, to teach, to make real the absent Man in the glory; to make Him as real to you in your spirit as the Man the disciples knew and talked to; to make Him known to you here and now.

When you are speaking to the Lord Jesus in prayer, and fellowship, remember it is actually as real "in the Spirit" as to the disciples when speaking to Him, and He listening to them; for He is the very same Jesus whom Peter addressed. Yes, the very same. Two thousand years are nothing to God! You can speak to the Lord Jesus Christ now that He is in His glorified resurrection body, as that same Person to whom Peter spoke that morning on the sea shore when He spread the fish for them to eat. You can have actual fellowship with the same Lord they knew then, and the very same Lord Jesus will answer you by His Spirit in your spirit, and through His Word.

Prayer that Hinders Prayer!

How prayest thou?

"To what purpose is the multitude of your sacrifices to me? saith the Lord . . . Bring no more vain oblations . . . When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear."—Isa. i. 11-15.

IN the chapter from which these words are taken we have God's impeachment of Judah. God is both plaintiff and judge here. The externalities of religion were perfect, but it was a religion without experience; it was a husk without kernel. So that, in the absence of a heart throb, this form became an abomination in the sight of God.

Speaking with diffidence, yea, almost with fear and trembling, I must say that there are prayers that quench the Spirit; there are prayers that hinder prayer; there are prayers that bear in themselves the seed of their own defeat; there are prayers that have the form of godliness, but in their very utterance they deny the power thereof. There is a ritualism that has no experience in life. These prayers that are mere empty forms are hindrances rather than helps in the life of the spirit. Prayer that is formal never prevails. Its formality is the outcome of a mental volition. If you notice in the Book there is very little about the thoughts of men, unless it be to condemn them. There is much of what men know about God. And a formal prayer is a mental exercise. It may be the product of that carnal mind which of itself is enmity against God, and therefore has no prevailing power, and has no defensive power against the principalities and powers and the rulers of this world's darkness.

That which is not life in the spirit is death. There is no neutrality in the Gospel, no neutral sphere in the life of the spirit. Man either serves Jehovah God in Christ Jesus, and in the power of the Holy Spirit, or he serves the god of this world; and if his prayer is one of death, then his prayer is to the prince of death, and it is energized by the activities of that same power.

That which is born of the Spirit is spirit, that which is born of the flesh is flesh; and the flesh has in it the seed of corruption. Let us analyse our prayers, let us pray for our prayers, that our prayers may be sanctified and separated wholly from that which is natural, that which is carnal, that which is not of God; so that we may worship Him in spirit and in reality.

Men cannot pray to order. Prayer originates in heaven. Prayer is the volition of a man's spirit in harmony with the Spirit of God. Prayer is the interpretation of the will of

God expressed through the human spirit of the man, and unless that prayer starts its great circle from the throne of God and completes it there, and in its circle carries out the functions which are the object of its intercession, then it is a failure.

Will you examine your *morning prayer*? How was it with us this morning? What time had we with God. Did we kneel down merely as a form, as a habit? Are we the bond slaves of custom, or are we sons of God moving in the glorious liberty of the sons of God? This morning did we pray in the spirit? Those words that fell so glibly from our lips, did they originate in the mind, or were they the outcome of the spirit? When we left the silence of the inner chamber this morning, did we leave with the consciousness of the unity of the spirit with Christ, of fellowship with His Spirit? Was there a liberation of our spirits, so that when we left the secret chamber we came out as a strong man to run a race, and as the sun that goeth forth upon his journey?

And the *evening prayer*: Was our prayer last night the result of our intelligent spiritual watchfulness? Remember that we are taught to *watch* and pray. How much intelligent observation of the spirit throughout yesterday was omitted in our prayers last night? Were they the volition of our mind, merely the pictures of our desires, or were they the summary observation of the spirit upon the whole trend of the service and life of the day?

Watch! What am I to watch? Who am I to watch? Where am I to watch? I am to watch my own spirit, as it moves out in harmony with the Spirit of God. I am to watch the providential circumstances of His grace and of His mind, opening one door here, closing another there, giving liberty here, and straightening within a narrow path there; I am to watch the movements of God.

Paul was a great watchman. "I would have come," he said, "but Satan hindered." I went to Jerusalem, but I was "bound in spirit." That man of God had been so trained in the prayer life that he watched his spirit. And we want to watch—to watch God, to watch our spirit, to watch our threefold enemy, the world, the flesh, and the devil.

What about our *family prayers*? How is it that in the history of Christian families, time after time, the children who have been brought up around the family altar, when they gain the

liberty of manhood or of womanhood, seem to drift out into the world? Had the deadness of the family prayer anything to do with this? Had the formality of the family altar anything to do with the prodigal who has turned his back upon that altar?

For mark this, that if in the prayer life of the family there is no life, there is death, and death is contagious. I cannot get physical life from any of you, but if there is one who is suffering from a contagious disease, we can all catch death from that single person. So if our prayers are death, it is death all round.

"To what purpose is the multitude of your sacrifices to me?" O, prayer is too mighty to be trifled with. Prayer is the life and the expression of the spirit. James says, "Ye ask and receive not, because ye ask amiss; that ye may spend it on your pleasures." Prayer is too precious to be entrusted to spendthrifts, too valuable a pearl to be entrusted into the hands of the careless.

It is a most remarkable thing that the vast bulk of requests for prayers that are sent into prayer circles, and into religious periodicals, are for the fulfilment of personal desires. There is a form of subtle *selfishness* that may creep into our prayer life, so subtle as for us to be almost unconscious of it; but nevertheless if not thwarted and killed by the Spirit of God, will kill our prayer life.

Let us analyse our prayers. Is the motive pure—pure in its inception? Mother, that prayer of yours for the redemption of your son, is it for the glory of God, or for the satisfaction of your human love? Is it based upon a real spiritual intuition, or is it a prayer for the comfort of the home circle?

Why are men not saved? Why are men lost? Turn to 2 Cor. iv. 3, and we find the solution of the problem: "If our Gospel be hid it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the Gospel of the glory of Christ should shine unto them." How shall I co-operate with God for the salvation of men? I must be so spiritually taught, that I may be able to pray that the veil over the mind of men, which hides the light of the Gospel, be destroyed. I must stand with God, and wrestle not against flesh and blood, but against principalities and powers; I must become a co-worker with Him against principalities and powers and the rulers of the darkness of this age.

There is a prayer of *petition*, and there is a *fighting* prayer. Paul, the great Apostle of the Gentiles, when he finished his race, did not say he preached a good sermon. He said: "I have

fought a good fight." In another place he said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Before there can be a building up, there must be a pulling down; before the beautiful temple of salvation can be reared in a human soul, there must be a vast clearance of darkness to give place to light.

The Holy Spirit is in the world to convince of sin, of righteousness and of judgment. He is here, He is working in the world to-day, and it is our privilege to co-operate with Him to the pulling down of Satanic strongholds in the lives of men, and for this our weapons are not carnal. You cannot achieve this by organisation or by mental weapons, but through spiritual weapons, "mighty through God to the pulling down of strongholds."

"I pray not for the world," said Jesus, "but for these," these, *these!* Has it ever occurred to you that there is a great economy in praying for the Church? Jesus said: "I pray for these"—these are the channels of my power, these are the vehicles of my grace! How much do we pray for the saivts of God? How much do we agonize that the Church of God may be awakened in these last days, and that prayer may be a mighty flood, sweeping not only through this land, but through other lands and over seas and continents, until the will of God shall be brought about, and the will of His adversary destroyed.

I pray not for the world, but for *these!* Jesus loved the world, and *wept* over it, and our hearts are filled with pity for the world, but *pity* will not save. It is the mighty power of a quickened and spiritual Church, rising in her own spirit might, not with any carnal weapons, but clothed in the whole armour of God, with the sword of the Spirit in the hand, and the prayer of the Spirit in the heart, going forth not to be conquered but to conquer; going forth in the Might of Him who ever sitteth at the right hand of God, making intercession for us who are His Body.

Beloved, beware of the prayers that hinder, beware of the prayers that are dead, beware of the prayers that are formal, beware of the prayers that are born in the head, and never touch the heart. For believe me, any prayer that does not burn in your heart and mine, will never burn its way into any other heart for whom we pray!

J. C. Williams.

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.

An Appeal from India.

To those who pray.

Just a word to those who cannot be with us in the forefront of the battle, but who have helped in the fight, and who by their prayers have so often driven back the power of the enemy and encouraged us onward. We thank you with full hearts, and we know that you will share in the victory, for victory there must be if we "follow the Lamb whithersoever He goeth."

But we want you to have an intelligent grasp of things so that you may lay hold and fight, "not as one that beateth the air," but know just where to strike.

Almost every station that we know is unmanned, and the work suffers accordingly, but I wonder whether it is half realized yet what God can do with one missionary, though he or she stand in the teeth of the enemy, with no human helper near, and no kindred spirit to talk things over, or kneel down and pray with. God and one! Where are the burden-bearers who can keep back the powers of evil from that one, by prayer? Are those who stay in the homeland really sharing in the burden out here? If some would only enter into this intelligently, I believe that we should see a great change o'er the Field. Why is it that the enemy seems to hold so much ground? Why is he not routed? Why do so many souls pass from us without a heart knowledge of sins forgiven? Why do they not know Him Who died to redeem them? Surely, surely, because they are being held back. Who will release them? Who can release them? God says: "I give thee power over all the power of the enemy." Then why is that power so little known? Let us face these questions in the light of eternity.

Another foe is wrapped up in the form of the nominal Christian. The Hindu and the Mahomedan look on, noting the life and character, nothing escaping their notice, and Christianity is judged accordingly. They may be tired of their idols, they may be seeking Light, and Truth, and purity, but they do not find it. Why? Because there are those whom they know who bear the name of Christ, and who are so unlike Him, that they draw their own conclusions and walk away. Now, for one to be called a Christian in the East does not follow that he knows what it is to be born again; he or she may have had Christian parents or grandparents who became converts from Hinduism or Islam, and so the second and third generation very often take it for granted that they are Christian because they were born in a Christian home. They are not Hindu, they are

not Mahomedan, they are Christian, but their need is great.

Oh, ye who know what prayer is, pray for India, pray for the Church in India. We have seen wonderful victories; we have seen the triumph of the Cross; we have seen the power of Jesus over men; women and children; but, oh, there is much land still to be possessed, and we want to take it ere the sun goes down. But remember your share in the battle.

The greatest victories we shall see,
You'll gain at home on bended knee.

Who will help us? It would be different if we did not need you—but we do; and He Who knows the cost of prayer that prevails will note the life poured out for others, and it will bring its own reward. "For he that loseth his life shall find it." May you find it in many a heart from India in that day when He cometh.

Mary Warburton Booth.

A Valuable Book,

"THE ROMANCE OF BIBLE CHRONOLOGY." In two volumes, by *Rev. Martin Anstey, B.D., M.A.* 7/6. *Marshall Brothers Ltd., London.* Volume I. is an exposition of the meaning, and a demonstration of the truth, of every chronological statement contained in the Hebrew text of the Old Testament. Volume II. is wholly given to chronological tables, which are so arranged and classified that the student can see at a glance Bible Dates—Anno Hom.; Ptolemaic Dates—B.C.; etc. The object of the writer is to produce a standard chronology, which shall accurately represent the exact date at which each event took place, so far as this can be ascertained from the statements contained in the text itself. We have no hesitation in saying that he has done well, very well. The volumes should be kept in a handy place for reliable and frequent reference, and will save the student a world of trouble and uncertainty. The foreword is written by Dr. Campbell Morgan, who writes it, he says, with reluctance, because the work is so lucidly done "that any setting forth of the method or purpose by way of introduction would be a work of supererogation."

Verax.

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.

For the removal of all obstacles to unity between all who expect to be translated at the Lord's Coming.

That the dispensational workings of God for the closing of the age with the Coming of Christ for His Church may be fulfilled.

For a maintained steady resistance to all the evil supernatural forces of the air, on the part of all who rejoice in, and receive the heavenly "Translation" spirit.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 63.

MARCH, 1914. No. 3. Vol. VI.

"The Word of My Patience!"

Rev. iii. 10, 11, R.V.

BECAUSE thou didst keep the Word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole inhabited earth. . . . Hold fast that which thou hast. . . ." (Rev. iii. 10, 11, R.V.). These words were addressed by the Glorified Lord to the Church of Philadelphia, one out of the only two Churches for which He had no words of rebuke. The explanation is found in the fact that this Church had been faithful in keeping the Word of the Lord. It is true, He says, it had but "little power," but it had held to His Word, and therefore not denied Him. Twice the Lord referred to this characteristic of the Christians at Philadelphia: "*Thou didst keep My Word*" (verse 8); "*Thou didst keep the Word of My patience.*" So He would be able to keep them in the hour of trial. And "He that overcometh I will make him a pillar. . . ." Only by keeping His Word can we become pillars—steadfast, immovable, not "moved away" from the faith of the Gospel. In each message to the Churches from the Ascended Lord, the reward promised to the "overcomer" is suited to the circumstances in which he overcomes, and seems, so to speak, the fruit or result of the overcoming. Again, this is in accordance with "law." Each seed produces fruit after its own kind. Each testing brings about development of character corresponding to the testing. "Pillars"—able to stand alone—are spiritually produced in the Church, or Sanctuary of God, by steadfast holding to the Word of Christ in spite of suffering. Rooted and grounded in the Word of Christ, the believer becomes established, so that he no longer easily goes "in and out" in the life of abiding. The "Name"—or character—of God becomes marked upon him as a "partaker of the Divine nature" through the promises. The "Name of the city"—the Bride of the Lamb—even the Lord's "own new Name" in His life and character as the First-Born out of death, becomes *written* into the very being of the believer, as he keeps, in the hour of testing and trial, the "Word of My patience"—the Word of Christ.

From this message to Philadelphia we see (1)

that the Lord only keeps in dangerous times those who **KEEP HIS WORD**; (2) that the guarding of His Word wins from Him unqualified commendation, even when there is but "little power" to *do* great things for Him; (3) that in the hour of testing the Lord keeps an "open door," which none can shut, for those who "keep His Word," for the *Word* must be given free course, and God makes way for it; (4) that the keeping of the Word of Christ in weakness and suffering makes the "pillar-souls" in the Church of Christ (5) and the pillar-souls, by assimilating the Word of God partake of the Divine nature, until the "Name," or character of God, in steadfastness, changelessness, purity, and life power, becomes so wrought into the character of the believer that it can be said to be written in by the Spirit of the Living God (2 Cor. iii. 3).

But why is it said to Philadelphia: "The word of My *patience*?" Verse 9 may give a clue. Satan as an angel of light was at work! "Them which say they are Jews (*i.e.*, the true), but are not. . . ." Satan counterfeiting the real, and mingling the false with the true, brings the greatest test of patience to the Church in every age. Patience, patience, *patience*, is the Lord's word to His children in Philadelphia. The husbandman waiteth with "long patience." The "God of patience." The "kingdom and *patience* which are in Jesus" (Rev. i. 9). "Tribulation worketh patience, and patience probation" (*i.e.*, an approved character, "gold emerging from the assay of pain."—Peyton). (Rom. v. 4.) The "Word of My *patience*," said the Lord to the Philadelphian Church. It is keeping the Word of His *patience* which produces pillar-souls, unmoved and undisturbed by all Satan's wiles and workings; and such souls the Lord is preparing in these solemn days—who will escape the "hour of trial," which is to try the whole inhabited earth—the "great tribulation," the shadow of which is already upon the world—which will follow the translation of the Church to meet the Lord in the air.

— "Be ye also patient; stablish your hearts: for the Coming of the Lord is at hand. . . ."—James v. 8.

The Sword in Family Life.

A Bible Reading for the "Time of the End."

"I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straightened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." Luke xii. 49-54.*

THERE were statements made by the Son of God when He walked on earth, which contained such deep cutting truths that we have all, in some degree, shrunk from them as beyond our understanding. But in reality we have shrunk from them because of their possible application to ourselves, and we did not *want* to let them search us.

Among these keen knife-like statements the passage above quoted stands as one of the sharpest, and consequently one of those most shrunk from, or forgotten by the Lord's people.

Gladly and joyfully we say to each other, "Christ has come to give **PEACE**—to unite and not to divide," but here the Lord's words say the opposite. He declares that He has come to make **DIVISION**—and **DIVISION** in family life so sharp that the closest ties are wrenched by His claims.

It is important to notice the context of the passage as given in Luke's gospel. The Lord had been speaking to His disciples about the time of His Second Advent. In Luke xii. 35-40, He depicts a scene of watchful readiness, which calls forth from Peter the question, "Speakest Thou this parable unto us, or even unto all?" The Master replies with another picture-story about the stewards set over His household, and the deep, deep loss to those who **KNEW HIS WILL** and did not "**MAKE READY**." As He spoke, the cost to those who would be faithful must have come before His mind, and the words break out from Him in pain, "I came to cast fire upon the earth . . ." The cost He foresees is bound to come. The cost of loss and the "beating with many stripes" for not doing His will, and making ready; or the possible cost of loss of home and family ties if obedience to the known will of God is carried out in entirety.

The words were spoken, we have seen, in connection with the time of the Lord's Second Coming, showing us here, as in Luke xxi. 16, that disintegration and division in family life on

* Notes of an address given in January, 1914.

account of faithfulness to the revealed will of God, will be one of the marks of the time of the end. And this, because the Spirit of God will then be preparing the children of God for Translation in a special manner.

For clearer light on this subject, let us now trace out the Lord's own suffering in His earthly family life as revealed in the Gospel record.

I. THE LORD JESUS IN HIS EARLY LIFE.

In Luke i. 38, we have a glimpse into the character of Mary the mother of Jesus, as one fully surrendered to do the will of God at any cost, and able to obey and trust Him without fear. In Luke ii. 22, we see the eight-day-old babe taken to the temple by His parents, and we are given the first warning of what it was going to cost Mary to be the mother of the Son of God.

"And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the **FALLING AND RISING UP** of many in Israel; and for a sign which is spoken against; yea, and a **SWORD SHALL PIERCE THROUGH THINE OWN SOUL**; that thoughts out of many hearts shall be revealed." Luke ii. 34.

The child in her arms was going to be a "sign" to be "*spoken against*," and instead of glory for her on earth, a "sword" would pierce her "soul"—or affections. Moreover, the sword which would pierce her would test the true thoughts of others about her Son. In brief, her child was going to be, in God's dealing with men, a "touchstone," so to speak, to all who came in contact with Him.*

Mary was thus being prepared for the suffering she would meet with in after years, and her first (recorded) lesson came when He was but twelve years old.

"And when He was twelve years old, they went up [to the] feast, and . . . the boy Jesus tarried behind in Jerusalem; and His parents knew it not. But supposing Him to be in the company, they went a day's journey; and they sought for Him among their kinsfolk and acquaintance. . . . After three days they found Him in the temple. . . . And when they saw Him they were astonished, and His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be in My Father's house [about My Father's business, A.V.]. And they understood not the saying." Luke ii. 42-50.

The Lord Jesus did not ask His parents if He might stay behind in Jerusalem, but simply tarried at the command of His Father in heaven. "Son, **WHY?**" said His mother. But His reply was: "How is it that ye sought Me?" Could

* See, too, Matt. xxi. 44.

they not understand what He was doing?

"Wist ye not," He said. They should have known, but they had forgotten the Divine claim upon Him. He had tarried at home so quietly those twelve years. Then note, He did not say "I am sorry. I ought not to have done it." But, "How is it that *you* do not understand My call, and the nature of it, and that the hour must come when My Father's will must have first claim upon Me."

In this sharp lesson to the Lord's earthly parents there is a word to the earthly parents of the children of God to-day, for the Church of Jesus Christ suffers from the claims of parents who keep their children from the Mission Field, or from the service of God at home—or from doing the revealed will of God in any form.

It is here that the claims of Christ will bring a sword in the family life of believers. For as God's servants see the issue involved in obedience to the known will of God, as meaning READINESS FOR THE LORD'S COMING, and determine by the grace of God to put Him first in the family relationships as the Lord Jesus did—the sword will cut deep to the soul both of the obedient ones, and the loved ones who do not understand.

II. THE LORD JESUS IN HIS PUBLIC LIFE.

"Jesus Himself when He began to teach was about thirty years of age. . . ." Luke iii. 23.

Now we come to the time in the Lord's life when He emerged from His private life for a public ministry. After the keen-edged words of the twelve-year-old Son to His reproachful parents, it is written that He went back with them to Nazareth, and was "subject unto them." But this is never written of Him again after He had emerged into His public work.

In Luke iii. 21-22, the first public step of the Lord is recorded, and its public attestation from heaven. Baptized in Jordan, the heaven opens for the Holy Spirit to descend upon Him, and the Father to witness to His Divine Sonship in the words, "Thou art My beloved Son; in Thee I am well pleased." The Father in heaven He had obeyed at twelve years old, now publicly acknowledges Him, and from this hour He passes from the happy home at Nazareth to the public witness and suffering ministry which ended at the Cross.

In Luke iv. 1-13, the conflict with Satan in the wilderness, following the opened heavens of Jordan, is seen to be the devil's challenge of the voice from heaven attesting His Divine Sonship. Satan said: "If Thou art the Son of God command this stone that it become bread." At Calvary they cried: "If He be the Son of God let Him save Himself, and come down from the Cross."

Here is the language of Satan, and the language of the world. Both still say to the child of God, "If you are a son of God, do this and that," *i.e.*, do something "good" without your Father's orders. But no true son of God will act at the bidding of Satan, or the world. When the Lord Christ was on the Cross the Pharisees and the religious men of His day were against Him, and not only the leaders, but in the hour of power and darkness, the multitude, moved by the prince of this world, cried with one voice "Crucify Him, crucify Him." THE VOICE OF THE MULTITUDE IS THEREFORE NOT THE VOICE OF GOD.

It is in the wilderness that we learn to triumph. It was there that Christ was with the demons,* and met their prince, and it was there that He resisted them, and gained mastery over them. Forty days resisting the forces of hell and conquering—from that moment going forward in victory over Satanic powers, casting the demons out with His word, whilst they were compelled to say, "We know THEE, Who Thou art, the Holy One of God."

It was after the wilderness victory that the victorious Son of God returned to His own town (Luke iv. 16), and in the synagogue stood up to read the Scriptures. Here the truth was so sharp (vv. 20-27) that anger filled His hearers, and they rose up to cast Him out of the city, and even to take His life (vv. 28-30).

Now we find another hint of the sword which was to pierce the soul of Mary as her Son went forward in obedience to His Father's will. In John ii. 1-5, we have the account of the miracle at Cana of Galilee.

"The mother of Jesus saith unto Him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."

In brief, "Why do you intervene? I can now only obey My Father in heaven. He must direct Me, then I can move. What is His will? must be My question. When is His time for Me to exercise My power." It was a sharp "sword" to the soul of Mary, but her recognition of the truth of the Master's words can be seen in her quick turning to the servants, with the words "Whatever He saith . . . do it!"

The brothers of the Lord, too, seem at this point to have been open to follow Him, for in John ii. 12, we read,

"After this He went down to Capernaum, and His mother, and His brethren, and His disciples. . . ."

Probably His whole family had seen the power in the synagogue at Nazareth. Certainly some had seen His miracle at Cana, and discovered that the Man whom they knew in private life had the seal of God upon Him. They

* One of the Early Fathers says the words *wild beasts* really means *demons*.

were then ready to follow Him, and so mother and brethren went with Him to Capernaum.

But what has happened by the time we read of the scene recorded by Mark in ch. iii. 19-21, of his gospel?

"And He cometh into a house. And the multitude come together again, so that they could not so much as eat bread. And when His friends heard it, they went out to LAY HOLD ON HIM; for, they said, He is beside Himself." Mark iii. 19-21.

Whilst the Lord is ministering to the multitude, his *friends*—not the people, nor His known enemies, but His *friends*—His real and His would-be friends—say He is *mad*, or irresponsible. It is very striking that we read just before this that He had appointed twelve men to "have authority to cast out demons!"

The stirring up of the "friends" to "lay hold of Him" and stop His work, seems thus to be the malice or rage of the spirits of evil directed against Him. True they "fell down before Him and cried, saying, 'Thou art the Son of God'" when they saw Him, but there are repeated indications that Satan, the prince of the demons, never ceased to plot and plan against the Christ until in the "hour and power of darkness" He was crucified at Calvary.

Stirred up by the spirits of evil, the friends, however, thought they were right in seeking to save Him from Himself; for the "scribes"—the teachers of the people—had no hesitation in saying "He hath Beelzebub," and that by the "prince of the demons" He cast the demons out of those who were possessed by them. Here we find the "kinsmen" of Christ endeavouring to put a stop to the very work God had ordained Him to do—and to put a stop to it *by force*!

Surely, surely the Christ of God would explain—could convince His kinsmen—but no—He only re-affirms His Divine position and His Divine commission, in a second scene which took place shortly after the first, and which probably deepened the division between Him and His brethren which we find indicated in later periods of His ministry.

The story is told by Mark in the same chapter.

"And there came His mother and His brethren; and standing without, they sent unto Him, calling Him. And a multitude was sitting about Him; and they say unto Him, Behold, Thy mother and Thy brethren without seek for Thee. And He answereth them, and saith, WHO IS MY MOTHER AND MY BRETHREN? And looking round on them which sat round about Him, He saith, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and sister, and mother." Mark iii. 31-35.

This is truly "hard dealing" to the flesh, and the "sword" pierced deeper into Mary's soul. The keen words, undoubtedly spoken in tender tone, in Cana, were probably only heard by her alone, but now the words are spoken in the *ears*

of the multitude. "Who is My mother" He said, but they who do the *will of God*!

The Lord describes the filial bond between Him and His Father in heaven, and all who are children of the Father, doing the will of the Father. His mother seems again to have understood, for she was afterwards found to have followed Him even to the Cross. But the *brethren* appear to have never forgotten or forgiven these words, for towards the close of the Lord's public career, when His enemies' schemes were thickening around Him, and He could no longer walk in His native province of Judea because His countrymen "sought to kill Him," we find His "brethren" urging Him to "show Himself to the world" and not do His work "in secret," for "EVEN HIS BRETHREN DID NOT BELIEVE ON HIM . . ." (John vii. 5.)

All that happened between this time and the earlier period when the division with His brethren began, is not recorded. It is enough for us to know that the Son of God did not have the understanding and support of His family "after the flesh"—and that it was out of His own experience He said "a prophet is not without honour, save in his own country and in *his own house*" (Matt. xiii, 57).

In "His own country" (Matt. xiii, 54) they said "Is not this the *carpenter's son*?" They could not forget they had seen Him in their midst as one of themselves. Did they not know His *brethren* and His *sisters*? "Are not they all with us?" they said. Then how can He be anything different to them? And so their vision of the natural birth and environment of the God-man, veiled His Divine birth and ministry so that He could not do "many mighty works there, because of their unbelief."

Did He explain? Did He cease doing His Father's work? Did He endeavour to convince His friends? Nay. He went on in the will of His Father. When His brothers urged Him to act He only said "My time is not yet come. *Your time* is always ready . . . Go up . . . I go not up yet . . . My time is not yet fulfilled." He could not move until God gave Him the word. They might act when they would. They could choose and do as they wished—but He could not.

Here we come to an end of nearly all the Scripture references* to Christ's relation to His earthly family and the story is very clear. It is evident His mother went through with Him all the way, though the sword pierced her soul in ever deeper measure, until she stood by His Cross, and saw Him die. *She had been faithful*. She had borne every apparent rebuff, content to remember Simeon's words and to wait God's full recompense: and she was rewarded by the

*Cf. also Luke viii. 1-3. Mark vi. 8-6. Matt. xii. 46-50.

Lord upon the Cross committing her to the care of His loved disciple John.

What had happened to other members of His family? Had *Mary* to bear misjudgment also? Had she declared her faith in her Son, however much He was rejected by His brethren, and the leaders of the religious world of His time, and did the Lord see as He hung upon the Cross, that the sword-cut which was piercing *Mary's* soul could not find healing in the midst of the unbelief at Nazareth? We cannot tell.

We only know that by some means the Spirit of God reached the brothers at last, and they were found with *Mary*, His mother, among the company waiting at Pentecost (Acts i. 14). They *believed at last*—but not until He was risen from the dead—not until their opportunity of ministering to Him in the suffering of His ministry on earth was o'er.

But all this concerns the path of the God-Man—the One Who was the Only-Begotten of His Father in heaven. The question arises, whether the children of God, begotten by faith in Him, are to follow in His steps, and expect the same sore division in their family life if they are true to Him.

This brings us to the Lord's teaching to His followers in relation to family life, which we will deal with in another paper.

The Bruised Heel.

Gen. iii. 15.

THE Coming One was to bruise the serpent's head, but while doing so the serpent would bruise His heel. This prophecy had a literal fulfilment in the life and death of the Lord Jesus. His ministry was a complete triumph over the devil, but it was not without its bruising. All that Satanic hate could do was done to crush the Mighty Conqueror. What was true of the Lord Jesus in this regard will, to some degree, be produced in the lives of His followers. The Messiah came to destroy the works of the devil! That meant battle, and wherever there is conflict, suffering is inevitable.

Satan strikes back just in proportion to the severity of the attack made on him. Those who hinder his work but little will not be troubled much with sore heels, but those who walk with God will often be thrust through by the "fiery darts" of the wicked one. This is the explanation of the fact that the most devout people are most furiously assaulted by the devil. He is after those who are after him. . . He who is familiar with the history of the Church knows that often times the holiest have been the least understood and the most persecuted. . . the bruising are there, as before stated, just in proportion to the soul's loyalty to God and consequent hostility to the devil.

Why such bruising? Simply because the more we strive to do for God the more malignant Satan's attacks. He makes his fiercest thrusts at those nearest the Lord,

and therefore most dangerous to him. There is only one way to escape it and that is to draw back, but it is a thousand times better to go forward plus the bruising than to retreat minus the bruising.

At times he will stir up their own families, and those of their own household. Alas! alas! sad the history of some that we have personally known of this kind. They yielded to pressure and went back, but not so all, some make each trial an occasion for larger blessings. They triumphantly fought until the enemy was routed and a complete victory won.—*Selected.*

"Not troubled!"

"Ye shall hear of wars . . . famines . . . sorrows . . . tribulation." (Matt. xxiv. 6-9.)

"Think ye that I am come to give peace . . . ? Nay, but rather division." (Luke xii. 49-51.)

"Put to grief in manifold trials." (1 Pet. i. 6, R.V. m.)

"The dragon stood . . . that he might devour . . ." (Rev. xii. 4.)

"These things must needs come to pass."

"See that ye be not troubled." (Matt. xxiv. 6.)

"We that are alive . . . shall be caught up in the clouds to meet the Lord in the air . . . Comfort one another with these words." (1 Thess. iv. 17, 18.)

IN the midst of storm and strife,
In the midst of rage and war;
Under pressure from the foe,
Suffering conflict near and far—
Not with peace and calm around,
But with noise and battle's sword,
Gathering storms and deep'ning fear,
Shall we go to meet our Lord!
Not in sunshine's happy glow,
Or in summer's joy and peace.
Think you, ere the Master comes,
That the storm and strife will cease?
Nay! He tells us, rather worse,
Will the deep'ning darkness grow—
"Be not troubled!" is His word,
Lift thine eyes from earth below.
From the dragon's rage and storm,
Shall we meet Him in the air.
From the very teeth of hell,
We shall soon behold Him there.
"Be not troubled" throughout all,
Break away to heaven above;
Let thy spirit conqueror be
Over all, in faith and love,
"Be not troubled," though the foe
Press thee sore, without, within.
In a moment He will come,
In the midst of battle's din.
In the twinkling of an eye,
We shall all be caught away.
"Be not troubled" child of God,
But "be ready" day by day.
"All these things must come to pass,"
"Be ye ready" midst them all;
Thou must never troubled be,
Ere they cease thou'lt hear His call,
Comfort every fainting heart
With His word of love and grace;
"Be not troubled!" for so soon
Thou wilt see Him face to face!

Gladys W. Dobson,

The Love of Gold.

"Now when Jesus was in Bethany . . . There came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head . . . But when His disciples saw it they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, He said unto them, Why trouble ye the woman? For she hath wrought a good work upon Me. . . . For in that she hath poured this ointment on My body, she did it for My burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world there shall also this, that this woman hath done, be told for a memorial of her. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." (Matt. xxvi. 6-16, A.V.)

IT is remarkable that these two incidents should be connected in the Scriptures—both having to do with money. In the one we have generosity, in the other the lust of gold, and—betrayal of Christ. The one ending in commendation, the other in condemnation. May God save us all from the lust of, and the power of money.

May the children of God be just stewards of their money. May they not only give their time but also their money to the Lord.

May they be able to read their account books at the end of the day without being closed up in heart and spirit. Many a man who gives liberally during the month, becomes closed up at the end of the time, because he sees the amount that he has given, and thinks he has given too much.

At one time he is generous, at another miserly, but he cannot conceive of the two extremes being at work. May all that pass away.

May the lust of gold not hinder the spiritual life. May each one give as if he were under God's eyes.

May all be willing to "retrogress" socially, when it means spiritual advancement, *i.e.*, a man takes a large house for his family, then his children marry out of it. Although there be no need for the large house any longer he fears to take a smaller one because of retrogression socially, although the result may be Divine advancement and Divine utility in life.

A man may be willing to pray or work for many hours, but he will not give his money.

May each one know whether they can give their money or not.

May each one realise that gold is a bit of earth. May men not put their trust in what is

* These papers consist of notes gleaned from conversations with Mr. Evan Roberts, and are therefore not "articles" directly written by him for our pages.

of earth, but in the great Creator. May they be saved from the glitter and the glamour of gold.

May those who have money exercise faith also, that they may be stewards, not only of their own possessions, but of that which comes to them from God by faith. And in addition to that may they endeavour to *earn* money for the Lord.

May God save us from being misers and spend-thrifts at the same time. May every penny be earned, and spent, and saved "in the Spirit."

May all *evil* giving away of money by impulse cease.

May there be no *evil* generosity concerning certain things, and miserliness concerning other things.

The lust of gold is an awful thing and has an awful tendency to close up the spirit. The lust of earning, the lust of spending, the lust of saving—let God destroy the three. May there not be the love of money. May all be able to touch the money without loving it.

The moment some men touch bank notes, and cheques and gold, it seems to stir the heart to grasp them instead of handling them undisturbed.

May God's will be carried out in respect to the money spent on buildings—churches, chapels, missions, houses, etc.: *i.e.*, perhaps a chapel which has cost one thousand pounds should only have had five hundred spent on it, and five hundred pounds should have been sent to the Mission Field.

Why is it that sometimes when people worship in a barn they seem to have Divine unction, but when they build a new chapel the Presence does not go with them. May God's people not move one step unless the "cloud" goes with them.

It is the desire to advance in material possessions which is such a curse. One church wants to excel the other in a better building, better organ, better minister, and better everything, except spirituality. May that evil state of things be destroyed everywhere.

May God WEAN HIS CHURCH FROM MONEY—from that *lust* and from evil affection as regards money.

May chapels and homes and better houses *not be substitutes for God*. People may go to new homes and chapels but they cannot guarantee that God will go with them if they are out of His will.

"For the love of money is a root of all kinds of evil" (1 Tim. vi. 10, R.V.), and one evil is that it closes the heart.

May each one be righteous and just as regards the use of money.

There are men who are giving their services as honorary evangelists—may those who are helped be moved to give them a just recognition of their services. May all God's workers be paid what is due to them.

May all pride of religious position be destroyed, and all the lies destroyed that bind to the gold.

Lies are circulated about the income of Christian workers, many believing they have a large set income when they have very little to use, consequently the money which should be sent is withheld. Or they say another person is rich: he will supply the need, as if one must be more thoughtful than another, or that they must give because they are rich when all the time the report of riches is untrue.

Oh, how the devil puts lies into people's minds that certain workers are out of God's will, and because of that they cannot give them money. May God remove these lies and send all the money that is needed by all these workers in order to supply their needs, and do God's will.

May each one know what is precious ointment poured forth. There are those who are being physically drained each day for the Lord's sake—that is ointment poured forth; there are those working from morn till night for the Master, without any moment or strength to call their own—that is ointment poured forth; there are those who never cease to pour out all manner of spiritual prayers—that is a sweet savour to God. The prayers of the saints offered to God are a sweet savour (Rev. viii. 3). Their groanings, their agonies, their travailings, their pains, their tears—these are as precious ointment poured forth.

May none of these be accused or condemned, or troubled when they make their sacrifices.

"A woman with . . . very precious ointment and poured it on His head. . . ."

"Judas . . . said . . . WHAT will ye give me and I will deliver Him unto you. . . ."

"WHAT will ye give me?" WHAT? Not "HOW MUCH," but "what?" As though he would take anything.

Let us ponder the Divine connection between these two passages, observing the sweet savour of the one, and the obnoxiousness of the other. A sweet ministration and a devilish betrayal; MONEY in connection with both.

May God save us from the lust of money. May each one be *detached* from his money, and may the love of or use of money by any believer not hinder translation. *Fidelis.*

IN tempest oft I find
Nought there but Thee to anchor me.
The storm may rage, I will not fear—
I know thou art so very near—
I will believe. I will believe in THEE.
Evan Roberts.

The Last Hour.

The way that the Spirit of God is speaking and warning the people of God of the imminence of the Lord's Coming, is strikingly exemplified in the following extracts from a contemporary magazine—Ed.

We cannot help thinking that if this is not the year of His actual descent to the air to receive His Father's gift (John xvii.) to Him, those "out of the world," it may at least be the year of their preparation for this great event.

* * *

We believe that THE CALL spoken of in 1 Thes. v. 23, 24, is of the most solemn import at this present time. More, we believe that there is a sense in which this special call never did go forth to the Church of God as it is doing in our time—that the very wording of these verses convey no meaning unless this call in the connection is meant for those to whose bodies by means of full obedience to it, shall come by God's power a spirituality whereby in one united *spirit-soul-body* condition, men and women shall be waiting for the last touch of our Lord's subduing power when the body shall be still farther transfigured into the likeness of the Body of His glory.

How far have the members of these natural bodies of ours become spiritual members in the energy of the Holy Spirit that dwells within us—dwells even in these bodies? "Know ye not that your *bodies* are members of Christ?" What? Know ye not that your body is the temple of the Holy Ghost, WHICH is in you, WHICH ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 19, 20).

We are not sure that life in the energy of the Holy Ghost, as set before us in God's Word, is not *now* waiting for reconsideration in the light of this call to which we are seeking to draw attention.

* * *

We believe that He is coming soon, and that He *may* come* on some day of this year, NINETEEN-HUNDRED-AND-FOURTEEN.

* * *

"What next?" is everywhere the question; and there is in the air a throb of well nigh world-wide eagerness towards anticipation of "the things that are coming on the earth."

"We can almost hear His Footfall
On the threshold of the door;
And our hearts, our hearts are longing
To be with Him evermore."

The Morning Star, January 15th, 1914.

* This is just what Mr. Roberts said as stated in the *Overcomer* for December and January.

"Prepare!" (ii.)

By Pastor Otto Stockmayer.*

TO what goal is the history of the Church tending? Is it not the birth of a "man child," a group of overcomers, as we see in comparing Rev. ii. and iii. with xii? . . .

We are nourished by the pure milk of the Word of God. But the moment must come when we come as a man child to full maturity, that we should, as such, be born, and caught up to God and to His Throne, having assimilated the Word of God, so that the Word in us could take shape and become life and reality. Such is the formation of the "man child" which will prove that he does not belong to the earth. And "he that hath this hope in him purifieth himself even as He also is pure." He separates himself from all which is unlike Christ to attain "the measure of the stature of the fulness of Christ" (Eph. iv. 13).

Thus we find that in Revelation the Church's horizon is completely changed from what we find in the Epistles, by the fact that the Church as a whole HAD NEVER TAKEN THE POSITION OF CONQUEST. In the Apocalypse, God gives to His Son a new revelation containing all which the manly members of the Church need for their development, all which they require; indeed, to keep them from sleeping and dreaming, as do others (1 Thess. v. 5-9). In our Saviour, in His Word, His Spirit, and His blood, there is power to deliver us from all which is hindering the Church as a whole. . . .

When the man child comes to the birth—*i.e.*, when the image of Christ is manifested in a company of overcomers—then the devil is cast down out of the heavenly places to the earth, for the devil and his angels are still there, and the man child must break his way through these hostile, Satanic powers to the heart of Jesus. After being thus cast down, by the very fact that the man child has made his way to the throne without passing through death, Satan takes up the war with Israel, which has long commenced, and which, at the present time, shows the man child that his time has come. As long as the man child has not broken through, the devil is sure of his ground. . . . Then will come the very end of the dispensation; the catching away of the man child will result in the Church's awakening, at last, to the reality of things. . . .

If I rightly understand my Bible, my God, and His Word, there will be no translation for such as have not lived here below as those who belong to heaven—in other words, there will be

no transformation of body for those whose thoughts and feelings are earthly, who have not learned to hate the traits of their natural character, who have not broken with themselves, to be intimately joined to Christ. As far as I am concerned, I can only conceive of the taking away of the body without dying as the last word, so to speak, of a transformation which has come to perfection. Even such a man as the Apostle Paul, was obliged to say not so long before his departure, "Not that I have already obtained, or am already made perfect, but I press on, if so be that I may apprehend" (Phil. iii. 12, R.V.), for this is the reason why Jesus Christ has apprehended me.

For what end has God called us, you and me, to Himself? To rescue us from all taint of sin. And, indeed, if this end is to be attained, the Lord must intervene; or the world, society, family influence, and our own nature will not let us go. But, God be praised, Jesus has conquered all this, and He has apprehended us, that we on our part, may by faith apprehend Him, and that, as being so apprehended by Christ, He may set us free, and bind us to Himself, to perfect His work in us. Then, sooner or later, the moment will come for us, as for Paul, when we shall be able to say, "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but unto all them that love His appearing" (2 Tim. iv.). Paul's heart and expectation were set upon the coming of the Lord; therefore the Lord could lead him on from victory to victory, from glory to glory.

This brings us to the question: What, then, if at the hour to which we have come we have to experience that the Church, as such, far from having accomplished her sanctification, is still far from having attained the stature of a perfect, full-grown man in Christ, although Christ has spared nothing to enable her thus to mature? Will the Lord, so to speak, close His eyes, and suddenly, by an authoritative word, transform such as are only half-developed, who have one foot in heaven, and the other in the mud? If I know my Bible, the Holy One of Israel will not act thus. . . . The Spirit of God must prove that the blood of Christ is indeed a power to purify completely, that Jesus may present us to His Father as "a Church not having spot or wrinkle or any such thing, but holy, and without blame before Him in love" (Eph. v. 27). Even the demons must be constrained to bear witness that the Blood, the Spirit, and the Word have power to restore the image of God to the redeemed, and that not by an act of authority, but . . . at the present hour.

* Pages 17, 19, 21, 22, 68, 69 in "Prepare." S. E. Roberts, 5a Paternoster Row, London, E.C.

The Curse on Satan.* (ii.)

"Because thou hast done this, cursed art thou . . ." Gen. iii. 14.

The curse by Deborah—Moses, God's representative—Christ's curse on the fig tree—Prayer in connection with the curse—No more curse.

LET us turn to instances in the Bible where we may see how God's servants, as His representatives, pronounced the curse of God upon all actions that bore upon them the marks of the work of the enemy. First of all, there was Noah. When Noah awaked, and found what was done unto him, he said, "Cursed be Canaan," thus voicing the curse of God upon Canaan's deception of him, because its source was Satan. If you are "joined to the Lord," and truly standing with Him, and in Him against the powers of darkness, if you deeply realise that God's curse is upon sin and Satan, you can, as united to Jesus Christ, voice His attitude to both.

Then we find Moses, the man of God, declaring God's curse on all who broke the Law of God, because he stood as God's representative against sin.

The curse by Deborah.

Then there is Deborah! What did she mean when she said, "*Cursed be Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty*" (Judges v. 23). We read that Deborah "judged Israel" at that time (Judges iv. 4), and the men of Israel went up to her for judgment, because they saw that she had spiritual insight, and discernment given to her of God. Why did she speak such words about Meroz? Because she saw that they in Meroz were taking the *side of Satan*—as the god of this world at the back of all sin and wrong—and she was only the voice to declare that "the angel of the Lord" had said that the curse would come on them; because by their apathy and inactivity in a time of crisis for Israel, they had practically taken sides with Satan, and not with God. It did not mean that Deborah "cursed" Meroz, but her utterance was the result of her spiritual insight, for she saw, what is really true also to-day, that in a time of crisis for country or Church, neutrality is not possible; and holding back "from taking sides" when enemies are at hand, is a selfish apathy which can only be investigated by Satan; and hence it must bring upon the souls who do it the curse belonging to Satan.

BECAUSE THESE "LEADERS" STOOD WITH GOD IN RIGHTEOUSNESS, THEY HAD THE VIEW OF GOD UPON THE REAL CAUSES OF THINGS, AND, OF COURSE, SAW AND SPOKE FROM GOD'S STAND-

POINT. Noah foretold the curse coming on Canaan—carried out in truth by Israel; Moses had been shown in the Mount by God Himself, that all who broke the Law would come under the curse on the serpent, and so he had to declare it faithfully; and Deborah saw that the curse would come upon the people who shrank back from suffering for righteousness sake, when God needed them to stand with Him against the foes of His people.

Moses, God's representative.

Again, when Moses said that he was putting before Israel "blessing" and "cursing"—blessing if they would obey the Law and cursing if they broke it—it was not merely Moses pronouncing it. He was acting as God's representative, declaring what it would be, and the people knowing this, said, "Amen"—so be it, or "so let it be." These very words have come to pass to the Jews as a nation, and they have been scattered, driven, hunted, and sent from place to place, and for the sole of their feet they have had no rest. Alas! alas! Israel also, as a nation, confirmed the curse upon them at Calvary, when they said, "His blood be on us, and on our children," when they might have been set free from it, had they accepted Him who was bearing the curse, as One given of God to bear the sin of the whole world.

These solemn facts are not clearly seen by many of us, and so we put the emphasis on love and forgiveness, and do not realise that these things are written in the Book by which we shall be judged; and that the only place for love and forgiveness is at Calvary. Judgment, cursing, wrath and terrible retribution upon sin and Satan must be faced, away from the place called Calvary.

Do you remember Elisha, and the bears and the children, when he "cursed them in the name of the Lord"? (2 Kings ii. 24). Was not this terrible dealing a lesson of rebuke to those who mocked the men representing God; a lesson not to trifle with the God Who is at the back of those who speak in His Name?

Then we may think of Jeremiah, who said, "Cursed is the man that trusteth in man" (Jer. xvii. 5), and "Blessed is the man . . . whose hope the Lord is" (Jer. xvii. 7). Why not have said, "Poor man, that trusteth in man"? Why say "*cursed*" be the man? Because in the light of God the working of the law was inevitable—the "curse" must come on those who trusted in man instead of God, and God's blessing with His richness of life on those who made the

* From "The Conquest of Canaan." See *over*.

Lord their trust. Upon whom, then do you place your trust.

Was Jeremiah *pronouncing a curse*? No, he was only declaring what his spiritual vision showed him, that if man trusted in man, then the curse of God which rested on Satan would come on him, because of identification with Satan's attitude of turning away from God, and into which sin he had beguiled the first man Adam.

Again, Jeremiah said, "*Cursed be he that doeth the work of God negligently*" (Jer. xl. 10); that is to say, badly, slovenly, carelessly. It simply means that no work that you can do "for the Lord" will He prosper to make up for laziness! The "curse" must work in connection with it, and a blight come upon it. God's will is done in heaven with alacrity and care. He will not send the Holy Spirit to co-operate and bless what you do carelessly, and without your whole heart. You say that your work is only a trifle so poor that it is not worth noticing; but there is no "trifle" in God's sight. If you are careless in small things you will be careless in great. There are many who are asking God's blessing who are too lazy to do His work thoroughly, and in a manner that will bring God's blessing. God works no miracle to spare us labour and toil (1 Thess. iv. 10-12).

Turning to the Book of Malachi, we read, "*Ye are cursed with the curse; for ye rob Me . . . in tithes and offerings*" (Mal. iii. 8-9). Here we find the curse mentioned again (with the emphasised "the" of the Revised Version), this time in connection with the question, "Will a man rob God?" And the lesson again seems to be that there is a law of God operative since the time of the Fall in Eden, that brings THE WORKING OF THE CURSE upon any wrong attitude to God. Was it Malachi pronouncing it? No. Just as with the other "prophets" or "representatives" of God, he declared what God revealed to him. Religious Israel was "cursed with a curse," because they robbed God by withholding what was due to Him.

Christ's curse on the fig tree.

Turning on to the New Testament for light for the Gospel dispensation, we have the remarkable passage in the eleventh of Mark, where the Lord Jesus cursed the fig tree, and the disciples said to Him, "Rabbi, behold the fig tree which thou cursedst is withered away" (Mark xi. 21). And the Lord replied, "*Ye shall not only do what is done to the fig tree . . . but ye shall say to this mountain, Be thou taken up . . . it shall be done*" (Matt. xxi. 21). The withering of the fig tree was the effect of the curse.

"YE SHALL NOT ONLY DO WHAT IS DONE TO THE FIG TREE!" It is remarkable that this incident is mentioned in connection with some

teaching on prayer: "verily I say unto you . . . SHALL BELIEVE THAT WHAT HE SAITH cometh to pass . . . therefore I say unto you All things, whatsoever ye pray and ask for, believe that ye HAVE RECEIVED them, and ye shall have them" (Mark xi. 23-24). And "ye shall not only do what is done to the fig tree!" The praying was described as "doing" when it accomplished mighty things, and the "speaking" was "doing" too. The Lord "cursed" the fig tree—it withered. Was it that He co-operated with, or set in motion, so to speak, the law of the curse working in the world? At least the truth is clear: the believer is authorised by these words of the Master to say, *in prayer*, concerning everything that Satan instigates, and works through, "May the curse of God come upon all things that have their source and inspiration from the god of this world," whether secular or apparently religious.

When you look on with clear spiritual vision, how much you see of work that will not stand, for it is only built upon the sand. Why not go to God, and say, "Oh, Lord, it is just like the fig tree, let it wither away!" Have you seen any religious "fig trees" with only leaves and no fruit? What have you done when you have seen them? Turned away, and said, "How sad!" Why have you not gone to the Lord, and said, "Lord, wither the 'tree,' so that the workers are not deceived?"

Prayer in connection with the curse.

Pray as you go about, "Lord, strengthen what is of God, blight and wither whatever Thou seest can be withered!" The Lord said, "Ye shall not only do what is done to the fig tree"—for that is really a small thing—later on you will see a "mountain!" If your faith has reached to the point which withers a fruitless fig tree, *you will be able then to deal with the "mountain,"* and say, "BE THOU REMOVED . . . and it shall be done!" "If ye have faith and doubt not" (Matt. xxi. 21)—if you know that God is at the back of the word, there will be no doubt in your heart.

Christ did not wither the fig tree out of vindictiveness, nor out of resentment, nor out of revenge; but He did it probably to show His disciples the working of a law. Neither are you to pray for the withering power of the curse to come upon "empty leaves," because they are a trial to you, nor because their destruction will bring glory to you; but your prayer must arise from that spiritual purity which comes from union with the reigning Christ, so that you may do the works of Christ.

Further, we have just a glimpse of the same deep insight into the working of the curse, as declared by Paul, when he said, "If any man

preacheth unto you any other gospel than that ye received, LET HIM BE ACCURSED!" (Gal. i. 9). The Apostle had clear vision what would come to the man who turned aside from the Gospel of Substitution—the Christ bearing our curse for us. If they will not believe that Christ bore the curse for them, then they are bound to remain under the curse and be accursed; for they are under the curse of sin, and identified with the curse on Satan, because they are blinded by him, and taken captive by him.

Oh! what solemn words to speak, "*If any man preacheth unto you any gospel other than that which ye received, LET HIM BE ACCURSED!*" It is the revelation again of the law of the curse, and the only hope of escape at Calvary. If a man will not have Christ as the curse for him, then he comes under the curse for himself. In truth the curse is already upon him, and it is only awaiting the working out its blighting results. Think of the man who preaches other than the gospel of the Christ of Calvary! It is a blight in itself to blight other people's lives with falsehood, which ends them in hopeless eternity. It is a blight to have the native Christians in other lands turning aside from the atoning work of Jesus Christ, because men in England preach "another gospel" than the gospel of Calvary. It is an awful thing for preachers and ministers to deepen the curse on men by failure to preach the one Divine gospel of the Cross of Christ. "*Let him be accursed!*" i.e., "Let the curse he will not see is laid upon the Lamb of God, come to its fruition in himself!" Oh, how solemn! God's Word has declared it, and shows us that these things are working to-day, whether we see them or not.

Now we can understand why the Lord said, "*Depart from Me, ye cursed, into everlasting fire*" (Matt. xxv. 41). In the description given in Matthew xxv. of the judgment of the nations which shall take place when the Son of Man is come, now we can see beneath the surface of what is written, that their indifference to "the least of these My brethren," was not merely a turning away from the suffering and needy ones, but a turning away from their Lord, and a turning to and identification with the accursed one—the Deceiver of the whole inhabited earth.

"No more curse."

There will come an hour when "*There shall be no more curse*" (Rev. xxii. 3). Satan will then be in the lake of fire. There will always be the curse among men as long as Satan is amongst them. Mankind cannot get free from it until they are free from him. There is nothing said in this book that warrants the idea that he will be redeemed. Do not delude yourselves with that lie of Satan's. There is no hope given that the curse upon him will end in anything else than the

lake of fire, with the false prophet and the beast he energised.

When your eyes have been opened to see what the Devil has done from Eden downwards, and is doing in the world to-day, there will rise from the depths of your spirit—where God dwells—nothing less, nothing else than an "AMEN" TO THAT CURSE pronounced in Eden upon Satan, and all his hosts of darkness. Those of you who know what the attacks of the powers of darkness mean, if you would use a mighty weapon against them, say—as you stand on the ground of the Blood of Calvary—"one thing is certain, and it is, that *you are under the curse of God.*" Thus you would seize an effective weapon to wield against them. Say, "IT IS WRITTEN . . . CURSED ART THOU!"

Lay hold of the weapons of war prepared for use, and stored in the armoury of the Written Word; that "by them thou mayest war the good warfare" (1 Tim. i. 18); and through the Scriptures inspired of God, be "furnished completely unto every good work" (2 Tim. iii. 17).

Praise God for Calvary! Christ hath redeemed us! Yes, "*Christ hath redeemed us from the curse of the Law, having become a curse for us*" (Gal. iii. 13).* "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!" (1 Cor. xv. 57).

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" (Rev. xii. 11).

"Curse ye Meroz." Judges 8. 23.

CURSE ye Meroz! saith the Lord,
Curse ye bitterly the same,
When called against the mighty,
They came not. To their shame!

'Tis centuries since Meroz failed,
A mightier foe draws nigh,
A foe so subtle, wily, fierce—
Hark! There's a battle cry!

"Not with me"—then "against me!"
Oh, solemn word Christ spake;
Follow thy Captain, soldier,
And fight for His dear sake. M.M.

*"The Cross and the Curse are inseparable (Deut. xxi. 23; Gal. iii. 13). To say 'our old man has been crucified with Him,' 'I have been crucified with Christ' . . . means this: I have seen that my old nature, myself, deserves the curse; that there is no way of getting rid of it but by death; I voluntarily give it to the death. . . I give my old man, my flesh, self, with its will and work, as a sinful accursed thing, to the Cross. . .

The way in which this faith in the power of the Cross, as at once the revelation and the removal of the curse and the power of the flesh, is very simple. . . I begin to understand that the one thing I need is: to look upon the 'flesh' as God does; to accept of the death warrant the Cross brings . . . to look upon it, and all that comes from it, as an accursed thing. . . ." (The Spirit of Christ. Rev. Dr. Andrew Murray.)

The Work of the Holy Spirit.

Talks with Young Christians. (iii.)

Why did Jesus die?—The second aspect of Calvary—
The supply of the Spirit of Jesus—No longer I.

WHEN He, the Spirit of Truth is come, He shall bear witness of Me." The very first and primary witness of the Spirit is to the Lord Jesus as the Crucified One on the Cross. First, that the Lord Jesus, the Son of God, hanging upon that Cross, bore the sins of the world upon Him. "He will bear witness of Me." He bears witness to the crucified Christ, and then to the ascended and exalted Christ and all that He is in the glory. The Holy Spirit makes the fact of Christ's death as real to you as if you had stood with the disciples at the foot of the Cross. He will take you over the two thousand years and make that place called "a skull," outside the city walls of Jerusalem, as real to you in its power, as it was to the ones who stood there. Martin Luther said: "I feel as if Jesus Christ died but yesterday!"

Why did Jesus die?

"Why did the Lord Jesus die? Peter says: "He bore our sins in His own body on the tree." You cannot possibly get anything plainer than that. There is no getting away from its meaning, and you may change one word in the statement, and say, "He bore my sins in His own body on the tree." That is why Paul said that He "made peace through the blood of His Cross" (Col. i. 20). Seven hundred years before Christ came, Isaiah said: "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 4).

Unless you know you are a sinner you do not want a Saviour. The knowledge that you are a captive to sin leads to the desire for a Deliverer. Christ "came not to call the righteous, but sinners to repentance." It is only when the Holy Spirit shows you what sin is that you want Calvary; then you go to the statement so eagerly, "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Cor. v. 20).

Those who carry God's message are deeply conscious that when they are speaking the words of Scripture none of the persons who listen can understand what they mean, apart from the Holy Spirit. But in an Evangelistic Convention in Edinburgh, when the Spirit of God was working in power, it could be seen how the Spirit of God applies the Word. The speaker at the time was talking about sin and Calvary, when a woman sitting in the furthest end of the gallery,

cried aloud with a piercing cry, across the mass of people: "YOU ARE SPEAKING ABOUT ME. WHAT YOU ARE SAYING IS TRUE. I am a sinner, I am a sinner; God have mercy upon me!" She fell upon her knees, while the awe upon the people was so deep that they did not even turn to look at the one who cried. It seemed as though the speaker and the woman were the only people in the Hall. That is what the Holy Spirit does! He convicts of sin. "You are speaking about me: I am a sinner!" she said. Then is the time that you want a Saviour who bore your sins in His own body on the tree. It is because your sins were nailed to the Cross in the Person of Christ, that God can forgive you and blot them out.

The blood of Jesus Christ does blot out sin. If you have fallen into the deepest, blackest sin, only the Blood of Jesus Christ can remove it. This is what the Holy Spirit bears witness to, and there are thousands of souls who bear co-witness with the Holy Spirit, that the Blood has washed out sin. A witness is more effective than any mere teaching of the Atonement. If all the "theories" of the Atonement to-day were torn to shreds, you could not destroy the witness of Calvary's power.

The second aspect of Calvary.

Let us now note the second aspect of Calvary, "our old man was crucified with Him" (Rom. vi. 6). How is that possible? When Christ was hanging on that Cross on Calvary's hill, Paul says, "Our old man," *i.e.*, our old self, the "old creation" was crucified with Him, and Paul says the "Gospel" he preached was revealed to him by the Risen Christ Himself (Gal. i. 12). It is one thing to have your sins blotted out, it is another thing to be delivered from their *power* so that you are not under their mastery. You may get rid of the *guilt* of sin, the *burden* of sin, without understanding how to get the victory over the *power* of sin.

You may have a secret besetting sin, and you try your very utmost to conquer it, saying, "I will not do it." But alas, you do it again. Sin as a master is too strong for you. The only way to get free from that master is to *die* to him. There is then the severance, and the freedom which comes through death. The fact of death frees even the slave from the tyranny of his master. So also the way of victory over and freedom from sin, is not only to believe that the Lord Jesus Christ bore your sins on the Cross, and that God will, on that account, forgive them

when you confess them (1 John i. 9); but you must understand that *you yourself* died with Jesus Christ on that Cross, and now you can RECKON you are *dead to sin*. That is to say you take this attitude to sin: "I have died to you, you have no claim on me. The Lord Jesus took me to His Cross, and I stand in a position of death to the old life, to the old habits, to the old ways, to the old plans." When you do this and put your will to this decision and position the Holy Spirit works on the ground of the death of Christ, and a real gulf of death is put between you and the old things. It is just as if you stood at Calvary's Cross, and looked at your old life with a gulf of death between you and it. This is made real to you by the Holy Spirit as you stand in that attitude of faith in your identification with Christ as declared in God's Word.

The supply of the Spirit of Jesus.

As soon as you take your position that you have died with Christ—that the old life is crucified—and you hold that attitude moment by moment, the Holy Spirit communicates to you the very life of Christ moment by moment—He gives you a supply of the Spirit of Jesus (Phil. i. 19)—and you thus can be by His power what you could not be otherwise, and alone. He gives you Divine strength in your weakness. He gives you power to triumph over those things that once defeated you, and He imparts the very life that is now in the Lord Jesus in glory to you. "He that hath the Son hath the Life" (1 John v. 12). "When Christ, Who is our LIFE, shall appear, then shall we also appear with Him in glory" (Col. iii. 4). "Christ in you the hope of glory" (Col. i. 27).

We have seen that the Holy Spirit is charged with the work of testifying to Christ, and this means to *every aspect of His finished redemptive work* on Calvary. When He has revealed the Lord Jesus as Saviour, then His great work is to bring to death in real experience the "old creation," to make room for the life of Christ in the believer, so that he grows up into Him (Ephes. iv. 15) into full growth.

The Holy Spirit must bring the old creation, that is to say the old life in you, to the place of death, so that He may put in the life of Christ. The old creature-life must be broken, and put to death to make room for the new life in the centre of the being to grow—a life that has eternal power in it. If you are a child of God there is locked up in you, in the very centre of your being—in your spirit—a Divine power, and a Divine life, but possibly it cannot get out, because it is covered over by the outside things until those around you would never think that you really loved the Lord at all.

Your deep need is to understand the meaning of the Cross, which shows that the Lord Jesus not only carried on that Cross your sins, but that He took you with Him! When the Roman Christians were debating whether they ought to continue in sin or not, Paul said, "*How shall we who died to sin live any longer in it?*" How can you live in a thing you have died to? Supposing you had actually died to this world, how could you live in it? and if you have died to sin, how can you go on living under its power?

"No longer I."

In Galatians ii. 20, Paul says: "I have been crucified with Christ . . . it is no longer I who live but Christ Who liveth in me, and the life I now live I live in the faith of the Son of God Who loved me and gave Himself up for me." Have you ever caught a sight of that meaning of the Cross? Have you ever been to the foot of Calvary and seen hanging on that Cross not only the Lord Jesus Christ but yourself! *Yourself* in Him.

In the Greek of Galatians ii. 20, there is another word which has not been brought out in the English, "I have been crucified 'together' with Christ." "God forbid that I should glory save in the Cross of our Lord Jesus Christ by Whom the world is crucified to me and I unto the world" (Gal. vi. 14, A.V.).

How does this work? It simply means that when you take the position of the old life crucified, the new life has room in you to grow. God becomes a reality to you; and you, although in the world, instead of being conformed to it, become crucified to the world by the Cross of the Lord Jesus Christ! This is the only true way to have victory over sin. It is not saying "I will not get into a temper," but it is quietly and deliberately taking your position with Christ at Calvary, and saying, "Lord Jesus, I have died on the Cross with thee to that temper, and I count upon the Holy Spirit to separate me from it, for I have died to it. I cannot manage it, it is beyond me; I have died to it." In the centre of your will you take "an attitude" of death, and say, "I have nothing to do with it, I refuse it."

The law of faith is in this attitude, which, if put into operation by the act or the reckoning of your will, opens a path between you and the Risen Lord for His life power to flow into your whole being. That is reckoning yourself dead indeed unto sin, and reckoning yourself alive unto God.

Our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power.—Rom. vi. 6, Weymouth.

Pray about your Praying.

PRAYER is the breath of the new creation. To stifle prayer is to strangle every spiritual aspiration, and when stifled it will not be long before the actions become maimed and halt. Any slackness in Christian profession has first of all expressed itself in loss of prayer power. If we are strong in the secret prayer chamber we are strong in public; if strong in prayer we are strong in the ways of life.

Prayer is a vital expression of our union with God. No duty is more pressed upon us than intercourse with God: it is the source of all we do, and therefore this insistence on prayer in the Word of God. "Pray without ceasing," "watch and pray." Note the insistent way in which the Apostle Paul asked for prayer from the converts of the early Church.

In every crisis of Jewish history every revival of God's power was moulded in the heart of prayer. Hezekiah was moved to prayer on his throne, and prayer swept through the city. The temple was cleansed, worship restored, the people were moved to repentance. All this started in the heart of the king in prayer. The history closes with the words "for the thing was done suddenly," but long before the outpoured blessing there was the brooding Spirit of God at work. We have no conception of the potentiality of prayer. Daniel so moved unseen spiritual forces that an archangel left his place to meet his need, because he had prayed on earth.

Why should we pray? Prayer supplies the answer to all problems. It is a hard, exhausting life. Men have been moved to pray until physically exhausted. There is a fleshly and soulish realm of prayer, but there is also a spiritual realm of prayer which exhausts. When our Lord performed a miracle virtue passed out of Him. If we are to be men of prayer we must be prepared to pray. Luther said prayer was the science of sciences.

Why is it so hard to pray? Because the world atmosphere stifles Divine desires, it is contrary to the spirit of prayer. If we live and move in a poisonous atmosphere it will poison our spiritual life. The disciples came to the Master and besought Him to teach them to pray. Jesus said, "Enter in . . . shut thy door." He who would walk with God cannot fulfil his function unless he communes with God. We cannot bow to idols and bow in the presence of God. Men do not go to a theatre to learn how to pray. They do not attend worldly functions and expect to meet God there. There must be the barrier of the shut door, heart and spirit shut in with God. Not the turning of the key

in a monkish cell, but in spirit turning the key on the world, and refusing to be moved by the maxims of the world.

It is hard to pray because we must use our brains, and the mind is the last fortress of the devil. "Be renewed in the spirit of your mind" (Ephes. iv. 23). We want the "mind of Christ." We must use our minds in prayer. Pray for the clarifying of the mind in prayer. Many pray without any idea what they are going to ask for. There is not sufficient contemplation and meditation. If the angels cannot enter the presence of God unless their faces are covered, how much less dare we rush into His presence with unprepared minds? It is the great men in the silence of the inner chamber who have moved the world. If we would stand high in the Kingdom of Heaven we must get low before God.

A prayerless life is an expressionless life. If I want a proof that prayer is the deepest expression of the spirit I find it in the fact that it is the hardest. By nature man is averse to prayer. How difficult it is to pray, to have the will and inclination to pray.

There are two forces that lead to prayer; one propels, and the other draws; one is expulsive, and the other impulsive; one fear, the other love. It was fear born in the pit that sent our first parents into hiding, where only the Voice from on High could penetrate. Fear drives a man to prayer, but love impels us. Love draws. The cords of Calvary have a drawing power. It is an evidence of the leading power of the Holy Spirit when men are moved to prayer.

We know not what to ask, for we know not how to pray. Spend one hour in *praying* to pray. *Praying* leads to prayer. The way we learn how to pray is to pray. The Holy Spirit helpeth our infirmities. Do we shut the door of our chamber and prostrate ourselves before God? The blessed breeze of the Holy Spirit, where is it? Our souls are dry, hard, and senseless, and we feel it impossible to pray.

It is hard to pray, for to pray is to *fight*. Now instead of bemoaning our condition let us turn the drought and deadness in prayer into prayer, and tell the Lord we cannot pray. As we give expression to this, it will be a defiance against the powers of darkness, and as we hold on to God we shall eventually break through the opposing forces, and learn the lesson of doing so. Now is the time to *watch* and pray.

When we are on our knees and the heavens are as brass, it is an indication that we enter a spiritual realm, and that we must fight. It is

not necessary for us to rend the heavens to reach that realm; we are already seated in heavenly places in Christ; but when we pray *we take a weapon* in our hand. Are we to be passive? No! fight through. To wait on God is not to remain passive, but to expect—as we would expect a train when waiting at a station. That son you have been praying for, and he is not yet converted! Seek the interpretation of the Holy Spirit upon your prayer, and see if you have not been praying with only a mother's love in your heart. Human affection is not enough; there must be the Divine impulse, the Divine movement. We must seek God's light as we examine these futile prayers.

It may be easy to continue praying, but it is hard to sit down in cold blood, and examine those prayers. **PRAY MORE ABOUT YOUR PRAYERS.** See where the selfish interest stands. See how far we have prayed amiss (Jas. iv. 3). Self should have no place in our prayers; our love must be sanctified before it avails.

It is hard to pray because it is hard to bring our minds and brains into subjection. We can only pray as we have vision of the need of the world, and the spirit of love for the world that Christ had. We are a royal priesthood. We can only be intercessors as we see the need—and we can only see the need as we are in touch with God.

Watching is as important as prayer. Prayer is the result of spiritual alertness, and alertness is the result of spiritual life. The fainting man is unconscious of his surroundings, he is alive, but unconscious. Never lose consciousness of the power and presence of God; therefore pray, and faint not. The breeze of the Holy Spirit may descend to-day. Are we ready and on the alert? If the breeze came and the sails were not set, and the sailors asleep, they would miss the opportunity. May be a missionary is struggling, may be a brother is in sorrow and depression, and God is looking for the man who is ready to pray. God may be looking for an intercessor. Are we ready? Pray.

It is possible to pray in the flesh. If we can walk after the flesh we can pray after the flesh, and prayers after the flesh are very wearying. The Lord Jesus prayed with such power that His wondering disciples stood in groups and marvelled, and when He had finished, such was the magnetic power, that these men came and said, "Lord, teach us to pray." How can we pray like this? The first word He said was "Father." Peter, James and John, you must know the Father, you can only pray in the Holy Ghost when, through Jesus Christ, you have access to the Father.

To pray in the Spirit is to pray with the

consciousness of the Trinity. The need of the Church is to know the Father: that is why the Holy Spirit was given.

The first expression in a natural birth is a cry. Prayer is a cry. "Behold, he prayeth," is the evidence, and is the privilege of every child of God. The Spirit of adoption whereby we cry, "Abba, Father." To cry to God is great gain, if in our extremity we can lift up our hearts and say "Father." It is not the language, but the throb of the spirit, a dependent resting on God.

In a meeting some years ago an old Welshman stood up to pray. He tried to pray in English—a word came here and there, but the pressure was too great, there was no outlet for the flood-tides, the tears burst forth, and in his native language he cried, "Oh, my Father!" and sat down, while the vast audience was moved to tears. The impulsive outflow from the Holy Spirit brought the answered prayer from the Father, and the hearts of the people were softened as only God can soften hearts.

How much time do we give to prayer? In Luke i. 7-10, we get a picture of the High Priest as he enters the inner court, and as he lifts up the censer a fragrant incense rises to God, while away behind in the outer courts the people join him in his intercessory service, bringing their personal needs, and using him as a mediator according to the Law. What a type, a picture of the prayer-life of the Church. Jesus within the veil, seated where His Father can hear; Jesus, with the marks of warfare on His Body, with His pierced hands, ever living to make intercession; and below, the multitudes of praying people.

The reason there is life in our prayers is because of Him. If we have power in secret prayer it is because He is there. His work was finished on Calvary, but He ever lives to make intercession, and our fruit is in Him. He has never wasted a moment since He took His seat there. His life is to pray for us.

If the Church would give herself to prayer, what would it mean to the poor lost innumerable multitude of the unsaved? God would rend the heavens and come down.

Take note of your prayer. If you do not, the devil will take it out of your mind. We have no conception of what God has in His mind for the man who waits on Him. He puts the key of His treasure house in our hand, "Wait on God."

J. C. Williams.

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.

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.

Which shall go?—the Faith or the Mountain?

MAY each one have the *Faith* which overcomes the world and men; may they have faith for victory over sin; and victory over death, victory over the power and working of death. May theirs be Faith in God which triumphs in spite of everything and everybody. Faith which says to the mountain: "Be thou removed, and be thou cast into the sea." Which of the two is to go—the Faith or the Mountain? If the mountain, then let there be the Faith which removes it! Thou shalt say—it is what you say.

May each one lay hold of the authority given by Christ to say—"Be thou removed, and be thou cast into the sea."

May God give FAITH to His Church which is indestructible in the furnace of tribulation; that walks on the waters of death, Peter-like; that is serene in the storm of adverse circumstances, and bold in the councils of the ungodly: FAITH that the flames cannot burn, nor the lions devour, nor the waters swallow up; that tenacious FAITH which does not let go until the answer knocks at the door; FAITH that is undismayed before the lions of hell, undiminished and undaunted. May each one be a pattern and example of this Faith.

May each one understand what is FAITH IN GOD—not faith only in God's word, not faith in prayer, not faith in feelings, not faith in asking—but FAITH IN GOD HIMSELF.

May each one declare his attitude as regards Faith, so that God may be able to lift them up to heaven by reason of it.

May each one stand with God in the prayer of faith which will bring to pass His dispensational purposes and the stupendous event of *Christ's Coming*. Not only faith that He will do, but faith which causeth Him to do.

May every place that has been taken by faith be held, and each one go in and possess the land which God has given him.

May each one have faith to use all the power of God over the enemy.

May Christ put into His people the fact of His Coming, and faith for His Coming, that the practice of faith may bring the Lord Christ to meet His Bride, the Church. Let His people so pray that His enemies shall be made the footstool of His feet.

May God remove every prop which is a SUBSTITUTE FOR FAITH.

Prayer for the Church of Christ.

That each member of the Body of Christ may personally seek from God, definite FAITH for translation, and eagerly seek to be prepared for the Lord's coming.

That each child of God may be an overcomer, and not cease aggressive warfare against sin and Satan until the Lord comes.

For the cessation of the Opium Traffic.

That the Lord may, even at this the eleventh hour, prevent the remaining stocks of opium at the Treaty Ports from going into China.—Noel Broomhall.

A Special Appeal for India.

For the Lord's richest blessing to follow the over 20,000 Gospels being specially sent to all the Postmasters in British India, the Native States, and Foreign Protectorates, Burma, Ceylon, etc. Many of these Gospels will fall into the hands of those to whom the Gospel is seldom, if ever, preached, and we earnestly plead for the prayer of the *Overcomer* readers that the Word will accomplish God's purposes.—W. R. Roberts, The Thado-Kookie Pioneer Mission.

A New Book on the Holy Spirit.

"THE HOLY SPIRIT OF GOD," by Dr. W. H. Griffith Thomas, is a book for students, and is addressed to them. The principal part of its contents was prepared and delivered to the students of Princeton University, and has now been put into a book of 303 pages, so that the unacademical world may benefit by it.

We are thankful for the author's truiness, in Ch. xx., towards the Spirit-breathed word of the Holy Scriptures. He makes an excellent distinction between the inspiration and the illumination of the Spirit of Truth—the former to N.T. writers, the latter to N.T. readers. The Holy Spirit is active subsequently to the Apostolic writers, but not in the same way, and it is therefore correct to speak of inspiration as a peculiar activity and function of the Holy Spirit, and to distinguish between His inspiration and illumination.

In inspiration the Holy Spirit used the faculties and possessed them in such a manner, that, without super-session or mechanical compulsion, He worked through them the revelation of God that was to come to, and through and for men. While the process lies beneath our consciousness, and we cannot explain the mode, we certainly know the results. This also applies to illumination. The Holy Spirit enables the soul to perceive that these books possess Divine authority. He does not confer canonicity, but He attests it. His witness is evidence to the illuminated and regenerated soul that these books are from God. We do indeed need a Teacher, but not the "Church," ecclesiastically considered. We need an Interpreter, and we have one in the Author of the Book, who also is its expounder. The Christian consciousness, taught by the Holy Spirit, will continue to work upon the Divine revelation, and will obtain yet fuller, deeper, richer aspects of truth, found germinally in the Holy Scriptures, as the written record of God's will to man. Longmans, Green & Co., 39 Paternoster Row. 6/- net.

Verax.

Books Received.

THE SIGNS OF THE TIMES. J. M. Aldeman, D.D. C. C. Cook, 150 Nassau Street, New York.

DANIEL. By A. C. Gasbelen. Bible House of Los Angeles, California.

CHURCH UNITY AND INTERCESSION. Evangelical Alliance, 7 Adam Street, Strand, E.C.

THE CORRECTED NEW TESTAMENT (with separate volume of "Notes on the Corrected Testament"). By Samuel Lloyd. London Bible Warehouse, 53 Paternoster Row, E.C.

Will authors and publishers please note that as all space in the "Overcomer" will now be devoted to spiritual matter only, no further books or pamphlets should be sent for notice.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

“FATHER into Thy hands. . . .”*

“My God, my God, why hast Thou forsaken me. . . .”

“Father, into Thy hands I commit my spirit. . . .”

WHAT a vast amount of grace it needed to say “Father” when on the Cross! I think very few understand the deep significance of the word used by the Lord at such a time, as if it were a very simple thing for the Man, Christ Jesus, to say “Father” in such circumstances. But for any man in such hellish experiences to say “Father” was a tremendous triumph of faith in the Fatherhood of God. When in the hour and power of darkness it must have looked as if the very existence of God was doubtful, yet here was the *Man*, Christ Jesus, believing in the Fatherhood of God. That proved His faith, and that His faith did not fail in the midst of His awful sufferings. It was not shaken by the assaults of hell. He believed in the FATHER, and He bowed to the will of the “FATHER” in heaven. O, the depths of meaning in that one word “Father.”

See what Job's wife suggested to him when in terrible suffering. It was not “Father,” but “Curse God and die.” With Christ it was “Say FATHER and die.” That word “Father” has worlds of meaning in it. It reveals to me the spirit wrestling of the Christ, and His hold on God. He would not yield to doubts and to unbelief in the Father even when in a hell of suffering. To believe in God when you are in “hell,”† that is the height and the depth, and the length and the breadth of the testing of faith. There is no sharper test of faith than that.

To be in “hell” and say “Father!” Ah! that one word “Father.” To me that word used when there is no trace of God's fatherhood to be seen is the highest test of faith in God.

Think of Abraham's test of faith in the act of putting Isaac to death, but it did not touch his skin. It touched his soul! But oh, the depths of the test of Christ upon the Cross. He had cried “My God, my God,” but afterward He

said “Father.” To believe that a *Father* could allow such suffering! Yet He believed it.

O that word “Father”—it must have been wrung out from the depths of His being, as with anguish He kept His faith in His Father. It was not easy for Him. “But He was the *Son of God*” they say. Yes, but the human vessel was strained to the utmost. We should not belittle the tests of Christ. He was MAN as well as God.

O the world of meaning revealed in that word “Father!” He “kept the faith.” Paul, too, kept the faith. Every man when he goes through suffering may find his faith begin to waver and to totter. But to go through life without your faith in God being shaken proves great maturity. That is the test of theology. Faith unshaken when going through “hell” in suffering. No voice from the unseen—*then to say* “Father!” When the nation you came to save gathers around your cross, and mock you saying “Save thyself”—*then to say* “Father!”

In Christ's thirst it is possible that the mocking forces of Satan showed Him rivers of living water. That is the very essence of hell to show a man the thing he needs, and is dying to get, but will never have.* Cannot you see the depths in that word “Father”?

Job would not let go his faith. True, you may not be able to praise the Lord, but you are in hell to KEEP THE FAITH. See the great power needed. Christ must have drawn on the Divine power in His death agonies. He before Whom the demons had been as cowed dogs, now was as One in a cauldron, with the whirl of the forces of hell gathered around Him. Mocked in death—that is hell. Although dying—mocked by demons through men. Instead of comfort—torment.† They said, “He trusted (past tense) in God,” but by the word “Father,” we see He was *trusting* (present tense) in God all the time.

In all the hellish experiences which may come upon you, you must hold to one thing, “I MUST NOT LET GO FAITH IN GOD.” You would miss the object of the test if you did that. You must in

* We give this deeply moving glimpse into the Calvary sufferings of our Lord Jesus Christ, as expressed by Mr. Evan Roberts at a breakfast table time of fellowship with him on March 17 to some servants of God.

From shorthand notes by *Fidelis*.

† Cf. Psalm xviii. 5, “the sorrows of hell compassed me,” Psalm lxxxvi. 13.

* Cf. Luke xvi. 23, 24. † Cf. Psalm lxxix. 20.

all be able to say "Father," and not "curse" God—not turn on God and doubt Him. That is the extreme test—to do the will of God in hell. That is like Christ upon the Cross. Caring for relatives—even though you be in hell—that is like Christ. When He saw John He said, "Behold thy mother." Even those who needed salvation He turned to. And so with you—you have no strength to deal with souls, and yet you do it. At the point where you are on the edge of giving way you draw yourself together, gathering up all the forces of your being, to give them the right word in the right spirit.

With all the Divine power at His disposal, God appears to say, "I cannot give you any more power," as if God wanted you to go THROUGH THE TEST WITH THE LEAST POSSIBLE AMOUNT OF DIVINE POWER to make the test as severe as possible. As if God wanted you to cross the Atlantic in the frailest possible boat!

Holding the faith Godward, that is the test; keeping up the spirit of love toward your enemies. "Father, forgive them;" keeping your love open to them although they have crucified you!

Faith towards God. Love towards your enemies, and those whom you came to serve. And recognition of your family ties in all your anguish. You do not forget them, but pray and think what is to be done for them. It is one thing when in suffering to have power to think about natural ties and the spiritual needs of others; but quite another thing to *command strength to deal with them.*

In the experiences of the Cross there is also the temptation to exercise the wrong faith. "Come down from the Cross" is the cry of the mockers. Come out of that path and prove that God is with you; but that very act of coming down would have destroyed the object of Christ's life. What a taunt to hear for six hours on the Cross—"COME DOWN!"—and yet to stay in the will of God.

When men are put into suffering they are generally tempted to begin to curse God. When men have been suffering I have marvelled at the fact that their faith in God has not been assaulted and shaken. My faith has been shaken like a mighty tree by a strong tornado, rocked to and fro as if the blast of hell would tear it up from the roots. But I knew what was required of me in these tests: TO HOLD MY FAITH IN GOD. But O the battle to seal the lips from "cursing" God, or misjudging Him, or thinking any evil thing.

Many do not understand what Christ went through on the Cross. They think of Him there as the Son of God easily able to say, "Father, give me strength." They do not know that all His being as a Man was under tension, and His brain and mind strained to the utmost. And how

can they understand if they have not had the experience of God hiding Himself, and letting hell with all its fury come upon a man, and earth with all its insult poured out upon him? Three forces—heaven, hell and earth combined against the man, and then to have FAITH IN GOD AND LOVE MAN without a fault—ah! that is the test.

So even in your spirit agonies your spiritual duties must be done; your faith kept flowing to God, your duty carried out to man.

May the Church of Christ keep her integrity of faith through all her suffering.

May each one know what the Cross means—that the Cross is the way to enter heaven and to ask things of God. May the full significance of the Cross dawn on each one.

May they look back to the Cross and go forward. May they look upon the Cross as a signpost, pointing to all the omnipotence of the Triune God. May they not tarry at the Cross now, for God is our habitation. God is our clothing and God is our light. God is our righteousness. God is our everything—our All in all.

May the Cross be but a finger-post pointing to paradise. May each one know whether he looks at the side where the wood is, or at the side where the Christ is.

May a dead Christ not hide a living Jesus. May the Cross not hide the Saviour.

May God unveil the Cross and destroy all evil and demoniacal doctrines concerning it. May all see the living Christ.

May there be no evil tarrying around the Cross. "I am He that liveth and was dead." The word *liveth* is emphasised "who was dead and Behold I am alive for evermore." "I am ALIVE." I was dead but *am* alive.

May they follow Christ through all the phases of His life. May they remember that He *was* dead, and that He *IS* ALIVE! HE IS THE LIVING CHRIST. May the full force of that phrase come home to each one's mind.

May each one come in contact with Christ. May they identify themselves with the *living* Christ as well as with the Christ who died." Having passed through death, through the grave, through resurrection, through the air into heaven, and live in the power of the undying life.

We are called to another glory than the pinchbeck pride of what we call our dignity: we are called to the glory of Christ's shame. We persuade ourselves that such abjectness, as we choose to term it, of cross-bearing is not adapted to our age, and that in making short work of our own dignity it would also lower the dignity of Christ. But the truth is far otherwise. In all ages of the Church there were those who gloried in bearing shame, who maintained an invincible independence, an inalienable dignity in the face of the great ones of the earth.—Selected.

“Why the Tree?”

By the Editor.

IT is said that the scandal of the Cross in the Roman world at the time of the Saviour's death was such that it was not even polite to refer to a cross, and crucifixion in conversation! If the culture of the Greek must not be shocked by even *reference* to what was considered the foulest, and most degrading of deaths, what must the “scandal” of the Cross have been to the Jew, whose entire religious training was based upon the sanctity of the law of Moses which said “he that is hanged is accursed of God” (Deut. 21, 23, R.V.)?

In the fact of crucifixion being therefore so abhorrent to both Jews and Greeks, we may ask why did God choose for His Son the “hanging upon a tree” as the death by which He must die for the sins of the whole world? Why choose for the means of salvation, a way which ran counter to the strongest prejudice, and abhorrence of the two sections which represented the entire human race? From the standpoint of human wisdom this truly seemed “folly,” but as we are given the light of God upon Calvary, we discover that the “foolishness of God” is “wiser than men.”

The fact however that “hanging upon a tree” was the death fore-ordained of God for His Son, in spite of the scandal attached to such a death, must mean that the tree, or the “Cross,” had a vital place in the plan of redemption. A very lucid expository sermon on the “curse of the law” throws light upon this, and answers in some degree the question of our title—“Why the Tree?” The writer first points out the Apostle Paul's unflinching wisdom and tact in addressing his hearers, and how especially careful he was when he faced a new audience not to needlessly offend them, and yet when he goes to Corinth, although he knows that his hearers will consist of Jews, and Greeks, and Romans, he does not avoid the subject of the crucifixion, and say “Christ and Him put to death,” but “Christ and Him crucified,” well aware of its being a peculiarly repulsive theme.

The “Tree” fore-ordained of God.

We need to consider these words again as we discover in the twentieth century that the stumbling block of the Cross has not ceased, and confess the temptation now to say “Christ and Him put to death,” rather than “Christ and Him crucified!” For the very word “crucified” and “Cross” seems still repugnant, not only to the cultured Greek of to-day—with the name Christian upon him—but also to many of the

real and true followers of Christ, who look to the finished work of Christ for their salvation. In some cases the repugnance is because the “Cross” has become associated in their minds with the “crucifix,” and in others because they fear that the emphasis upon the Cross will hide the Christ of the Cross, and also because they prefer to think of the Risen and Ascended Lord as the One with Whom they have to do. They say “Christ is not hanging upon the Cross now,” and “Jesus, and the Resurrection” was the Pentecostal message. This is true, and these fears are legitimate if they do not lead these believers to wholly put aside the Cross from its basal place in their lives, saying “the Cross now lies behind us,” and “we live now entirely in the power of the Resurrection,” forgetting that the Epistles of Paul show that the vital power of the resurrection can only be actually known in experience, as the energy of the Cross is more deeply working in the life.

The “Tree” not the crucifix.

Let us emphasize again that the preaching of the Cross does not mean the “crucifix,” nor the Cross without the Christ, but the Pentecostal and Apostolic message that the “preaching of the Cross” is the “power of God” both to sinner and saint, and that the deepening knowledge of “Jesus and the resurrection” depends upon a deepening conformity to His death, and a fuller apprehension of His finished work upon the Cross, of which His resurrection was the *seal*, but not the cause of the redemption of His redeemed ones. The preaching of “Jesus and the Resurrection” was in truth the message of the Apostles and early Christians in the days of primitive Church, but in many passages of the Book of the Acts we find that their preaching of “Jesus” meant emphatically *Jesus crucified*, and Acts ii. 23; Acts iii. 15; Acts iv. 10; Acts v. 30; Acts vii. 52; Acts x. 39, show in particular how the fact of the crucifixion was pressed home with incisive power, and with no toning down of the *fact of the Cross*, even in the very city where the Lord was crucified.

The truth is, that in the fallen creation there is an innate resistance to the Cross, which is dormant even in many who look to Calvary for their salvation. It is really the instinctive shrinking of the “flesh” from the claim of the Cross, which in the very word suggests suffering, and the call to suffer, for the “flesh” in us all seeks to escape the doom of death, and we would so gladly have resurrection by any other way

than the way of Calvary. The preaching of the Cross therefore must always be unpopular, but in it lies the power—or energy—of God, to carry home the message, even though the messenger passes on his way “crucified” by the very preaching of the Cross. The temptation however to say “Christ, and Him put to death” rather than “Him crucified” is great, and we must seek to understand more clearly “why the Tree,” so that we may not swerve in proclaiming the “Word of the Cross,” in sure and certain knowledge that to all who are “being saved,” it is the power of God.

The writer of the article referred to shows that Caiaphas was not only determined that the Man Christ Jesus should die, but that He should be *crucified*, for the reason that if He died the death of the Cross, He would come under the curse of the law, which said “He that is hanged is the curse of God” (A. V. m.), and death by crucifixion would therefore effectually end the faith of His disciples that He was the Messiah. If He died any other death it could easily be believed that God had raised Him from the dead, but dying under the curse of the law, God would not raise Him, and break His own law. The fact that the Lord Jesus had died by *crucifixion* also throws light upon the bitter antagonism of Saul the Pharisee, who was so exceedingly zealous for the “law,” and therefore believed it blasphemy for men to say that God had raised from the dead One Who had been hung upon a tree. It was to this erstwhile bitter opponent so deeply versed in the teaching of the law, and so zealous for the carrying out of that law, that God revealed the depths of the meaning of Calvary.

The curse of the “Tree.”

What had been the stumbling-block to him became the very essence of his message. The apparent blasphemy of saying that God had broken His own law by raising from the dead One Who died under the curse, is seen by him to be the very fulfilment of that law. The Cross that was a “scandal” becomes his glory, for he sees, as the writer referred to shows, that even though the law said “He that is hanged is accursed of God,” yet the “law” has “dominion” over a man only as “long as he liveth;” but this Man having died, and come back to earth from the dead, shows that the “law” has no longer any dominion over Him, so that there is now “one spot on earth where the law has no dominion! It is the spot on which the crucified and risen Jesus stands.” With the light of “substitution” and “identification” shining upon the Cross, and revealed by the Risen Christ Himself (Gal. i. 12), Paul sees that “if there are any that will die with Him and rise again, then

they also will be outside the dominion of the law,” and there is therefore “no condemnation to them that are IN CHRIST JESUS.”

The key to the need of the “Tree” in the plan of redemption lies in the words “substitution” and “identification.” The law of God is irrevocable, as it is written “Cursed is everyone which continueth not in all things that are written in the book of the law, to do them” (Gal. iii. 10). This shuts up all the world under sin, and under the “curse” of the broken law. Paul then gives the key to the Cross as the necessary manner of death, and why the preaching of the Cross is the power of God, in the words “Christ redeemed us from the curse of the law, being made a curse for us, for it is written Cursed is everyone that hangeth on a tree” (Gal. iii. 13). Thus the very death by which Caiaphas thought His Messiahship would be disproved, was the very death in which the “law” of God was itself carried out in judgment upon the sinner in the Person of his Substitute.

The sinner's Substitute.

The “tree” then, as the manner of death, has a vital place in the plan of redemption, for on the tree alone could the Saviour be seen to be “accursed” of God in the eyes of the Jewish world: and on the tree alone could the depth of the degradation and shame of the Fall be expressed to the whole world—the death most loathsome and repellent and disgraceful in the eyes of men, emphasizing the doom of the sinner, and the depth out of which he is raised into newness of life, by the power of God. The Christ as the sinner's Substitute was accursed of God, and accursed of men! Christ having died, and been raised again from any other kind of death than that which showed Him accursed of God, could more easily have been accepted by the natural fallen man, whether Jew or Greek, but then the axe would not have been laid at the root of the tree, and a radical acknowledgment of sin and guilt brought about in the repentant sinner.

Now we can understand more clearly why the Apostle Paul did not soften the message at Corinth, and say “Christ and Him put to death,” but “Christ and Him *crucified*”; and why the stumbling-block of the Cross was so great to Pharisee and Philosopher of those days—and, we may add, of these days also! We also can realize more acutely the knife-power of the words of the Apostles at Pentecost, when they pressed home to the High Priest, and council at Jerusalem, the repugnant truth that they had *hung on a tree* One Whom God has raised, and exalted as a Prince and Saviour. The words were so keen that they were “cut to the heart,” and “minded to slay them” (Acts v. 30-32). We can also see why the Word of the Cross must still be proclaimed

with no uncertain sound, and no avoiding of the full meaning of the message. The "Tree" is an essential part of the redemption offered to a world sunk in sin, and under the curse of the broken law. Jesus Christ, and Him crucified on a Cross, is our message—the Son of God taking the sinner's place and curse upon Him, dying upon the Tree, and in His own Person taking the sinner believing in Him, down to that very lowest depth of shame—accursed of God and man—so that in Him he dies, and in Him he rises into a new world, into a new life under a new law, the "law of the Spirit of life in Christ Jesus" making him "free from the law of sin and death."

When we know this, the scandal of the Cross, is changed to "glory," and with the Apostle we cry "God forbid that I should glory save in the Cross—the Cross at which I once stumbled—of our Lord Jesus Christ, by which the world—yea, the Jewish religious world, and the world of Greek philosophy,—is crucified to me, and I to the world."

Set free for God.

"With freedom did Christ set us free, stand fast therefore, and be not entangled again in a yoke of bondage."—Gal. v. 1.

"May your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ."—1 Thess. v. 23.

"The truth shall make you free."—John viii. 32.

SET free for God"—for this did Christ redeem us,
By His own Blood upon the Cross of shame;
Then, child of God, oh why art thou in bondage,
When now thou might'st be free in His dear name?

"Set free for God"—through Jesus' finished vict'ry,
"After the Spirit" ev'ry hour to live;
He makes thee free, "sin shall not have dominion"
O'er those who choose to Him their lives to give!

"Set free for God"—by active faith each moment,
Through "death to sin," and "living unto God,"
Through closest union with the ascended Saviour,
Cleansed in His Blood to follow where He trod.

"Set free for God"—from Satan's grip enthralling
Heart, mind, and will in bondage here below,
For in the Name of Christ thou canst resist him,
Claiming His victory over ev'ry foe!

"Set free for God"—then why art thou in weakness?
Thou canst do all things through thy conquering Lord!
In Him be strong, to stand, to fight, to wrestle,
Ready to wield the Spirit's mighty sword.

"Set free for God"—to here fulfil His purpose,
Choosing God's plan alone, His blessed will;
Then, child of God, keep free from weights and cumbrance,
That He may with Himself thy spirit fill.

"Set free for God"—aye, "spirit, soul and body,"
Made whole for Him to use at His command,
Until He comes, preserved entire and blameless,
A willing instrument within His hand!

"Set free for God"—yes, free from ev'ry bondage,
"Be not entangled," since He's made thee free!
Jesus is Victor! thou art raised in spirit,
Joined to thy Lord throughout eternity.

Gladys W. Dobson.

Victory over Death, A Testimony.

Glory be to God for the glad message of the December Overcomer. . . . I have been overflowing with joy ever since I saw the message.

About the time of the Welsh Revival, the Holy Spirit made known to me the truth about translation. I was just going about my home when a line of a hymn came to me in mighty power and with exceeding great joy.

"O glory to God, I shall go without dying."

I went into the room where members of my family were sitting and cried out the above line, and added, "Anyone can have that grave for me, I never expect to need it;" and from that time to the present I have not sung about death. It was shown to me that death is the last enemy, and we do not well to sing about it, and when a line or verse should occur in a hymn during Divine service, if I could not at once change it (like "When this poor lisping stammering tongue, Lies silent in the grave," I sing "is tuned to sing Thy praise"), then I would stop and wait for the next line or verse.

Then at prayer one day the Lord said very clearly, "He that liveth and believeth in me shall never die—believest thou this?" I said, "Yes, Lord, I have always believed it, but I am not clear as to its present application." And He made me know; it was with respect to the translation, and so I joyfully proclaimed to my dear home ones that I never expected to die. "By faith Enoch was translated" became precious, and I exhorted them to ask for faith for translation.

Now what followed this revelation? Up to the time when first it was shewn me I had never faced death. But after this revelation I had a breakdown—nerves very bad—and the devil tormented me about death and scared me, not only with the thought of death, but tried to shew me (when I still held to the glorious truth of translation), that my friends would think I was dead, and so would bury me alive. Only God knows what I went through for over seven years resisting Satan, for though greatly tormented and often fearful at times, I maintained my ground; never gave in but kept to my post, taking the little meeting for women I have had for years, going out in all weather to do so, believing that He Who has a way through the fire could take me through any kind of weather, if it was His will for me to go. And yet, having fearful nights often, I have truly been "in deaths oft."

I have been dying on several occasions, apparently, my heart slowing down, scarcely any pulse, no voice, all strength gone but silently claiming the strength of God, submitting myself to Him and resisting the devil, but it seemed as if he would wear me out.

I would scarcely be over one attack when he would make another onslaught, but during all that time I never thought it was God afflicting me—never.

One night I was so bad, that next morning I said to my husband, "Satan seeks my life to destroy it, and he will get it." That is the only time I yielded, and at once the Spirit of God raised up a standard against him, and said, "Health in Christ." And I said have we not a little book with that title somewhere? And my husband found it, and I read it on my bed, and rose up again in the strength of the Lord God. O praise His Name! I do indeed need to speak well of His Name.

I do not think any part of my body escaped the malice of Satan, and it just seemed as if all my testimony for the truth of Translation was untrue, and perhaps I have not spoken as freely, but the truth has never left me, and when I saw it again in the Overcomer what joy and what gladness. The whole of the precious revelation comes back to me. Glory to His Name.

In glad expectation of His near Coming.

A Reader.

The Translation.

For whom is it?*

THE right answer to this question is of the utmost practical import for every child of God. It is, therefore, most necessary and important that we hold fast what is really meant by the Translation. What has the Scripture to teach us about the signification of the Translation? There is a danger of our becoming unconsciously influenced by views which cannot stand the light of Scripture, but which, nevertheless, have still a wide influence among believers. One of the most popular of these views, dominating, even to this day, a large part of the theology in our churches, is that the last judgment, the so-called "judgment-day," takes place at the Lord's coming; and that whatever of salvation in Christ is not received or attained on earth up to this event, must leave its subject hopelessly looking forward to the judgment—which generally is understood to be certain damnation.

From such a point of view it is natural to put off to the remotest time the consideration of what shall become of us, if, indeed, no possibility of salvation exists for anyone beyond "Christ's coming to judgment." Eph. ii. 7, shows us how little such a view agrees with Scripture.

If, however, we have seen clearly, that the Translation has nothing to do with the absolute end of the great redemption work of Christ, but, in the first place, only with the taking to Himself of a *chosen group of firstfruits*, of the perfecting and building up in glory of the members of His own body—that is to say, *the elect organs for His future development of His majestic personality*—then the outlook is quite different. Then we need not be anxious or troubled, as though all who were not then caught away must therefore be lost without hope. For thus we hold firmly that Christ's glorious manifestation as the Saviour of the world can only rightly be established, and begin, when *He is come into possession of the then glorified members of His body*.

We need here in the next place to ascertain with certainty, whether, in the epistles of Paul, to whom was committed in a special way the mystery of the Body of Christ, there are to be found clear statements that among the believing and the saved there can be a *remaining behind*, a *loss of the prize*, a *losing of the crown*, without losing eternal life. There certainly is such a teaching, which lacks nothing in clearness.

In 1 Cor. ix. 24, 25, it is written: "Know ye

*By PROFESSOR E. F. STROTER. (Translated from "Das Prophetische Wort, Trakthausen, Bremen, Germany.")

not that they which run in a race run all; but one receiveth the prize? So run that ye may obtain. And every man that *striveth for the mastery* is temperate in all things. Now, they do it to obtain a corruptible crown; but we, an incorruptible." 2 Tim. ii. 5, is essentially the same: "And if a man also strive for masteries, yet he is not crowned, except he strive lawfully."

From these words of the Apostle, using as illustration the Grecian athletic games, it is clear to see that here it is no question of life, but expressly of *crown, or of reward*. It is not the life given in free grace of which he here speaks, but the prize, which is given, not of grace, but according to the rules of the games. It has nothing to do with loss of life. For, in the Grecian games and contests, the losers—i.e. those who were left behind in the race—did not lose their citizenship; they were simply unrewarded and uncrowned. The same truth we find very decidedly regulating the Apostle's own life.

In his epistle to the Philippians he writes (chap. iii. 9-14) clearly of the "high calling" to attain which he knew himself to be apprehended of Christ: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made *conformable to His death*, if by any means I might attain unto the [out] resurrection from the dead." Whoever understands the Apostle to speak here of the attainment of everlasting life, or of the certainty of his being a child of God, is very far off from the truth. As one who has already learned to count all things but loss which hitherto have been gain to him, for the excellency of the knowledge of Christ Jesus, he recognises that in Christ he is called to higher things. And regarding this he even says, "Not as though I had already attained, either were already perfected; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He forgets that which is behind, and reaches forth to that which is before, and presses toward the mark for the *prize* of the high calling of God in Christ Jesus.

Let us hear him later, as he writes from his last prison in Rome, shortly before his departure, to his son Timothy (2 Tim. iv. 7, 8): "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that

love His appearing." The "if by any means" of Phil. iii. 11, has now come to be a precious certainty of his crown, which he derives, not from the grace and love, but from the righteousness of the Dispenser of the prize, in consideration of his having run the race and fought the fight lawfully, according to the rules,—he had "kept the faith." It is a reward which is due, not a grace which is unmerited.

There must be a clear distinction made between our *rights* and our *readiness*. No one has a right to run in the race set before us whose chief object is to win the prize, save he who, out of pure grace, has been apprehended by Christ, and at whose disposal He has put the powers of the new life and of the world to come. But it is quite another matter whether he is alive to the need of his corresponding readiness. If I would undertake a journey, I must first secure a railway ticket as my right to travel. This provides me with an entrance through the barrier and to the right train. Whether, however, I travel with it, depends essentially on whether I am ready. I may have a first-class ticket, and the unquestionable right to travel with it, but if I fritter away the time, or allow myself to be absorbed with other things, it may come to pass that I simply lose my train and remain behind. I lose neither my life nor my freedom; but if it were the only train by which I could reach my destination, then I have irretrievably trifled away my opportunity.

These truths are so simple that they are self-evident to every enlightened child of God. The whole manner of thought and teaching of the Apostle is clearly founded on this point of view. With all his powerful emphasis that all is of the grace of Him who calls, it is just Paul who so strongly insists on the solemn responsibility of those who are called. It is more than dangerous to emphasise one truth at the expense of another. We must take both equally to heart. And yet both must be equally distinguished.

The next step in our investigation is this—that we should be clear as to what is proved to us in 1 Thes. iv. 13-15; 1 Cor. xv. 51, 52, by the expressions used by the Apostle concerning those that will be translated. In the passage from 1 Thes. iv. they are as follows: "Them which sleep in Jesus" (ver. 14); "We that are alive and remain" (ver. 15); "The dead in Christ" (ver. 16); "We which are alive and remain . . . together with them" (ver. 17). In the passage from 1 Cor. xv. 51, 52, simply: "We shall not all sleep, but we shall all be changed."

All these expressions are so general, that we can hardly gather from them any certain indications on the question whether "them that sleep in Jesus," or the "dead in Christ," or, again, "We that are alive and remain," have, or may

have, any special character; whether the so-called good fight, the kept faith, the loving of His appearing, is not to be perceived in these verses. Apparently in both places this kind of distinction, of faithfulness, victory, and perseverance, is not made. In any case, it is not prominent. Is this to teach us that it has nothing to do with the situation? We cannot see this? Much rather are we persuaded that no word of Scripture may be taken in any sense which may not be covered with truth which in other Scriptures stands out in the clearest and most prominent manner. And, again, general Scripture terms, such as "They that belong to Christ," "The dead in Christ," must take their special signification from the connection in which they stand.

We need only to take an example of the contrary to see what we mean. We read in 1 Cor. xv. 23, of such as "belong to Christ," and who will be raised again at His coming. Is it *all* the dead, the dead in general, who in the very widest sense belong to Christ? "All" as expressed in Ps. viii. 7; Heb. ii. 7, 8, or Phil. ii. 10, 11? Surely not. Nevertheless this limitation of the expression is only to be recognised and completed from the entire Scriptural connection. To overlook or to reject this would involve us, as far as our knowledge of the Apostle goes, in bringing him into antagonism with himself.

For we have shown above, how Paul most clearly teaches that to obtain the prize, the crown, which leads to the kingly, ruling position and dignity in the future economy of the kingdom, is not merely a question of being apprehended by the Lord, and truly knowing ourselves to be redeemed; but of pressing towards the mark for the prize of our high calling of God in Christ Jesus, that we also apprehend and attain to a certainty of our crown, after the example and pattern of the Apostle. Thus we cannot agree with the view that all who are converted, and born again, can, as such—without distinction of their entering into, and of how they have acquitted themselves in, *the appointed warfare*—have part in the translation; that is, in the exaltation adjudicated by the Lord entirely on the general ground of the generally-accepted expressions which are there used.

We gladly allow that all the redeemed have the *fullest right* to be translated at the same time. Whether, however, on the ground of this right, which is theirs only of grace, they have taken pains to be *ready*, is another and a very solemn question, which we cannot set on one side. For it is very manifest that there are a large number of true believers, undoubtedly children of God, that love a thousand things better than the Lord's appearing. That such should be lost we

cannot for a moment think; but equally can we not conceive that they should be appointed to the position of overcomers, of *joint-heirship with Christ*, when they have not overcome, but have been overcome. We have long been deeply persuaded that the *Translation affects only the gathering out and perfecting of the true body of Christ*, but not of the harvesting of all the fruit of His death and resurrection.

How does the Translation take place? It is given to Paul to describe this occurrence with the greatest lucidity. . . .

(a) It is the Lord's *personal coming* to fetch away His own. It would be a high and distinguished honour, were the Lord, on such an occasion, to tell off a shining host of His mighty archangels to fetch His own from this earth. "Are they not all ministering spirits, sent to minister unto them which shall be heirs of salvation?" They would certainly esteem it a glory to be called to such a service. But when their Majesties are to be met, the Emperor sends neither the Master of the Household nor the Prime Minister—He comes in person. In this expression "Himself," the Lord gives us a wonderful glimpse into "the riches of the glory of His inheritance" in His blood-bought Church. And this is in fullest harmony with all which the Scripture declares to us of the incomprehensible greatness of our heavenly calling in Christ. What a stir there will be in the regions above when, in their remotest bounds, the tidings are proclaimed: "They come, the elect, the chosen joint-heirs of His kingly majesty and glory—the entire family of the sons of God—all of them bearing His image!" Such a shining out of His superabounding glory was not seen in heaven since the day when the clouds received Him from the Mount of Olives, and He sat down above all heavens, on the right hand of the Majesty on high.

(b) The *signs given* are of supreme importance. The word of command; the voice of the archangel; the trump of God. A three-fold, Divine perfection.

We notice next that all three signs are not visible, but *audible*. Therein again we perceive the incomparable perfection and harmony of the Revelation. The Word of God is wholly perfect. At the first glance it is easy to perceive that this whole event touches only such as have *an ear open and exercised*. The whole education and training of Israel took place—and according to the prophets will in future take place—as is brought out in Isa. xl.-xlviii; Jer. xxxiii. 17-21)—through the visible; that is, through the training of the eye in holy things. In contrast, that of the Church is wholly through the *hearing ear*—that is, the Word preached—*independently of all*

that is visible. As it is written, "We walk by faith, and not by sight." . . .

(c) The order of the events. We believe that this threefold order possesses not only an ideal and symbolical meaning, but one which is very real and practical. We conclude this from another word of the same Apostle in 1 Cor. xv. 23, which treats of the same subject—namely, the resurrection of "them that are Christ's at His coming." "*Each in his own order.*" The word translated "order" has a military significance. Thus the Apostle's illustration directs our thoughts to events in military life as they take place in a camp or bivouac. The morning breaks. Then the first signal sounds: "Arise!" Soon after follows a second: "Prepare to march." Shortly after, the third: "Forward, march." . . .

(d) The *place of meeting* with the Lord. It is neither Jerusalem nor the Mount of Olives, nor any other spot on earth. The Church is, in fact, no earthly, but a heavenly body. In accordance with this character, she will be caught away into the air when her Lord will come to meet her. And her ascension will take place in exactly the same manner as His—that is, on the clouds. The Church can even in this point count on equality with Him. All takes place in perfect harmony. As He was despised, rejected, crucified, so is she in this world. And so, *by faith*, is she even now risen with Him, and seated with Him in the heavenly places. And it follows naturally and self-evidently, that her ascension should be a worthy close to her life's course. . . .

(e) The final result—to be *ever with the Lord*. Then at last the deepest longing on either side will be stilled. The Head is in full possession of all His members. The members are each in his place, in unbroken, never-to-be-interrupted communion with the Head and with one another. The word "None liveth to himself"—we are the Lord's—fulfilled in the highest sense. Whatever may be the great and mighty responsibilities which the Father commissions the Son to carry out according to the Scripture, in the accomplishment of judgment, in the administration of the kingdom, in the new ordering of all things and circumstances, *the Church will have her most intimate part in all*. The Lord can and will do no single work without calling upon those to accomplish it who have been created for Him, and who are filled with His fulness, that they may be apt for every service, and be alone at His disposal. That will be perfected rest in the most magnificent establishment of all the powers of a glorified spirit in a glorified body.

One of the best signs of the dawn is the intense darkness of the night.—E.B.

The Power of the Resurrection.

"God which raiseth the dead." (2 Cor. i. 9.)

I. THE POWER OF THE RESURRECTION EXERCISED BY THE FATHER.

"The Father of glory . . . the strength of His might, which He wrought in Christ when He raised Him."—Ephes. i. 17, 19, 20, R.V.

"The Spirit of Him that raised up Jesus from the dead."—Rom. viii. 11.

"Christ raised . . . through the glory of the Father."—Rom. vi. 4, R.V.

"Believe on Him that raised up Jesus our Lord from the dead."—Rom. iv. 24, 25.

"The God of Peace Who brought again from the dead our Lord Jesus Christ."—Heb. xiii. 20.

II. THE RESURRECTION OF CHRIST THE PATTERN OF THE POWER OF GOD TOWARD THOSE WHO BELIEVE.

"The exceeding greatness of His power to us-ward who believe, according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead."—Ephes. i. 19, 20.

The strength of His might manifested in raising Christ from the dead, is the measure of the power He will exercise to raise us up out of the death of sin into a new life and new world, and it is the measure which He can continually exercise in us in the death to all resources to which we are always delivered. (See 2 Cor. i. 9, 10.)

III. WHAT THE RESURRECTION DID FOR CHRIST.

1. *He was lifted to the place of triumph above His enemies.*

"He raised Him from the dead, and made Him sit at His right hand . . . far above all . . . and put all things in subjection under His feet."—Ephes. i. 20-22.

Through *death* He triumphed over the devil who had the power of death; then God lifted Him to the place of triumph, far above the powers He had conquered.

2. *He was raised from the earthward life to live unto God entirely.*

"The life that He liveth, He liveth unto God."—Rom. vi. 10, R.V.

Freed from the restraints and sufferings of His human life—now a life unto God.

3. *He was freed from the dominion of death—death ceased to have dominion over Him.*

"Christ being raised . . . dieth no more; death hath no more dominion over Him."—Rom. vi. 9.

4. *He entered into His glory.*

"God, which raised Him from the dead and gave Him glory."—1 Pet. i. 21, R.V.

IV. THE RESURRECTION OF CHRIST THE PATTERN OF OUR SPIRITUAL RESURRECTION NOW.

"Like as Christ was raised . . . EVEN so we also should walk in newness of life."—Rom. vi. 4.

His death was our death; and as He was raised by the Father of Glory, so as we appropriate, or count upon the working of that mighty energy, it raises us out of the helplessness of death into new life; not the old life improved, but new life—a life that cometh from above; and more than raising us into it, we shall continually be energized by the same power to *walk* in it.

V. THE RESURRECTION UNION WITH CHRIST BASED UPON HIS DEATH.

"If we have become united with the likeness of His death, we shall be also . . . of His resurrection."—Rom. vi. 5.

Not one without the other; not life in union with Christ without first the likeness of His death; nor death with Christ without the certainty of sharing in His resurrection. Many try to draw upon the life of the living Lord without understanding first the vital union with the *likeness* of His death. Not the actual nailing on the Cross of the body, but the *likeness* of that death in its separating power—its vital severance between the old life and the new: the likeness repeated in us in vitally and actually separating us from all that *He* was separated from as He hung upon the Cross. There *must* be the vital uniting with Him in this likeness of His death, ere there can be room for the mighty working in us of His resurrection life; but if we have thus appropriated His death we may count upon His resurrection.

VI. WHAT THE RESURRECTION POWER CAN DO IN US EXPERIMENTALLY.

1. *It can quicken our mortal bodies.*

"If the Spirit of Him [the Father] . . . dwelleth in you, He that raised Christ . . . shall quicken . . ."—Rom. viii. 11, R.V. m.

"If any man have not the *Spirit of Christ* he is none of His;" but here it is the *Spirit of the Father*: ". . . no man knoweth the Father but the Son . . . and he to whom the Son will *reveal Him*." (Matt. xi. 27.)

2. *It can lift us to the place of victory.*

" . . . despaired even of life . . . death in ourselves . . . trust in God that raiseth the dead."—2 Cor. i. 8, 9, R.V.

3. *It is manifested by effect in others.*

" . . . we also are weak with Him, but we shall live with Him through the power of God *toward you*."—2 Cor. xiii. 4, R.V. m.

4. *It brings forth fruit unto God.*

"Joined . . . to Him who was raised from the dead . . . fruit unto God."—Rom. vii. 4, R.V.

5. *It worketh in us to enable us to do His will.*

"The God of peace . . . make you perfect in every good work to do His will working in you. . . ."—Heb. xiii. 20, 21, R.V.

VII. WHEN GOD MANIFESTS THE RESURRECTION POWER.

Example: Abraham. "He offered up Isaac . . . accounting that God was able to raise up, even from the dead."—Heb. xi. 17-19.

When He had surrendered to death his son, who was his only hope for the fulfilment of the promises of God, he was given back—he virtually received him back from the dead—"from whence he received him in a figure."

VIII. THE CONDITION OF SHARING HIS RESURRECTION.

"Having been buried with Him . . . ye were also raised with Him *through faith* in the working of God, Who raised Him from the dead."—Col. ii. 12, R.V.

Faith in the working of God at the Cross, the beginning of the life. *Faith* that the God of Glory Who raised Christ manifests the same mighty energy *in you*. "Through your faith in the operation." (*Lightfoot*.)

IX. THE CONDITION OF CONTINUOUS PROVING OF THE RESURRECTION POWER.

Faith (1) For ourselves.

Example: Abraham. Once knowing God's principle of life working upon the basis of death, we see that when we *yield to death* our treasures, we *receive them from God*. Faith is able to yield anything to God, reckoning on the God Who raises the dead.

Faith (2) For others.

Example: Lazarus. Jesus said, "I am the Resurrection . . . believest thou?" (John xi. 25, 26.) The manifestation of the resurrection power toward others is dependent upon our knowledge and *faith* in Him Who is *Himself the Resurrection*, and able to say, "Lazarus, come forth." (John xi. 43.)

X. THE RESURRECTION LIFE IS A CONTINUOUS ONE.

"The death that He died, He died unto sin, once for all," but "the life that He liveth He LIVETH (*note continuous tense*) unto God." (Rom. vi. 10, R.V.)

Therefore, Paul spoke of the death with Christ as a crisis, a position, a fact, which is to lie as the basis of the working of the Divine energy expressed in the words "Power of His Resurrection." (Phil. iii. 10.)

It is not that we are brought through death with Christ into union with Him "once for all," and then into a *state* in which we remain "once for all." It is a complete death, and a fulness of life, *but*—a moment by moment reckoning; giving and taking; life out of death.

The life is a continuous life. The *power* of His resurrection is to be known in deeper and deeper fulness, but its actual manifestation is dependent upon "the assimilation of His death"; and the assimilation of His death is dependant upon the *basis* of His death unwaveringly maintained day by day. We are *conformed to His death*, and unflinchingly we appropriate the fact of our death in His. This is why Paul in his clear spirit-vision always spoke of the death as *past*, and the resurrection as *future*, for it covered the earnest of it now in his body, and the full fruition of it at the coming of Christ. See 2 Cor. v. 4, 5, R.V.: When "that what is 'mortal' may be swallowed up of life." "He that wrought us for this very thing is God, Who gave unto us the earnest of the Spirit."

XII. THE DEGREES IN RESURRECTION LIFE EXPERIMENTALLY.

Type in Lazarus: "He that was dead came forth." (John xi. 44.)

1. *Life*. Quickening power to emerge from the darkness and corruption of the tomb to the light of day: "bound hand and foot . . . Loose him, and let him go."
2. *Liberty*. Free working of the risen life. Loosing the head from the old bandage of the grave, and the feet for active service.
3. *Rest*. Lazarus sat at the table with Him. (John xii. 2.)
4. *Witnessing*. Many believed on Him because of Lazarus. (John xii. 11.)

XIII. THE CHARACTERISTICS OF THE RESURRECTION LIFE.

1. *It is a life unto God.*

"The life that He liveth, He liveth unto God."—Rom. vi. 10, R.V.

God as the centre and object of faith, life, service. The whole life is now re-centred in God.

2. *It is a life of union with the Risen One.*

" . . . joined to Another, even to Him Who was raised from the dead."—Rom. vii. 4.

No resurrection life *apart* from the Risen One. We are dead with Christ before we can be ALIVE with Him. "I myself" now dead to the claims of the law upon the person "I myself"; for if the believer has died how can the law have any claim upon him? It is no use saying "thou shalt" to one in death. Now a new Person is revealed, the Risen Son of God. He fulfils the law because of His Divine Nature—to Him the believer is joined—joined in one spirit, for living a new life; joined to One Who was raised from the dead, and by the joining "raises us up" to His own sphere, for fulfilling His own purposes, by His own power.

3. *It is a life of surrender to service.*

"Present yourselves unto God as alive from the dead . . . and your members as instruments (weapons, m.) unto God."—Rom. vi. 13, R.V.

This is the true place of consecration. For believers to "consecrate themselves to God" ere they have learnt their union with Christ in death and resurrection, is only to present to God the members of the natural man, which He cannot use. Only those "alive from the dead"—that is, having appropriated fully their likeness with Him in death—are bidden to present their members (*i.e.*, the body) as instruments unto God.

Note, it is "unto God." The members—eyes, hands, tongue, feet—to be the *instruments* for expressing His will. The believer wielding them for this purpose as he understands the will of the Lord. It used to be "I myself" in self-energy, using these members *for God*; now joined to the Lord, one spirit, because I have died, I present these members "unto God" as weapons unto righteousness. Henceforth "I labour according to His working, which worketh in me mightily," *i.e.*, "His working" is the providing of the dynamic force, for my "labouring" to do His pleasure.

XIV. IT IS A LIFE LIVED IN HEAVEN.

"Since ye then be *risen with Christ*" seek the things above.

"Set your mind on things above."—Col. iii. 2, R.V.

The basis of this is again referred to by Paul:

"For ye died . . ."—Col. iii. 3.

"You must not only *seek* heaven, you must also *think* heaven." (*Lightfoot.*)

XV. IT IS PREPARATION FOR A HEAVENLY INHERITANCE.

"Blessed be the God and Father . . . Who . . . begat us again . . . by the resurrection of Jesus Christ from the dead, unto an inheritance."—1 Pet. i. 3, 4, R.V.

Christ was the First-born from the dead—the First-born of many brethren. The Church of the First-born consists of those who are "children of the resurrection." (Luke xx. 36.) The full new Birth into the Church of the First-born (see Heb. xii. 23, Rom. viii. 29, is truly through death to the old creation on Calvary, and being begotten by the resurrection of Christ into His new life. How many rest on the initial stage of the new birth: "Begotten again . . . of incorruptible (seed) through the Word of God" (1 Pet. i. 23, R.V.), and fail to press on to know "Begotten . . . by the resurrection of Jesus Christ . . . unto an inheritance . . ." (1 Pet. i. 3).

J.P.-L.

The Work of the Holy Spirit.

Talks with Young Christians. (iv.)

Victory the ideal—Through a two-fold conflict to a two-fold equipment.

WE have talked together of the victory over sin explained in Romans vi. Now in the same way we need to learn the way of victory over Satan. When you take the position that you have died with Christ on the Cross to sin, and reckon it as fact *now*, the devil through his wicked spirits begins to attack you. He knows that Calvary is victory, and that if this position in Christ is taken he can do nothing; for the Cross is the one place where he is powerless.

If when the enemy tempts you say, "I have died on the Cross with Christ, I have nothing to do with you . . ." you will find victory over Satan.

It also means victory over wandering thoughts. When you take the position of victory, *i.e.*, death with Christ to sin, then it works into all the different parts of your being. It may be impatience, or temper, or a crooked disposition. It may be the department of the mind. Satan pours things through your mind. Why do you allow this? Are you troubled when you kneel to pray so that you cannot keep your mind on what you pray? Do awful blasphemous thoughts pour through your mind when you seek to worship or pray? Are you tortured with things presented to your mind that you hate? Does the devil keep you crushed with them, saying, "If you were a Christian you would not have these thoughts"? Just answer, "No, it is not I; I have died, it is not I. I will not take your lies, I will have nothing to do with you." By the choice of your will you can shut the door of your mind to him.

The mind open to the Holy Spirit.

If your minds were closed to all the things that Satan sends, they would be open to the Holy Spirit to pour into them all the blessed truths of God. The reason why God's people listen to, and read the Bible so much, and yet the truth remains sealed to them, is simply because the mind is not clarified by the Holy Spirit of God. They have asked for "new hearts," but not for "new heads." A great many of the divisions between God's children do not come from the heart, but from the head. It is the thought of the *mind*, *e.g.*, jealousy comes, a little thought put into the mind by Satan which they admit, and then in the light of that jealous thought the individual is seen. From

whence does it come? Not from the heart, but from the head. If God's children understood this one simple position of "I died," and then refused to let Satan have an entrance to any part of their being; if they would close the door to him when he brings his charges against them by saying, "Is that my choice? No, it does not belong to me, it is what the enemy is pouring on me, and I refuse to take it in. I have died with Christ . . ." then they would enter the path to victory.

Set your hearts to know victory, victory of heart, victory of mind, victory over impatience, victory over sin, victory over Satan. If all Christians knew this personal victory God would have an army to send out against the devil. Christians are unable to win souls because they themselves have not personal victory. They are ashamed of themselves in their hearts. They say, "How can I go to speak for Christ? Have I not secret sin holding me down?" This is often why they cannot pray in prayer-meetings. Have *you* personal victory in every part of your life? If you had, the Holy Spirit could then begin to work through you. You could not keep silent when meeting with others to pray. Think of the people in the slums, the drunkards in bonds, the slaves to sin on every hand, and the feeble Church in the midst of them. What is the matter? Is it not a want of **PERSONAL VICTORY**? With personal victory there is a readiness to go out to reach others.

The walk in victory.

As the believer thus walks in victory he learns to know the equipment by the Holy Spirit for service for the Holy Ghost does not equip for service before He brings you first into victory, therefore your victory is so important to the whole army of the Lord. If you live in victory in your home on every point, all the day walking in victory when things go wrong, so that you do not go down, and get crushed when the devil comes to drive you, and discourage you, then you will know what power is. Others will come to you and ask you what has happened, and solicit your help. How quickly would there be revival if all God's children knew how to live a victorious life!

There are two kinds of service which follow this equipment by the Holy Spirit: the war with sin, and the war with Satan. When the Holy Spirit has wrought into you the meaning of the Cross, and led you to take your position of

saying "I have died," and wrought it into you in practical life, then you can ask the Holy Spirit to clothe you for aggressive service. He will give you aggressive power so that you can go out in victory for others, not only to speak, but to *pray*.

There is a great war going on in the unseen sphere. The powers of darkness are at work all around us. You cannot fight them with carnal weapons. The weapon of prayer is the effective weapon. What is wanted for the Church just now is not only an army of speakers to witness to Christ, but an army of those who can *pray*; those who know how to be in prayer as a meeting proceeds, binding the devil from interfering with the message given. Often those who know the Holy Spirit, and go forward to testify for Him, have to say, "Alas, alas, what is the matter?" The people perhaps are blamed for their hardness, or the workers blame themselves. They say, "I *did* get the baptism of the Holy Spirit, but the ground is very hard in this place," but although they may have received the Holy Spirit in power, unless they have some intercessors who know how to pray that hardness away, they cannot reach the people alone. The Baptism of the Holy Spirit gives to some aggressive power to witness for Christ, but He also gives to others aggressive power to pray; and the two must work together.

Pray that God will teach you, and put you in a position of victory, where you can effectively say, "Oh, Lord, bind the devil." Thus you will learn victory with Christ in the secret of union with Him. This is what we need to learn—how to appropriate and apply the victory of Calvary, and prove that Satan was conquered at the Cross of Christ.

Translation George

Some Translation Songs.

When He Comes.

"My soul waiteth for the Lord, more than they that watch for the morning."

(Verse 1 by Mr. Evan Roberts.)

MY heart shall rest from all its strain,
When my sweet Lord shall come again,
And I shall follow in His train—
O, bless the Lord!

My soul shall full of rapture be,
When face to face my Lord I see,
With Him throughout eternity—
O, bless the Lord!

My life shall be set free from care,
When I shall meet Him in the air,
What joy to see my Saviour there—
O, bless the Lord!

Oh, what delight to prove His life,
Conquering death and earthly strife,
Freed from the conflict ever rife—
O, bless the Lord!

May we be hidden in His side,
"All one" in Him, the Crucified,
That Jesus may be satisfied
When He shall come.

Then come Lord Jesus, come to-day!
Come, fetch Thy waiting ones away;
Come! and with joyful hearts we'll say:
"O, bless the Lord!"

(To tune of chant, "Thy will be done.") Gladys W. Dobson.

"Unto Victory!"

"He doth . . . make war . . . and the armies . . . followed Him." (Rev. xix. 11 and 14).

"Ye therefore now have sorrow: but I will see you again, and your heart shall rejoice." (John xvi. 22).

"Keep up your courage, I have won the victory." (John xvi. 33, Weymouth).

"Surely I come quickly—Even so, Come Lord Jesus."

FIERCE is the conflict now,
Stronger the foe,
More keen the battle-cry
Raging below;
Louder the noise of hell,
No longer dumb!
Yet, sounds the midnight cry:—
"Quickly I come! Quickly I come!"

Stronger the testings now,
Keener the fight;
All hell has risen up,
Must ring their might;
Harder to overcome,
While waiting here;
Yet, the glad sound is heard:—
"Jesus is near! Jesus is near!"

Harder to prove His word,
In this last hour;
For 'gainst us Satan flings
His fiercest power:
More spirit strength we need,
Here to prevail:
But, as He comes, we cry:—
"Master all hail! Master all hail!"

Who then will follow on,
In His great strength;
Whose faith will stand—and win
Vict'ry at length;
Whose heart is strong in GOD,
To overcome?
Such will rejoice to hear:
"Quickly I come! Quickly I come!"

Who'll face the straightened way
Choosing God's Best;
With not a look behind,
Conqu'ring each test;
Whose spirit dares to press
Through pain and fear?
For, in the midst is felt:
"Jesus is near! Jesus is near!"

Then may we forward go,
Through darkest night;
Till the translation hour
Bursts into light!
Then when He meets us there,
Earth's fight o'ercome;
Victors in Him, we'll sing:
"Jesus has come! Jesus has come!"

Gladys W. Dobson.

(To Tune: "Euroclydon"—"Fierce was the wild billow.")

Co-praying with the Spirit of God.

"The effectual fervent prayer of a righteous man availeth much [in its working R.V.] . . . James v. 16, A.V.

THERE is a tremendous power in this "work of prayer," if we all knew how to use it.

Romans viii. 26, 27, shows us the part the Holy Spirit takes in the work. "*The Spirit also helpeth our infirmity*"—in the Greek this refers to our physical and moral weakness—"for we know not how to pray," *i.e.*, we cannot without His aid arrive at a knowledge of what to pray for, either for ourselves, or for other people. It is not enough that it should come to the mind that others need this and that, "but the Spirit Himself maketh intercession for us with groanings which cannot be uttered . . ." ". . . according to the will of God."

We need to consider the conditions leading up to these words in the earlier part of the chapter, for Paul wrote this as a conclusion to something else he was saying, therefore ere we can understand how, and why, the "Spirit Himself makes intercession" in us, we must go back to verses 12 to 17, to see the personal conditions of spiritual life in which He can thus work. So many of our prayers are *mental* prayers; but in this passage there is a deep spirit-life of prayer which is the outcome of the spiritual growth of the believer.

Conditions for prayer.

The personal spiritual condition must be that of verses 12 to 17 before the prayer-life in the Spirit described in verses 26 and 27 can be fully known.

The first condition leading up to the prayer-life of v. 26, is found in v. 13. "If ye live after the flesh, ye must die; but if by the spirit ye **MAKE TO DIE** the doings of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God" (R.V.M.).

No advance in the spiritual life can be realized without the foundation of the Cross. Before the Holy Spirit's intercession prayer-life can be truly known, we must be shown by Him how to stand in the position of Christ's death, and by His working let the death of Christ be applied experimentally.

"*They that are of Christ Jesus have crucified the flesh*" (Gal. v. 24). It means, therefore, the standing of Romans vi., whilst in practice we ask the Spirit of God to apply the power of the death of Christ to all the activities of the flesh, so that the Holy Spirit may lead into all the varied aspects of the life of a true child of God.

The second condition of the prayer-life in the

Spirit is found in verse 15, where the Apostle speaks of the spirit of sonship, the "spirit of adoption," whereby the believer knows God as "Father," and the Holy Spirit bears witness with his spirit that he is a child of God (v. 16).

Let us ask ourselves faithfully as we read (Rom. viii. 12-17, are these conditions fulfilled in our lives? Is our standing in Christ on the ground of Calvary, and reckoning ourselves "crucified with Christ" a real fact to us? Do we permit the Holy Spirit to apply the power of the death of Christ, or do we shirk the Cross? The clear leading of the Spirit through the human spirit cannot be known if in any degree the lower life is allowed to have dominion. What is uppermost in us as children of God—spirit, soul or body? They that are "led by the Spirit," *i.e.*, they who have the Holy Spirit indwelling, leading, teaching, witnessing, giving the spirit of adoption—they are the ones who will know the life of the Spirit in that intercession of v. 26; but abiding in the Spirit, and walking in the Spirit, and being led by the Spirit, and knowing the Spirit, depends upon our standing upon the ground of the Cross every moment, so that whenever there is any manifestation of the "doings" of the "flesh" we instantly count on the Holy Spirit to apply the death of the Cross to them, and in the will say "No" to the lower life in all its varied workings.

A hidden leakage hindering prayer.

Many Christians have a hidden hindrance which causes leakage of strength in the spiritual life. The Holy Spirit is leading, moving, teaching, working in them, but there is something from below pulling them downward, draining and dragging them every now and then to a lower sphere. They cannot know the intercession of the Spirit in the life of the spirit, or His inspiration of prayer, unless they know the power of the Spirit in daily life.

Moment by moment light from the Holy Spirit is needed upon any leakage in the spiritual life. If the life is faithfully brought under the continual power of the Cross of Christ up to the light given—the knife of the Cross—the Holy Spirit will then lead in the spirit without the intrusion of the things that come from below—the things that intervene, bringing personal conflict, and hindering the ministry for others. Then having the spirit of adoption—the spirit of sonship—the Holy Spirit will give the witness in the spirit of the child's place, the child's right, and the child's heart towards God. These are the souls to whom the latter part of this chapter

is written, and for such is the place of victory over sin pictured, a place of victory in the power of Christ's death.

There are three "groanings" referred to in Rom. viii. "*The whole creation groaneth*" (v. 22). That is the outside world. "*We ourselves groan within ourselves*, waiting for the adoption—the redemption of our body" (v. 23). Here is the saint groaning and waiting for the redemption of the body. "*The Spirit Himself maketh intercession for us with groanings*" (v. 26). Here is the Spirit of God in the Church groaning. A groaning creation, a groaning saint, and the groaning of the Spirit in the Church, with "groanings which cannot be uttered."

Having cleared the ground as to preliminary conditions, we may now look at the prayer-life as given in v. 26. First of all, we are powerless in prayer for lack of knowledge. "*We know not*" how to pray as we ought! Next, "the Spirit maketh intercession for us with groanings which cannot be uttered." The groaning-prayer of the Spirit is wordless! In contrast with "*we know not*"—which is mental—is the "*which cannot be uttered*" of the groaning Spirit, which is wordless. Many words can be poured out in prayer—wonderful prayers sometimes—but without any of the genuine, wordless prayer of the Spirit. The Holy Spirit's prayer in your spirit is oftentimes a "groaning" without words, when it cannot reach the mental consciousness for expression. But that wordless cry in your spirit is more powerful than the most wonderful outpouring of words in beautiful expression. Let us recognise, not only occasionally, but as a maintained condition, that we never do, and never can, know how to "pray as we ought" without the co-working of the Holy Spirit. We need the Holy Spirit to put into our spirits the spirit-cry to God.

The groaning cry of the Spirit.

In our prayer-life, can we tell the difference? Is the prayer a stream that comes from the innermost depth of our being—a groan, a cry of the Spirit in the spirit? Sometimes it may reach the mind, but not always. Is it prayer in the "mind" first, or is there the cry in the spirit, saying "Lord, teach me what to ask"? According to this Scripture, the Holy Spirit *knows what to ask*, and the Father understands the Spirit's wordless prayer. "He that searcheth the hearts knoweth what is the mind of the Spirit." We may ask for many things, and none of them may be in the will of God; but if we follow the cry in the spirit, then "He maketh intercession for us ACCORDING TO THE WILL OF GOD!" We want equipment for service? Do we recognize the need of EQUIPMENT FOR PRAYER? We want the Holy Spirit to give us words for

utterance to give the message to others? Then why not in like manner recognize the need of the Holy Spirit to give us words to cry to God in prayer?

The first need is to discover that we CANNOT pray as we ought, and the next is to learn how to depend upon the Holy Spirit for prayers to pray in the spirit, as much as we depend upon Him for power in service. David said "I cried unto the Lord, and He heard"; and we shall find when there comes the wordless cry of the Spirit within, that we shall have what we ask, and know it.

We have perhaps gone to the Lord with a special cry in the spirit for some time, when suddenly it becomes, so to speak, "dead." We can get no light, and at first may be distressed that the power to pray on this point has gone; when suddenly there is in the spirit a liberation, a lifting of the pressure or burden, and we say, "I have the answer!" We do not know how God is working, but we *do* know that the assurance was given in that moment that God had taken hold of our petition, and the thing that we sought at His hands was being done. "*The Spirit maketh intercession.*"

We must trust the Lord definitely to teach us *what* to ask, and *how* to pray. The Spirit un-grieved in your spirit, is always crying these wordless prayers, until there comes power in some measure to express them.

The intercession of Christ.

After the "groaning intercession" of the Spirit in v. 26, we read of the intercession of Christ, in v. 34, "It is Christ Jesus that died, yea rather, that was raised from the dead, Who is at the right hand of God, Who *also maketh intercession* for us." In Heb. iv. 15 we read, "We have not a High Priest that cannot be touched with the feeling of our infirmities (Gr. moral and physical weaknesses) but One that hath been in all points tempted like as we are." Here we have the previous training of the Heavenly Intercessor. He is not there interceding as One who does not understand. He is "touched" because He was "in all points tempted as we are." He received His training as an Intercessor while on earth, and in heaven He is using the results of His training. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying . . . was heard" (Heb. v. 7, A.V.).

He went through all, and lived through all, with "*strong crying and tears!*" He knows what it means to be on earth, and this is why He is so quickly "touched" as our heavenly Intercessor, "ever living to make intercession for us," (Heb. vii. 25). "Ye are come to Jesus, the *Mediator*, and to the blood of sprinkling," (Heb. xii. 24). The Holy Spirit within inspires the cry

in our spirit; the Heavenly Intercessor seated on the Throne, makes intercession in heaven.

When the cry of the Spirit is in the heart, then we know that the Master hears that cry, for "He that searcheth the hearts knoweth what is the mind of the Spirit." He is searching for the mind of the Spirit in our spirits, and He is keeping the way open that these prayers reach the Throne. Now we understand why Christ is praying only for the Church. If He were not praying for it, the Church would be swallowed up by the powers of hell.

If the *Church of Christ* could be brought to know the cry inspired by the Holy Spirit, how rapidly the Body of Christ would be delivered from the world, the flesh, and the devil. The Intercessor in heaven calls into fellowship with Himself all God's children on the earth, to share with Him His work of prayer. He keeps the way open for us, and as we join Him in His prayers we keep the way open for others. He is praying there, then by His Spirit the prayer comes into us, and again through us to reach others. Such is the wonderful life of prayer.

Prayer Life
Light on the Prayer Life.

*Gleanings from Letters.**

I have your letter, and with regard to victory and deliverance up to a certain point, and then ground lost, I would like to know whether this evidence of loss and gain corresponds with any fluctuations in the continuity of prayer, or it may mean that the prayer force is not sufficient to travel further than the point of restraint, and needs other souls to be brought in to the intercessory service, as Daniel brought his three companions in, in order to strengthen his prayer with regard to the difficult position in which he was placed.

... I would ask you to have faith, notwithstanding difficult circumstances, that if your will is united to God He will work out in your life by the power of His Spirit all that Christ died to give you; but you must remember that there are no clocks in heaven—it is we mortals who work by time. God, Who is eternal, knows no time, and that is why we have to be patient. Obey to the light you have, and you will walk in the light even as He is in the light. We are ourselves not always the best judges of how much Christ uses us in touching the lives of others, but abide in Him, and you may be sure that you will bring forth fruit . . . that is enough.

The reason why so many of God's children are without the blessings of the deeper spiritual life is because they become passive under Satanic attack, and believe it to be natural, when all the time it is supernatural. In a word, they *pray*, but do not *fight*, in accordance with Ephes. vi. 12.

There is only one thing for you to do for the soul of whom you write, and that is on the lines of Ephes. vi. 12, remembering that if the Gospel is hid, it is hid because of the veil that Satan has cast over the mind (2 Cor. iv. 4), and you must continue to pray that this veil may be

*By Mr. J. C. Williams to "Lord's Watch" correspondents.

penetrated by the power of the Holy Spirit. You will remember that Paul was converted for the express purpose of opening the eyes of the blind, and *turning* them from darkness to light, and from the power of Satan unto God (Acts xxvi. 18), which indeed is the function of every redeemed soul, and for which God has given us spiritual equipment, if we will only co-operate with Him on spiritual lines, and have patience, which is not human but Divine.

... would have you pray directly against the principalities and powers, that Satan through his minions may not have possession of the mind of the soul for whom we are praying. That the veil that they have cast over it may be penetrated by the truth of the Gospel, and that the seed sown by the servant of God may not be obstructed from the heart and conscience by the powers of darkness (Luke iii. 12). Let all your powers flow out in aggressive warfare for the destruction of that which stands between this soul and God. He can only be won through being rescued, and to rescue presupposes a real danger. You know the danger, it is not flesh and blood, therefore wrestle against it.

If you will turn to 2 Cor. iv. 4, you will find the real reason why your son is not converted and turned from darkness to light; and in Ephes. vi. 12, you will see that it is not your son in his flesh and blood that you have to strive with, but that it is against the rulers of this world's darkness, who hold him in their bondage, therefore you have to stand with Christ against the principalities and powers, for the overthrow of the enemy in the mind and heart of your son. The Holy Spirit will Himself teach you how to fight for this soul if you ask Him, and as you consider all the hindrances that stand between this soul and the light of the gospel you will find, if you watch your prayers, that the Holy Spirit will indeed teach you how to pray. Turn all your thoughts into prayer; you often think about your son, but *thinking* will not save him unless you turn the thoughts which are presented to your mind, into intercession, so that instead of beginning and ending in your mind, they become a quickening power in the Holy Ghost, ascending to the Father through the Name of the Son, and bringing forth their firstfruit in due season.

Prayer is not only petition, it is fighting, every day, under the direction of the Spirit, for the spoiling of the household of the strong man and robbing him of his prisoners.

... It is not what we have, but what we have obtained and passed on that really makes its mark in the lives of others. A Christian ought never to be a bank with one atom of spiritual power on deposit, but rather should he be a channel through which may continuously flow streams of blessing. Rivers do not have their source in the valleys, but in the heights, in order that they may pour through the valleys, making them rich in fruit and pasture."

"There is not enough stress laid upon the fact that in conjunction with prayer there must be the intelligent watching for the movement of God, so that in the spirit there may be intelligent co-operation with God to the working out of His will and purpose, which has been initiated in the heart of the believer, by Him, in true spirit prayer. . . ."

The School of Prayer and The Lord's Watch.

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

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.

Prayer for the Church of Christ.

That every member of the Body of Christ may seek from God the *spirit* of Translation, with the affections set on things above, not on things on the earth.

That the whole Church of God may rapidly be prepared for the Lord's Coming, and not be diverted from personal love and watching for the Lord, by speculative questions connected with His coming.

For the cessation of the Opium Traffic.

That the Lord may, even at this the eleventh hour, prevent the remaining stocks of opium at the Treaty Ports from going into China.—Noel Broomhall.

Concerning "War on the Saints" Fund for Workers.

We have received the following letter from a recipient of a book from this fund, and fulfil his request that the letter should be used as a testimony to the grace of God in the ministration of the truth.*

"Nearly twelve months ago I wrote you of my desire to obtain a copy of 'War on the Saints.' You kindly sent a copy. I read the book; but it was too deep for me to understand. However, I perceived it contained a mighty Truth which, in large measure, was not known to many of God's dear children. Recently some criticisms on the book and the writers—led me to re-read the book to see more clearly its contents. The Holy Spirit most graciously illuminated my spirit, and clarified my mind, and gave me an open vision into the deep things taught in the book, and gave me triumphant victory over all the power of the adversary, and I gladly enclose P.O. order to pay for the book, so that I may own it and be free to use it in any way the Lord may indicate by the Holy Spirit.

I perceive in Evan Roberts a man raised up to lead God's people out of bondage of demon slavery into the glorious liberty of Truth and spirit freedom. Praise the Lord. Just like Moses, our brother has for nearly eight years gotten his spirit training in the seclusion of retirement, while feeding God's children through the *Overcomer* and 'War on the Saints.' And having been content to say Amen to God's plan to hide him away these years from participation in the more public ministry which he formerly filled; suddenly the call of God came to him in the translation message. And now the ringing clarion call is heralded to the uttermost parts of the earth, to all God's people everywhere to put away all pettiness and carnality, and narrowness, and to come together in one spirit in prayer for the removal of all the obstacles to unity in all who expect to be translated. Oh, the need, yea, the urgency of the need of all such to heed this Spirit call to true Spirit unity and fellowship one with another. I thank you for sending the book. Kindly thank Evan Roberts for the Christ-like spirit pervading the book, and especially for the grace he manifests so

* Mr. Roberts has not seen this letter.—Ed.

sweetly above the tirade of abuse being heaped upon him these days. . . . Use this letter in any way you may think it will glorify God, as I desire to help others, since I have been so greatly helped myself. . . ."

A Reader in U.S.A.

"Through the kindness of a friend in passing on her copy of 'War on the Saints' I have been enabled to read that unique and exceedingly helpful book. I cannot express all the gratitude, the wonder, and admiration I feel. I wish every Christian worker, minister, teacher, and leader could, and would, read it. It takes tact to get many dear workers to read it, or listen to it being read, owing no doubt to the working of the enemy in opposition.

I suggest that if two or more undertake to read it together—one reading aloud, for instance—the book will be read, and read more thoroughly and carefully than if one reads it alone. In the case of my co-worker and myself, I feel quite sure she never would have read it, or at most just skimmed over a page here and there, if I had not insisted that we read it together. I read it aloud in the evenings. It was our first year in the foreign field, and the daytime was taken up with language study. She had to rest her eyes and head in the evenings, so had a good excuse for not reading. She consented to my reading 'War on the Saints' aloud, but not very enthusiastically. Then after I began she soon began to make objections, and to criticise, and presently declared she had had enough of it. She 'did not think it was healthy to hear so much of Satan.' I was determined to read it, so decided that I had no opposition at all—it was as though Satan saw there was no way to try to hinder me. But what surprised me was my determination that she should hear it too. Ordinarily I would have said, 'Oh, very well! If you don't care to hear it I will read it to myself aloud.' In this instance, however, I turned to her, and with great firmness and decision insisted that we must both know the contents of this book. I said, 'there has been a lot of things in your Christian experience, and in mine, and in others that we know of, that we don't understand, and cannot properly account for. Now this book claims to deal with just those very things, and if there is truths here that we ought to know, either personally or as workers, the Lord has sent it to us and we *must* read it.' All this and more I said, with a determination that it should be done, that astonished me even at the time. She finally said, 'Very well, you can read it out;' and I did so. Surely this was answer to the prayers of those interested in sending forth this book. I wish I had money to contribute to the fund for sending it to others; there are so many who I feel must be presented with the book, and drawn some way as it were into reading it. I have confidence that no matter if they do object if it is somehow put before them, it is bound to do *some* good, and prepare for more good later."—A Missionary.

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.

Note.—The book may also be obtained on loan.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

No. 65.

MAY, 1914. No. 5. Vol. VI.

The Cry of the Watching Soul.

"The Spirit and the bride say 'Come.'"—Rev. xxii. 17.

- M**Y King is surely coming,
The air is full of Him;
No vespers grace an evening
Where Light is never dim.
I hear His gentle footsteps
Upon the gilded cloud;
I see His glorious visage,
With Heaven as His shroud.
2. I'm watching for His Coming,
With ever present eye;
I'm waiting for His Presence
To fill the waiting sky.
No other thing shall feed me,
No other thing than this:—
His Coming at this moment,
And my going into bliss.
3. My eye is on my Saviour,
My heart is in the Heaven;
My voice will lisp no message
But what Thyself hast given:—
"I am coming very quickly,
I am coming now for you;
My Word doth stand for ever,
And is Divinely true."
4. No lie, nor doubt, my Saviour,
Shall mar Thy sacred word;
I am standing firm and faithful,
And fighting with it hard:
Now come Thyself in glory;
Put hell in the abyss:
Raise up the dead with power,
And take us to Thy bliss.
5. Great God and Saviour Jesus,
What refuge is Thine Arm;
In Thee, as with the Father,
Thy children hide from harm;
Thy sheep as safe as Shepherd,
Thy lambs as safe as Fold:
No hand can wrench Thy fingers,
No force undo Thy hold.

6. No more I ask Thy coming,
'Tis almost more than past;
No signs my eye demanding,
Not less than "First and Last;"
Not faith, nor hope, nor unction,
But Thee, Thou true Great God:
Fill Thou the heavens, O Saviour,
Use now Thy ruling Rod.
7. Ten thousand hands can't stop me,
Nor twice ten thousand eyes;
The very thorns shall help me
To gain the heavenly prize.
Up then, my heart and spirit,
Let earth of sin recede;
Come Lord of Life and merit,
In Heaven put me indeed.
8. Celestial Lord of glory,
Of Truth and righteous ways;
Eternal Sun of Healing—
My eyes do love Thy rays;
Enthronéd be Thy Person,
Uncovered be Thy Face,
Stretch forth Thy hands in mercy,
As dew drops be Thy grace.
9. How long the lie hath conquered,
Where truth might well have been;
A King of highest wonders,
With freedom as his queen.
Come Thou, the Truth from Heaven;
Come, with Thy heavenly light,
And show how mercy triumphs
O'er self, and wile, and might.

April 16, 1914.

Evan Roberts.

To Rutherford's tune, 215 Consecration and Faith
Hymn Book.

The production of character is the final test of every religion.

All your prayers become witnesses against those for whom you pray.

Judas was on speaking terms with the Lord, but his heart was set on the bag of gold.

Feb. 11, 1922
1 Pet. 1:7
66
Faith

THE OVERCOMER.

"Faith is the test of things unseen . . ."

By the Editor.

"FAITH is . . . the test of things not seen, for therein the elders had witness borne to them" (Heb. xi. 1, 2, R.V. m.). "The testing of your faith—being more precious than that of gold . . . may be found to result in praise and glory and honour at the reappearing of Jesus Christ" (1 Pet. i. 7, Weymouth). These two verses in contrast are very striking. Faith tests God, and God tests the faith of those who trust Him, and thus through faith, we may reverently say, God and His children learn to know one another. "God did *prove* (or test) Abraham," and then said, "Now I *know* that thou fearest God" (Gen. xxii. 1, 12, R.V.).

How to "test" the "things not seen," or the verities of the unseen world, is one great question to-day. How to translate into "substance," or visible fact, the things we hope for on the authority of the Word of God. For in their dealing with God, the writer of the Hebrews tells us, that "therein"—i.e., in the testing of "things not seen" by the exercise of "faith"—the elders had *witness* borne to them. God responded to their test of faith, and "things not seen" produced "things which do appear." Faith was the medium for translating into visible facts the unseen things of the spiritual realm.

Faith is the test.

How many of the children of God understand this *testing*, or proving of God, so that for themselves they learn to know God, and to walk with Him, without being disturbed or shaken by the voices of men? They know "faith" as the medium for obtaining assurance of salvation, and sometimes "faith" in some further degrees of the spiritual life; but, on the whole, the majority live upon what this or that one says concerning the things of God. They "believe" because they trust the person who says a certain thing, and really base their faith in the "wisdom of men." This is a mark of infancy in the spiritual life, for Paul writes to the Ephesians to be "no longer children, tossed to and fro and carried about with every wind of doctrine"—the thought is "carried by a nurse," and *any* nurse! God is permitting the present sifting of His most earnest children on purpose to shake them off, so to speak, all reliance upon others—the being carried by a nurse continually, even though it be a good nurse! We must all learn to "test" for ourselves what is of God and what is not, and "*Faith . . . is the test . . .*"

But what is the faith that tests the things not

seen? The writer to the Hebrews quotes a passage from an Old Testament prophet describing the "life of faith," ere he passes on to draw a series of brief vivid pictures depicting faith in its tangible results in the lives of God's people, and its effect on the whole outer world. "It is by *faith* that My righteous servant shall live, and if he shrinks (flinches) back, My soul takes no pleasure in him" (Hab. ii. 3, 4, Weymouth). The R.V. marginal rendering of Hab. ii. 4 gives the words: "The just shall live in His faithfulness," or in the text "by his faith." The faith that tests the things of the unseen realm is, therefore, faith piercing through the outer and visible things, to deal with a PERSON, and that Person a Faithful God; for "he that cometh to God must believe that HE IS, and that He is a rewarder of them that seek after Him" (Heb. xi. 5).

Faith dealing with God.

But upon what basis can faith deal with God so as to be sure of "witness borne" in response? How can faith test the things not seen? The answer is that faith deals with God through His Word! Faith tests the things not seen by (1) seeing in God's Word a statement concerning "things not seen" which God declares exist; then, (2) faith rests on God's statement in His Word, and deals with Him as a Person through that Word, trusting Him to fulfil what is written; and, finally, (3) God bears witness to the faith that relies upon His faithfulness to keep His Word, and in the fulness of time gives the substance, or visible results. Then FAITH HAS PROVED "THINGS NOT SEEN" TO BE TRUE.

But is this path of faith an easy one? The prophet's words suggest that it is not, and our own experiences say it is not; therefore the constant temptation to turn aside to an easier path, where faith is not needed, and where Satan can allure with fantasies and "experiences" not of God. But the mind of the Lord for His people is clear: "It is BY FAITH My righteous one shall live!" This righteousness means imparted, as well as imputed, righteousness, as stated by Paul in 2 Cor. v. 21, and 1 Cor. i. 30. Faith in God to test and obtain His response in witness cannot exist with anything in heart or life contrary to righteousness. Hence the Lord said: "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?" A single eye toward God with no thought of the judgment of men, is a primary condition for exercising a faith

which obtains response. But this is not an easy path. The Book always speaks the truth. "Things as they are" are clearly written there. No fantasies, or coverings, no glamour, or imaginations, but plain, honest, unvarnished truth, upon which every human being can rest without a fear. "By faith, My" child shall live, and "if he *flinches* . . ." (Conybeare), or "draws back through fear," then "My soul hath no pleasure in him." It is faith, *faith*, FAITH, in a Faithful God, which will have "glory and honour" at the Lord's appearing. "I have not found so great faith, no, not in Israel," said the Lord, marvelling as He heard the words of the Roman centurion: "I speak—my word carries in it power and effect in the world of men. Do Thou speak, O mighty Lord, and in the unseen realm Thy word is enough, and Thy command over 'things not seen' shall be proved by the visible result in the healing of my servant." "I will come and heal him," the Lord had said, but His bodily presence was not needed, for "so great faith" was content with the Word of the Lord of Life—his faith tested the "things not seen" and had witness borne to it.

Flinching in faith.

There is great danger of the Lord's children "flinching" from the path of faith and going back to seek the life of the "senses" instead of pressing on into the greater triumphs of faith in the path "whereunto we have already attained." "Stretching forward to what lies in front of me, with my eyes fixed on the goal, I push on to secure the prize of God's heavenward call in Christ Jesus. . . . Whatever be the point we have already reached, let us persevere in the same course," writes the Apostle Paul (Phil. iii. 14-16, Weymouth). The course for the believer is "from faith to faith." What confusion on a racecourse if the runners suddenly cease pressing on, and turn back, or turn aside to various side-tracks, having ceased to "persevere in the same course"!

But is the faith that tests the unseen, to have no "manifestation"? The eleventh of Hebrews plainly says yes; but it is manifestation in effect, and not merely in "feeling." "The Kingdom of God is not in word, but in power—*i.e.*, not in talk, but effect! Faith believes God in His Word, and deals with Him on His Word, and there is result in (1) practice, and (2) result. For example, Noah was "warned of God" of "things not seen as yet," and he believed God for one hundred and twenty years in a scoffing world; so that he "prepared an ark to the saving of his house." The outward witness to his faith did not come until the windows of heaven were opened, and the earth deluged by a flood; *then he knew* that his faith had tested

the unseen, and found the warning of God true.

True faith in God is not in a hurry for "manifestation," or for proofs to be given to other men of its walk with God. It settles itself down, so to speak, upon the character of God Who cannot lie, and waits God's time. There is, of course, an inward witness, such as Paul refers to in Rom. viii. 16: "The Spirit Himself beareth witness with our spirit . . ."; and again in 1 John v. 10: "He that believeth on the Son of God hath the witness in him . . ."; and this was given to Abel as he offered the sacrifice of blood. Enoch, too, had the inward witness that he had been "well-pleasing to God," but he had the outward "manifestation" only when the moment came that he was translated. Abraham and Sarah had faith in the promise of the seed, but it was many years before the manifestation, which proved their faith, was given. And so we might run through the whole wonderful chapter. Time fails to tell of Gideon, Barak, and the others who "through faith" did mighty works in subduing kingdoms, in bearing sufferings, mockings, scourgings, bonds, and imprisonment; they were stoned, sawn asunder, tempted, slain with the sword, destitute, evil entreated, wandering in deserts, and mountains and caves, but nothing could quench their FAITH in a Faithful God. Where are the "manifestations" here? And where are their like in the twentieth century? Shall we ever see them until we cease looking to one another, and being "tossed about" like children by every wind that blows in the spiritual realm?

Mighty works of faith.

The "greater works" that God wants to see in the Church of Christ will come only on the same principle as the mighty works wrought by the heroes of faith enrolled in the eleventh of Hebrews. We are compassed about by them as a "cloud of witnesses," who watch to see us "fling aside every encumbrance," so that we may run with "patient endurance," fixing our "gaze upon Jesus, our Prince Leader in the faith"—He who for the "sake of the joy which lay before Him, patiently endured the Cross, looking with contempt upon its shame. . . ."

How does the faith come which produces the "greater works"? In the first place it is said to be a gift of the Spirit of God. "To one is given through the Spirit . . . *faith* in the same Spirit" (1 Cor. xii. 8, 9). "Faith so as to move mountains. . . ." (1 Cor. xiii. 2). And, in the second place, it is developed by use and by testing. It is not merely a mental belief that God is, and that God can do all things, but it is really a part of the new man which grows with his growth and knowledge of God, and depends upon the Word of God for its sustenance and develop-

ment. It is increased just so far as it is cultivated by the believer being willing to part with all dependence upon the life of the senses, and choosing to rely upon the Word of God alone. The craving for "consciousness" and "outward evidences" and "seals" and "tokens" and "signs" must be put aside, for all dependence upon these things weakens faith, and enervates the whole inward man.

But if the faith that produces mighty works is a gift of the Spirit, ought we not to seek for this gift? The passage in 2 Cor. xii. 4-31 gives the pattern of a body with the Spirit of God ruling and working through the members of the Body, dividing to each one the supply of the Spirit necessary for the fulfilment of its own office. All the members of that Body must be fitted into place, and "made to drink of one Spirit," so that all may be tempered together in one harmonious whole. Individually, God "sets" each in place, but each may "desire earnestly the greater gifts," leaving to the Divine Spirit the fulfilment of the desire as He wills.

Faith to remove mountains.

"Faith, so as to remove mountains"—how will the Holy Spirit give it? By His own indwelling in the believer, and then by leading the soul into circumstances where that faith which is within, is called out into action, and tested to its utmost power of endurance. Faith is said to be a gift of the Spirit, and a fruit of the Spirit, because it is not merely a mental process; but even as a gift of the Spirit it is not miraculously given as some possession to be held and used at will. It is a "gift," and at the same time it is *produced and developed by testing* so as to be found able to endure all the tests of God. The reason for this is that man is not a machine to be worked like a clock by some spring within, but an intelligent being, called into partnership with God. "It is God that worketh in you," writes Paul, but also, "I labour according to His working . . ." The whole man is to co-operate with God. God gives "faith" by His Spirit, but the believer must exercise that faith in God for its growth and development. God dwells in the spirit of man, and brings his will into perfect harmony with His own, and then from the throne of the will exercises and uses the mind and body in intelligent co-operation. We may, therefore, say that no supernatural power is of God which places the exterior man in mind and body out of the control of his will, as it is enervated by God Himself.

"Faith is *the test of things not seen.*" How is this to be acted upon? How are we to test "the things that differ?"

(1) By turning from all men to GOD, with a sincere desire to know the truth as it is in Jesus,

with no thought of the "glory of men" or the condemnation of men. (2) By dealing with God as a Person who is certain to respond to any true seeking unto Him. (3) By appealing to God on His Word to bear witness to the victory of Christ on the Cross over all powers in the spiritual realm seeking to lead human beings astray. (4) By "resting faith" in God that He does respond and give victory. Thus faith can "test" all things in the unseen realm, and prove with assurance what "things not seen" are of God, by direct dealing with the God on the throne.

Faith appealing to God.

Faith can appeal to the Lord of Hosts, and test God upon His Word; then in return God will test His redeemed one, to increase that very faith which has tested Him! How simple it is! Did ever the faithful Lord turn away from a soul in need? Can we not test, or prove, each for ourselves the "things not seen" by direct dealing with a living Lord? Can we not for ourselves use the weapon of His Word, and prove the things that differ? Faith is the only way to know God, by putting Him to the proof, and receiving His witness to His Word. Let us, then, trust God for power to endure, yea, until even the "*faith of the Son of God*" is brought to maturity in us, and we know something of the "faith of God," and can "say to the mountain, Be thou taken up and cast into the sea," and believe that it "cometh to pass."

Faith's Trial-night.

"Unto praise and honour and glory at the appearing of Jesus Christ.—1 Peter i. 7.

DOES the conflict round you press?
 Are you sunk in heaviness?
 Do temptations manifold
 Weaken faith's relaxing hold?
 Stand, withstand, and trust the Lord,
 Praise His Name, and wield His sword!

Is the fiery trial keen,
 Burning dross you had not seen?
 Much you counted gain is loss,
 'Neath the searchlight of the Cross!
 Falter not, nor stay His hand,
 Trust Him: soon you'll understand.

Is He long upon the way?
 Do His chariot wheels delay?
 Only till faith's trial-night
 Makes you perfect in His sight:
 Then more precious far than gold
 Is the likeness He'll behold!

When Christ's warrior-saints are crown'd,
 May you to His praise be found!
 Courage, then, till He appears,
 Doubts dispel, and banish fears,
 Stand, withstand, and trust the Lord,
 Praise His Name, and wield His sword!

W.A.D.

The Sword in the Family Life (ii.)

A Bible Reading for the "Time of the End."

WE have traced out in the life of the God-Man when He walked on earth, the sword-cut division which came between Him and His earthly family as He went forward to fulfil His ministry, and become obedient to His Father in heaven "even unto death—the death of the Cross . . ."

Now we will ponder over His teaching to His disciples, and to all who would follow Him, and walk as He walked among men.

I. THE CALL TO PUT CHRIST FIRST IN THE AFFECTIONS.

"Th nk not that I came to send peace on the earth ; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law : and a man's foes shall be they of his own household.

He that LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME ; AND HE THAT LOVETH SON OR DAUGHTER MORE THAN ME IS NOT WORTHY OF ME. And he that doth not take his cross and follow after Me is not worthy of Me. . . ."—Matt. x. 34-38.

This is the corresponding passage to the one in Luke xii. 49-54, which was quoted in our last paper, but here we have the mention of the *cause* which would produce the division and variance referred to by Luke. It shows distinctly that it is caused by the Lord's claims upon His followers to put Him first as they take His Cross and follow in His steps. It also shows that in doing this the sword-cut of Christ pierces deep into the affections.

"He that *loveth* father or mother MORE than ME . . ." the Master says. It is the affection—or natural soul-part of man—which is cut and wounded by the claims of the Lord—the same sword-cuts which pierced the soul of Mary the mother of our Lord. The "variance" caused by the demands of Christ taking precedence over the demands of the natural ties is aggravated by the suffering in the affections as the question is faced, "Christ or my loved ones first?" Ah, who does not know that the sore point lies deeper than any outer path of action when a "man's foes are they of his own household?"

The path pointed out by the Lord is clear : filial love must be second to the love of Christ, and paternal and maternal love, likewise, must put God first, and choose the will of God at the cost of all that earth holds dear. Loved sons and daughters must be laid upon the altar of sacrifice, even as Abraham offered up his son, and the Father in heaven gave up to death

His only Begotten Son for the salvation of the world.

But Luke has another record of the Lord's words, which cut deeper still than the ones we are considering.

II. CHRIST'S CLAIMS AND THEIR EXTENT.

"And there went great multitudes with Him : and He turned and said unto them, If any man come to Me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple, and whosoever doth not bear his cross and come after Me, cannot be My disciple."—Luke xiv. 25, 26, A.V.

How often we have looked at this passage and tried to believe that it does not mean exactly what it says. But what God really means by it is only being revealed to many as we come into the trials of the last days.

"*Hate* . . ." What can the Lord mean? He who said, "LOVE one another as I have loved you," says *hate* "father, mother, wife, children, brethren, sisters . . ."! One thing is clear. It cannot mean the "*hatred*" which comes from the old Adam nature. It cannot be a *sinful* "hatred" which the Lord Jesus Christ, who came to put away sin, calls His followers to face in the path of walking after Him. The "hatred" cannot be an *evil* hatred, but some form of hatred which is an expression of the Divine nature.

We speak of God as LOVE. He not only loves but *is love*. His nature is love. But God also "hates." He hates sin in all its forms, and hates all that comes from the fallen nature of Adam. There must be, therefore, a good form of "hate," and the faculty, if we may say so, which loves, is the faculty which expresses hate. One is the complement of the other. If we "*love*" good, by that very love we hate evil.

But how does this work out in family relationships in following Christ? *Why* does the following of the Lord fully, involve such an attitude to the natural ties of earth? Just because there comes a point in the growth of the new man in Christ, where the soul affections—or affections born in the realm of nature—must pass through the purifying fires of the Cross, into the realm of the spiritual, and he henceforth loves "father, mother, wife, children, sisters, yea, and his own life also" IN THE LORD, and for the Lord alone.

This is the purpose of the "sword" in family life, especially in the last days, when the children of God must be prepared for translation at the Lord's appearing. The ties of nature must pass through "death" into the same ties transformed

and held "in the Lord," *i.e.*, they must be transformed from earthly into heavenly ties if they are to abide for ever in that realm where God is all in all.

TRANSLATION INVOLVES SEPARATION! "One shall be taken, and the other left." But there is no separation if the *two* are "taken." It is better, therefore, that the deep purging power of the Cross deals with the earth side of the natural ties now, so that they pass into the eternal realm of the spirit, than to have them severed at the Lord's Coming.

This explains the word "hate." It is the "hate" of the "man in Christ"—a *good* "hate,"—who "hates" with his *Divine nature* the earth element in the family ties, because it is contrary to the heavenly. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly" (1 Cor. xv. 48).

Briefly it may be said that in following Christ in the way of the Cross it means that there comes a point where the Divine "hate" in the new creation penetrates to the deepest ties of life, dividing soul and spirit, so that all that is of the fallen Adam-life is yielded to the Cross, for these very same God-given ties to emerge into the heavenly sphere, to abide for ever in the Lord.

III. SOME EXAMPLES OF THE DEMANDS OF CHRIST.

(a) *The possible surrender of home.*

"And a certain man said unto Him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said . . . Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head. . . ."—Luke ix. 57.

(b) *The claims of Christ before family claims.*

"And [Jesus] said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the Kingdom of God. . . ."—Luke ix. 59, 60.

(c) *The claims of Christ before personal desires.*

"And another also said, Lord, I will follow Thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God. . . ."—Luke ix. 61, 62, A.V.

These three examples illustrate the meaning of putting Christ and His Kingdom first, and show the absoluteness of His claims. The willingness to have no certain dwelling place touches the earth-born love of home, and the desire to have at least one spot on earth as an abiding habitation. "I will follow Thee," said the man, "*whithersoever* Thou goest . . ." Ah, but what if this means no "home" on earth, but a "lodging" as God shall open the way; no place to rest but a "Bethany" sometimes, or a mountain top for prayer; in short, such a dependence on the Father in heaven day by day

as the Christ Himself had when He moved on earth among men.

The second man's reply to the Lord's call "Follow Me," and the Master's answer, again runs counter to the things of earth. "Yes, I will follow, Lord, but there are urgent family claims which must be met, and *then* . . ." But *then* will not do! Ah, this is a "hard saying, who can hear it?" If the command comes, "Go preach the Kingdom . . ." or in other words, "Go do what God bids thee do," when the burying of the loved dead calls loudly to the heart's dutiful affection, it is in truth a "sword" which pierces deeply into the family relationships if the loved ones do not understand. *To do the Lord's work, and put His Kingdom first at such a time*, makes a claim on the part of Christ which costs a faithful follower much to obey.

To go and "say farewell" to friends is again a natural desire on the part of any who are bidden of the Lord to follow Him forth on any service, and a "claim" on the side of those "at home at my house," which looks right and reasonable before God; but when it means—as it may mean—the loss of an opportunity for the interests of God, a postponement of action with serious loss to the Kingdom, a turning from ministering to souls in need never to be found again; in the eyes of the Lord it is a "looking back" from the contract to put His will, His interests, and His service *FIRST* to the end.

These three examples of the absoluteness of the claims of Christ, and His Kingdom, upon those who elect to faithfully follow Him, when set against the lawful and natural claims of the ties of earth, show how deeply the sword must cut into the family relationships when the loved ones do not understand.

IV. THE QUESTION OF SIN AND FAMILY DIVISION.

"And if thy brother sin against thee, go show him his fault between thee and him alone: if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear him, tell it unto the church: and if he refuse to hear the church also **LET HIM BE UNTO THEE AS THE GENTILE AND PUBLICAN.**"—Matt. xviii. 15-17.

Here the Lord clearly shows the way He would have His children deal with the separating effects of sin between them and others, both in the bond of spiritual relationship and the ties of earth. The passage shows that *sin* must be dealt with, and not passed over. Hard as it is to obey this teaching of Christ, the Master says the one who "sins" against his brother must be told about it, if true fellowship is to be maintained. "If he **HEAR** thee thou hast **GAINED** thy brother," said the Lord, for the very act of

listening removes the wall which sin invariably raises up between the one who sins and the one sinned against. This principle is a very vital one for the maintenance of true relations between God's children and others. In the natural realm wrong may be overlooked without causing a breach, because the *spirit* is not involved, *i.e.*, the "fellowship" is practically superficial, but in the *spiritual* realm a wrong between one and another causes a deep breach which can only be removed by frank dealing and repentance on the part of the one who has sinned.

Moreover, just as a man cannot rest when there is a shadow between his spirit and God, so he cannot honestly maintain a surface peace when there is a breach between him and others, for all fellowship in the spiritual realm can only be held on the basis of truth and reality.

Hence the believer must "show the fault" to the one who sins against him, or fellowship cannot be maintained without hypocrisy. If the other "refuses" to listen, he must seek to gain a hearing, and not until this fails must he let God's people know, and then—and not till then—can he give up the hope of fellowship based on righteousness, and the other become to him "as a Gentile and publican," *i.e.*, as

one with whom he can have no dealings.

Finally, our space only permits brief reference to the teaching of the Apostle Paul upon the believer's relation to his family. The Apostle deals clearly with simple outward conduct as in Ephes. iv. 15, 16, Ephes. vi. 1, 2, Titus ii. 1-8, 1 Tim. iii. 1-13, 1 Tim. v., etc., but the deeper issues suggested by the Lord in the main passages we are considering, the Apostle does not refer to. "IN the Lord" is his one key sentence for the believer's path. Parents are to be obeyed "IN THE LORD"—that is when their commands are in harmony with the primary commands of God—and the father is to see that he does not "provoke" the children to wrath. The Apostle speaks of the Christ as the Head of His Body, the Church, of which parents and children, brothers and sisters are co-members, each obeying the Head, in their relations to each other. But alas, Satanic hatred and division will deeply penetrate into families in the last days when instead of relationships being "IN the Lord" brother will "deliver up brother to death, and the parent his child"—THEN is the "beginning of sorrows," and THEN shall they who watch for the Coming Lord know that He is nigh, even at the doors (Matt. xxiv. 33).

Words and Melody by
Evan Roberts.

The Coming Lord.

Harmony by
J.L. and J.V.N.

Can (you
I) for - get the Com - ing Lord? Nay, nay, my soul doth yearn for Him:

I kneel in prayer, I cry to God; I sing to Him my morn - ing hymn.

Come, Lord! Come, dear Lord! Come, my Lord! Oh come, my King!

* Composed and sung impromptu, March 11, 1914.

Mark 11:22

Faith, Supernatural
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THE OVERCOMER.

Remember God *

"Jesus saith unto them, Have the faith of God . . ." Mark xi. 22 A.V. margin.

IF you want to be of use to God in prayer for His dispensational purposes to come to pass, you will need to have a Divine faith. The "natural" faith will give way. True, the natural faith will go a long way, but it will fail God somewhere, for God must test faith. The natural faith is put into the fire. We "believe," and there is no result, so we are disappointed again and again, because we believe of ourselves, and not of God. But the faith which is of God never brings disappointment. God has to teach us how helpless the natural faith us. What you have to do is to say, "Lord, I hand my 'natural' faith to the Cross to be crucified, and I ask Thee now to give me a Divine faith."

Human faith goes by *evidences* too much. Divine faith in the darkest night sees the dawn, and says "What a beautiful day it is!"† Divine faith looks on the world, sees all the rage of the demons, and says, "There is not a demon to be seen on earth."† The faith which God wants for Him to work, sees their incarceration already as fact, and God then can make it fact.

Divine faith has all its sustenance in God. It is created by God. It springs from knowledge of God.

There must be the REMEMBERING OF GOD to stimulate true faith. Think of all the demons! *Although they are supernatural, they are not DIVINE.* God is Divine and Infinite, so when you compare the demons with God, you can say they are less than nothing. You REMEMBER GOD, and your mind is kept in peace. But there are so many things against you? Yes, but you REMEMBER GOD and they are nothing. But what about all these difficulties? You know that He is the Solver of all difficulties. Forget God, and you are in tumult.

Divine faith is so often governed by intelligence. When the angels came to save Lot from Sodom, were they afraid when the men gathered around the door? No, they REMEMBERED THE POWER GOD HAD GIVEN THEM, and they struck the men with blindness. So whilst a man REMEMBERS GOD, he is stilled. REMEMBER GOD—that is the stimulant to faith.

You must estimate your foe, then REMEMBER GOD! Put the two face to face, and you will then see the foe as nothing. In order to stimulate faith GOD must be remembered. By remembering God your faith is made active and keen, and will not take delay.

If there is a strong foe there is a stronger God. If there are dead bodies in the grave, there is a living Person on the Throne. If we are sinful, there is a sinless One in heaven Who can change us in a moment, but GOD MUST BE REMEMBERED.

These dispensational things may seem huge for faith to lay hold of, but God has so accustomed one to universal burdens, that after all this universal spirit work, the faith for great things comes easily. If you have become accustomed to handle large things in prayer, you can handle large things in FAITH. That is a great factor in faith. God prepares His saints by giving them smaller burdens; prepares them for the faith, so that they are accustomed to pray and believe for huge things, then faith for small things becomes ordinary. God can speak life into two thousand bodies just as simply as He can into one. He is the Great Life-Giver.

At times God puts you into circumstances where you are alone and troubled and perplexed to the utmost, and the Holy Ghost then leads you to think of God, and you say, "Why do I trouble. Why did I not THINK OF GOD?"

There are times when God asks the man to cease from his present work in order to be prepared for what He is going to do. Christ told the disciples to "tarry at Jerusalem" until they were endued with the Holy Ghost. "But may we not go and tell your life story?" "May we not do some miracles?" "TARRY," said the Lord. "But it will be waste of time." "Tarry here." "But what will the people say?" "TARRY HERE AT JERUSALEM." Then there was Noah, seven days waiting in the ark before the actual rain came.

Much prayer has been made that the Church might be ready for the Lord's Coming, and it seems that everything now comes to the one thing of FAITH.

You will find that when God gives faith, the FACT is not far off. When you see God preparing the faith, then the FACT is not far off. It is one of the signs of things being at the door when God begins to fill you with faith for their fulfilment.

But in order for faith to be of use to God it must be complete. You may have a small vessel or a large one, but the chief thing is that there is no hole in the bottom. Whatever your faith, there must be no place of leakage. Be your faith great or small, it must be whole.

God does not tell you that you must have a great faith, but a *perfect** Faith—FAITH, not

* Notes gleaned from Mr. Evan Roberts, by "Fidelis."
O Rom. iv. 17, 18.

* That is faith without a weak spot, or shade of doubt.

"teaching," nor even love. "But my heart is full of wonderful love to Christ." It is not that alone that the Lord wants. It is FAITH. He says: "I cannot translate them by love, but by FAITH." "But I have learnt to know so many things about the devil." But God says: "I cannot put the devil in the pit through your *knowledge*, but by the co-operation of faith—and a complete faith."

This emphasis on faith is like God's emphasis to Elijah of the cloud the size of a man's hand, indicating a mighty deluge coming on the land.

Now if you see that God needs FAITH for these things, that should be a sufficient call for you to step into the breach and take the responsibility. You see God needs faith, so you spring into the gap, and say "I am going to believe."

Faith is the link between what God is going to do dispensationally, and the actual doing of these things.* Faith is the principal thing, and you make this declaration of faith in face of all the opposition of hell. You testify that these things are going to happen, because you know that God has shown you. Not because someone else has said so, but you *know*.

FAITH DOES NOT WAIT TO SEE THINGS; FAITH CAUSES THEM TO BE SEEN.

Noah's faith *saw* the whole world under the deluge, or he would not have built the ark. When Christ cursed the lying fig tree, His faith in the Father's power saw it withered.

Now may the members of the Bride of Christ REMEMBER GOD. May they put God against every difficulty, and against every obstacle. Although these dispensational things may seem great and huge, yet God can perform them easily. I cannot do it, I have no power to do it, but God can do it. I perceive the powers of hell before Omnipotency to be as nothing. It is a simple thing for God to put them into the bottomless pit. And it is a simple thing for Him to change this body, and make it immortal and sinless and spiritual. But I believe they will come to pass, and for this I rely solely on God and faith in the working of God. All these things I see to come to pass by faith.

Now may each one work with the Holy Ghost, so that the faith may be operative with one accord, in oneness with the Faith of God Himself. As God Himself is filled with Faith, so may each one be filled with faith, so that God may speak the word that it may be done.

May there be no wavering as regards the operation of faith. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He

* cf. Daniel's giving himself to prayer when he saw the time was up for God's purposes to come to pass concerning Israel. Dan. ix., 2 and succeeding verses.

was able also to perform." May that faith which brings God's purposes to pass be operative now.

May none be deceived about "hope" and "faith." May they "hope" because they BELIEVE. May this faith become living in the spirit so that it dominates everything else. The grain of mustard seed faith growing to a strong tree.

And may GOD not be forgotten. May power be given to speak about Himself—about the Father, the Son, and the Holy Ghost. May He remove all ignorance about Himself. May the speaking about the work, and not about God, pass away, and may He become all in all, so that our conversation may not only be about heavenly, and divine and angelic things, but about GOD HIMSELF.

May we not forget God, Who has given us victory and patience and faith. Who has ordered circumstances, Who has caused goodness and mercy to follow us, Who has clothed us with peace and the Spirit of His word, Who has poured into us all manner of prayer.

May God be more real to each one each day. Half the trouble of this world is through forgetting God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

May the faith that is in each one be released, and may God stir up the knowledge that governs faith; that knowledge which acts on faith like oil upon the fire.

Let God be your first thought in the morning, and your last thought at night, as well as being in your thoughts all day long. The first impression of the mind in the morning is important, and it is important to God whether He gets that first thought or not. May God get the first moment, and the first of everything.

May there be more realisation of God, otherwise there will be a very weak faith. May the mind turn as automatically to God as the compass needle turns to the north. And may the power to turn to God be more powerful than the power to attract away from Him. May no exterior power be stronger than the power of God to attract to Himself.

Two things you must not forget. You must not forget God, and faith. Why did Peter sink? He *saw* the waves, and FORGOT CHRIST, until in his despair he was brought back to remember Christ. Now put your will to remember God, to know God, to think about God, to imagine about God, to love God, for God to be with you and you to be with God, to serve God, to worship God, to praise God, to sing to God. May everything lead to the Person Himself, for as sure as you forget God your faith will become weak, and you will fail in holding faith for the Coming of the Lord.

Rom 8:2
7:22, 23
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Holy Spirit, Work of

THE OVERCOMER.

The Work of the Holy Spirit.

Talks with Young Christians. (v.)

The law of life in the inward man—the law of sin at work—the Spirit of life setting free—the decisive action of the will—the walk after the spirit.

IN Rom. viii. 2, we read, "The law of the Spirit of life in Christ Jesus, made me free from the law of sin and death"; and in chap. vii. 23, "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin, which is in my members." In Rom. vii. 22, we read, "For I delight in the law of God after the *inward man*." It is written in Eph. iii. 16, "Strengthened with might by His Spirit in the *inward man*." What is the "inward man" referred to here? Bishop Moule says that this "inward man," in Eph. iii. 16, means the regenerate human spirit; so we might read it, "strengthened with might by the Holy Spirit in our human spirit"—the "inward man."

"I delight in the will of God," or the law of God, "in the *inward man*," writes the Apostle, in Rom. vii. 22. The "inward man" is right, but—there is a big "but"—"I see a different law in *my members*." What are the members? Hands, feet, the outer case of the human body. "I see another law in *my members*, fighting—warring—against the law of my mind, and bringing it into captivity to the law of sin which is in my members."

Let us read it quite simply, like this, "I see a law in my *body*, causing it to fight against the inward man in my centre." The body is such a weight. Oh, we cry, if my "members" were only liberated to do the Will of God. If my "members" were only free! Let us, for instance, take the tongue. Oh, if this tongue would not say what it does. If it were only kept in the peace of God in which I delight in the *centre* of my being! Who shall deliver me out of the body of this death?

The law of the Spirit of life.

Read the answer to this cry: "The law of the *Spirit of life* in Christ Jesus, hath made me free from the law of sin and death." What the full meaning of this text is we cannot now explain, but there is a practical message in it for us, which we may briefly summarize as the promise of the Spirit of life, so dwelling in the spirit as to keep us in a place of freedom from the "law" which is in the body, dragging us down.

And not only the law of sin in the body, but *the law of death*—the death in our bodies always

at work, may be rendered inoperative, moment by moment, by the Spirit of Life, as we abide in Christ our Risen Lord. You are to live according to the "Spirit of life" in your spirit, and as you obey and co-operate with that law, you will be kept free from the working of that other law which is dragging you down day by day. "The law of the Spirit of Life in Christ Jesus *made me free* from the law of sin and death."

The result of this obedience and co-operation with the Spirit of Life you will find in Rom. viii. 4, "That the requirements of the law—*i.e.*, the commandments or will of God—might be fulfilled in us, who walk not after the flesh, but after the spirit." Here we have the reference to a "walk." To walk means action, and a walk can only be step by step. How do you walk? According to this verse there is "somebody" at the centre who decides *how* to walk. There is the "inward" man at the centre who decides moment by moment—step by step—whether the outer man shall "walk" after the flesh, which is the lower sphere, or "after the spirit" which is the higher sphere. Hour by hour the "inward man" chooses and decides.

The decision of the will.

This momentary *decision* of the "centre" as to how the outer man shall walk, is of great importance. You must *decide* what you will do—whether you will walk according to the higher or the lower part of your being. And you need not now say you "cannot help" your body ruling, because "the law of the Spirit of Life" can liberate you from being mastered by the "law" in its members—that law of sin, and that law of death. There *is* death in your body, causing powerlessness and weight, but there is also in your spirit the Spirit of Life, with another power or "law," which, if you will obey, will give you liberty to walk after the law of God with ease and joy. We children of God must learn this for the conflict of to-day, for if we live in the lower sphere, in any degree whatsoever, we shall give advantage to the power of the enemy. Nothing else than living according to the "Spirit of Life" in the inward man, will keep us free from being dragged down under the power of sin or death, and enable us to walk in victory.

Let us emphasize again that it is a moment by moment "walk." "They that *walk* after the flesh, do *mind* the things of the flesh." Here we have the feet guided by the "mind." "Walking"

after the decision, and knowledge of the mind. The opposite is also true—"They that *walk* after the Spirit do *mind* the things of the Spirit." Which do you "mind" all day long? These two spheres come before you clearly, and *you* are to have a choice all day long which you will do. Are you minding the things of the flesh? Are you caring about them? Are you listening to them, and giving your mind to them? Or are you minding the things of the spirit? Are you most concerned to live by the spirit? Are you depending upon the "Spirit of Life" to give you clear vision? Are you asking the Holy Spirit to shed light upon your path, so that you can tell which path you are walking in? "The law of the Spirit of Life in Christ Jesus" keeps us from being dominated by that law of sin and death. "After the Spirit," not "after the flesh."

Paul says the fruit of obeying the flesh is *death*. He also says that the "mind of the flesh" is enmity against God, but the mind of the Spirit is "life and peace." If you walk after the Spirit—the higher power—you have life and peace. If you obey the lower law, it means "ENMITY"—*i.e.*, a "fight" against God—and death, *i.e.*, powerlessness.

Co-operation with the Spirit of life.

Do you understand that co-operation with the Spirit of Life in Christ makes your body respond to the "law of the Spirit," and it is not then, as it were, a "dead weight"? It is not then a carrying about, so to speak, of a "body of death"? But shall we not always have this "body of death"? Shall we not be subject still to the law of death? Yes, but the law of the Spirit of Life will enable you to live above it. You through your will in the centre of the outward man, must choose. If you obey the "body," and listen to its cries and groanings, you will go under it; but the "law of the Spirit of Life" in your inward man—in your spirit—can keep you free from being controlled by the law working in the body, for it is made inoperative while you walk according to the Spirit.

What must I do, you ask? Simply this: Say, "I recognize the Spirit of Life in my spirit, and I count upon the Spirit of Life to set me free from being dragged down by the lower law, either of sin or of death."

Have you ever thought that it is possible for you to be kept in triumph above the law of death? You know that "death works" in your body all the time, and that it is only kept alive by your continual breathing. It is a "dying body"—dying every minute. It is only being kept alive by air, food, and rest. Without these outer supplies it would die. Speaking according to physical laws, God gives *you* a controlling—a mastering—power over the death in your body,

as you take the supply of both air and food which you need. And in analogy, Paul goes on to say, "The body *is dead* because of sin, but the spirit *is life* because of righteousness" (Rom. viii. 10). Righteousness—imputed and imparted—comes in here. The "Spirit is life" only as you are in accord with the God of righteousness, but if your life is wrong, and you do that which is not right, you will be subject to the law of death immediately. Yes, even if you know how to live by the Spirit of Life, if you do wrong, you will quickly become subject to the law of sin and death. How can you then get back to the life-plane? First of all you must ask the Lord if anything has come in, and put it right. You obey the lower, and you go down under its "law"—you obey the higher, and you go back to the higher plane of life according to its law.

Do you understand that an unkind word about anybody is according to the lower law—the *law of sin and death*? To live according to the Spirit will compel you to examine every step you take. You will learn to say about a certain thing, "Is it according to the *mind of the Spirit*?" You say "No!" Well, *what is it, then?* You must *define what it is*. There is no neutral ground here: every step you take is "after the flesh," or "after the Spirit." If a certain step or thing is "according to the flesh," then you fall under the law of sin and death; but if you act according to the Spirit, then the "spirit" will be "life" because of righteousness—*i.e.* obeying God, and doing right.

In the conflict with the powers of darkness we must understand that they are all around us in the air, working alongside *with* the "law of sin and death." When you obey that law of sin, you obey what the Devil has brought into the world, and immediately you obey that law, the forces of Satan come upon you, and you fall.

The need of watching.

When you know this, you will examine everything, to see that you walk in all things according to the law of the Spirit, as far as you know how. It will make you watch. You will say "I dare not walk according to the lower law any longer; I must walk according to the law of the Spirit of Life."

We are given the pattern of this in Peter walking on the waters. He walked step by step on the waters, contrary to the law of gravitation, and would have continued walking if he had kept his eye on Christ. Such a simple thing as a "look" made him sink. Yes, simple; but it is in the simple little things that the enemy gains upon us. It is as long as you walk according to the Spirit of Life in Christ Jesus, that the Spirit of Life will keep you from being controlled and dominated by the law of sin in the members.

The Word of Witness.

The Testimony of a Minister.*

THERE is a man who has lived in — Street for many, many years, and has been a very bad character. He had a thoroughly sound conversion, and I do not think I ever saw a man so changed, and so truly born again as he was. He was red-hot—*anxious* to do all he could for Christ, and to reach the people in his neighbourhood—*begged* to have open-air services in front of his house, so that the people could go in afterwards and enquire. He became a regular open-air speaker, and the Lord laid the burden of the district upon him very deeply.

In the middle of this work he was taken with a fit one Sunday in Chapel. I remember that Sunday night very distinctly; the power of God was exceedingly manifest, and there was one man in that congregation who had been in prison, and I thanked God that he was there that night, for he had been laid on my heart, too. But when the man was taken with the fit, this man went out with him, and so missed some of the service.

"X" kept having these fits whenever he came to Chapel—it became the regular thing. There was nothing repulsive about the fits; he just went off silently and fell down in a heap.

One day he had one at his work, and he was very down-hearted; then he was not able to go back to work because the fits came so frequently; then he was not able to come to Chapel. Things got blacker and blacker, and it came home to my wife and myself that there was something at the back of this thing. There were three or four men who had been led to Christ through "X," and they now began to go back, as they saw what had happened to him. They said, "Well, if *this* is Christianity, we had rather be as we were than have such things come upon us." God brought us to a state of absolute desperation. We felt the whole district, and the key to it, hung on this man, who had been so changed, and had really been the talk of the district. It was such a burden that I went to see his doctor, and asked him to tell me if there was any hope of a cure. He said, "It is epilepsy, and there is no cure for that; there is a fortune waiting for any man who can find a cure for it." I asked another doctor, one who goes to our Chapel, and he said the same.

Then I went to see the man again, in the light of these statements, and I was more than ever convinced that it was the handiwork of the devil. I had never come across anything like

this before, and I did not know at all what to do. My wife stood by me and strengthened my hands in the Lord, and we agreed to take a stand *against* it. We went again to see the man. He had been to see the doctor, who had told him he would never again work at his old trade, and *must not* attend a place of worship on any account. As we went in we saw him lying on a sofa, writhing with agony, and hell written in his eyes. He said some of the most terrible things—some of our workers would not go and see him because of the awful, horrible things he said.

When I went to see him I repeated one of the things he had said, and asked him, "Do you know you said this?" He said, "Did I really say that?" I said, "Yes," and repeated another thing, saying, "Do you know you said this?" He said, "Did I say that? O God! my reason has gone! I would *never* go back on Christ; Christ is my all in all, my greatest desire is to bring others to Him!"

Then I said to him, "This is of the devil." "Well," he replied, "I have thought that quite a long time, I have thought all the time that God wants to help me all He can, and doesn't want me to suffer like this." "Are you prepared to fight for deliverance?" He seemed then to become normal, the wild look went from his eyes. "Yes," he answered; "I am." I said, "This is a serious business; I am going to ask God for something greater than I have ever asked Him for in my life, and it is going to make all the difference to us as a Church. And the devil will fight against it all he can. If God doesn't give us the victory and set you free, I must make way for a man who *can* work the works of God."

It was our Anniversary the Sunday after this . . . I always think at such a time that there are hundreds there I may never preach to again, so I give them the Gospel clear and strong. . . .

The message given me that day was "We wrestle not against flesh and blood, but against principalities and powers, the rulers of this world's darkness." etc. There was an awful "wrestle" in my study that week. I looked up Dr. Dale's commentary and another, as I thought if I mentioned names such as these, the people wouldn't think I had gone off my head! Both these writers believed in the "principalities and powers," and I quoted these commentators very freely that night, as I didn't know much about the subject myself; and the Lord led me into a "fighting" sermon. I told my people,

* A testimony given by a Minister at a Conference, in March, 1914.

"We are all thanking God for renewed prosperity in this Church, but we are facing a crisis, and unless we can pray this crisis through, *Moses* must make way for *Joshua*. If I cannot lead you into the promised land I must make way for the man who can."

By the grace of God, about a dozen of our people understood the matter I was referring to, and they commenced praying for that man. On the Monday he said, "Shall I come to the Anniversary Meeting?" Special preachers were coming down for that meeting, and I didn't really want him to come. But when he asked me, I said "Yes," but it cost me something to say it. I said "You come, but you will have a fit, I believe," and he came. Well, he did have a fit, during the address, and the address was peculiarly fitted for him.

When "X" had the fit, I was just speaking, and I said to the people, "Now you know what I meant on Sunday. The whole district hangs on that man. We have demonstrated that the Gospel is a failure here if he is not delivered. Are you prepared, as a church, to fight and wrestle that this thing may be cast out?"

The next day (Tuesday) I went to see "X," and he was truly in "hell"—all the light had gone from him. For the first time prayer did not lift him. I had often found before that prayer together with him would put him right, but that night it did not work and it was absolute darkness.

I was obliged to leave him, so I said to him that he *must* pray for himself, "Can you not fight yourself?" He did not know whether he could or not. I said "Well, remember M and N (two men he had been trying to lead to Christ) are hanging on you. You are being a hindrance to them: for God's sake, try."

We did have a prayer battle that night. Everyone in our prayer-meeting was in it, praying definitely for deliverance for this man. But we had not assurance. I think that was one of the blackest nights I have ever known. We found that if the devil had not been in the service on Sunday night, he had been in the porch three minutes after!

I dare not go to bed that night until I had light on this thing, and my wife and I prayed on and on until we got the assurance that God would answer our prayers.

In the early morning "X" came bounding up the steps to my house and burst into my study, saying, "Thank God, I am delivered!"

I said, "Praise God! What is your experience?"

"After you had left me yesterday, those words you said about my being a possible hindrance to others, cut me to the quick, and I said to my

wife, I must go up to my bedroom and pray. I prayed through, and prayed through. I never had such a black night, everything seemed to be darkness and despair. I fought on and fought on, I felt if I dropped it I should be lost. This went on for hours, and *at last a light came*, the room seemed filled with light, and *Satan promised me my health, good work, money, everything, if I would only go back to the old life*. But I said, 'No, I can *never* go back on Christ,' and I went on struggling, and, praise God, at six o'clock in the morning both the devil and the fits went out of me at once!"

There was a teachers' meeting that night, and he asked if he could come and give his testimony, "I want to tell everybody what God has done for me," he said. He came, but I warned him, "Go steadily, I know you *will have no more fits*, but you are still on the sick-list, so be careful." He gave his testimony, and also at the weekly prayer meeting.

That was now three months ago, and he has never gone back, and he has never had a fit since. He said to me that he would gladly go through it all three or four times over, if it were for the glory of God, for the light that has come to him since.

That case is doing great things for the Church. Many of the people do not understand it, but yet they say "There's 'X'—I hold on to the work in him." He is a standing witness. The other day a man in his works saw him strike the anvil, and he said, "The last time I saw you strike like that you fell down in a fit." Then "X" told him that he was not going to have any more of them.

Just opposite this man there lives a girl, who is a member of our church, who has been an epileptic 14 years. The very day that "X" was delivered she became seven times worse. Her intellect was beginning to go. This girl had been on my mind for some time, but I felt quite helpless about it. Now, she became much worse—there was no intelligence at all in her.

Then the devil said to me, "Now you be careful, don't you go running into extremes on this one instance, or you will land yourself in a mess." I do thank God now that the devil said that to me, because God over-ruled it for good. I brought this girl up for prayer at the prayer-meeting. The difficulty was, there seemed to be nothing depending on this girl. With "X" it was neck or nothing, but there was nothing to be gained for the Church over the girl. Everyone said, "It is quite 'natural' with her case"—they could not see it a bit. But, at the beginning of February, it came to two or three of us as a prayer burden. After we started praying, she became worse and worse. The only light I had

was that she was always talking to us, she knew she was connected with us—our prayer was filtering through to her mind. When we began to definitely claim victory for her, the recovery began. Now she still has fits, but her intellect is all right, and I think she is wonderfully bright. People have never known her so bright. She comes to our prayer meetings, and she tells me that she never has fits in the day-time now, *unless she is sleepy*. I then said to her, "You must establish it step by step; it is a matter of faith. God has promised you release, and you may have it to-day if you have the faith. You must pray definitely that He will keep you from all fits at the meeting. The Lord means you to have full deliverance, and that means you will be able to go to meetings, and go to earn your own living too. The same when you go to bed, you must ask the Lord to keep you from fits, and say, "I am going to sleep, I am not going to have any fits to-night."

A Worker: Before I was converted I had what was called hysterical epilepsy. When I was converted, after a couple of years, I did not believe these fits belonged to me at all, I did not believe they were natural. I said 'Lord, I don't believe they are from Thee, I believe they are from the enemy, and if so, I refuse them every one'—and I have never had one since. But I have felt them coming on, and I refuse them as I feel them coming. That girl could be taught to fight them as she feels them coming on. The most elementary knowledge is that Christ conquered the Evil One, and is stronger than he. I have proved that.

All the years that I can remember I have had terrible headaches, absolutely prostrating. I went on with them right up to last year. A friend said something to me, and a word struck my mind, and I said, 'I don't believe these headaches are from God. . . . I don't believe they are natural—I refuse them. When I feel a headache coming, I refuse it. I simply stand and claim all the victory of Christ over the powers of darkness—I won't have these headaches, they are not from God, and they are not natural.

One day my husband said to me, "Why, you haven't had any headaches lately!" He is an unconverted man—a nominal Christian. I told him how I had claimed the victory of Christ over all the powers of darkness.

Comment by another Minister:—There is a great purpose of God in giving that clear case, because it gives you the key to the whole neighbourhood. Your Church is in the midst of a specially demonized part of the town, and if the members of your Church can only learn the truth about it they will have the key to the whole problem

of the neighbourhood. There *is* such a person as Satan! There *are* such beings as demons, and they *can* dwell in a mortal life. You have seen it demonstrated, and the Lord has given you the proof that demons *can* be put out of their lodging as a result of God's power working in answer to prayer.

It illustrates also the power of loosing on one point, and the power of binding upon another.

When we have the anointing of the Spirit of God we have power to discern spirits. All would have the discerning of spirits if they had the anointing of the Spirit for it. We should all have an illuminated understanding in the Spirit of God, to discern the natural from the supernatural. We have no specific action unless we have a specific case. When we do discover that specific case then the Scriptures tell us what to do with it. The Scriptures tell us to resist the devil in every form. Our resistance may take one form or another, according to the case, but we must always have an intense resistance and opposition. Hence we have to bring the law of faith to bear upon our resistance. If we personally have the shield of faith we resist all the fiery darts of the enemy.

Q.—What about resisting evil spirits for unconverted people?

There is no question about it, we have the power to "resist" by proxy. The Lord Jesus gave His apostles power and authority—power which is the Divine power dwelling in them—and on the basis of His authority to act in specific cases. We must not do it impulsively. The Apostle gives us an example of how to do it. After the girl possessed with a spirit of divination had followed him about for some time—"this she did many days . . ."—then, at the right moment, Paul turned and commanded the evil spirit to come out in the Name of Jesus, and he came out.

Moreover, we can exercise faith by proxy. Where you have no definite command in Scripture, take a definite precedent which suggestively gives light on the subject. You have one case of a person coming to Christ pleading for another. The Centurion, coming for his servant. The Lord told him to go his way, and according to *his* faith it was unto him; and he believed the word that Jesus spoke, and his servant was healed. The *subject* had no faith at all. In the same way we can offer prayer by proxy, and our prayer certainly is something that God is prepared to accept for other people. Faith by proxy, prayer by proxy, power by proxy. Only the Spirit of God can show us when to exercise each. We are not to take everything for granted, but go step by step in faith, the Spirit of God giving us the guidance.

Light on the Prayer Life.

Gleanings from Letters.*

"Prayer needs something more than human patience for as it is Divine in its initiation, time ceases in its working, and we must pray on until the moment comes when God says: 'Let there be light.' There is a Divine sequence in all our prayers to that much desired consummation. . . ."

* * *

"All fighting is hard, and in warfare it often appears useless contending against superior forces, and yet history has proved that the forlorn hope has more than once been the strategic centre upon which the whole battle has turned. . . ."

* * *

"It is better to have active opposition than the peace of stagnation, which is death. Whilst a man actively opposes religion I have more hope for him than for those who are simply indifferent, for the man who opposes is evidently in a state of mind which is exercised and concerned about God, even though he himself may not know the true cause of his agitation. Therefore I would have you pray on, it is always darkest before the dawn. . . ."

* * *

"Whilst you cannot claim to be an active worker in the ordinary sense of the word, you may be an undoubted force for God in the midst of the people amongst whom you are employed. Ask that the Holy Spirit may show to you such as you may make the burden of your prayer, and then watch, with keen spiritual perception, turning every thought connected with such into prayer, and thus you will bring to bear, even in the business relations of life, a stream of power of which you have but little conception. Do not be alarmed if in the beginning opposition should become more manifest, as prayer that moves heaven invariably stirs the depths of hell. You must try to cultivate a quiet serene spirit, begotten of supreme confidence in God. Your letter denotes a hastiness and an incompleteness which rather shows spasmodic effort towards holiness instead of a continuous upper tread. There is no royal road to heaven, and I pray that you may grow in the grace and the knowledge of our Lord and Saviour Jesus Christ, always remembering that in quietness and confidence shall be your strength."

* * *

"I would not have you be over-anxious con-

* By Mr. J. C. Williams to "Lord's Watch" correspondents.

cerning your inability to pray in public. Prayer itself in its prevailing power is a secret service, carried on between the individual soul and the Father, in the Name of the Son, through the Holy Spirit; therefore if you have not the gift of public prayer, it does not follow in the very least that you have not the power of prevailing prayer, and I would advise that you seek the will of God on this point, and pray about your prayer. It is quite within the range of probability that you may, by cultivating the habit of secret prayer, get so into touch with the Source, that almost unconsciously to yourself, you will find that in public you will burst out into prayer for the simple reason that the Spirit will have mastered all fear, which apparently is the hindrance of the present moment. Fear is of three kinds, physical, moral and spiritual, and all fear has its source in Satanic power; for man never knew what fear was until Satan had deceived, and Eve had fallen away from God's will (Gen. iii)."

* * *

"You must not permit the needs around you to overwhelm your spirit, so that you cannot pray for the need that is nearest. You will find on reflection that Satan has a way of deceiving the eye with regard to the spiritual perspective, making things look so large as to at once create a spirit of despair, from which no prayer can possibly arise. In the first place, therefore, tell God you cannot pray, and ask Him to reveal the source of the hindrance, whether it be from the interference of the powers of darkness, or from any ground in any portion of your own life which has not been crucified, and which gives Satan standing ground upon which to hinder your service and your witness for Christ.

I must ask you, have you received the Holy Spirit? It is an elementary though, a necessary question, because you must not only be born of the Spirit, but endued with the Spirit for the purpose of intercessory service. Be of good courage, for He Who called you is faithful, and will perform His will in and through you, if you will obey."

* * *

"Dear friend, you have in your solitude unique opportunities for bringing into play the functions of that royal priesthood (1 Pet. ii. 1) into which, by the blood of our Lord Jesus, you have been elected and admitted, but I pray you to take every advantage of such circumstances that you may lay up for yourself treasure in heaven."

"The key to your letter lies in the fact that Satan has presented to your mind the stupendous nature of the task of penetrating the mind of those over which he has cast a veil, and the antidote is to look away from the immediate battle-ground and to draw apart to have time alone with God, that you may be endued with His Spirit, which is the Spirit of the Conqueror and Deliverer."

"The soul, as the seat of the emotions, is pre-eminently the battle-ground of conflicting spirit influence, but in your spirit, which is born of God, and in which the Holy Spirit dwells, you will find there the real correspondence with the Risen Lord, hence, when thou prayest enter into the inner chamber, the spirit, lock the door against all suggestions of the carnal mind which presents the image of all that is material and obstructive, and having thus locked out all that oppresses and depresses, commune with thy Father; and thy Father, Who sees not only the externalities of service, but weighs the internal motive, will reward thee openly.

Again you say: 'Surely if the living waters were flowing more freely, more would be drawn and blest.' What is it that governs the flowing stream? Is it not gravitation? Hence, all streams have their source in the heights, not in the valleys, so it appears to me that you have not only been serving in the valley but living in the place of your service, I therefore ask you in spirit to live on the mountain tops where God is to be found, living in spirit communion with Him, so that the result of this communion, by the law of the Divine gravitation will flow with ever broadening streams according to the heights of your own experience."

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.

To the Lord's Praying Ones.

Special Prayer for
The MATLOCK Conference,
MAY 30 to JUNE 2.

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 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.

The Third Matlock Conference. *Whitsuntide, 1914.*

Saturday, May 30, to Tuesday, June 2 (inclusive).

On account of the monthly Eccleston Hall (London) Workers' meetings falling upon Thursday, June 4, the Conference at Matlock will be held this year from Saturday to Tuesday (inclusive) instead of from Monday to Thursday as before.

The opening meeting will take place on Saturday evening at 7-30, and there will be two meetings on the Sunday, with the usual morning and afternoon meetings on Monday and Tuesday.

There will be no evening meetings after seven o'clock, except those arranged at the time, for private conference, fellowship or prayer.

The subject of the Conference will cover themes connected with the spiritual warfare in relation to the Lord's Coming, and conference attenders are asked to prayerfully prepare *questions in writing* bearing upon the experimental aspects of this theme.

To avoid discursive waste of time, only questions in writing will be dealt with in the Conference meetings.

Mr. J. C. Williams of the Lord's Watch, Mr. Charles H. Usher, and other workers able to give personal help to those in need of spiritual assistance are expected to be present throughout the Conference. *Convenor.*

The Advent Message by *Evan Roberts.*

A gift of £5 has been sent to enable the message to be freely distributed. Workers who will use the leaflets in prayer and faith may apply for a small grant (until the edition is exhausted) on payment of carriage only. Address, Secretary, "*Overcomer*" Office, Leicester.

Concerning "War on the Saints" *Fund for Workers.*

"Please put enclosed £5.5.0 to your fund for the free distribution of "*War on the Saints.*" It is a thank-offering. I have not words to express what the steady reading of that God-given message, with much in the *Overcomer*, too, has been and is to me, and now I want power to live it out, please pray for this, that I may be able by the power of the Holy Spirit to obey, John xii. 24. . . . The Translation Messages, too, have come as God's truth, and I want to be ready and to help others to see too. . . ."—*A Reader.*

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.

N.B.—The book may also be obtained on loan.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

No. 66.

JUNE, 1914. No. 6. Vol. VI.

First Verse and Melody by
Evan Roberts.*

The Coming Lord.

Harmony by
J.L. and I.V.N.

Can (you
I) for - get the Com - ing Lord? Nay, nay, my soul doth yearn for Him:

I kneel in prayer, I cry to God; I sing to Him my morn - ing hymn.

Come, Lord! Come, dear Lord! Come, my Lord! Oh come, my King!

Verse 1, and Refrain, by Mr. Evan Roberts.

Can I forget the Coming Lord?
Nay, nay, my soul doth yearn for Him;
I kneel in prayer, I cry to God,
I sing to Him my morning hymn.
Come, Lord! come, dear Lord!
Come, my Lord! oh, come my King!

Can I just now unwatchful be?
Nay, nay, I watch from morn till night!
Lest I should miss the Advent Hour,
Lest other things should dim my sight—
Come, Lord, come, dear Lord!
Come, my Lord! oh, come, my King!

Can I hold closely to this world?
Nay, nay, He calls my soul above!
May I let go the things of earth,
Setting on HIM my heart, my love—
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!

May I be ready and prepared,
Kept "in the spirit" every hour,
Waiting and watching "till He come,"
Drawing from Him His life and power—
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!

May I not fear the battle's din,
But "stand" in prayer while here below:
The gates of hell shall NOT prevail!
His purposes must ripen now—
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!

Can I forget this message sweet?
Nay! I will cry till earth be riv'n!
Pleading to Him to prove His word,
Answer the faith that He has giv'n!
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!

G.W.D.

* Composed and sung impromptu, March 11, 1914.

The Advent Message.

A Call from China: Be Ready.

"At the time appointed the end shall be."—Dan. viii. 19.
"Therefore be ye also ready: for in an hour that ye think not the Son of Man cometh."—Matt. xxiv. 44.

TO the chosen ones of God, in every land, I urge again the call that Evan Roberts has sent out: "Be ye ready!" The burden on my soul is also that the time is near. "The times of the Gentiles" are nearly finished. The day or the hour we do not know, but that day is fixed, and "at the time appointed the end shall be." That blessed "translation," that wonderful change (1 Cor. xv. 51) is coming soon. Are we ready and watching? We can keep faithfully at our daily task and yet keep watching for Him.

The Holy Spirit has said to my heart, I believe, that this change may come in our day. "The time appointed," "the end of days," *will soon be here*. We shall be "caught up," and Daniel also will stand in his place with the saints of God (Dan. xii. 13). We are to escape the time of great trial that we now can see coming so fast on the earth (Matt. xiv. 21, Luke xxi. 36). May we "be accounted worthy" in that day. Let us "watch and pray always." Oh, the joy of that day, "we shall be like Him" (1 John iii. 2). The time is appointed, it is fixed in the great plan of God, and the Word of God, and also the witness of the Holy Spirit, seem to say, "It is near! It is!" Then we shall see His Face.

The cry of my heart, like that of Evan Roberts to the Church of God, is that many more may be ready, so as not to lose that wonderful experience which will be for the wise ones.

Oh, let not the world blind your eyes to this the greatest coming event for the people of God. "Take heed," for the Lord cometh! It is Himself!

Rejoicing in this Blessed Hope, and believing that it is near at hand.

E. W. THWING.*

*Easter, April 12th, 1914.
Peking, China.*

To the Editor "The Overcomer."

The extra copies of the *Overcomer* and Evan Roberts' message have just come. I have read them with deep interest, and given them to other missionaries. I believe the time is at

* Oriental Secretary, International Reform Bureau,
Peking, China.

hand. Evan Roberts has indeed given the "midnight cry": "the Bridegroom cometh"! And now the wise ones are making ready. They are trimming their lamps, and in a little while after that cry, as in the parable, the Bridegroom will come, and they that are ready will go in with Him.

The Holy Spirit is moving with power, and there has been a dispensational change; we have felt it in China.

I have always had an indifferent belief, like many others, in the Second Coming of our Lord. But last winter, not long after Oct. 19th, I was led to study and preach on Rev. i. 3, and those wonderful messages to the Churches in the following chapters. I received the promised blessing, and also a new light and purpose which has taken hold of my life. I realise the joy of a belief and hope in the imminent Coming of our Lord for His Bride. Now I know what it means to "love His appearing" (2 Tim. iv. 8). But more than that, something, I believe, has indeed taken place in the great "dispensational warfare" of the "times of the Gentiles."

Rev. xii. 5, it seems to me, gives in a picture the entire Christian dispensation from the first Easter when Christ, the "Head of the Church," arose and ascended to His Father, to the time, now near at hand, when His Body, the waiting saints, shall be "caught up," and united, with Christ, become the "Church of the First Born."

But it seems that just before that "translation" the dispensational warfare with the saints ends in victory. Verse 7 explains this; Satan, the prince of the air, and his powers prevailed not. He was cast down from heaven to bring woe to the earth for "a short time." We are soon to be caught up to that purified place prepared for us, and so escape the time of great tribulation (Matt. xxiv. 21, Luke xxi. 36). We should watch now as never before. A dispensational change has taken place. May God's people be ready. We know not the time, but it is near.

I trust the *Overcomer* may find a place for this letter, and also for "The Call from China." A band of us missionaries here are meeting together and watching, and praise God for Evan Roberts' message.

Yours in the "blessed hope,"

EDWARD W. THWING.

P.S.—I have translated Evan Roberts' message into Chinese and sent it over China. May it awaken some of the indifferent ones.—E.W.T.

Walking in the Will of God.

By the Editor.*

IT is most important for the Lord's children to recognise that they have, and must use, their individual personal will. That the Lord Jesus had His own *separate will* is clearly set forth in John vi. 38. "I am come down from heaven not to do Mine own will, but the will of Him that sent Me."

In John v. 30, the Lord Jesus said "I can of Mine own self do nothing"—this means that He never acted apart from His Father—"As I hear I judge: and My judgment is just, because I seek not Mine own will but the will of the Father which hath sent Me." Although He had a separate will, the principle of His life was not independent action, but a co-action in harmony with the will of God. His was not a passive will, but an active one, deliberately set to do the will of His Father.

It is important to know that God does not desire us to have a passive will for the Father to impress His will upon it, and move us apart from our own volition. The words of the Lord Jesus show that He *used* His will in distinct action. He said: "I SEEK NOT Mine own will," which shows that He was free to will and act in another direction to that which He deliberately sought and chose to follow.

Here we see the *negative* aspect of the Lord's walk with God the Father—He did *not* seek to do His own will.

Christ's meat the will of God.

In John iv. 34, we find described the positive aspect—that is how He *did* the Father's will. "My meat is to do the will of Him that sent Me, and to finish His work." Here is the active choice to do. There was the choice *not* to seek His own will, and the choice to *do* the will of God. There is no trace of passivity here. Moreover, He found Divine sustenance in doing God's will; not in talking about it, but in doing it. "My meat is to do . . ." There must be the doing of God's will as well as the seeking of it, and until you have done the will of God as you know it, you cannot expect to be taken a step further in God's plan for you.

In the life of Christ you will see the exercise of His own separate will. But His will was set. We need to understand the *setting of the will* like the helm of a ship. As you set your will to do God's will, God can work. Your part is continually to make God's will the principle of your life. You say: "I choose God's will in this." You do not put your will aside, but on God's side,

* Notes of an address.

asking God to reveal His will to you. Christ's will was so set that it never lost co-operation with God's will for a moment. He perfectly and entirely did the will of God. "Lo, I come to do Thy will . . ." Not only was there the setting of His will to God's will, but the active use of it in that setting.

In Matt. viii. 3: "I *will*, be thou clean"—is an example of His vital co-operation in will with the Father's will. When the man came to Christ the Lord knew God's will, and said: "I *WILL*, be thou clean." God bore witness, and the man was cleansed. It was God's will manifested toward the man, through the exercise of Christ's will saying "I will, be thou . . ."

When the will is brought into complete co-operation with God as the principle of life, every moment the one question concerning everything is: "What is God's will?" You have no other question. Not "What do I like? What do I want?" but "God's will." Then there will come a time, when, in the enduement of the power of the Holy Spirit, you may turn to an evil spirit in another, and say, "In the Name of Jesus Christ, I command you to come out." Under such circumstances, the Spirit of God will bear witness to what is done in faith, and it will be God's will manifested through you. This shows what the devil has to gain by making you believe you are to have no "will of your own." Understand that God works His works through you, by bringing your will into co-action with His, and enabling you to speak the word of authority over the enemy in His Name.

God's will in suffering.

GOD'S WILL IN SUFFERING. In Luke xxii. 42, we read: "Not My will, but Thine be done." These words, spoken in Gethsemane, indicate that Christ put His will on God's side, in the awful anguish He was going through. The pressure was so strong that His sweat became as great drops of blood. "Not My will, but Thine," was the declaration of His attitude as He set His will. He had come to the same choice just before—"Now is My soul troubled, and what shall I say? Father, save Me from this hour?"

"Shall I say, 'Father, save Me'?" "No," but "Father, glorify Thy Name." Christ put His will for God's glory. And as He put His will on God's side against this awful pressure, He was heard, He was sustained. Then an angel came and ministered to Him.

If you too will make this the central principle

of the spiritual life, and set the helm of your will unvaryingly to choose God's will because it is God's will, then He will apply to your life Christ's victory on Calvary in such a way, as to endue you with power, for the deliverance of others from the power of evil spirits.

How THE LORD KNEW THE WILL OF GOD. The Lord Jesus knew the will of God in His spirit. See John iv. 4: "He must needs go through Samaria." The literal rendering is that "It was binding upon Him." It was God's will that He should go, and He knew it, because His spirit was pliable. If you are to know the will of God you must not have a hard or unbending spirit. You need a spirit so flexible that it can move whichever way God wants, and I do not see how we are going to know and walk in the will of God, in harmony with God's Word, unless we consent to this walk in the spirit. If you insist that such and such a course *must* be taken to-morrow, you have not left yourself open to the will of God to effect any change. The Lord does not seem to have had inflexibly fixed plans. "But are we to make no plans?" you ask. Yes, but they should be made in such a way that you can drop them, if necessary, in a minute. You will not walk continuously in the will of God until you have learnt how to be pliable to His will.

A flexible spirit to know God's will.

You must have a flexible spirit. That is one of the first principles of revival. A meeting that cannot become elastic and subject to the movements of God, becomes a dead block in the way of the Spirit. The human spirit must be so sensitive to the Holy Spirit that just as He spoke to Philip, and said "Join yourself to this chariot," so He may make known His will to you, and get as ready a response.

An *adaptable spirit* is essential to fulfil the will of God. Christ's spirit was adaptable enough to respond to the needs and questions of Nicodemus. The will of God will be known in your spirit according to the attitude of the person who comes to you. If your spirit is closed, you can pass on no living truth to that person, probably because they are not ready.

If you traced and followed the delicate sense of your spirit it would become acute, and God could then make His will known to you—all in harmony with the written Word, for the Holy Spirit revealing in your spirit God's mind cannot contradict Himself in God's Word. It would mean a great deal if we all walked in the spirit and knew when we were speaking from the spirit and when merely from the mind, and therefore empty of spiritual power.

The spirit should illuminate the mind, but when the spirit drops out of co-operation with

the Holy Spirit, the mind is left without the needed assistance, and its product is very poor. When you are in the spiritual plane and know the Holy Spirit in your spirit, you recognise there are grave consequences attached to all you do. You cannot go back from the spirit life without stepping into a pathway of failure. The moment you drop from the plane that you have reached you begin to lose spirit strength, and if you do not recover your place quickly you will ultimately sink into deeper failure. The loss not only affects yourself but everyone with whom you have to deal. You may wrongly interpret or reject the words of a servant of God, and that would cause you to go back without knowing it. This hindrance to your spirit life will be maintained while that wrong thought or attitude is held.

If the Holy Spirit has once had the quickening of your mind so that your mind becomes capable of doing what it could not accomplish naturally, then in order to maintain that you will be obliged to live up to the highest point you have attained, and be satisfied with nothing below.

If, after reaching an altitude in the spirit life, you descend, even without knowing it, you will find yourself in the realm where the powers of darkness can buffet you almost as they like. God only manifests His Divine power when you are living and acting at the point to which you have already attained (see Phil. iii. 16).

Shrinking from doing God's will.

When you find yourself defeated, you may ask what is the meaning of the interference of the enemy? Why cannot the stream of the power of God go on? You think it is this and that, and deal with it, but there is no change. Then, after asking God for light, you discover that you were shrinking from what you know you ought to do. How can the Holy Spirit work when you thus cease from co-operation? A little hesitation will push you below the point. Then you say, "Lord, I am going to do what Thou dost desire!" Then the power of God comes in, and all goes well.

The enemy will endeavour to hide from you the fact that you are in a lower plane, by dulling the conscience and giving all sorts of excuses to account for what is going on, until you are in such a state as to be almost powerless. Then he inflicts his suffering, and you have the greatest difficulty in getting on your feet again. Live up to the hilt of the spirit life to which God has brought you, then you will have the power of God to do the will of God at the highest point God seeks from you.

See a few more examples of how Christ walked in the will of God:

John iv. 34 shows the Spirit of God guiding

the Lord at the well, when, in answer to the disciples who were anxiously inquiring about His food, He said, "My meat is to do the will of Him that sent me. . . ." In John vii. 3, 6, His brethren said to Him, "Depart from hence . . . Jesus saith to them, My time is not yet come, but your time is alway ready." Here is the restraining power of the Spirit, so that He is not moved by His brethren.

Again in John xi. 5, 6, we read, "Now Jesus loved Martha and her sister and Lazarus. When He had heard therefore that he was sick He abode two days still in the same place where he was." His were spiritual bonds. It was God's will first. Though misjudged by those He loved, He did not move. How did He know God's will? He was never moved from outside; never moved by a family taunt, by sarcasm and unbelief; never moved even by the calls of love. He was in spiritual bonds to do God's will.

The consent of the will.

It is important to remember that both GOD AND SATAN REQUIRE THE CONSENT OF THE WILL. The will of the unsaved, even though it be enslaved by Satan is capable of choice. "Who-soever *will* may come and take of the water of life freely." So man must put his will on God's side for Him to work. "If any man *will* to do . . ." God's part in giving you power to "will" is referred to in Phil. ii. 13. "It is God that worketh in you to will . . ." *i.e.*, He works in you up to the point of your "willing"—He does not "will" instead of you. Man's will needs God's power to energize it. Apart from it, it is mere will-worship (Col. ii. 23). Paul said, "To will is present with me, but how to perform that which is good, I know not." Man may also set his will against God's will—"This they willingly are ignorant of" (2 Peter iii. 5). The servant that knew His will and did it not, shall be beaten with many stripes (Luke xii. 47).

Now as to the danger of THE WILL OUT OF ACTION.

Passivity of will arises through a wrong conception of surrender. Romans xii. 1, gives the true meaning of surrender. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service . . . that ye may prove what is . . . [the] will of God." To walk after the will of God the spirit requires a voluntary act of the will. Your will must guide or CONTROL your spirit. "The spirits of the prophets are subject to the prophets (1 Cor. xiv. 32). For instance, your spirit may go out into an ecstasy, or a strain, beyond the volitional control of your will. Then it goes too far.

YOUR SPIRIT MUST ALWAYS BE KEPT WITHIN THE CONTROL OF YOUR VOLITION. Reference has been made to the spirit being lifted, but when

the spirit is liberated and buoyant, then the new plan of the powers of darkness is to drive your spirit, and drive your body. Some people are simply being driven on by the enemy—they are always in a strain, always on the stretch, running after something. It means that the spirit is being drawn out by the powers of darkness.

The Lord Jesus knew the will of God in His spirit because it was always in perfect poise—never strained, never crushed, never elated, never driven, never slow. When He was going to raise the girl from the dead, He was stopped on the way, and He had time to stay and attend to the needs before Him. The ideal is a spirit in perfect poise. It is in that condition you learn how to watch and resist the powers of darkness coming against your spirit, and forcing you on, or, more often, forcing you down.

The relationship of the will to the spirit may be illustrated by that of the string to the kite. The string of a kite, which holds it steady, is its power. The moment it is let go it is lost, and drops. The Lord Jesus walked in the will of God, by knowing it in His spirit and in His intelligence.

The reverse to the action of the will is passivity. When you find your will passive and slow in action you can bring it into action by saying "I have a will." Then *having* a will of your own, the principle to safeguard its action, is the Lord's own attitude and choice, "I seek not Mine own will."

May the Spirit of God teach us how to follow the steps of our Pattern, and like the Son of God so walk with God in seeking and doing His will, that we stand perfect and complete in all the will of God (Col. iv. 12).

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise."

—Heb. x. 36.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

—1 John ii. 17.

Laziness is an expression of the evil nature; over-work is an expression of the evil nature; and by grace man has to get victory over the two extremes.

The penalty of living in the natural life is *spiritual* hunger; the penalty of not feeding others is starvation. You only feed as you work; stop working and you starve spiritually. Try to feed yourself and you famish, feed others and you are fed.

Does it not seem paradoxical? You get empty because you do not give; you get full because you feed others. As you feed others you yourself are fed.

Spiritually when you find yourself very very empty and starving, do not say, "Now I must have a time alone with the Word and with God;" but ask, "What is there to do?" and in the doing you get fed. Like Christ at the well. He was very hungry, but the woman came along, and in attending to her needs He was fed.

"Nor the Smell of Fire."*

A Message to all in the Fiery Furnace.

"And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." (Dan. iii. 27).

WHY this minuteness of reference to the bodies, hair, and coats of these men? Why this closing remark that even the smell of fire was not upon them? Why, in addition, the obvious fact that, while they and their garments were absolutely intact, the cords which had bound them when thrown into the furnace were burned up—nay, more, the very men who threw them in were themselves burned to death?

High in rank and honour was the Babylonian god Iz-bar, the god of fire. Before the eyes of king and prince, governor, captains, and counsellors, this god must be defeated. The king had challenged the defeat by his own action. And now the defeat is overwhelming. On their own ground, Jehovah has met these ardent believers in the god of fire, and they find that He is present, not as a tribal God in Palestine merely, but as the God of heaven and earth in Babylon also, as able and willing to deliver only three of His children as to help thirty thousand if need were. Let us suppose for a moment that the three men had come out with the marks of fire partially upon them, or even with the smell of it; that here and there the fire had singed either body or raiment, and what would have been the attitude of the fire-worshippers?

The smell of fire.

Something like this, "Ah, well, it is true Iz-bar has not been able to destroy them, but he has at least left his mark upon them. They will wear these clothes no more. Their friends will scarcely recognise them as the men they once were. The smell of the furnace will not soon leave them. They have not come out scatheless. Our Iz-bar is still a god to be reckoned with. They will not be so ready to disobey the king's mandate another time. They will not come out of the furnace, it may be, a second time as easily as they have done this first time."

And so the whole moral effect of the protest of these three Hebrews would have been discounted. The dexterity of the world in evading direct issues of this kind is marvellous. But in this case evasion was impossible. Not one loophole of escape was left them. In dumb-

founderment and awe they had to admit that Jehovah had conquered; that the miracle was perfect and unquestionable; and that "the smell of fire had not passed upon" the three brave followers of the Most High.

From this story many valuable lessons can be learned, but we deal with only one: There are furnaces which are heated *only for God's children.*

The awful forty days in the wilderness; the deepening, hellish malignity of the Jewish rulers; Gethsemane and Calvary, were reserved for our Lord alone. The fires of these furnaces would never have been kindled—if He had never been. They were meant only for Him. Indeed, in a sense they were compelled by Him, just as Nebuchadnezzar's furnace was compelled by the challenge of the three children. Hell brooks no challenge. Its fires are always ready for those who defy its power. And since God's children must always defy its power, they get their furnace. God did not prevent the furnace for His three servants. He allowed it to be heated even "seven times more than it was wont to be heated." He did not lessen the forty days; nor the hate of the Jews; nor the awful anguish of Gethsemane and Calvary, for our Lord. It was a "burning, fiery furnace," raging, devouring, greedy, fierce, with nothing to restrain its mad and hissing leap upon the helpless Victim.

Christ's Fiery Furnace.

But how did He come out of the furnace?—the furnace prepared by hell specially for *Him*? Without so much as "the smell of fire" upon Him. Hell's defeat was final and disastrous. So triumphant was his exit from the furnace, that He had no complaint, no reproach, no reminiscences, no calls for vengeance, no gloom, no sadness, no protest to the world against injustice, no garrulous pouring into other ears of the story of His suffering. Without "the smell of fire!" How differently the world would have judged Him if He had come out of the furnace with even "the smell" upon Him! How eager to show that after all He was not scatheless! How ready to detract from the miracle of His resurrection, if only it had been obscured by His complaints about the Cross and the grave!

And it is just here that many of God's children need to be warned. They have had their furnace. It has not been anybody's furnace but *their own.* The reality and loyalty of their Christian life has made the furnace a necessity. Nor have they

* From the "Life of Faith," July 14, 1909.

hesitated to enter it. They have not been careful to answer the enemy in this matter. Furnace or no furnace, they meant to obey and follow Christ. And to their wonder and delight they found "One like the Son of Man" nearer to them than ever before, so that the furnace was a promenade of light, and its flames the ministering angels of God.

And yet, how have they come out of it? Alas! so often with "the smell of fire" upon them. They go back themselves, and they take their friends with them, to the furnace door, and say: "There! that is the awful place. How would you like to have been there? And see, here are some of the ropes left over after we were bound. And yonder are the houses of the men who accused us to the king, and they are holding their heads as high as ever;" and so on.

They hug their sorrow. They call for sympathy. They clamour for judgment upon their enemies, they forget the completeness of their deliverance; and all who meet them know that "the smell of fire" is upon them. Both saints and sinners shun them. Their testimony is marred. God's character and dealings misrepresented. Christ's ideal missed. The enemy jubilant. He has at least singed them. Their failure is a calamity for both themselves and the world.

"He opened not His mouth."

How different it is with others! They, too, have gone into their furnace without hesitation, without anxiety, with silent looking to God, and with no complaint against men. For them also the furnace has been more of heaven than any place they ever knew. Oh, how blessed it all was! They could have wished to remain there if only the Son of God had remained with them! But that could not be. The world must see the miracle. It must learn through them that God is stronger than Satan. It must see what a perfect deliverance God gives to His children. And He brings them out as calm, nay calmer, than they went in—a new joy irradiating their faces; a new peace keeping their hearts; a new sweetness permeating their walk and conversation; a new benediction falling from their lips on young and old; a new testimony to the presence and power of their Lord in the day of need; a new love and pity for the very men who were the instruments in the devil's hands of all their troubles. So silent about themselves, so eloquent about their Lord, so thankful for the past, so hopeful and sure about the future—they win men, and bind them to themselves with the silken fetters of gentleness and Christlikeness. Their triumph is one of the greatest that earth knows. The Church and the world alike realise that sorrow has not soured them, the furnace has not

scorched them, but that they have come out, like the three children, without so much as the "smell" of fire upon them. Pax.*

Raptores.

"Watch therefore."

By D. M. Panton, Norwich.

THE PAROUSIA.—The ark of Parousia, invisible, and silently moored in the heavens; a world so absorbed in the things of sense as to prove it wholly incredulous of a coming judgment; a sudden closing of the ark on certain rapt persons, followed by a judgment-flood so universal that this rapture out of the inhabited earth is the sole heavenly escape:—"As were the days of Noah, so shall be the Parousia of the Son of man: one is taken and one is left. Watch therefore" (Matt. xxiv. 37).

It is a rapture of heavenly escape.

THE TAKEN.—A woman mill-hand in Scripture stands for the extreme social contrast to royalty (Ex. xi. 5): *the rapt will be amongst the humble of the earth*; and all who would now rise in the social scale are proving themselves fools in the sight of God (Is. ii. 12; Luke xvi. 15). Shut in above the storms of wrath until the seventh (the millennial) month, and liberated on the 17th of Nisan, the resurrection day, *they issue forth at last to rule a world washed clean by the storms of judgment*.

THE LEFT.—Who then are the unrapt? † Of these two closely associated souls—"One is taken, and one is left"—is the one left an unbeliever? *This is impossible*; because—

(1) It is the natural influence from our Lord's words that it is the unwatchfulness of the one left, and his unwatchfulness *only*, that has prevented his rapture. "One is taken, and one is left. *Watch therefore.*" For watchfulness implies a heart already awakened by grace; we do not tell the *dead to watch*. "Watch therefore: for ye know not on what day your Lord"—the Lord of both the taken and the left—"cometh."

(2) *None but disciples were present*; and in Luke xvii. 22, 34, our Lord says—"I say unto you, Watch ye"; so Paul, after the warning—"let us watch and be sober"—adds—"whether we wake

* Late Rev. W. D. Moffat.

† With the view that the taken are taken to judgment, and the left are left to glory, it is needless to say more at present than that it is but on a single (not unnatural) misconception. For the word "took," in the case of the Antediluvians—"took them all away"—means "to arrest," "to take to destruction"; whereas when "one is taken and one is left," the word means "to take as a companion." *It is a rapture of honour*: it is the word used when our Lord selects three only out of the Twelve for watchfulness against the great tribulation of Gethsemane, the select resurrection of Jairus's daughter, and the kingdom glory of the Transfiguration.

[keep awake, are alert, wakeful, watchful: the word is so used throughout the context] or sleep, we shall"—*as all being believers*—"live together with Him" (1 Thess. v. 10). The sole distinction stated by Jesus is a distinction of watchfulness; therefore both are believers; for between the believer and the unbeliever yawns an indefinitely wider gulf.

(3) Our Lord directly *forbids* the unbeliever to watch. To unregenerate Pharisees, inquiring the date of the Advent, He says:—"The Kingdom of God cometh not *with observation* [with watching]; for lo, the Kingdom of God"—so far as you, unregenerate souls, are concerned—"is *within you*" (Luke xvii. 20)—it is an internal matter; for "except a man be *begotten* from above, *he cannot see* the Kingdom of God" (John iii. 3). For the unbeliever to watch for the Advent is to watch for his own fearful judgment.

(4) *Would* an unbeliever watch for Christ's return, if told to do so? To be caught away to Him would be, even more than death, a disgust and a terror, for it would be an immediate transition to the throne of judgment. No soul can *watch* for Christ until it *loves* Christ; and even of those who love Him, few love His appearing.

(5) Three passages are here (Matt. xxiv. 37-51) knit closely together—the unwatchful disciple, the robbed householder, and the unfaithful steward: obviously they are all warnings pointed at one target: if, then, they are warnings for worldlings, for hypocrites, for empty professors, *why does our Lord not say so?* He drops no hint to that effect: none but true disciples, so far as can be seen in the narrative, fill His vision. If the left disciple, the robbed householder, and the unfaithful steward are all unregenerate souls, *then these commands are not for Christ's disciples at all.* Why, then, does our Lord speak them to disciples only, and why does He not tell them to pass them on to the world, whom alone they concern?

(6) Had these warnings been for the world, Christ's words to His own must have been profoundly different: instead of rousing His disciples by exhortations to watchfulness, He would have comforted them with explicit assurances that, since rapture rests on sovereign, electing grace alone, whatever their conduct at the moment of the Advent, their rapture is sure—*an utterance that never falls from His lips.*

(7) An overwhelming proof still remains. *Can a believer be unwatchful? If so, he instantly falls under the penalty involved, and if unwatchful at the moment of the Advent, he must be left.* Were the apostles watchful at Gethsemane? Did Peter watch in the judgment hall? Were Ananias and Demas and Diotrophes watchful

believers? Why did our Lord tell the Sardian Angel to become watchful again (Rev. iii. 2), if it is impossible for a believer to be anything else? *Our Lord assumes it possible for the whole Church to be asleep:* "Watch therefore: for ye know not when the Lord of the house cometh: lest coming suddenly he *find you*"—you all—"SLEEPING" (Mark xiii. 35).

The matter is infinitely grave for us, now in the last hour. For precisely as, in the actual moment of rapture, *Satan will physically dispute the ascent* of his supplanters (Rev. xii. 5, 7); so now, *spiritually*, his supreme aim is so to dissipate watchfulness as to *prevent rapture through unripeness: and all teaching that thus lulls the Church assists his aim*—however sincere its motive, or pardonable its error. Therefore let us heed our Lord's solemn call to all His own all down the ages, a call never more urgent than now:—"What I say unto you [apostles] I say unto all [disciples], WATCH" (Mark xiii. 37).

A Word of Exhortation.

"Do we, individually, realize the need for watching and prayer, that none of us who are looking for the Lord's coming may be beguiled one step beyond God's word? In the past, days have been fixed, contrary to Matt. xxiv. 36, and ridicule and scorn brought upon this blessed hope. I believe the enemy is trying to ensnare especially those to whom God has given the assurance of being caught up to meet the Lord, so escaping death.

As an example of the wiles used, may I give a personal experience? On March 5th I woke up with a distinct impression on my mind that there would be seventeen more Sundays before the Lord came. I took a 'neutral attitude' to the idea, waiting to see what would come of it. The next two mornings I woke with the same idea, and on the 8th with the number 'sixteen' in my mind. I had from the first prayed that if this was not from God it might be brought to naught, and there was no response to it in my spirit.

That night I took 1 John iv. 2, 3, asking that if this message were from God, it might be accompanied by a confession of Christ come, and coming, in the flesh. Then followed confused dreams of Christ's coming, but *no response to 1 John iv. 2.* Again and again I applied the same test, with the result that the 'impressions' have stopped coming, and another wile of the enemy has been exposed.

May the whole Church learn to 'prove all things.' "

A Reader.

WORLDS of glory, heavens of beauty,
Throb with verve around the King;
Saints are raptured, hell is captured,
Saints and angels join to sing.
Hallelujah! Hallelujah!
God the Father's Son unique.
Stand in triumph! Lift thy banner!
Let mankind Thy bounties seek. E.R.

Repeat last two, or 5th and 6th lines.
Tune: "Hark the herald angels sing."

The Counterfeit of "Surrender" to God.

The Experience of a Worker.

ONE morning I was in a whirlwind of inward conflict. I began praying for light, and obtained relief for a little while, then I lost all liberation of spirit, and was in conflict again. I could not detect what it was all about, until, as I prayed for light, the cause came to me in the words "evil submission." Then I began to see the whole thing.

Light poured in to my mind upon the causes and results of wrong "submission," and I discovered there was in me some *compulsion* causing me to submit to various things, apart from my volition. For instance, someone may call at the house, and instantly there is a sense of "compulsion" in me which says: "You 'must' see her." Or someone in the house will suggest something, the most ordinary thing, and there is at once a "compulsion" in me to do that thing. Someone else will speak or act, and instantly there is a "compulsion" in me to yield to the thing spoken about or done; in short I find there is a something in me giving me a sense that I "MUST" submit to everybody and everything around me. I feel that I *have* to submit. Now, outwardly, in my circumstances, I am as free as the air. Everyone looking at me, and my environment, would say that there was no one in the world with more freedom of conscience to think and to act in the will of God. All this is true, yet in an environment of complete freedom, I have found myself under some inward compulsory submission to persons, and things in my environment, in spite of myself, and my outward and real freedom.

Invisible compulsory submission.

Looking back over my spiritual life and service for God, I can see that because of this inward condition, or "state" of some subtle compulsory submission, I have never been able to have a sense of freedom to act or speak unless I could get it with outside assistance. Consequently, I am always seeking a *sense* of liberty from outside before I can act. For instance, if a person calls, there is instantly a sense of compulsion on me: "You are *bound* to see her!" Then I say: "I cannot see her; I *will* not submit to seeing her." and I have to go through a great fight—by audible declarations of refusal to submit—with something in me before I can get freedom to say "No" or "Yes."

Similarly, I can see now the reason why, in connection with all kinds of meetings, and everything connected with mission work, I have been compelled to have a *sense* of liberty from

outside, before I could get freedom to speak or handle a meeting, because the very slightest thing that affected my freedom, gave opportunity for this inward state of compulsory submission to manifest itself.

Now as to the cause:

This goes far back in the history of my spiritual experience, to the time of my entire surrender to God. Not being able to see clearly then what "surrender" meant, in carrying out that surrender to God, I perfectly and entirely, in the most complete way possible, submitted to everything coming to me—in what I called "Providence"—as the expression of God's will for me. I submitted to everything as "God's will for me" coming through everybody around me, without exercising any judgment as to whether *they* were right or wrong, excepting, of course, anything that was manifestly and visibly wrong, which they might ask me to do.

I did not know that in doing this I was giving ground for the spirits of evil to obtain a compulsory control of me. Absolute submission to everything and everybody around me was not "submission to God," because *God does not express His will for me through every person and thing around me.* Carried to its logical conclusion, this must involve submission to others' will, and evil in many subtle forms. Briefly, I became automatically "submissive" to what I *conceived to be* the will of "God" in everything around me, producing in me a submission to evil spirits, and not to God.

"Excuses" suggested by evil spirits.

I can see now how deeply hidden this has been for years back in my life. I can detect the excuses made to my mind by the enemy, to cover over this compulsory hold they gained on me—of course thinking their "excuses" were my own reasoning, and not their suggestions. They suggested, first of all, that I had in me a great "sense of freedom," and that because of this I was unable to do anything unless I was given by others "liberty to act." Practically, I was dependent for my freedom upon outside conditions, and not upon an inner liberty, created by the Holy Spirit in my inmost being; *i.e.* my will and my inner condition was—unknown to me—in a state of passive submission, brought about by yielding to all things and persons around me, under the idea of accepting "God's will in Providence," and to counteract this inward state, I was obliged to get a *feeling* of liberty outside of me before I could act, instead

of realizing within me the true liberty of a liberated spirit, and a liberated will, which is unaffected by any outside circumstance, or environment.

One effect of this condition of inward passive submission, was that the very instant I "submitted" to something that I did not initiate,—in the most ordinary thing—it was as if I fell into a state of paralysis. Directly I fell into this state, I lost all power of active resistance to the enemy, and all power of aggressive fighting, indeed, all power of initiative, either of mind or action.

Another effect, also, is that a believer in a state of inward compulsory submission has an unspeakable cry for "freedom" in environment, etc., and finds great difficulty in settling down to a steady life of plodding service, in which, a true inward liberation of will and spirit, finds NO BONDAGE. The deep (inward) cry for freedom was practically a *revolt* against the inward state of "passive submission" which made one incapable of walking at liberty in the path of duty.

The blaming of others.

A third effect of the inward passive state of submission, was, that the evil spirits who caused it, and who held me in it, were constantly putting the blame for it on other persons, who had not the slightest intention, or desire, to "compel" or even to *desire* me to do anything they had suggested. The compelling spirits suggested these excuses, because they saw that I was awaking to my state, and they wished to divert me from the true cause of it. They sought to put the blame on others.

A fourth effect of the state of passive submission to evil spirits, coming about through an undeviating passive submission to what was believed to be God's will in "Providence," was the giving ground to evil spirits to produce a terror of others, *i.e.*, that they will want you to do something which you do not want to do. This would make you fear them; and perhaps take round-about ways of avoiding them for fear that they will ask you to do something, which you feel you are bound to do, whether you will or not, when all the time the "compulsory submission" is *in yourself*, and has nothing at all to do with the persons you fear! They simply become the "excuses" for evil spirits to bring *into operation the inward state* they have created, by your passive surrender to what you thought was "God's will" for you, expressed through everybody and everything around you.

This frequently explains much of the unexplainable "influence" of one person on another. This is generally put down to the supposed fact that one person has a dominating

personality, or a "stronger spirit," will, etc., than another, when there may not be the slightest ground for saying so. The cause of the supposed "influence" or "stronger will," etc., may be in the person himself, who has *inwardly fallen into a passive submission to evil spirits*, and is therefore—apart from the other person—incapable of independent action, *e.g.*, I have found that other workers have fallen into this passive submission to me! That is to say, everything that I asked them to do was done automatically, and apparently compulsorily, so much so that I could see that there grew a terror of me upon them, a fear that they had not done correctly what I had asked them to do, and this "fear" so dulled them that they could not act freely. This resulted in blunders, and then when the blunders were made, they had a terror of having to acknowledge them. Consequently when these workers took this attitude of "submission" they ceased to be of the same use to me. I lost the use of their brain, the use of their judgment, the use of their power, and of their initiative, and really the value of their co-operation.

A sense of bondage.

A fifth effect of the state of inward compulsory submission is the inability to yield to others without getting a "sense of bondage" oneself. This makes the victim appear obstinate over trifles, but really it is that to retain my own sense of liberty I did not dare to give way on a single thing, because it brought me (inwardly) into bondage. It seemed that if I gave way on a point to anybody, it was the inlet to a flood-tide of unbearable inward conflict. The truth is that all the time I was counteracting the sense of an inward grip of compulsory submission which paralysed mind and judgment and action.

I can see now that this compulsory submission, in the past, all gathered around my surrender to God, for that surrender meant to me an absolute surrender to the will of God, at the cost of everything, even unto death; and an effacing of my personality into a condition of nothingness, that "God might be manifested through me." Practically an extinction of all personal desires, wishes, hopes, plans, purposes and personal action—meaning in effect: complete submission, effacement, and really *extinction* of "myself."

In fact, unwittingly, it meant, in purpose and will, the annihilation of myself. This is not what God means by "surrender." It is miles away from New Testament Christianity. I see now that my conception of "surrender" meant complete suppression of my entire being into "passivity"—the very condition necessary for the working

of the evil forces, and contrary to the co-operation of the personality desired by God.

The fruit of all this did not come to light until I needed power *to take the aggressive* against evil spirits, and power to resist the hosts of darkness, and power in the full use of every faculty.

You ask me, How did I get rid of it?

First by being brought into the light of truth concerning it. Secondly, by REFUSING the original cause of it, and, thirdly, by revoking every attitude that gave place to it. It is clear now that I was trying to get the "sense of liberty" in my circumference while I was in bondage in my inner state, through passivity. This craving for *exterior* props and "helps to freedom" quenches the true spirit life.

Some physical effects.

This state of passivity resulted in an abnormal lassitude. I could not pray, nor read, nor rest. If I lay down, and dozed a little, I was none the better for the "rest." I had the same sense of utter fatigue when I arose, then it would be manifested in abnormal yawning, and if I listened to anything for a few moments I felt truly fagged out. I wanted to go away and rest, and yet I could not. Now I can see how the passive inward condition gave opportunity for the attack on the body.

All this was an attack on the body, and I accepted it all as "natural." But the giving of this ground went back in my life many years. I had these occasional attacks of abnormal "fatigue" at frequent intervals for years. They would last two or three days, or sometimes quite ten or fifteen days, and during this time every bit of work or activity would stop. I could do nothing, then suddenly I would break through the lassitude, and I would be as it were on wings. At last I began to recognize these "attacks" and call them "re-action." But on the morning I refer to at the beginning of this story, it went too far! My eyes were opened. I saw there was no natural cause for "re-action." There was no strain on the previous day, and nothing to account for physical re-action. The evil spirits had suggested that excuse for a long time.

The beginning of the present attack was a bad night. When I awoke the next morning I was like a person coming out of a horrible world where I had been struggling with invisible things, and I was quite relieved to come to the light of day. I had always put that down to over "mental activity" during the night, and I would awake with a headache owing to my nights of conflict. I would awake at two and again at six o'clock, and the whole time I would be fighting invisible things. It seemed as if I were "thinking out" things, thousands of things,

how to do things, *what* to do, what was the right course to take, etc., etc., and I never knew which would happen to be uppermost. Sometimes it might be about the "work," as if I were planning the work, or dealing with the work, the hindrances and difficulties, etc.

Then when I awoke not a trace of the whole thing would be left in my mind.

These night "thinkings" were of no use to me. They simply exhausted me, and I would have in the morning the most painful sense of lassitude. When I am in this paralysed condition, then "fear" takes hold on me without any reason. I can see plainly that my body is taken hold of in a grip of the enemy under the manifestation of lassitude, and in that condition I can be driven about—the lassitude is alternated with a feverish activity.

After the light had come about the cause, in counterfeit surrender, I detected results in the many ways I have referred to, and in this abnormal lassitude. Then I saw I must have deliverance from it. Last night I went to rest, and I awoke again at two and six in the morning. I detected the cause this time, and said "I will have no more of it, I refuse the whole thing," and I at once went to sleep. Since I have taken this attitude I have had my night's rest, with more sense of being "rested," whilst previous to this I had no sense of rest in my body.

What I find is, that evil spirits always come in some new way on *old ground*, in us, but unknown to us. I know that they are the cause of all that I have described, by testing and proving the way of victory. In respect to the "lassitude," firstly, if it were *natural* only, natural means would remove it. Secondly, if it were *supernatural* only, the recognition of it being supernatural, and the refusal of it, would break it, and remove it. Thirdly, if the attitude of refusing the evil supernatural, (on the basis of Rom. vi.,) REMOVES IT, ergo, it is supernatural and demoniacal.

How terrible to think that evil spirits are able to get such a deep-seated hold of devoted children of God, through ignorance of their working, and ignorance of what true surrender to God means, and how He expresses His will for their lives. If evil spirits have thus gained a penetrating entry into the very vitals of the Church, no wonder the Holy Spirit cannot work. The block lies not in God, and His willingness to work, but in a deep-seated grip of the innermost being of the Christian, preventing the Holy Spirit in the man's spirit, being able to energize and work through those He indwells.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.

The Work of the Holy Spirit.

Talks with Young Christians. (vi.)

"The Spirit of Him that raised up Jesus"—not to live after the flesh—the Spirit of adoption—the Spirit help in prayer—the leading of the Spirit—conformity to Christ—God justifying—the intercession of Christ.

LET us read Rom. viii. 11, "If the Spirit of Him that raised up Jesus from the dead. Note that the Lord Jesus did not raise Himself. He was raised from the dead by the Father. (See Rom. vi. 4. Acts ii. 24.) If the Spirit of the Father dwells in you, then, "He that raised up Jesus from the dead, SHALL ALSO QUICKEN YOUR MORTAL BODIES THROUGH HIS SPIRIT that dwelleth in you." That quickening of the mortal body is practically the full effect of v. 2 of the same chapter, "The law of the Spirit of life in Christ Jesus made me FREE FROM THE LAW of sin and DEATH." One law is therefore set against another—the law of sin and death, versus the "law of life" in Christ Jesus. Suppose we make the truth more personal and simple by reading verses 2 and 13 this way, "The law of the Spirit in Christ Jesus makes me free (v. 2), and if the Spirit of Him that raised up Jesus from the dead dwells in me (v. 13). He that raised up Christ Jesus from the dead shall quicken my mortal body by His Spirit that dwells in me."

The basis for all this life in Christ, set forth in the eighth of Romans, of course follows the fact of the Cross for the old creation explained in the sixth of Romans. We must steadily stand on the footing or Rom. vi. 6, "KNOWING this, that our old man was crucified with Him," then—and only then can we know—"The law of the Spirit of life in Christ Jesus" making us "free from the law of sin and death."

Following the marvellous first eleven verses of Rom. viii., the Apostle then points out the obligation lying upon those who know all this. "So then, brethren, we are *debtors*, not to the flesh to live after the flesh: For if ye live after the flesh ye must die; but if by the Spirit ye mortify [make to die, R.V. margin] the deeds [margin doings] of the body," ye shall live."

Not to live after the flesh.

The Spirit of life in Christ Jesus is dwelling in you, therefore you are a "debtor" to God to live after the Spirit. You must not live after the flesh, for if you do, you will come under the law of death; but you must by the same Spirit, put to death—or cause to die—all the old doings of the body, and then you shall live. "For as many as are led by the Spirit of God these are sons of God," *i.e.*, the "sons of God" walk

after the Spirit, led by Him. And they are "sons" because they "received not the spirit of bondage" which brings fear, but they "received the Spirit of adoption," whereby they cry, "Abba, Father." "For the Spirit Himself beareth witness with our spirit, that we are children of God."

Only by walking after the Spirit can we know the "leading of the Spirit," and only as many as are "led by the Spirit of God" are sons, *i.e.*, only in the life of sonship can any be led by the Spirit. It is not that they are led of the Spirit so as to become "sons," but the fact that they are led by the Spirit of God is the evidence that they are sons—and sonship means no bondage. It needs the "Spirit of adoption" to cry "Father." God becomes a Father to us when we get to know the Father-spirit of the Father, and the Son-spirit of the Son. In that knowledge we lose all slavish fear, and the sense of being driven and tossed in bondage to terror and slavish fear of God.

The Spirit of adoption.

The life after the Spirit is spontaneous, and simple as the life of a child. It may be described as a Divine-natural life. The Spirit of adoption is the spirit of a child, the spirit of a son. The believer then knows God as Father, and who is afraid of a God-Father? One evidence that you are walking "after the Spirit" is that you have liberty in your spirit towards God, and you know Him as your Father. But you say, how am I to know this son-attitude to God? This is the work of the Holy Spirit. "The Spirit Himself!"—He is a Person—"The Spirit Himself beareth witness *with our spirit* that we are children of God." Notice here the distinction between the Holy Spirit and your spirit. We are given the witness of the Holy Spirit to our spirit that we are God's own sons, or children, and if we are children, then "we are heirs; heirs of God." ALL THAT GOD HAS BELONGS TO US. We become joint-heirs with Christ; "if so be that we suffer with Him, that we may be also glorified with Him."

When you are brought into this life of the Spirit, the more you live and walk in it, the more you will have the marks of the life as described by Paul—the quickening, the emancipating, the adopting, the leading, the witnessing and the interceding of the Holy Spirit. The law of the Spirit of life in Christ Jesus runs along these pathways in the spirit-life of the believer, and the marks of that law of the Spirit of life

will be seen in you. What He is in the greater measure as God, we become in the lesser as outcomes of His handiwork. He works in and upon us, that we may work for others. Let us trace His work in the believer in several special directions as shown in this chapter.

The Leading of the Spirit.

First, you will know the *leading* of the Spirit. You will get to know how He leads. You will lose all fear and bondage as we have said, for nothing that puts you into bondage is of God—not even in seeking blessing. Whenever you find a crushing weight upon you, you may know it is not of the Holy Ghost. If you feel in bondage about anything, bound up as it were, do not act until you get liberation of spirit. Every trace of bondage should go out of your life as a child of God, and every trace of fear. God does not put on you a spirit of terror. He gives you only the spirit of a child with a father; filial fear, not slavish fear, with the co-witness of the Spirit, that you are a child saying “Father!”

Second, as the outcome of that life in the spirit, as we have seen, comes the *intercession* of the Spirit, and that intercession brings you into a groaning and a prayer for all saints, and “We know that to them that love God, God worketh all things with them for good” (R.V. margin), *i.e.*, as the result of the ceaseless intercession of the Spirit, God is working with every member of the Body of Christ all things for good.

Conformity to Christ.

The third outcome of life in the Spirit is “conformity” to Christ: “For whom He foreknew, He also fore-ordained to be *conformed* to the image of His Son, that He might be the First-born among many brethren.” Here we are told, in brief, what the Holy Spirit is groaning for—He is in groaning intercession for the *saints*, and as a result all things are being worked together for good to every child of God, so that each one might be “conformed to the image” of the “First-born” Son of God—to Jesus Christ.

Let us just settle down upon these wondrous words and say, “While I do not understand it, and cannot tell what means these trials, why this conflict; yet I do know the love of God, and I do know that the Holy Spirit is making intercession in the Body of Christ for all the members of the Body, and that the Lord Jesus is making intercession on the Throne. He carries on the intercession in heaven, and the Holy Spirit the intercession in the Church. Christ is on the Throne interceding, and the Holy Spirit is in the members and in the whole Body of Christ interceding; and through the double intercession of Christ in heaven and of

the Spirit, God is working together all things for the conformity of His children into the image of His Son.” The creation is groaning for the manifestation of the sons; the Holy Spirit is pleading for the same thing. Christ in heaven and the Spirit in the Church are both pleading, interceding for this conformity to the image of Christ, that in due time there shall be the manifestation of the sons of God.

Look next in v. 31 at the Apostle’s conclusions based upon all this wonderful unveiling of the purpose and workings of God by His Spirit and through His Son. “What then shall we say to these things? If God is for us, who is against us?” *i.e.*, if the Holy Spirit is thus pleading; if God is “for us” as members of the Body of Christ; if God is “working all things together” for us to conform us to the image of Christ; then how can there be anything really “AGAINST” us? “All things” means “all things!” Then absolutely nothing can injure us if “God is for us.” “He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that shall condemn? shall Christ Jesus that *died*, yea, rather, that was RAISED from the dead, Who is at the right hand of God, Who also maketh intercession for us . . .” (v. 32-34).

See how Paul turns from the unveiling of God’s purpose, and from the working of the Spirit in the children of God, to such a wonderful picture of Christ on the Throne. How he unveils the heart of God, that God *Himself* is working out all things in the life of every child of God, so that he may become conformed to the image of Christ. Then he turns from that glorious fact to say, “If this is so, what do *you* say to it? If God is for *you* doing all these things, what can you say is ‘against’ you? “Who shall lay anything to the charge of God’s elect? Shall *God* that justifieth? Who is he that shall condemn? Shall *Christ Jesus* that *died*? Yea, rather that was raised from the dead, Who is at the right hand of God, Who maketh intercession for us.”

How Paul perpetually goes back to Calvary! Back, and back, he hies him to Calvary! “If *God spared not His Son* . . . Who shall condemn? Shall *God* Who justifieth” by the Blood of Christ? “Who shall lay anything to the charge of God’s elect?” Shall the *Christ* WHO *died*? Will He Who *died* to redeem, *condemn*? Ah, and not only as the One Who died, but the One Who lives. Will He condemn the child He prays for! Thus He takes us up to the Throne, to Him Who sits at the right hand of God interceding. . .”

Light on the Prayer Life.

Gleanings from Letters.*

To a Minister of the Gospel.

You say last Sunday's sermon was a failure. Will you kindly consider the basis of this statement. From *whence* the thought of failure came, whether it was the product of the natural mind, of Satanic suggestion, or spirit revelation?

You say the "words would not come." That may be, and had I been in your place I would have ceased to preach, and at once turned to the Living God, asking for the destruction of Satanic power, that you might have utterance in the Gospel . . .

You must not be distressed if you find after a service manifestly in the power of the Spirit, that you have a time of hardness and dryness. . .

During the Welsh Revival the same thing happened very frequently. One meeting would be melting in the presence of God, whereas the same people the following day would be as hard as steel and spiritually as dry as the desert. . . . Now we have learnt in the school of God that this was a direct onslaught of the hosts of darkness, of which our Lord speaks in the parable of the sower.

In your case may be the people came together curious with regard to the messenger, prejudiced, proud, conventional; and Satan played, through the medium of spiritual agents, on all these attributes of the carnal mind, not only in believers, but upon the unregenerate, until there was created a Satanic atmosphere, through which the Holy Spirit could find no point of co-operation, therefore how necessary that we should watch and pray.

Failures are permitted in this spiritual warfare in order that we may very closely study the methods of God, which means that we should by prayer test our work from all points, until we discover the point of failure, which may not necessarily be in ourselves, but in others closely allied with us in service, or even in the congregation.

I should like to know whether it has ever occurred to you to draw around you the most spiritually minded, in order to train them in prayerful observation while you preach. Elijah prayed for rain, his *servant* watched for the cloud! Joshua fought in the plain, Moses prayed in the mount. Peter was bound in the prison, the Church prayed in the adjoining street. Daniel, facing the greatest problem of his day, sent his companions to beseech the mercies of God; and I am confident the loss of power is not always

in the pulpit, nor in the preacher, but it is in the lack of intelligent prayer co-operation, not necessarily by all his people, but by trained intercessors. . . .

Prayer for a Minister.

It would be well now to pray, that the selected minister should be prepared in heart to meet the needs of the people, to whom he will be shortly called to minister. It must not be forgotten that it may be in the economy of God that the minister is coming, not only to bless, but to be blessed; it may be that he will be coming into an atmosphere so prepared by the prayers of the saints, that the Holy Spirit may lead him into deeper revelations than he has ever known, of God in Christ by the Holy Spirit. Therefore consider all that is likely to hinder the outflow of the rivers of living waters from this man's life. Pray over them persistently, and faithfully watch the expression of his mind, the trend of his thoughts in his sermons, and turn all your thoughts into prayer for him, always watching the effect it has upon your spirit; watch also the trend of your own prayers, for the Holy Spirit often teaches us the needs of others as we pray.

Failures.

It is time for you to say you are a failure when God says so! Be of good courage, for it is the "foolish" that He uses in the way of highest wisdom, and it is the apparent failures, like David's army in the cave of Adullam, who are brought out into victorious triumphs.

I am sure the Master never said to you, "You are a failure," and right well do I know where the accusation comes from, and would ask you to resist the devil, and he will flee from you.

In this warfare you must never accept accusations which have their source in the powers of darkness. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again," and it is in the Risen Christ that you and I are standing against the hosts of evil. It is blessed to know that HE LIVES, and at the right hand of God ever makes intercession for us.

Be of good courage! Again I say, that is all the Lord asks of you. If you are courageous, like Joshua, you can leave all the rest to God day by day, and so far as difficulties are concerned, never live in to-morrow, for sufficient unto the day is the evil thereof.

* By Mr. J. C. Williams to "Lord's Watch" correspondents.

Despondency.

I fear you are living too much in the realm of feeling, and too little upon the ground-rock of fact in religion.

If you live only to enjoy the realm of "joy unspeakable and full of glory," you may be sure that Satan will take this away from you, because you have not yet recognised that this ecstasy of feeling may not be of God at all, but a deception of evil spirits, and what evil spirits give they can take away, and leave you despairing because of what you think is a loss of heavenly joy and ecstatic experience. I would ask you to look out of self and look up to God. Realize the force of the 77th Psalm. Notice that the first nine verses are all in the minor key, speaking of despair, trouble, and complaining, but in the 10th verse the Psalmist realizes that this is not fault, so much as an "infirmity," and from that moment he drops his own experiences, and focusses his mind and spirit upon the remembrance of the right hand of the Most High, from that point to the end of the psalm you will find the chorus of praise swell out into majestic language as the Psalmist realizes the power of God, and he loses the despair of himself.

My dear brother pray "out" more . . . and you will find that as you spend and are being spent, that you yourself will be led out of the Slough of Despond into a larger and more healthy sphere of spirit.

"Shining."

I have your letter, and join you in its note of praise, and pray that it may be the fore-runner of victory.

God has placed you where you are, for you to shine for Him, and whilst you may be as unconscious as the candle of ministering to others, yet light is light, and is blessing wherever there is darkness, and the greater that darkness the greater the blessing of your testimony.

Believe me, it is not what you say to others, but it is what you are yourself; and the faith and joy in the Lord, as expressed in your letter, is worth much to the Kingdom of God; exhibit that joy, and sound that note, wherever you are, and you will be doing a blessed ministry.

Go on praying for —, for this is the school in which you are being trained for the deeper things of God, it is in the things close to hand that God uses us, until we become habituated to co-operate with Him, and He, by His Spirit, enlarges the sphere of our ministry.

I pray you, do not confine yourself to your own circle, but ask the Lord to show you spheres of prayer activity outside the home sphere, in which you can co-operate with Him, for there is a selfishness in prayer that defeats

prayer (Jas. iv. 3), and whilst it would be greatly to the glory of God, and much to your satisfaction, that — should be converted, it may be that God will lead you to pray for others, who will be the means of his conversion, because He never works according to our calculations, and He is continually doing some new thing which we little imagined.

Be of good courage, and pray on, pray much, pray more, pray often.

Spiritism.

I believe that the soul you write about, having given access to evil spirits through spiritism, years ago, is still under their power, though in a less degree as regards manifestation. It is absolutely necessary that there should be a volition of the will, and an expressed determination to take back from Satan that ground which has been given, by a declaration in so many words—"I take back all I have given to Satan and his hosts, and surrender myself, spirit, soul, and body, to God my Father, in Christ my Redeemer, through the Holy Spirit."

This soul must realise the depth of Satanic possession, which puts any voice in the place of conscience, and what has really happened, and is I think taking place at the present moment, is that she has, by an act of will, allowed herself to be guided in the things of God by a voice rather than by conscience. . . .

Because a manifestation is supernatural, it does not follow that it is of God; the magicians before Pharaoh performed equally supernatural manifestations, up to a point, as did Moses, but Moses was energised by God, and the magicians by Satan, therefore your friend must realise that this voice is not the voice of God, and until she has surrendered this thought and absolutely refused to be guided by it there can be no possible deliverance.

You must therefore focus prayer that God, through the Holy Spirit, will illuminate her mind that she may be enabled to see clearly what she has to do herself, and what nobody else can do for her.

Passivity in Prayer.

There is a danger of becoming passive, and relying upon God apart from prayer, that is to say, assuming an attitude that God knows all things, therefore there is no necessity for me to pray; but we are taught to be co-workers with Christ, and I know of no other channel of co-operating with Christ apart from prayer in the power and demonstration of the Holy Spirit.

The School of Prayer and The Lord's Watch.

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

To the Lord's Praying Ones.

Special Prayer for
The MATLOCK Conference,
 MAY 30 to JUNE 2.

PRAY: That the Conference may be under the hand of God from the first moment to the close.

That the Spirit of God will bring those prepared by Him, and remove every obstacle in the way of each one He is calling to be present.

That the hosts of darkness may be "bound," and unable to break in among the gathered believers either in the meetings, or the intervals.

That God's highest purpose may be fulfilled in the Conference.

For the whole Church.

PRAY: That every member of the Body of Christ may understand how to be "made ready" for the Lord's Coming, in setting the mind on things above, and in surrendering (in *will*) all things on earth, in preparation for life and work in heaven.

PRAY: That the Lord may so overrule in the deliberations at the Third International Opium Conference at the Hague, to be held during May, that the ending of the Opium Evil may be hastened.—*Noel Broomhall.*

FOR ALBANIA—now under the rule of a Christian King: that the land may be filled with the knowledge of God as the waters cover the sea; that missionaries filled with the Spirit of Jesus may be sent into the land.—*E.G.W.*

For Mr. Watkin Roberts of the Thado-Kookie Mission, who is on tour in America in the interests of the Lord's work in that Mission.

*The Snowdrop.**

(The French call it "la perce-nerge.")

"LITTLE Snowdrop, tell me truly,
 With thy white and bended head,
 How thou camest here so purely
 Through this earth so dark and dead?"
 Then the snowdrop nodded, smiling,
 "Oh, God made a covered way,
 Through which He pierced, and I pressed through
 The darkness day by day."
 "But, Snowdrop, in the darkness,
 Did you not feel afraid?"
 "Oh, no," said little Snowdrop,
 "In God my hopes were stayed.
 And He was all my shelter,
 And when 'twas dark within,
 He made the depths a way for me,
 And I just grew in Him."
 "But, Snowdrop, now in England,
 Please lift your pure white head;
 You're in a Christian land, you know,
 And must not be in dread!"
 Said little Snowdrop, sobbing,
 "I know of all your fame;
 But oh, I cannot lift my head:
 I've heard of opium shame.
 Only a passing snowdrop,
 For long I cannot stay,
 But out of the depths I'll cry to God
 To make a covered way.
 So please press through the Opium Bill,
 And when I come again—
 I hope to hear your land is pure
 From curse of opium shame!"

M.M. (*Mary Marsh*).

* *Written for a little girl.*

The Third Matlock Conference.

Whitsuntide, 1914.

Saturday, May 30, to Tuesday, June 2 (inclusive).

On account of the monthly Eccleston Hall (London) Workers' meetings falling upon Thursday, June 4, the Conference at Matlock will be held this year from Saturday to Tuesday (inclusive) instead of from Monday to Thursday as before.

The opening meeting will take place on Saturday evening at 7-30, and there will be two meetings on the Sunday, with the usual morning and afternoon meetings on Monday and Tuesday.

There will be no evening meetings after seven o'clock, except those arranged at the time, for private conference, fellowship or prayer.

The subject of the Conference will cover themes connected with the spiritual warfare in relation to the Lord's Coming, and Conference attenders are asked to prayerfully prepare *questions in writing* bearing upon the experimental aspects of this theme.

Convenor.

*The Advent Message by
Evan Roberts.*

"In reference to the translation message of Evan Roberts, space and words fail to give any idea of its effect on my own heart and other more mature watching saints. I have been convinced for some time that we must have FAITH as Enoch for translation. So many others have had the same illumination by the Holy Spirit. Only yesterday, while visiting a prison with a devout layman, I referred to the *Overcomer*, and he replied in regard to the translation, 'for two years I have believed firmly that we must have faith for translation.' The distinction made in the *Overcomer* between 'expectation' and the 'blessed hope' is vital and well taken. Over 35 years ago I had the theory of the Parousia, but not the power of uplift others spoke of. I had a sort of mental belief and vague expectation until the Spirit made it real. . . ."

An aged servant of God in California.

NOTE: A gift of £5 has been sent to enable the message to be freely distributed. Workers who will use the leaflets in prayer and faith may apply for a small grant (until the edition is exhausted) on payment of carriage only. Address, Secretary, "Overcomer" Office, Leicester.

"War on the Saints" Fund for Workers.

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.

N.B.—The book may also be obtained on loan.

* Our correspondent adds in a P.S.: Some years ago, I heard Dr. Simpson say, that he believed that every true believer would have a personal intimation from the Holy Spirit of the near appearing of Christ, so as to be ready.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 67.

JULY, 1914. No. 7. Vol. VI.

Shall we be "one" when the Lord comes?

SHALL we be one when the Lord comes? How shall those about to be translated be united?

Sin cannot do it. Stubbornness of spirit will surely divide us. Shall we not seek humility from God?

Prayer is necessary. To this should be added a true spirit of repentance, and a spirit of confession of sin.

Alas, that we should be DIVIDED when the Lord comes. Shall we not in reality be one, both in mind and spirit?

The devil came into the camp and split it up ten years ago by putting each man's sword against his brother.

May each one of God's children go to God for cleansing of spirit: for (1) victory over sin; (2) victory over Satan; (3) victory over the world.

The enemy's object during the last decade has been to DIVIDE the people of God. He has very much succeeded in making them units, instead of their advancing into a consolidated body.

O, that the voice of God would now call "bone to his bone" among the people of God.

Let us pray for the Spirit of Life to come and breathe into the scattered mass of believers.

Let Him come, and make it into the most beautiful Bride for the Son of God.

The devil has made so many of God's saints unapproachable. He has set his camp around God's elect.

There are saints not on speaking terms!

May this inconsistency be removed.

Some of them can not be humbled! They are similar to those described by David. They "could not be taken with the hands. But the man that shall touch them must be fenced with iron and the staff of a spear" (2 Sam. xxiii. 6-7).

I do not know how God is going to unite His

people; but His is the power, and with Him all things are possible.

Lack of spirituality is such a great hindrance to any great oneness of mind.

God said: "Your sins divide between you and Me." So also is it in the case of believers.

The sins of the one divide from the other. But WHY SHOULD SIN REIGN?

How much more unity had there been to-day had each one been open to truth.

Children of God, "YE ARE ONE IN HIM."

If you want the translation spirit you must pray away the spirit that hinders—a wounded spirit, a fainting spirit, a worldly spirit. . . .

May there be a straight furrow for each one, and let no wayward horses be attached to our plough.

May God give to each one such a liberation and ascendancy of spirit that he cannot sink again beneath Satan, sin, or the world, but be able to dwell with God, far above all principality and power, according to Ephes. ii.

In spite of all treachery, and deceit, and evil doctrines we *must* hold to the oneness of the Body of Christ.

Put your will against all division, and all divisions caused by demons, and in spite of everything that they have done against God, or against you, DECLARE your oneness with the Body of Christ.

We cannot go to heaven divided. There must be oneness in the Body of Christ.

May each one sacrifice in order to be one with God's people.

God can give you a spirit of toleration, and a spirit of oneness; put your will that you will not accept division from anybody, even be their sins ever so great.

EVAN ROBERTS.*

* From notes gleaned by Fidelis.

The Cross and "Translation."

By the Editor.*

IT is true that we must live "after the spirit" to understand and to experience spiritual things, but the Children of God have yet to learn the tremendous power of an attitude. . . They do not realise that every moment of the day they are practically deciding their "attitude" to things around them, and in the spiritual life if they rely only upon "experience" they cannot but be always subject to variations and fluctuations in their feelings. If we walk "in the spirit" we do find that we can live above the things which would otherwise crush us, but the walking after the spirit depends upon the ATTITUDE of the will to the things of earth, and indeed all things which would take us out of the spirit. If we understand the way to take attitudes to the things that come against us, then we become unmoved by varying experience. You will find in some great conflict that the battle rages around the attitude you should take, or the discovery of the attitude you should take to some specific thing, or else to keep you from taking the attitude you know to be right, and which, when you take it at once, results in deliverance.

The power of attitude.

As an example of the power of attitude let us look at Romans vi., because it is probable that a great number in this meeting may not be clear on the foundation for Translation—*i.e.*, the foundation of the finished work of Christ on the Cross. Romans vi. depicts an attitude to SIN, based upon something done for you by the Lord Jesus Christ. The same attitude you take to sin, as shown in Rom. vi., is what you are to take to the things of earth, and to all other things contrary to the life of the new creation, from its beginning at the new birth, right on until the "New Man" enters heaven, either through the tomb, or by "Translation" like Enoch, and like the Saviour, the Lord Jesus Christ.

But the attitude to *sin* is not always carried out with regard to the things of this world, and so the Lord's redeemed ones are moved and disturbed by the "world," even when they are walking in victory over sin.

Now, let us look at the familiar "Roman vi." Let us read verse 6, and link on some words in succeeding verses. "KNOWING this, that our old man (^{was}_{is}) crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ we believe that we shall also live with Him . . . , likewise

reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." That "reckoning" simply means "take a death attitude to sin." You are not to struggle to conquer sin, but take an attitude that you are dead to it in Christ's death. Reduced to simplicity, it is an attitude which you take, and which God at once bears witness to by His Spirit. "Our 'old man' was crucified," is a fact declared as having taken place in Christ on the Cross, when He died in our stead. This statement made by the Apostle is GOD'S STATEMENT ABOUT what took place at Calvary.

There is no possibility of Translation unless you stand on the footing of the finished work of Christ on the Cross. And even this is not asking you merely to "believe" something that you have to work yourself into, which will turn out to be a disappointment. The Translation is the final climax and outcome of a NEW LIFE which is put into you, on the ground of what Christ did for you at Calvary.

The Message of the Gospel.

The great and full message of the Gospel is this: that on the Cross of Calvary, the Lord Jesus was our Substitute, not only bearing our sins in His own body on the Tree, but dying as the Representative Man of a fallen race, with whom He became identified, even whilst retaining His own perfect sinlessness: that the Son of God took us to the Cross in His own Person, and died in our place: that there is no hope for the "old man"—the old Adam race—no possibility of repair: that God's way of salvation for a fallen race is that the old fallen creation was carried to the Cross in the Person of the Representative Man, Jesus Christ, so that He—the Creator of the first Adam race—might create a NEW race, a race of sons of God in the likeness of the One who died for them.

You will say, how could He be a "Representative" for me? Because in God's wonderful plan of redemption, He purposed a new race when the first one fell in the garden of Eden. The "first Adam" was the federal head of the human race. We are all born in the image of the first Adam. Because Adam, as the head of the human race, fell, and all races of men springing from him fell when he fell, so that when you are born into this world you are born a member of a fallen race—fallen from God, and without His life in you.

Then God sent His Son to be the Head of a new race. He is called "the Second Adam,"

* Address at Matlock Convention.

the Lord from heaven" (1 Cor. xv. 47). He came down from heaven, and taking the likeness of sinful man, He died on the Cross as the Representative Man of the fallen race. In Him God's judgment of death on the fallen Adam was carried out. He took the penalty for sin, in the place of those who had sinned. And on the Cross, the fallen race was brought to an end in the Person of its Representative.

Now what God does as you take the Lord Jesus as your Saviour, and believe that He took your sins and *you*—as a fallen creation—to the Cross, is to *put into you the very life of the Second Adam*—the life from heaven, and that life in you must grow up into His image. Then you become a member of a new race, and it is only the new race—those born of God in the image of the Son of God—that will go into heaven. You may culture the "old Adam," and make him most pious and sanctimonious, and even apparently "holy," for he can pray; can talk "holiness;" can preach, and can live a good life outwardly—but it is the "old creation" all the same. You have only to put a pious "old creation" into certain circumstances, and it will show its innate corruption. Men are often outwardly "good" because of their environment, and there are people who therefore say, "make the environment good, and the people will be good," but the only true way of making good citizens, is to get them renewed in the image of the New Adam—Christ the Lord from heaven.

No Translation of the old Adam.

Now let us understand clearly that the "old Adam" cannot be Translated. I recollect a very very big minister of the Gospel I once met. He was such a big man, he looked like a pugilist. He said one day to me, "I wonder sometimes if I were 'taken to pieces' how much there would be to make an angel of!" He just meant that his great big body was in the way, and he feared he would never become "spiritual." Then one day we were talking about Romans vi., and he said, "I have received the Holy Spirit by faith, but it makes no change in me." I said, "Why not believe your own doctrines? What does it mean when you go down into the water for baptism?" He replied, "We are buried with Christ." "What is the meaning when you come out of the water?" "Of course," he said, "that signifies that we are raised with Christ." "That is just the truth—the 'old Adam' goes into that water—recognise that he is there, by faith, and come out into a new life." He saw the truth. The Holy Spirit does not change the "old creation." The "old Adam" must be looked upon as crucified, dead, and buried with Christ, and the new creation, implanted by the Spirit of God, is to be nursed, fed and brought

into full maturity by observing the laws for its growth as given in the Word of God.

That minister became a truly spiritual man, and a power for God in the district. His great big body was not in his way.

God wants to put into us a new life. What brought the memory of that saint of God, now in heaven, back to me, was the remembrance of his words, "how much in me will there be to make an 'angel' of." God does not intend to make us "angels" but "sons of God." But I can change the question, and say "How much of the 'New creation' in its growth will there be in us for Translation? How much of the new life—the New Adam—has been brought to full growth in you?" That is the point. God is not going to translate the old Adam, therefore the basis for preparation for Translation lies in the message of Romans vi. The "old Adam" nailed to the Cross; the daily recognition that you belong to a NEW race, having a New life, a New hope, a New language, a New love, and a New walk through this present evil world. The more entirely you reckon the old creation with all its tastes, wishes, desires, crucified and buried in the death of Christ, the more room there will be in you for a rapid growth to maturity of the new creation.

An unloved heaven.

This is vitally important, for more and more it is clear that the Translation is not something God is going to miraculously work in a moment, changing "earth" into "spirit" and wrenching people who love this present world away to an unloved heaven! The Church as a whole is unready, for it knows so little of the Cross. But God is manifestly preparing many who pray to be made ready. The primary thing for you is that you have recognised the "old Adam" to be upon the Cross of Christ, and seen there with him all his tastes and ways and desires. Everything that is said about the taking of "attitudes," is for the purpose of loosening you from the clinging to earth, which is of the very nature of the old creation. All this means radical, drastic change deep down in the centre of your being. God demands the co-operation of your *will* in all the renewing process which He has to accomplish in you. He will not change you, and make you a "son of God" against your will, therefore the taking of definite attitudes to the things belonging to the old creation, brings you into a position where God can free you from them.

The life of the new creation must grow into maturity. Translation is the flower of the bud so to speak, the climax development of the new life imparted in the new birth, and brought to full growth up to the extent that the work of the

Cross is apprehended in the slaying of the old Adam, to make way for the New.

Let us look at the work of the Cross again. See on that Cross the entire race of Adam blotted out in the Person of its Representative—its Substitute—just as in the type of the flood, when God said "I will blot out man."

Now see what the Lord Jesus did! He took the place of the fallen race, with all its immeasurable, unfathomable mass of sin, and as He hung upon that Cross, God the Father poured out the waters of judgment upon Him. Fallen man was judged, and "blotted out;" the old fallen race DIED in the Person of the pure and holy Son of God, Who voluntarily becomes its Representative and Substitute. The Father hid His face from that Man, as He hung upon the Cross, because He saw there the fallen race of Adam in all its sin. Yea, all hell raged around the Son of God as the Substitute for sinners. The hosts of darkness gathered around Him from the furthest points of the unseen realm, until the sky was darkened with their presence, and there was darkness over the whole land. Calvary with the Prince of Life upon the Cross was enveloped in dense blackness. Representatives of all nations upon earth seem to have been in Jerusalem at that time. He died as the Representative Man of the fallen race upon a Cross, judged before the holy eyes of God as "SIN;" judged with representatives of all the whole race around Him; and judged before the principalities and powers of hell.

A new creation at Calvary.

Now, as you gaze at Calvary, say to yourself, "the fallen race of the first Adam finished there." At Calvary God began again to make a new creation, a new race in the image of the New Adam—the Lord from heaven. Everyone that will be in heaven will be in the image of Jesus Christ, the Second Adam.

You have now, personally, to say about Calvary "There am I, a helpless sinner. In the the Person of the Son of God I am nailed there, my old man *was* crucified with Him on that Cross, that the body of sin—the entire creation—should be destroyed" or brought to nought. No *sin* can enter heaven, nor any part of the old fallen life of the old Adam, therefore the "body of sin" must be brought to nought. This cannot be done *actually* in one moment of time. Note the tenses of this verse. "Knowing this that our old man *was* crucified with Him": here is the Calvary work of Christ—a completed work, the "old man," inclusive of all that we derive from our first federal head, the Adam of Eden, is entirely crucified—"THAT the body of sin might be . . .": here is the subjective result, and the experimental work to be done progres-

sively in each one who comes to the Cross for salvation.

"That the body of sin might be destroyed . . ." covers the entire work of bringing the old Adam life to nought, from the first moment of the new birth, to the last moment when the physical body is changed, and conformed to the body of Christ in glory. The "old man" was crucified that the "body of sin" *might be* destroyed. The first is a fact upon which the second can be carried out. The first is complete, the second is progressive. "Sin" in every form must be eliminated ere the believer can enter heaven.

Yes, and God's purpose is to remove sin from the entire universe finally. All the dark hosts of the *air* will be driven out into the pit, and there shall be new and clean heavens. In the story of the creation, it was of the firmament alone that God did not say it was "very good," because the hosts of darkness were there.

Think of this vast, far reaching, infinite work of the Cross, reaching far back into the past ages, up into the heavens, down into the depths of the abyss, and on into the illimitable future. There are to be new heavens, from whence all the dark mass of the hosts of Satan will be swept away. They will not be able to tempt to sin. Yea, and a new earth, swept clean of the powers of darkness, and a new race, with not a vestige left upon it of the old fallen race of Adam.

Translation the climax.

The Translation is the climax of the new creation reaching maturity, when it is bound to ascend to the place whence it came, and to which it belongs.

Do you think that Enoch *struggled* to go up? He lived in God so much that he could not stay on earth, and so he went up. There are forces in you through the Divine nature implanted in you, which will ascend when God's time comes. See the force of the Word of Christ which kept Peter walking on the water contrary to the laws of gravitation?

But will God suddenly change "earth" into "spirit"? Will He not need to do some great preparatory work in us first? Is it not His way that we should lay hold of the meaning of the death of the Cross to its fullest extent, and through the attitude of death to this world, as well as the old Adam life, make room for the Divine life to mature in us, only touching earth, so to speak, with our finger tips. You may be on the earth, and "earth" may be around you, but surely you have the right to say that the "earth" shall not come into you. You may say, "I will not hold on to earth more than I can help." Surely we have a right to take an *attitude* to the things of earth! Let us do it.

I pray God that you may have a fresh unveiling

of Calvary. On the Cross all was done for you, including preparation for Translation. Christ's *body* died, and you may *reckon* by faith that He carried the old "body" there too, for it will be on the basis of the Cross that our very bodies will be changed, and made like unto His Body. On that basis of the Cross we may take the divine life for the quickening of our bodies now. We may also take the *substance* of Christ's Risen Body, for our strength, and feed on "His flesh with thanksgiving." The Lord Jesus Christ had a Body when He rose from the dead, but no blood in it. He said to the disciples, "Handle Me and see; a spirit hath not flesh and bones . . ." He had a body consisting of spiritual substance. Paul says there is a "natural" body—*i.e.*, a *soul*-body; and "there is a *spiritual* body." In His spiritual body Christ said "Handle Me," *i.e.*, *touch* Me, *feel* Me and see, for "a spirit hath not flesh and bones as ye see Me have." He had said those mysterious words, "Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," and they were stumbled at the words. We may drink the blood, *i.e.*, take His life, and yet not have learned to "eat the *flesh*," and take the spiritual substance of His body, which will build up in us, also, a spiritual substance corresponding to His Risen Body in readiness for resurrection, or Translation.

Why some are weak.

That is why some are "weak," and Paul says, some "sleep," *i.e.*, die, because they do not "discern the Body" (1 Cor. xi. 29). They have not seen that Christ's Body which they are to assimilate is spiritual substance. Which way do we "eat"? By *faith*—by FAITH "take, eat, this is My Body which is given for you." The weak ones may have taken His *life*—taken what is meant by His blood—and received spiritual life, but they are frail and weak, with no strength—they need some substance. Whatever God means by it, "eat" the "flesh" of Christ. Just ask God to show you the true meaning of all this, and see that in Calvary's death—in the poured out blood—there is for you, from the first moment of your conversion, to the last change into the Translation work of being conformed to the Body of His glory, the complete work done, and all that you do is to PUT IN YOUR CLAIM, step by step, to all that Calvary means on its death side, and all that the resurrection means of the life side, and the further outcome in ascension glory and the Throne.

"Lay hold" of eternal life, and hold fast that which you have, saying, "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended of Christ Jesus."

The Time of the End.

The following remarkable passage on the atmospheric conditions, and their effect on the children of God at the "Time of the End," is taken from "Not Far Off," by Rev. R. Middleton, who quotes it from another writer describing the "last days."

"These movements will become an unseen influence in the air around us; an atmosphere of godliness, peopled with evil spirits and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of the Lord. Our bodies will be affected; it will press in on our minds and bewild our souls. All kinds of strange feelings, and new and peculiar trials will come to us. A surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things, and a peculiar delight and fascination in any of the world's pleasures we dare taste.

Satan will no doubt bring a mysterious power to bear on our minds and wills, which will make it exceedingly difficult to walk close with God, and very easy to live in the flesh. We will be amazed at the power he can use against us. It will become very hard to serve God faithfully, and to pray earnestly. It will seem as if everything without us, and almost everything within us, has conspired to keep us from following Jesus all the way; we will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted, and that will deaden our spiritual senses to the reality of heavenly things, and the glorious presence of the Lord. It will become so easy to slip out of communion with God, and harder than ever to keep the communication open between our souls and Heaven. . . ."

A Word of Testimony.

"Last year I went down to the Keswick Convention, and attended your meetings before the Convention began, with the result that I was abundantly blessed. I also received physical healing on the Monday. I put the teaching to the test, and IT WORKED.

For ten years I had been suffering from weakness in my feet and legs, and subject occasionally to faintishness. I was told that the instep of my foot had come down and there was no cure, but to wear instep supports and boots. However, at times, I suffered more than at others. I seemed to require to wear heavier and heavier boots; in fact, there was no satisfying of these feet. I was at great expense getting boots made to order, and though they seemed to be well-fitting boots, I sometimes could not wear them. The week I went to the Convention, I was very fagged out and exhausted; in fact, I had to fight and claim the Victory on the Friday night, or I would not have been well enough to start on the Saturday, and would have required to put off going to Keswick till the Monday, when, of course, I would have missed the *Overcomer* meetings, which I was desirous of attending.

On the Monday, the thought came into my mind that the trouble I was experiencing with these feet was not of God, so in Christ's name I commanded the evil spirit to go. I took the plates to support my feet out of my boots, and have never had to replace them. Of course I was much tempted by Satan at the first, but I held on, determined not to yield. To-day, I am wearing a ready-made pair of shoes. I have never had any fainting turns from exhaustion. I have had ever so much better health, and since I discarded the plates I have never had sore ankles in the mornings, which I used very frequently to have before I went to Keswick. . . ."

A Reader of the "Overcomer."

Expiation by Blood.

By D. M. Panton, Norwich.

THE sacrifice of a substitute is one of the oldest instincts of the world. Here is a cuneiform text from the Accadian, the most ancient of all civilizations. "The lamb, the substitute for a man, the lamb he [the offerer] gives for his life: the head of the lamb he gives for the head of the man, the back of the lamb he gives for the back of the man, the breast of the lamb he gives for the breast of the man," etc.

Substitution was in the heart of the world from the very dawn of history. But substitution, thus groping after the actual redemption desired, inevitably became *human*. At Athens, for example, at a festival called the Thargelia, a man and woman were led forth from the city, wearing, as a type of worthless character, white and black figs, and solemnly burnt in a desert spot for the purification of the city, and their ashes cast away as unclean. So in China an ancient inscription bears the image of an emperor kneeling, in time of national calamity, before an altar, and offered up as an atonement for the sins of his people. In Gaul, amongst the Druids, a gigantic figure of a man, made of wicker-work and filled with a hundred victims, was consumed by fire as an offering to the gods.

Central Africa, Arrenia, Ethiopia, Hindustan, and Mongolia, the South Sea Islands, and Peru—it is startling to learn that from no nation has human sacrifice been absent.

Substitution with a view to expiation.

What then lay in the heart of humanity in this awful holocaust? An Egyptian inscription tenderly and profoundly replies. An ox, about to be sacrificed, was stamped with a seal bearing the image of a man: on this seal the man's hands were bound behind him, and a sword-point was at his throat. *The ox perished in the place of the doomed man.* . . . It was SUBSTITUTION WITH A VIEW TO EXPIATION. In Greece, reprobates, chosen as sacrifices and thrown into the sea as an expiation of national guilt, were despatched with the formula—"Become thou an off-scouring for us!" that is, adds Suidas, the ancient historian, "a means of salvation or ransom." The sacrifice was a DEFINITE EXPIATION.

Thus animal sacrifice, felt to be inadequate, became human: moreover, in some cases sacrifices were selected, the dearest to the offerer that could be found. Deeply pathetic was the sacrifice of children. These were selected on two grounds:—(1) as the most innocent, they could

stand for the guilty; and (2) they were the sacrifices dearest and costliest to the offerer's heart. The parents stopped their cries by fondling and kissing them, *for the victim had to be mute*: the sacrifice must be so wholly voluntary that if either child or parent wept, the expiation was forfeited. Blind instinct of Calvary! So in Mexico the offerer, to benefit by the expiation, *must touch the body*: nor would an Egyptian taste the head of any animal, since on that head might have been laid the sins of others. Jewish tradition, wholly apart from the Bible, prescribed these words to the offerer:—"O God, I have sinned, I have done perversely, I have trespassed before Thee. Lo, now I repent, and am truly sorry for my misdeeds. *Let this victim be my expiation.*" The touch identifying the offerer and the sacrifice (cf. Lev. i. 4) made the substitution complete: it was appropriation by the hand of faith.

God's rejection of human sacrifice.

Now what has God to say to these human sacrifices? "They have built the high places of Topheth, to burn their sons and their daughters in the fire; *which I commanded not, neither came it into my mind*" (Jer. vii. 31). Jehovah's rejection of Isaac, and His substitution of the ram, reveals once for all His refusal of all human sacrifices. The reason of God's rejection of human sacrifice is clear: no sinner can be a propitiation for another sinner. "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Mic. vi. 7); when "*none can by any means redeem his brother, nor give to God a ransom for him*": that "must be LET ALONE FOR EVER" (Ps. xlix. 7). To offer up a sinner for a sinner is to add murder to a futile sacrifice.

Yet the matter cannot end there. How is it that all races and all nations have felt that sin can only be expiated by blood? It is obviously the terror of guilt, and the consciousness that only death can meet the transgression of law. If parents could so stifle human instinct as to offer their babes to a fiery or a bloody death, terrible indeed must have been the consciousness of their own guilt and doom. Human sacrifice, awful and murderous, nevertheless was the sole and inevitable mode of expiation finding an unclean echo in the vast gulf of human need: it was the world's cry for an atoning Saviour.

And He has come! "For it is impossible that the blood of bulls and goats should take away sins. Wherefore when He cometh into the world,

He saith, Sacrifice and offering Thou wouldest not, but a body"—for human sacrifice; indispensable, if there is to be substitution for human sin—"didst Thou prepare for me. In whole burnt offerings and sacrifices for sin Thou hadst no pleasure; then said I, Lo, I"—the great Burnt Offering and Sacrifice for sin—"am come to do Thy will, O God. *He taketh away the first*"—that is, all former sacrifices—"that He may establish the second. By which will"—i.e., according to the purpose of God, in which the Lamb was slain from the foundation of the world, for God's beloved sinners—"we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 4-10).

For our Lord's death stands out solitary and unique. Without any precedent in inspired literature, in which no death was ever magnified, or regarded as sacrificial or redemptive; absorbing an enormous proportion of the Gospels, and so placed as to subordinate the life to the death; never regarded by Himself as a martyrdom to avoid apostasy, but always as the set, sacrificial purpose of His life; and so accepted by all who, for nineteen hundred years, have walked with God, and understood God: the sacrifice of Jesus stands forth as the one great Burnt Offering of the world. "Who loved us and gave Himself for US AN OFFERING AND A SACRIFICE TO GOD" (Eph. v. 2).

Propitiation through Blood.

A custom that is universal, dating back through all ages, and spread through all nations, is thus bloodshed in sacrifice: we have seen that it is an instinct of man; is it also an institute of God? The most ancient writers, as Pythagoras and Plato, complain that so strange a practice—one so abhorrent (as it is) to reason, and opposed to all the dictates of natural religion—had even then spread through the whole world: modern travellers affirm that it is still as wide-spread as the human race. *But could the blood of a dead animal please God? Imagine the first sacrifice. No animal had yet been killed by man. No creatures were yet slaughtered for food. No holy human instinct demanded bloodshed for worship. Yet Abel deliberately cuts his lamb's throat, and its blood welters on the ground; when the last quiver of the heart has ceased, the carcase is enveloped in the flames; and the fire consumes it into silent ash. Blood, hot with life, poured out is a tragic and an awful thing; could it please God? Only a mandate issuing from a source which they could neither doubt nor deny could have brought mankind to the tragedy of propitiation through blood.*

So we find it: for not only did the Most High command sacrifices to Abraham (Gen. xv. 9) and Job (xlii. 8), and commit to Moses the most

elaborate sacrificial system the world has ever known; but actual fire fell from heaven, more than once,* to prove the Divine sanction. So God accepted, for He had commanded, the first sacrifice ever offered.

Abel's, the first of all sacrifices, supplies the moral clue to all sacrifice since, Divine or pagan: his only possible motive was *that which has been the motive of all sacrifice since*. For the dreadful accents of an offended God still rang in the ears of the disobedient family. Abel, profoundly moved, must have felt thus: "I can come before God no more in the glow of child-like innocence and gratitude; the purpose for which He made me, I have destroyed; I have sinned, and now I am sin; even as this sacrifice is burnt to ashes, so I deserve nothing but death." Lightning is not only fire, but it is fire the touch of which instantly kills: *the lightning which fell on the dead sacrifice would have reduced to instant death the living offerer had it fallen on him*. But the moment God's lightnings, drawn off by the sacrifice, fell upon the lamb, and not on him, Abel would be conscious of the forgiveness of God: *he saw that, in spite of his sin, his own life was spared*. "God is pleased, somehow; the philosophy of it I do not understand; how an innocent animal can replace my guilty human soul, I do not know: all I know is that I have escaped the fire; and—was not the Seed of the Woman to be bruised?" He saw that it was life for life.

Abel's sacrifice.

But was God pleased? We now reach the first revelation of God on sacrifice. "By faith Abel offered" his lamb (Heb. xi. 4): and, since "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17), GOD MUST HAVE TOLD ABEL TO DO IT. How else could Abel know he was not to offer the animal *alive*? How could he tell *which* animal was sacrificial? How could he know God would not be angry with the slaughter of His lovely living thing? So far was God from accepting sacrifices, had they been human inventions, that Nadab and Abihu's un-ordered and unauthorised incense (Lev. x. 2) was met with instant death. Moreover, *God has already slaughtered for life*.

The first animal ever slain was slain by God (Gen. iii. 21): not for human food, which was not sanctioned for another thousand years, but to cover man: life was taken that life might be preserved. It was life for life. *All pagan sacrifice not only discloses an instinct of fallen humanity, but reflects, though it also distorts, a primitive revelation.*

The Divine meaning of the bloodshed now

*Lev. ix. 24; Jud. vi. 21; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1.

begins to appear; and it is revealed to us once for all in one priceless pearl of transcendent revelation. Death is no pleasure to God, it is a tragic and horrible necessity. "For the soul of the flesh is in the blood: and I have given it"—the blood containing the soul—"to you upon the altar to make atonement"—that is, a covering—"for your souls; for it is the blood that maketh atonement by REASON OF THE SOUL" that is in it (Lev. xvii. 11). It is soul for soul. There is no magic in blood, but there is a soul in it; and only when the blood is poured forth *with the soul in it* is a violent death assured, and soul has been given for soul. Therefore Jehovah, for mercy's sake, reserved all the blood for sacrifice alone. "No soul of you shall eat blood: I have given it to you upon the altar to make atonement." It is soul for soul.*

The brunt of the tragedy on God.

This transcendent revelation now reaches its overwhelming apex. *The brunt of the tragedy fell on God.* The blood of sheep and oxen has a soul in it (Rev. xvi. 3): why then was it perfectly valueless (Heb. x. 4) for atonement? Because it not a human soul in it. A sacrifice to be atoning must be in the nature that hath sinned: a man must die for men: an animal will not do, nor an angel. "A MAN of sorrows, He poured out His soul unto death. Thou shalt make His soul an offering for sin" (Is. liii. 3). But why could no other man do it? Because no other man had a soul sinless in quality, and Divine in value: atonement for the entire race could only be wrought by God. "None can by any means redeem his brother, nor give to God a ransom for him" (Ps. xlix. 7): none but the Equal of God, effecting a sacrifice infinite in reach and perfect in kind, could do it. "Awake O sword, against my shepherd, and against the man that is MY FELLOW, saith the Lord of hosts" (Zech. xiii. 7); for we are "the church of God, which He purchased WITH HIS OWN BLOOD" (Acts xx. 28). When Jehovah said, "In the day thou eatest thereof, thou shalt surely die," He knew that, if atonement was ever to be made, He was passing sentence of death upon Himself.

Therefore (we note in passing) all Sacrifice—

*Thus for his own blood—i.e., his life, for the soul, the seat of the animal life, is in the blood—each man is responsible, unless he can find one who will substitute life for life; in which case the blood is transferred from his head to his surety's. "Whosoever shall be with thee in the house," said the spies to Rahab (Josh. ii. 19), "his blood shall be upon his head"—i.e., he must save himself, he carries his life at his own risk—"and we shall be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head"—i.e., we make ourselves responsible for his life, our life is in jeopardy for his. So in the very moment that the Jews said of Jesus: "His blood be on us" (Matt. xxvii. 25), He was taking their blood on Himself: it was blood for blood, soul for soul, life for life. Therefore "apart from shedding of blood there is no remission" (Heb. ix. 22): life has not been given for life; the Law is unvindicated, the soul is unurged, the sin is unremoved, the sentence is unrevoked,— "The soul that sinneth, it shall die" (Ezek. xviii. 4).

and Calvary supremely—does not lessen, but enormously enanches, the terrors of judgment. For the holy Law is shown immeasurably more dreadful in Calvary than it could ever have been in the open punishment of the sinner. Why? Because sinless, holy, and Divine though He was, God spared not His own Son: if the Law never hesitated for one moment in smiting the sinless One, because He took the sinner's place, how shall it spare the sinner himself? Again, all infliction which is *punishing* punishment, and not merely reformatory, is now often said to be immoral and revengeful: but if all punishment is only to amend, *how did it ever fall on Christ?*

Calvary is an awful revelation of the penal destiny of the lost: the sinless Cross stands for ever as the dreadful nemesis of the offended majesty of the Law. "The soul that sinneth, it shall die" (Ezek. xviii. 4). **THE CURSE OF THE LAW CAN NEVER BE LIFTED FROM THE SOUL THAT HAS MISSED CALVARY.**

Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God.—1 Peter iii. 18. The Cross speaks of sin: it was only as admitting to the full, and bearing the evil of sin, as hatred against God. The Cross speaks of Curse: God's Judgment against sin; as long as man did not accept and approve that judgment as righteous, there could be no thought of his being restored to God's presence. The Cross speaks of Suffering: it is only as, in suffering, the will of God is accepted, and everything given up to it, that there could be union with God. The Cross speaks of Death: it is only as man is ready to part utterly and entirely with his whole present life, to die to it, that he can enter into, or fully receive into himself, the life and glory of God. All this Christ did. His whole life was animated by the crucifixion spirit.

His bearing the cross, and entering into God's Holy Presence, was the opening up of a way in which we too could draw nigh. His death, the bearing of God's judgment on sin, was the putting away of sin; He made an end of sin. In bearing the condemnation and the curse and death, He bore away the sin; He abolished, broke the power of him that had the power of death, and set us his prisoners free. The Cross, and the Blood, and the death of Christ are God's assurance to the sinner that there is an immediate acquittal to each one who will accept of and entrust himself to this Saviour, and an everlasting admission to God's favour and friendship. All the claims that God's law had against us: all the power Sin and Satan had over us: all are at an end: the death of Jesus was the death of sin and death. The path of the cross is the path Christ has opened for us; in it we have full liberty and power to draw nigh to God.

The Cross is the only way for human nature to come to God. It is the path in which Christ walked Himself; the path which He opened for us; the path in which we too walk; the path in which alone we can lead others.

Dr Andrew Murray.

"At the Table with Him." (John xii. 2.)

A Glimpse into the home at Bethany.

J. C. Williams.*

THEN Jesus came to Bethany, "where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served; but Lazarus . . . sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus. . . ." (John xii. 1-3.) Lazarus sat at the table, Martha served, Mary anointed the Master's feet!

There has always been to me a fascination around this Bethany family. There is so much that one sees here of the Son of Man, and yet such visions of the Son of God. In one circumscribed circle you see the humanity of the Lord, and at the same time in connection with the same people you see the highest expression of His Divine power; and those people, just ordinary folk, are so typical of the folk that He meets and deals with every day; just the type of men and women that He loves to move among now and bless with the fragrance of His presence, to lift up from the lowest depths of sorrow to the highest expressions of joy and peace and heavenly comfort.

At the table.

"Lazarus sat at the table." They are such common words. Unless you knew the inner history of this family you would not see the tremendous importance wrapped up in them. Do you not remember that for four or five days that chair at the table had been a vacant one? Even the practical Martha, when she looked at it, had to take a grip of herself lest the heart-break should be too much for her, and as for poor tender Mary, she never looked at it at all if she could help it. But Lazarus who "was not" now sits at the table! What has happened? Lazarus sat at the table, but it was *with* "Him." It was through "Him" that it came about. "Him"—the Son of God and the Son of Man.

Lazarus, the restored one. Heaven is going to be peopled with restored ones! Brought back, saved by love and mercy and grace from the strongholds of the prince of this world, taken out of the grip of death, upon whom the grave has no power, for He died for all, and by faith in Him there is no stone heavy enough to hold the saint back from the drawing power of God in Christ Jesus.

Lazarus sat at the table. Who in that family ever dreamed that he would ever sit at that

table again? Did they not remember the evening of the day he died, the procession slowly wending its way to the place of burial, and there amidst the tears and lamentations of sisters and friends, Lazarus was put into the resting place! And all the time there was one heart by that grave that was in rebellion, saying, "Oh, if Jesus had been here, this could never have happened!"

In the fulness of time He came. By staying away He glorified His Father with greater glory, and the result of His coming, when all the hopes had been extinguished, and the stone was rolled into its place, was glory to His Father.

Dear friends, He is always coming to rekindle last hopes. He is always coming when the fires of life and hope have grown dim, to rekindle the sparks of faith. It is "Him" we want, the touch of His divine hand, the fulness that dwells in Him, that is what our hearts yearn for, "as the hart panteth for the waterbrooks."

Much people came.

(Verse 9) "Much people . . . came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." "But the chief priests consulted that they might put Lazarus to death also." The fact that Lazarus was there put Lazarus into the same danger as his Guest. Long had it been known in the secret conclaves of the Pharisees that they would try to compass the death of this Nazarene, but now there is some affinity between Lazarus and the Divine One, so the chief priests consulted that they might put Lazarus also to death.

There is some union between the Saviour and the saved, so that in truth they bear upon the body the marks of the Lord Jesus, and so Lazarus, the restored one, at once becomes the centre of Jewish conspiracy. He became the target of the hatred of the world, the flesh, and the devil. Who cared for Lazarus while He walked the earth before? But a resurrected Lazarus—all hell was against him! Who would have heard his name if he had not entered the portals of death, and the Nazarene had not brought him forth? But He had cried with a loud voice, and from that moment Lazarus was the target of Jewish hatred. There is not a saved man on earth who does not stand in Lazarus' place. Do not think the devil is

* Notes of an Address at Matlock, May 3, 1914.

concerned with criminals: you may leave the flesh to carry out the destinies of the flesh: but the saints—they have to come through great tribulation! Man of God, watch every step, for the hate of the world, even though it may be covered with the conventionalities of life, is directed toward you, if you are made a new creature in Christ. If He has brought you out of the sepulchre of sin and death, united to Him, then all the conspiracies that are directed against Him are also directed against you.

"*They consulted to put Lazarus to death.*" Why? Because he was a dangerous witness. A resurrected man does not fight with carnal weapons, the Spirit-born man fights with spiritual weapons, his testimony is not of the flesh, but of the Spirit working in and through him, and therefore he is a danger to the community of the prince of this world. They want to annihilate his witness. "*Because that by reason of him many of the Jews went away and believed on Jesus.*" I would to God that by reason of us many of the people around us would come, and believe on Jesus! Simply because of our witness—dangerous witness—of the power of God.

Lazarus did not speak.

Here is a remarkable thing—apparently *Lazarus did not speak!* He was a silent witness. Martha talked and Mary talked; Lazarus was a silent witness. All that is recorded of him is that he sat at the table with Jesus. A real birth of the Spirit, a real turning to God, wants no human language to give evidence of it—the thing itself is the evidence of itself. No tree on a spring morning cries, Behold I live. The tree itself is the evidence of its life, and if we have been touched by the renewing power of God we need no bellman to advertise the fact.

As Lazarus sat at that table and looked into the face of His Master, I wonder what he thought. He knew *where* he had been. I do not know how much he knew of the interval, but as he looked he knew he was in the presence of God, and I do not wonder at the silence of Lazarus. His heart would be too full for words, and throughout all time Lazarus stands as the expression of communion with the Lord. The Holy Spirit has left it upon record that he sat at the table "with Him." Throughout eternity he is joined to Him by bonds which never can be broken.

But there were other people at the table. Mary was there—just where you would expect her to be. She was one of those big souled people that the bonds of conventionality never hold. Mary could not sit at the table like some ordinary person; the love of the Master had got hold of her, and the ordinary expressions of love

were not enough. Oh, to tell the Master how she loved Him.

Mary had one great treasure, and that was a pound of ointment, which she had kept for a very special purpose. Somehow she felt that this Man Who had illuminated their home would not be there very long, and that His Father would soon be sending for Him. In her love she had begun to prepare for His burial, and had gathered together this pound of spikenard. But love could not wait, love burst the bounds, and when she saw Lazarus sitting at the table with Him, she brought out this precious ointment, love wanted to pour it out there and then. As she brought it, she simply sat at His feet, and her tears fell upon His feet—they may have been bruised with the day's journey, dusty with the dust of the road—and washed them, and then she dried them with her hair.

Mary is the figure of worship. Her soul filled with adoration, as she emptied her treasury at the feet of her Master. If you worship in the Spirit you fill the House of God with fragrance. If our services are dry and dull it is because we do not worship in spirit and in truth. If we only saw the pit from which we have been snatched, the powers from which we have been rescued, our love would flow like the love of Mary, and we should worship.

Martha served.

Martha served! How should she do anything else? But mark! Her serving, in its place, was as precious to the Lord Jesus as the sacrifice of Mary. In Luke x. there is just a little side-light. "*Martha was cumbered with much service,*" and Mary was a subject of criticism. They were all in the wrong place—that was *before the miracle*. Now, Lazarus was at the table, Mary was at the feet of Jesus, and Martha at the hand of Jesus. Why were they all in their right place now? Because *He was in the midst* of them.

Will you remember the order? Communion, and as we commune our hearts begin to burn within us, until at last we worship Him in spirit and in truth. Do not try to serve Him without learning to commune, and to worship.

Do you see the reverse? Look over Christendom to-day. Thousands serving, how few worshipping. Multitudes having the form of worship, but denying the power thereof.

If He has brought you out of the grave of the old life, find time to be alone with Jesus. Gaze upon Him until your heart beats in response to His heart. Bring out the treasures and pour them at His feet. Then, and only then, can you serve Him with grace and power, which shall bring glory to Him and peace to your soul.

The Overcoming of Sin.*

"The flesh lusteth against the spirit, and the spirit against the flesh . . ."—Gal. v. 17, R.V.

THERE is a danger in the spiritual life of confusing the "feelings" which come from the Spirit—and are holy and pure—with the "feelings" which arise from the natural disposition, or the evil nature, which are in their essence sinful. For example: A man may sit down and say he is tired, and yet be LAZY! The man lies under deception. He thinks it is "natural" tiredness because of work done, but how is the man "tired" without doing anything? his very existence, simply eating, walking, living, tires him out, with no margin of force to put into work.

Just as the natural and the sinful are confused, so also is the Divine nature and the evil nature confused. When a man gets the new nature, his spirit is joined to God, and he is filled with new feelings. These feelings are characteristic of the new life, and in appearance are very similar to the natural. Therefore the man needs discernment to distinguish which is which. He must know whether the tiredness, referred to, be his own spirit, exhausted in the combat of faith, or the evil disposition of the evil nature, which cannot continue for any length of time in strain. So there are many who faint spiritually, not because of spirit exhaustion, but of *natural laziness*. Then the faith has to suffer because of their own evil nature.

The man has to guard his spirit against the evil nature as much as the wealthy man who lives in a district occupied by thieves. The thieves are fully aware of his treasure, and they are always on the alert to break in and to rob the rich man. Moreover, they might be in his own household as servants, or they might come as special guests or messengers, in any guise, in order to get the treasure. Were God to eliminate the whole of the evil nature, it would be similar to destroying all the thieves in the district, so that the rich man could be at rest concerning his treasure. He would then have no need to lock up his doors, or fasten his windows. All would be secure. But the thieves are still alive, and live in the neighbourhood. They give themselves to imagine the way of getting at the rich man's treasure. That is what the evil nature does. It *lusts* against the new nature, and living in the spirit is a most delicate matter at periods when it requires the discerning of the distinction between the Divine nature and the evil nature, and between the

Divine nature and what is of the demoniacal plus the evil nature.

Guarding the spirit.

This is a mark of *unnatural* "tiredness": that the *spiritual* man finds himself in rebellion at the evil nature, whether *it be in himself or in others*. For example, when a man says "I am tired," the spiritual man discerns in the voice something which is being allowed to live instead of being condemned to death. In true tiredness a person who is fatigued would have full response, and sympathy from the spiritual man. But he may discern that the man is accepting the "laziness" of the evil nature, behind his "tiredness," and as he gives no quarter to the evil nature when it demands manifestation in himself, he cannot give any mercy to it in others. He may be silent, or he may reprove, as a gardener prunes a good tree. Then let each one be on guard against the evil nature, and its intrusions, and let each one understand the rebukings, whether they be from God Himself, or through His servants, knowing that to be pruned shows that the tree is appreciated in the Gardener's eye.

The pruning of the tree.

Why should God prune that which is to be destroyed. No gardener prunes a tree which he intends digging up to-morrow. The severity of the pruning only proves the intrinsic worth of the tree. It is worth while pruning, and if it be worth while God pruning, is it not worth while that our life should be shedding the old leaves?

"Ye have not yet resisted into blood, striving against sin."* May none FORGET THE BATTLE WITH THE OLD NATURE.† Each man's battle with the old nature proves how far he hates sin. During man's abode in the body, and whilst he is not wholly freed from sin, he is in a test as to his loving of the good, and of his hating of the evil. Each rebuke from God, or from His servants, concerning sin, should be

* Heb. xii. 4. † The speaker is referring entirely to the *experimental*, or subjective overcoming of sin, as referred to by the Apostle Paul in the words, "LET NOT SIN REIGN . . ." (Rom. vi.). Other papers of Fidelis' notes of talks with Mr. Roberts show clearly the basis of Rom. vi. 6 and 11, as the basis of victory. *Because you reckon yourself dead to sin you must wage war unflinchingly with the "evil nature" or the "old Adam"* in all its possible manifestation, and in all its subtle forms, e.g., "laziness" under the guise of "tiredness," etc.

* Notes from conversations with Mr. Evan Roberts, by Fidelis.

written on a man's mind as a hot pin of iron writes on the flesh: nothing should be able to erase it. If the student goes to the master for the lesson, and each time he goes, *the master has to be the pupil's memory*, how can the student advance? But if another pupil not only remembers the lessons learnt, but brings the master new questions concerning those lessons, then that one is marked for fame. Just as there is an intellectual status, so there is a moral status. Although we be "One in Christ" we have not all paid the price of the front seat. Although all who believe in Christ will be saved ultimately—and all will receive their penny*—yet there will be degrees of understanding of God, and of moral growth. If a man be always on the alert to find out whether everything he says, and does, *be right or wrong*—that man must succeed in moral advancement. But if the man be not sound in remembering the lessons learnt and in practising righteousness, he is liable to have the Divine nature overgrown by weeds. Although the "tree" be in the garden, and even bearing fruit, it would have born "more fruit" had the weeds not sprung up.†

The battle against sin.

The battle between the good and the evil nature is as fierce for mastery, as that of the Satanic kingdom against the saints of God—a battle unseen but real from morn 'till night over everything in the life. Thus if the man *forget* the "evil nature," how can he guarantee the purity of what he feels. The man who wills to walk in the spirit can see how the feelings of the Divine nature in him are liable to be confused with the workings of sin in him, since *both are manifest in feelings*.

People very seldom realise the awfulness of sin. When they come to the Divine standpoint, and see how God hated sin so much that He willed to curse the whole human race for eternity—then they also begin to hate sin, and realise the awfulness of allowing sin to reign.

Sin is not only homicide, but also deicide. It not only aims at the destruction of the man himself, and of the human race, but of God Himself! Sin in its essence, and in its effects is destructive.

The devil, said Christ, is from the beginning a murderer, and his whole kingdom—a kingdom of fallen angels—is a kingdom of murderers of mankind. Even in civilized countries, were there no laws to restrict, and no fear of punishment, every human being, apart from God, would be found to be a murderer. So what God does is to convert murderers, and make them peacemakers, and to take those who sat in the

shadow of death and make them into light, and to make man-haters into lovers of the whole world. People put down so much to civilization, as if civilization thwarted the manifestation of the grosser part of the evil nature, but that is a fallacy. Civilization is but an off-shoot of the manifestations of the Divine life in others. It is the effect or influence of Christianity upon the unconverted.

Now we should each one realize what sin is; how it destroys everything; just as the demons are destroyers of all good—good fellowship, good prayers, good faith—all that is good; so also is the evil nature. May each one realize that they should fight against it from morn to night, and side in everything with the Divine nature in them in order that the supremacy of the good might be more than established—in fact dominate every part of the man, spirit and soul, and body.

The *destructiveness of sin*. May each one realize that until the great change will come, the undying embers of sin are ready to start up into any conflagration, according as the man neglects the good, and sells himself to the opportunity of sinning.

On guard against sin.

Here is a King, possibly in spiritual meditation—the great Psalmist of his time. He may be meditating on God and things Divine—then suddenly through his eye, he is caught by sin, and a train of sin, and its consequences follow. Even in our loftiest moments of holiness we have to be on guard against sin. To "feel holy" is no warrant for lessening in one degree, our antagonism to this deadly evil nature within us.

He who fights sin will have the cleanest spirit. How close the purity of the spirit is connected with the fight against sin. If a man think he has little sin to fight against, then consequently little will be his kingdom in the realm of good; only a "few foes," then only a "few furrows" to plough. Just as Joshua said to some tribes of Israel "go up, and fight, possess the land, and cut down the trees." It is the same spiritually. Going on to possess Canaan, is but a type of the Divine possessing us, that we may possess the heavenly land. It is conquest by sword, by battle, by contest.

"He was tempted in all points like as we are." I know that concerning everything I have not only to fight hell, but also the evil nature, and as I fight through, and watch against the manifestations of both, only then can I guarantee that what I hold is Divine, *e.g.*, if I take up a position of faith, then hell with all its doubts assail me, and *all the lusting of the evil nature**

* The Divine nature inherently "believes" God, the "evil nature" finds it hard to "trust" or believe God implicitly.

*Matt. xx. 18. See 1 Cor. ix. 24-27.
†See Matt. xiii. 22. John xv. 2, 6.

against "believing" assail me, so I have to conquer both, and then what I do hold, I know that I hold it in spite of the two.

When we get to the other side we shall see God rewarding those who overcame sin. Some there are, who trust God to do it for them, but they do not move out of the mire one inch. They are saved, and they have some degree of holiness, but they do not press forward to perfection.

Self, in its multitudinous forms, how many are there who detect it. How many are there who throw off sin as the days go by. There are those who believe they are secure from the onslaughts of the enemy; that in a great measure they are immune from temptations, but in reality they are living in deception; in a false victory, and they cease to fight against sin. The man to whom sin is a reality, and the contest with sin a reality, is the man who is striving after holiness. Like the stone on the beach, rolled by the waves, he is kept clean, and all his roughness taken away, by the operations of the Divine Spirit and nature in him.

How God hates sin.

People love to think how God so loved the race, that He sent His Son; but they should also realise how He HATED SIN. He *hated sin so much that He sent His Son*. He hated sin so much that He condemned the race to eternal damnation. May each one HATE SIN. I discover that my love only flows out freely to those who HATE SIN. From God's standpoint it is the same. The condition of having fellowship with Him is hating and resisting sin, enabling the Divine nature within to rule and to govern. And the excuses for sin! "Oh, I am sorry, I did not 'think.'" But God has given us minds to think, but if we do not use them we sin, first of all by not thinking. There are other sins resulting from the state of not thinking.

Christ sat with the publicans and sinners, but it was grace on His part, not appreciation. It was His great love and condescension. It was not estimation of their character, but condescending love, manifesting the tolerant spirit, showing, not the heights of love, but the depths of it; what love could do in condescension. The fact that Christ sat with the sinners would not make them think themselves on a plane of equality and holiness with Christ.

Did Christ say: "If thine hand offend thee, *put a glove over it*"? Nay! Rather be memberless, than sin. Do the extreme things. Take the extreme measure, rather than lend yourself to sin.

And he who is always in a contest with sin,

will find sufficient fuel for prayer. To see sin is to pray. The sight of sin drives us to God, and to prayer. And this vision of sin drives helplessness to lay hold of Almighty God.

Then comes a problem regarding the seeing of sin in others. Should a man "feel" indignant; or should he be placid? If the latter he robs himself of half the power to deal with the sin. *Indignation is a power for service*. Fury at the sins of others—I mean *Divine* fury at the sins of others, is the state of true feeling in the spirit. True, the evil nature can "feel" angry at sin, and the man be disturbed by his evil nature, but he should avoid this evil, and seek the manifestation only of the good.

Take the example of Jeremiah. Does he *smile* when he looks upon his nation? He is a long way off "smiles." He wishes there were fountains of water at the back of his eyes, that he could weep day and night for the sins of his people. And that is one of the things I experience. I am not able to keep myself from suffering when I see people sinning. If I could avoid that suffering, then I could appear to be a man having more love. But although it might appear more gentle, it is less kind. If I refuse to "prune" when I see sin, I suffer and the tree suffers. I begin to prune: I am better and the tree is better. When I am silent as I see sin, I am put into compression of spirit, because I lock up in me the Divine power that would prune the tree.

"O Death, where is thy sting?"

1 Cor. xv. 56.

DREAM not of death:

Your gloomy doubts dispel;

Have faith in God:

The keys of death, and hell,

Are grasped by One, to Whom all power is given.
On earth, beneath, and in the highest Heaven.

Dread not the tomb:

For empty is the grave

Of Him, who died

From fear of death to save

His Saints; and now, *alive* for evermore,
He bids them share His triumph, and adore.

Doubt not His Word:

He said "I'll come again,"

Where is thy sting,

O Death? Since He shall reign

O'er every foe, subdued beneath His feet,
And we in Him, *our life*, shall stand complete.

Lift up your heads!

Redemption draweth nigh;

Soon the loud shout,

And soon the Victor's Cry!

Then, what a meeting in the crowded air!

What Hallelujahs hail the Bridegroom fair!

W.A.D.

Light by the Way.

Gleanings from Matlock Conference.*

The danger of "impulses."

If you look back all through the history of the truth of the Second Advent, you will see that men have been moved by "impulses" to all sorts of extravagant things. It has always been the aim of the enemy of God and of our souls, to bring the truth of the Lord's Coming into ridicule, by the "impulses" of those who honestly believe it. In the economy of God there is no extravagance. Paul says, "I pray in the spirit and with the understanding also, I sing in the spirit and with the understanding also."

This is a perfectly reasonable and rational realm, because God is a reasonable Being, and never asks His subjects to do "unreasonable" things. Now I do solemnly warn you against this. We have seen so many who have brought ridicule upon the Second Coming of our Lord, through impulses that really had had their origin in hell, and been nothing else than the fiery darts of the evil one.

The evil nature and the evil supernatural.

"But if our gospel is hid, it is hid to them that are lost." Here we have the evil nature. "In whom the god of this world hath blinded the minds of them which believe not." Here we have superadded the evil supernatural. A lost man with a lost mind was blinded by Satan lest he should see. Not that he cannot see, but "lest the light of the glorious gospel of Christ, who is the image of God, should shine into him." Now in your prayers for your unconverted friends how much do you wrestle against the principalities that hold them in darkness, against the power that holds their minds lest the light should penetrate? They are not free men. They boast of their free will, but they are not free. They are slaves to a power greater than themselves, superadded to their sinful nature, superadded to their fallen state. He who was the cause of their original fall is the cause of keeping them in the state in which they are.

The curse on the serpent.

Just let me say that when you get into such "tight places" as God may permit you, please do not shrink from using the "curse." There is a bursting out of the spirit in holy indignation, when nothing avails you but to wield the curse of God pronounced on the serpent in Eden.

In connection with the Lord's Watch I have

* From Mr. J. C. Williams' comments and addresses.

letters that make the heart burn, but there are times that I am moved in spirit when I read, and simply have to ask God to curse the powers that are behind the suffering, or sin, as the case may be. Then I get letters back to say how "prayer has been answered." Aye, but what kind of "prayer" was it? It was not a petition, but a prayer of co-operation with the Holy Spirit in His attitude of judgment on sin and Satan.

God's power unlimited.

The power of God is not limited. There was a case that came to the Lord's Watch from abroad. A husband wrote to me concerning his wife, who had been removed to the asylum, saying that she was certified as being "dangerous," and asked for prayer. Now my method in the Lord's Watch is not to take other folks' burdens upon me, but to tell them, as far as God gives me light, how they themselves should pray. So I wrote to this dear man, and he put the suggestion into operation; and then he wrote to me in a month's time, according to the rules of the Watch, exactly what the doctor's report was. Then I suggested an alteration in prayer. But he said that he had difficulty in finding out how she was from day to day.

I remember very well telling him this: "Ask the Lord to show you in your prayers!" Now our friend said that there was no sympathy to be found among the staff in the asylum—they were dealing with her from a mental and physical standpoint only. I replied, "That may be true, but if you will watch your prayers you will find yourself describing symptoms in a way that only God can give you." You do not need to be in Africa to know the needs of African missionaries. If you are in the Spirit, your prayers, taught by the Holy Spirit, will be a reflection of the needs of those for whom you pray.

We are told to "watch and pray." Well, what are we going to watch? How can we "watch" a person who is five miles away? It cannot be the person I am to watch. What then? Well, watch the working of God in answer to prayer, and see how prayer becomes a vital force, and watch what you ask for, and make a note of it. When you have finished your prayer, say: "What have I asked the Lord to do? Why should I ask Him to do it? Then you will find that as the history of any particular case unfolds itself—you will have been taught of God how to pray. I have had

letters weeks afterwards telling me what I already knew in prayer.

If you have a burden for a friend or a relative in an asylum just *watch your prayers*. The Holy Spirit will lead you to pray aright. The doctor may give you a wrong diagnosis. There may be such sympathy as to give you a wrong interpretation of the patient, but God will never lead you wrong. You will ask according to the exact need, for it is the Holy Spirit who interprets our prayers, and He knows what to pray for, but we do not. We have to ask Him what to pray for, and He teaches us. That is the inner life of prayer, and I am sure if you will put that into operation, and you make it habit, you will find it power.

Regarding conversation.

What does it mean to walk "after the flesh" or to walk "after the spirit"? There are always two parties to a conversation, and the one with the strongest will governs the conversation. If your will and your life is hid in Christ, your conversation—which is an expression of your life—must lead in the same direction. It is not by rule, but by spiritual divorcement that fleshly things fall off from us. It is a further and higher process of sanctification. It is the final development of the root and the branch, and the bud into the fruit of translation. Often times we have seen the leaf of a previous summer hang dead, and seared, and brown, right through the storms of winter, until the following spring, when the new life is imparted once more, and the leaf that winter's storms could not move, has fallen.

Prayer comes here. Is it not possible to cover conversation by prayer? As a business man I have experience of this matter almost every day, and on the evidence of my experience I say that you have the power, by *premeditated prayer*, to govern conversation.

Why is it so difficult to speak of higher things? Why do you have to *fight* in order to speak of heavenly things? There is no "fight" to speak on the condition of the market, or of the relation of political party to party, but as soon as you introduce conversation of a higher and spiritual nature, it is as if the whole atmosphere around you settled upon you, in order to suffocate your words as they come out of your mouth. Why is it? Ah, you must "fight" for holiness in speech as well as in all else.

Do not think that this "fight"—this warfare—is only for the casting out of demons from possessed souls. The prince of the power of the air infects the atmosphere with the poison of his presence, and just as it is impossible to live in the after-damp of the mine, it is impossible to breathe the after-damp of hell without

a fight for breath, which is another word for fighting for the liberty for the sons of God.

If you want to do away with "evil news," then you have to fight to do away with it. It all comes back to prayer. You have to pray through your conversation: I now hope we may be instructed by the grace of God to ask for the unction of the Holy One before we go into conversation with our friends. For it is as hard to speak as it is to *preach* in the Spirit.

The goal of prayer.

"What should be *my* aim in the development of the prayer life?" What should be the goal? The goal of prayer is liberty, the glorious liberty of the sons of God, that is the aim and the highest expression of prayer development. Liberty, and liberty involves deliverance. You can never deliver another until you yourself are free.

The moment you allow the anger of another to disturb you, you are incapable of helping that one to be delivered. The moment you permit the spirit of another to disturb the poise of your spirit, you are bereft of power to help that one. Now do you not see how you must be in the realm of light to give light? In the realm of liberty to give liberty? Constant communion with God simply keeps that poise and balance. My experience often shows me that the men and women who have this poise and balance are the men and women very often who have none of the externalities of religion—I have found these gifts among the simple and the lowly. I beg of you that you will maintain communion with God—that is the beginning and the end of it. It is not a bit of prayer to-day to overcome some great thing, but it is the constant sway of the will Godward, and the steady action of the will.

The development of the prayer life leads us to that state of liberty whereby we are able to meet the emergencies that come across the path of everyone. The Lord Jesus was the Master of the expression of the spiritual life in its highest and purest form. Scribes and Pharisees, Jews and Gentiles, were all engaged seeking to entrap the Master, but throughout the whole of His life on earth He had that perfect poise that was never taken by surprise.

This is the development of prayer, and the climax of prayer in oneself is to be the master of one's own spirit; for the spirit of the prophets was subject to the prophets, held in mastery by the prophets, and when a man has the mastery of his own spirit he has always the open door to God the Father. The "aim" or "goal" of prayer in its personal result is communion with God.

To the Lord's Praying Ones.

God works on the line of your prayers.
Pray until you have nothing left to pray for.
Exhaust all your thoughts in prayer.

PRAISE for abundant answer to prayer for the Matlock Conference. (*The best Conference yet held.—Ed.*).

Prayer for the whole Church of Christ.

That believers may so understand the warfare and the way of victory that they become a solid phalanx against the powers of darkness, and a mighty lever in the lifting of the Church to the ascension plane of victory in readiness for the Lord's coming.

Prayer for the following Conventions:—

Keswick: July 20th to 24th.

Llandrindod Wells: August 3rd to 8th.

That God's highest purposes may be fulfilled in speakers and hearers, and the whole Body of Christ receive Divine quickening and renewing through these Conventions.

Pray that all demoniacal opposition to the complete ending of the wicked OPIUM TRAFFIC may be destroyed, and God's servants see the fruit of their years of labour for this end.

For the town of BELBEIS, in Egypt—the first to fall into the hands of the Moslems, and a stronghold of the Satanic hosts opposed to the Lord Jesus Christ. That a deep work of God which has begun may go forward into abundant victory and deliverance of souls from the evil one.
P.E.H.

For the work of Rev. A. B. de Roos in Central America. That the word of the Lord may "run and be glorified" in the face of the acute opposition of demon powers working directly and indirectly.

(*Will God's prayer warriors specially uphold Mr. and Mrs. de Roos in work of great difficulty, yet signally sealed of God and attacked by Satan.—Ed.*).

The Advent Message by Evan Roberts.

A Missionary in China writes in her Journal:—"Have you seen Evan Roberts' "Message to the Church of God" on the Lord's Return, in the "Overcomer" for December, 1913? It stirred us here so much that Mr. Smith had a block cut, and the sheet tract, which accompanies this letter, printed and distributed. Translated from Chinese, it reads: "Very Important!" or "Urgent Notice!" The Lord Jesus is coming soon! All men should welcome Him! Is your heart fully prepared?"

NOTE: A gift of £5 has been sent to enable the message to be freely distributed. Workers who will use the leaflets in prayer and faith may apply for a small grant (until the edition is exhausted) on payment of carriage only. Address, Secretary, "Overcomer" Office, Leicester.

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.

To Correspondents.

A.M.W. You ask for a very plain message as to the difference between "those who are taken and those who are left." This cannot be done in few words, but the truths set forth in this, and in the forthcoming double number, will give you the light you need. The Holy Spirit will give you the assurance in your spirit, as you ask God to teach you and lead you into all His will.

S.P. The same reply as to A.M.W. will meet your question as to how to "prepare" and be "ready." Many who only know the "Lord Jesus as Saviour," will, doubtless, be ready, if their affections are set on Him. Let us not be too concerned about the "knowing" that we shall be taken, but keenly fulfil all the conditions we have light upon.

J.B.L. The same reply also meets your question, with the addition that there cannot be on earth one single person who lives an "utterly holy life, with *never a failure*." The rewards will be according to "works," but salvation is a wholly free gift. Translation, too, is "not of works," but part of the Lord's salvation granted to all who trust and love Him. He can prepare you, as He alone knows how. Many "babes in Christ" are often more prepared than those who have been Christians many years. Time does not count altogether in spiritual growth. The "first" here may be "last," and the "last" first in the Hour of Translation. Just press on and trust God to teach you.

R.T.L. The fact that you "revel in the thought" of the Lord's Coming, shows your heart in right relation to Him. The answers to the correspondents just given, as well as the truths in the *Overcomer* at this time will throw light upon your questions. "Hunger" and "thirst" for God must assuredly be a preparation to meet the Lord.

Mrs. H.R. (Australia.) The passage you refer to (2 Thes. ii. 1-10) is a very striking one, showing how a "falling away" will precede the Lord's coming for His Bride, and the Holy Spirit withdraw from the world, so that the Anti-Christ energised by Satan will be manifested, deceiving the whole world through supernatural wonders and falsehood. The *manifestation* (v. 8) of the Lord from glory will deal with this terrible state of things, when He will appear with His Saints (Col. iii. 4) who have ere then been translated to join Him in the air. The demon-hosts know all this, and they are working now to divert and to dull the faith of the Lord's people, hoping thereby to delay their own undoing.

Mrs. C.F.H. I cannot specifically answer your questions. It is better not to theorize, but to give ourselves to "watch" and "prepare" with all our hearts, trusting God to lead us on, as He alone knows how.

T.W.S. Thank you for your letter. I am sending it to the writer of the paper, as he may be able to throw further light on the points mentioned.

"War on the Saints" Fund for Workers.

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.

N.B.—The book may also be obtained on loan.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 68 and 69

AUGUST AND SEPTEMBER, 1914. No. 8 and 9. Vol. VI.

"The Promise of His Coming."

2 Peter iii. 3.

"In the last days mockers shall come with mockery . . . saying *Where* is the promise of His Coming? for, from the day that the fathers fell asleep, all things continue as they were . . . But, . . . the Lord is not slack concerning His promise . . . but is longsuffering . . . [therefore] account that the longsuffering of our Lord is salvation . . ."

(Read 2 Peter iii. 1-15.)

THE third chapter of the second epistle of Peter might have been written for the present time, when we are truly in the "last of the days," and "Where is the promise of His Coming" may be the language, not only of mockers, but of many of the watching saints of God, who have been aroused by the Holy Spirit to watch for the appearing of the Lord from heaven, and who are in danger of waxing weary, fainting in their souls.

They ask *why the delay* when the unction of the Spirit is so manifestly upon all teaching and witness concerning the great change which is so near at hand; *why the delay* when the message of the nearness of the Return is so manifestly in line with the leading of the Holy Spirit, and the consensus of witness from many different servants of God is that "no unfulfilled prophecy now stands between us and the possibility of the Resurrection and Rapture,"* and "the 'witness' has been given unto all nations . . . hence necessarily the Resurrection [and the Rapture of the Saints] is IMMINENT."*

The whole of the third chapter of the second epistle of Peter is strikingly full of comfort and teaching at the present time. "Where is the promise of His coming?" the weary saints cry. "He is not slack concerning His promise" writes Peter—*account* that the delay means "longsuffering" and "salvation"—not only "salvation" to the unsaved, but "salvation" to the unready saints, giving them time to complete their preparations; and *opportunity* to fill up the measure of their victories over the world, the flesh and the devil, and hence ready to fill their *eternal positions* in the "government" of the King of Kings.

For there are not only different degrees of reward, but different degrees of rank in the

* Vide "Looking for the Saviour," by Philip Mauro.

Millennial Reigning with Christ, and now—in the Last Hour—the final tests on earth of specific believers may be taking place, determining their fitness for the varied positions in the hierarchy of saints in the coming Kingdom of the Son.

This "finishing"—or completing of individual victories—be it noted, is not *essential* to the coming about of the events we wait for, but essential to individual saints for the obtaining of their position in heaven, therefore let us rejoice in the delay when the eternal positions of so many may be in question.

That this final process of individual preparation is taking place, may be seen by the "seven times heated" fiery furnaces into which so many of the most devoted children of God have found themselves plunged these "last of the days." God does not "hurry," we say, but He "hastens" His working when occasion needs it, and surely the occasion is great when at the close of the age He looks around for those He has been preparing for the Reigning Millennium of His Son, and finds that they still need the brightening of a further furnace of fire.

Our correspondence reveals that in many lands choice warrior-believers are being plunged into the hottest fire of testing, in their testimony to the truth of God, their service for Him, and in their individual lives. But let these rejoice that in the furnace their *bonds to earth* are being burnt; they, and all saints in like suffering, are being "judged of the Lord" that they be not "condemned with the world" (1 Cor. xi. 32).

"I saw underneath the altar the souls of them that had been slain *for the Word of God* and *for the testimony which they held*: and they cried . . . How long, O Master, the holy and true . . . and it was said to them that they should rest yet for a little time, until their fellow-servants also, and their brethren, which should be killed as they were, should be fulfilled. . . ."—Rev. vi. 9-11.

Amen, O Lord.

God can advance His children into conformity to the image of His Son, more by suffering in one day, than in many years of ease from trial.

Current Notes.

IN sending forth again a double number of the *Overcomer*, we have devoted most of its space to Notes gleaned from Conference hours at Matlock on three sections of present truth for the spiritual Church, which occupied the days of the Conference, *i.e.*, (1) the life of walking after the spirit, (2) the spiritual warfare, and (3) attitudes in preparation for the Lord's Coming. Our readers will see that they are merely notes, but so bearing upon experimental points in the spiritual life, that even in their fragmentary condition we trust they will help many into a clear path of victory in the daily life, as well as widen the horizon of the prayer life, and give clearer understanding of the way of preparation for the Lord's Coming.

"I am glad," writes a correspondent from the Continent of Europe, "whenever the 'enemy question' is touched upon in the *Overcomer*, for I am convinced that the ignorance upon the subject is great." This is true, for we found ourselves again and again at the Conference compelled to meet the need of those present for light upon the manifest—and admitted—workings of evil spirits in their lives; whilst we also proved that the message concerning the Imminent Appearing of the Lord had given an *objective* to the "warfare," and a bright light from heaven upon the Divine purposes in the fiery trials of this present time, which filled the Conference atmosphere with a balm which was visible in its effect upon the many who had manifestly come "out of great tribulation" since the gathering of 1913.

The Conference this year was far in advance of preceding ones—valuable though they have been—and the progress of those who were present, in growth of spiritual intelligence in the apprehension of truth capable of being assimilated only by those who are "spiritual," was strikingly evident. The guidance of the Spirit of God from first to last, in leading the Conference as an united whole, hour after hour with no programme, yet with no sense of a break in the "cable" of His leading, rejoiced those who watched over the proceedings with jealous prayer, and showed how deepened in spiritual maturity and understanding of how to "walk in the spirit" those present were. The prayer meetings were too large for the small room set aside for prayer. These had therefore to be held in the large Hall, and preceding the Public Conference, sometimes continued after the hour announced for the beginning of the general meeting, yet with no sense of disorder or delay in all that followed.

The attendance at the Conference was much larger than in preceding years, and it was a joy to meet face to face some seasoned warrior-souls from France, Russia, South Africa, America, and other far away lands, where the *Overcomer* penetrates with its joyful message of victory for the much tried children of God. We were truly surprised, at all that the Lord had wrought by the message of truth borne witness to in our pages, and thankful to God, as we found bands of young men, and groups

of eagerly pressing on believers from many parts of Great Britain, gathering with us in joyful testimony to the power of the message sent forth in our pages. With such a keenly prepared company the large and convenient Hall became real "Conference" ground, when after the close of the general sessions large groups were seen in various parts of the Hall, eagerly seeking light from workers able to give it, whilst others were dealing with souls in need, or seeking ones were being led to Christ.

The "Translation Songs"* were truly of God and kept the atmosphere bright and full of heavenly power as they were sung spontaneously or unitedly during the meetings. A Scotch minister who was present was struck with the spiritual power of the collection, which we give in this present issue of the *Overcomer*,* in the leaflet form in which it was used at the Conference.

In the absence of the Editor, who will be out of England in September, and of Mr. J. O. Williams, who hopes to visit France in that month, it has been decided not to hold a Convention at Porthcawl this year, but to arrange instead some meetings in Swansea and Hengoed, near Cardiff.† The Conference at Matlock has to a great extent taken the place of the Porthcawl Convention for our readers in England, with the result that the expense of the arrangements at Porthcawl is too heavy for the Convention as a local or district Conference. We trust that the gatherings at Swansea, and in a tent at Hengoed, will meet the need at the moment.

Magnify not the Foe.

IT is good not to make too much of the demons. They are not almighty. They are a curse, they are serpents, they are vipers—yes, and the more Scripture we can wield against them, the more victory we shall have over them.

Contempt is a powerful weapon against them. You say: "The demons are nothing to God! He can simply breathe and they are gone!" Not a strong wind, not a cyclone, against the foe, but "whom the Lord shall annul at the *breath* of His Coming" (2 Thes. ii., 8, Gr.).

This should be taken in: THE MORE WE TAKE GOD'S ATTITUDE TO THINGS, THE MORE DIVINE POWER WE HAVE AT THE BACK OF US.

Magnify not the foe, but think of his easy doom when God speaks. The demons hate that spirit of contempt of them. They want you to "struggle" with them, and to magnify them, but you retire as you remember they are only "great" because God has not spoken. If God had not *given* it to the demons to make war on the saints (Rev. xiii. 7) they could not have done so.

When you can take up this attitude it is not easy to maintain. The moment you take it up they attack it. Then you perceive all they are doing, and their agitation, but you go on as if there were no commotion among the demons. The important thing is to know what *attitude* God would have you take toward them at the moment, and for you to take that attitude . . ."

Extract from Notes of conversations with Evan Roberts.

* Detachable for use, by the opening of the wire stitching of the paper. Some new melodies, to which some of the shorter verses can be sung, we may give in the October issue of our pages. The leaflet will be published for sale in the Autumn, if our readers make known their wishes for a supply for use in meetings.

† See notice on page iii. of cover.

Age to Come

17 June 5:14
Matt. 24:36

"The Power of the Age to Come."*

By the Editor.

IT is laid upon me to give you a brief resumé of the messages given at the Matlock Conference. The spirit of the Conference was glad expectation of the Lord's near Coming, and in that spirit we dealt with the warfare as viewed in relation to the Lord's Coming; the Cross as the basis of the hope of translation; the life of walking after the spirit in preparation for the Coming, and other aspects of truth. The theme of the Lord's Coming itself was dealt with from the practical and experimental side, rather than the prophetic and intellectual standpoints.

I. THE TIME OF THE ADVENT. "Ye brethren, are not in darkness, that that day should overtake you as a thief" (1 Thes. v. 4). The Lord said in Matt. xxiv. 36, "Of that day and hour knoweth no one, not even the angels of heaven . . . but the Father only;" but there is some knowledge of time which we are to have so that the Coming will not be a surprise, or find us unprepared, as when a thief comes to rob us of some treasure.

In Matt. xxiv. 32, the Lord Himself tells us that we may know the nearness of His Coming, even though we may not know the hour. "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh: So . . . when ye see all these things, KNOW YE THAT HE IS NIGH. . ." The word "know" is striking, for it means more than "think" or "hope." "When ye see" certain things in the world around you, then you may "know . . ."

It is important for us to grasp these statements of the Lord, and His servant Paul, because the text is so constantly quoted, "the day and hour no man knoweth," and the tendency of this is to make you think you can know nothing at all, and therefore be unprepared, and taken unawares.

Notice, too, the Lord said, "When ye see . . ." But supposing you have no power to see! To see requires vision. This pre-supposes spiritual vision and insight, and this again pre-supposes the growth of your spiritual life into such maturity that you can read the signs that are around you, and with assurance understand their significance and know. Vision—or power to see and understand, brings knowledge; so do not say, "The Lord says, I cannot know the day or the hour of His coming, so I am not going to trouble at all," but on the contrary ask the Lord to deepen and ripen your spiritual life, so that you may gain

spiritual insight, and knowledge, and be amongst those who, like the wise virgins, are prepared for the sudden appearing of the Coming Lord. "Watch therefore," said the Lord, "for ye know not on what day your Lord cometh" (Matt. xxiv. 42). "In an hour that ye think not, the Son of Man cometh" (v. 44). You do not know the hour, but you may KNOW THE PERIOD, and that the hour is near.

The Dragon contesting Ascension.

II. THE WARFARE AT THE TIME OF THE ADVENT. This is clearly to be seen in Rev. xii. 4, where we read: "The dragon stood . . . to devour her child as soon as it was born . . . and her child was caught up unto God, and to His throne . . ." Without recapitulating what we know so well about the context of this passage, I turn to the words quoted, just to emphasise the fact, that at the time when the Man-child Church will be caught up in Translation, the dragon will be standing erect, seeking to devour the ascending children of God. It will be out of a warfare state around us that we shall be taken away. The dragon will rage more and more as the last hour draws near, contesting the ascension movement in the Church. The "rage" was great as the warfare truth was given forth, enabling many to escape from his wiles and snares, but the rage is intensified now around the fact of the Lord's Coming, and around the faith for translation at His appearing.

You may say, "I want to know how to get personal victory over the powers of darkness. I am not so concerned about the Translation conflict." But understand that the dragon would not seek so much to hinder you personally if he was not seeking to hinder the Church as a whole ascending. In these closing days of the age, the object of the dragon is to prevent the ascension of the Church, and your personal warfare is a part of that because you belong to the Church as a whole. Probably much of the conflict you go through has to do with the whole Church, for "if one member suffers, all the members suffer." The universal Church of Christ—His mystical Body—is a unit in God's sight. It is one Body, and if you are joined to the living Christ in vital union, you are part of that Body—a member of it—and the raging of the dragon is against every living member joined to Christ. He would so devour each one as to dismember the Body, but, thank God, he cannot break the eternal bond in Christ between the members of the Body. If, whilst they are in the

*Address at Eccleston Conference Hall, June 4th, 1914.

flesh, they do not see eye to eye with you mentally, the oneness of the union with them in Christ cannot be destroyed, for it is eternal and Divine. Remember this about those who do not understand you. Say to yourself, "I am one with that person 'in Christ,' he is joined to Christ, so am I, and this Divine union cannot be broken." It may be that you have had to sever yourself from others going into a path you cannot follow, but you can still hold the oneness of your tie in Christ.

The "devouring" dragon, through his demons, is trying to *dismember the Body*, in these last days so as to prevent or delay the ascension of the Church. Keep your vision clear about this, and do not work on the side of the devil; do not help him by yielding to a dividing spirit, even though you may be severed from others by various exterior causes. Set yourself on God's side for the oneness of the people of God, and stand against the dividing work of the devil.

The condition around us at the moment of ascension will be a state of war, and therefore you may not have *visible* triumph, and victory in the eyes of the world. The dragon is erect—raging, devouring, persecuting, dividing, deceiving, to the utmost of his power, up to the very moment when the Man-child emerges into the air, and is caught up to the Throne.

The Restraining Withdrawn.

III. THE WITHDRAWAL OF THE HOLY SPIRIT. "The mystery of lawlessness doth already work: only until he that now restraineth be taken out of the way" (2 Thess. ii. 7, R.V. M.). This verse and its context shows that there is a restraining by the Holy Spirit, which will keep the "mystery of iniquity" within bounds, until He is withdrawn. If the Holy Spirit is in the mystical Church of Christ, fashioning it and building it up into one organism as the Bride of the Lamb, it is possible that He will be withdrawn from the world as the Church ascends. No one can speak with certainty on these points, therefore we can only take the Word of God as it is written, and ponder over it, with prayer for light. The fact of the withdrawing of the *restraining* of God is clear.

Does God do things suddenly? Sometimes His acts look "sudden," but if you have eyes to see, you will find there are foreshadowings which precede His apparent suddenness of action. If at the moment the Church is translated the Holy Spirit is withdrawn, it will mean that for some period before the ascension there will be a slow withdrawal of the Holy Spirit—or a gradual cessation of His working—in the world around us. This may interpret the increasing ripening of iniquity which is more and more manifest; and the increasing bold

ruling by the god of this world. Satan is plainly and openly becoming more *visibly* worshipped, recognised and spoken about by the people of the world. Speaking of things as a whole, one might say that the Holy Spirit appears to be receding, and the power of the devil is advancing. The One heavenward—in the Church about to be translated—and the other one taking his place in the temple of God, to be worshipped as God. The "lawless one"—Anti-Christ—Satan—representing various aspects of the one great manifestation of evil, as the god of this world more visibly takes control of the world, in increasing supernatural control of the people.

These facts are before our eyes. They can be seen even in our own families, the unsaved ones becoming demon possessed in various ways; e.g., what was purely "bad temper" a few years ago, now becomes demoniacal temper. If you belong to the Ascending Church you need not be surprised if it touches you. We cannot be in a world where demon control and demon possession is becoming more manifest, without the onslaught coming upon us. This is more and more pronounced in family life, where it is increasingly difficult for believers to be faithful to Christ in all things.

Now look at the conditions around us, indicating a gradual withdrawal of the Holy Spirit. Less and less can the unsaved be reached; less and less has the Bible become the authority to the multitude—there might be no Bible to many; less and less is it possible to keep straight commercially; less and less can the Church keep together in visible unity—when they are saying "peace," the demons are breaking in among the children of God with demoniacal division.

A New Dispensation.

IV. THE ADVANCE OF A NEW DISPENSATION. "That which is becoming old and waxeth aged, is nigh unto vanishing away" (Heb. viii. 13, R.V.). It may be that as the Church is ripening for translation we are in a position analogous to that of the Church at Pentecost. God did not then sound a trumpet, and say: "The Jewish dispensation now closes, and the Christian dispensation begins." But the old gradually faded away, after the new began. They were just one hundred and twenty men and women on the Day of Pentecost, forming the "Church"* of Christ. As they were filled by the Spirit of God, and the Body of Christ began to be formed, they entered the "new dispensation," before the Jewish one had passed out of sight.

In analogy it is possible that the new dispensation of the Millennial Age has begun.

* We are aware that some deeply taught servants of God are persuaded that the Christian Dispensation began later than this, but the analogy serves in either case. We have an open mind on the question.—Ed.

silently in the ripening of the Church for Translation. The "Christian dispensation" began in *people* ere it was manifested in the dispensation now closing. The men and women at Pentecost, lived and moved and talked and worked in the spirit and power of the new dispensation they were emerging into, out of the letter and deadness of the Jewish dispensation slowly fading away. The "powers of the age to come"—the dispensation we are going forward into when the Lord appears—can now be "tasted" (Heb. vi. 5), by us, if we seek to live in its power—the power of life and union with Christ—and by faith live forward in the vision of the age we are going into.

But it means in heart and mind laying hold of the citizenship of heaven, and ceasing to live as people belonging to the Twentieth Century—the closing century of the age passing away. We belong to the Christ, Who is Coming to *visibly reign* over this earth, and believing this we lay hold of the powers of the "age to come," and exercise them now. The writer of the Hebrews speaks of "tasting" the "powers of the age to come." What are the powers? *e.g.*, heavenly citizenship, and authority over "all things." Paul spoke of this when he said "all things are yours; . . . the world, or life, or death, or things present, or things to come . . ." (1 Cor. iii. 21, 22). Christ's authority over "all things" will be yours as you reign with Him. "Be thou ruler over ten cities . . . over five cities," He will say to one and another. Now according to your measure, take Christ's authority over the powers of hell; walk in the power of the age to come, and you will prove yourself a member of the man-child overcomers, rising up heavenward at the very hour when the powers of hell are dominating the world. You will ascend by faith in the power of Christ, and prove that the raging forces of hell are powerless as you take hold of the authority of Christ, and wield His Name.

The Power of the New Age.

For this living forward, so to speak, and taking hold of the power of the coming age, we must be willing to part with the old, and take the new. We have been learning our position in Christ in the heavenly places, and we have been taking hold of the reigning life of union with Him in His victory, but this has been to reign over our present circumstances, and ourselves! But now the Lord is preparing a people who are to reign with Him in the Millennial Age, and He is doing it in the very time that the powers of darkness are descending on the world, and using the suffering caused by the descending forces of the enemy, to mature and ripen those who will share His Throne. They

who, in such a time, will lay hold of the Christ and His power and life, will be lifted above in the spirit and walk with God, until they are "not found": like Enoch—they will have gone. There will be only one way for them—the way up!

Those who press on to lay hold of the power and life of the Coming Christ, and the powers of the age to come, cannot look forward to a tomb! Will the Lord lead His children on to such a faith, and not finish the work by TRANSLATION? Surely one of the best evidences of the Lord's Coming and the Translation of His saints, is the ripening to maturity of the children of God at this present time, enabling them to live in victory over the world, and the spirit of the world, and to have a faith that unites them to the Ruling Christ in the face of a raging dragon.

The Heavenly Citizenship.

V. OUR CITIZENSHIP IN HEAVEN. "Our citizenship (commonwealth, R.V. M.) is in heaven whence also we wait for a Saviour . . ." (Phil. iii. 20). "Our *conversation* is in heaven" is the rendering of the A.V. and talking it in the ordinary sense of "conversation," we may say, talk as much as you possibly can about heavenly things, and as little as possible about the things of earth. Do not be so intensely interested about where Miss So-and-so went last week! *Why* do you want to know? Our "citizenship" is in heaven. The *citizens of heaven* talk about the "politics" of heaven. In the Bible is set forth the plans of the King of glory, in which His "citizens" and His "government" will share, *e.g.*, how the "desert" will have rivers opened, mountains made low and valleys exalted. Can we not even now talk with the Lord in prayer, as to what He is going to do with all the men in the navies when there is "no more sea," and what He will do with all the men in the armies of the world, when the nations will not learn "war any more?" Should we not be reading all that God's word tells us of the Millennial reign, and be getting prepared for such a wondrous future.

When the Lord comes to rule over the kingdoms of this world there will be results to the governments in this world. These things are not imagination, but stated facts of God's foretelling. We are not all going to be "spirits," but sharing in a practical reigning life, to do with this world. We shall be really "reigning with Christ." The Lord may even now lay upon your heart the burden of the country you are going to reign over with Him, in the new age that is on the horizon. Even now He may be fitting you for the future, by binding you in spirit to the believers in a specific land, *e.g.*, is it for nothing that *China* is so dear to those who

have poured out their lives for Christ in that land?

VI. PRAYER IN RELATION TO THE NEW DISPENSATION. "The prayers of the saints ascended up . . . and the angel took the censer and filled it with fire . . . and cast it into the earth, and there were . . . thunderings and lightnings and an earthquake . . ." (Rev. viii. 3-5, A.V.). This glimpse into the effect of prayer from the view point of heaven, shows how much prayer has to do with the dispensational purposes of God. God had Daniel to pray when He was going to bring to pass what He had said He would do for Israel. He had Moses to pray for that wilful nation; Paul to pray for the Body of Christ—the Church—and now does He not want men to enter into His mind as to all He purposes doing in the new dispensation, and pray "Millennial" prayers. Praying believers learning to see the world from Christ's point of view when they reign with Him, and to look from heaven upon Great Britain, France, Russia, and lands beyond the sea, and talk with the King Himself as to what shall be done here and there.

What a prospect lies before us. It is *practical*, and it is worth while suffering now with Him, to be glorified with Him. Just as David was King in Israel, in God's purpose, long before he was visibly king, so you can be "king" long before you are really in the realm beyond the sky, and have entered upon your heritage.

Strangers and pilgrims.

All this reminds us of what we are told about the heroes of faith described in Heb. xi., who having received the promises, and "seen them afar off," became persuaded of their reality so much that they "embraced" or clasped them to themselves, and "confessed that they were strangers and pilgrims on the earth." They had all their hopes and desires fixed on the heavenly country, and so became "strangers" on earth. "For they that *say such things* declare plainly that they seek a country (Heb. xi. 13-16). What kind of things do *we* "say"? Does our speech and our attitude to earth, and to the Lord's Coming, "declare plainly" that we are seeking a country, that is, a heavenly?

VII. PREPARATION FOR THE HEAVENLY COUNTRY. Let us briefly refer to some of the spiritual marks of being prepared for the translation to heaven. First, the "the ascension spirit" manifested in the ascendancy of your spirit over soul and body. Second, that you are unconsciously being loosened from earthly things (or they are dropping you). You cannot "plan" as you used to do. You find stealing into your thoughts an "if" about all that lies ahead.

Third, *the response in your spirit* to the theme of the Lord's appearing, and the translating of His

saints. Where did that come from? The devil? Surely not! The dragon has too much to lose when the Lord comes. *From God?* Then does God put a faith, and hope, and response into your spirit about something that is not coming to pass?

Fourth, a living stream of *prayer* in connection with the Advent, both for the preparation of the Church, and of yourself, for the coming change. God wants a company to pray. In a letter I have just received, are these words: "I see afresh the importance of God being able to rely on a number of souls who will be, day and night, driving upward through the heavens in faith and prayer; and not allowing themselves to be caught by anything out of God's will."

The Upward Calling.

The Lord Jesus "passed through the heavens," and if we had all the forces of our spiritual being "driving," so to speak, upward, there would be a force of spirit, faith, and prayer which would fulfil Paul's attitude of pressing on for the upward call? Like him you would say, "I press toward the mark . . . of the upward calling of God in Christ Jesus."

Sentiment in all this is of little avail. God wants a clear attitude in will and life. In that spirit of ascension faith all such believers pull the Church up with them, for no member of the Body can advance in the spiritual life without affecting the whole Body of Christ.

We need to be alert that we are not caught in snares of any kind, even apparently good ones, which might pull us out of God's will. You say, "I am in circumstances where I have no choice, and I cannot fulfil what I see to be God's will." Then *pray yourself free*. Ask God that He will not let you remain where you cannot fulfil His will. *Claim your freedom from God*, and God Himself will loosen you. He will break every bond for you. We have a right to ask God that He will enable us to live according to His will.

Pray God to make you free to do His will; free to live according to your conscience and the known will of God. "Ye are bought with a price, be not slaves to men." Pray yourselves free: ask God to release you as He released Daniel from the lions, and He will release you. But He will not liberate you to save you from suffering. If you have a *pure motive* to serve God and God only, He will see to it that you are free to do His will.

It is said of those who desired a "better country, that is, a heavenly," that God was "not ashamed to be called their God." May that be said of us in these last days, as we lay hold of the heavenly prize. "He hath prepared" for His preparing ones, "a city."

"To will and to do. . . ."

"For it is God which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.)

At a small gathering of Christian Workers the subject of knowing the will of God was under discussion. One worker said "One is often anxious over knowing the will of God, but how can one be sure of doing it?" Another said, "What I often do is that when two things present themselves to me, and I am perplexed to know which is right, I choose the most difficult of the two." To this another worker replied, "But that is not treating your Father in heaven very well. You are making Him a taskmaster, and creating a 'cross' for yourself. To lay it down as a *principle* that the *disagreeable* thing is the right thing for you to do, is not honouring to the character of God."

Mr. Evan Roberts then contributed the following thoughts, of which but brief notes are given. *Fidelis.*

THE true way of knowing the will of God is to understand that God works in the man to "will and to do." Say that there are two roads (of action) in front of you, and God wants you to turn to the right. Whilst you are standing there between two decisions, God works in you to "will, and to do of His good pleasure," and you find in you a *disposition* to go to the right. This is the *disposition of the Divine nature in you*, not the disposition of the evil nature, nor the drive of the demons upon you, which you have to watch against.

In and from the spirit God works in you to will, until your whole being turns to the right, and you walk in the course God wants you to take, with no trouble. You must TRUST God to work in you to *will* and to *do*. Moreover, if you act prematurely—that is, until your *whole being* is set for the course God wants you to take—then there is inward tumult.

A cause of tumult.

Let us say that you are standing on the fork of the two roads. Say that it will take *one hour* to work you into the volition of taking the road on the right. Then, say that after three-quarters of an hour the devil tries to drive you. You go to the right, but you go with tumult in yourself. "But," you say, "God wanted me to go that way!" Yes, but you went before your will was fully set for it. God works in you to *will* and to *do*, and if you start on the road before God has worked fully into you the will to go that way then there is tumult within, even though you are are going the way He wants you to go.

What you have to guard against is the "will of the flesh," and the will of the demons being forced upon you.

Again, when two ways present themselves, you have to make sure that you are unbiassed. You do not know which way God wants you to go, so you declare that you are willing for either.

Then when God tells you to go to the right, you do not understand that He is leading you that way, and you fight against it. Although the *will* may be set for God's will, there may be combat in the life, because you cannot be sure that you are wholly unbiassed until you are in the actual circumstances which will prove it. All depends on how much you are actually dominated by the evil nature, and how much you are dominated by the Divine nature. Your *will* may be set for God's will in the main, and yet you may have a combat over it. For example, all the members of the Church of Christ, in the main, want to do God's will, but why then are they not all spiritual? Wanting to do God's will, they yet refuse to be spiritual, refuse to be made holy, and to be sanctified. And yet they *want* to be!

Why we are "stung."

Yes, our understanding and doing the will of God in reality all depends upon our insight into the evil nature, and how much it dominates us. When we blunder, and make mistakes, we are stung because we have *forgotten the tendency of the evil nature*. We are prone to jump upon the platform of sinlessness and saints, forgetting we might be sinners. Why should we be "stung" after wrong has been done? It is not the wrong that hurts us so much as the thought that after we have done the wrong we have to confess the sin. But we are sinners, and we must open ourselves to the fact that we are liable to sin. We are not made sinless the moment God puts the Divine nature in us.

Before God joins His Spirit to ours (1 Cor. vi. 17), there is nothing in us but the evil nature to dominate. All the possibilities of the evil nature are in each one: lying, thieving, hurrying, sluggishness—all manner of sin, if you think of the multitudinous expressions of sin. Then God puts in the Divine nature, not the whole oak tree—as it were—but simply the acorn. Not the full force of the Divine nature, but all its possibilities in germ. Then, it all depends whether the "acorn" is planted in the thorns, or in a clear patch of ground; whether there is undergrowth stopping the acorn getting the air, and the dew. God says: "Clear your patch, down with your wilfulness, away with those selfish ambitions." He wants to clear the whole patch, so that the little acorn can grow, and He can get the whole for Himself. But we are so sluggish in removing the trees.

It is for each one to know what grows in his "patch"—is it the acorn or the weeds? "Work

out your own salvation with fear and trembling." Never forget the battle you have with sin, or the whole "patch" will be overgrown with weeds. It may be that the Divine nature in us is weak in growth because of our misconceptions of sin, or what sin is, and *how* we are dominated by it.

But whatever evil you are likely to fall under, you should, by your choice, put all the power of God against it. One might be subject to silence, while another is garrulous: then the evil silence must be removed, and the man of many words must be taught to say God's message in a few simple words. Take the miser. He cannot handle his money properly; but the moment he is convicted of the sin of covetousness, he says: "Now I must give up my money." So he proceeds to give all his money away. "Now," God says, "you are a spendthrift. You must *use* your money rightly for Me." Then the man holds it back again until he has knowledge what to do. Sometimes we are kept in the right and even path by the instinct and power of the Divine life in us, and at other times by understanding.

Perfect or blind!

But never forget that we are in a school, and being prepared for heaven. He that is satisfied with himself must either be a perfect man, or a very blind one. He who knows little boasts of his learning, but he who knows much is humble, because of his lack of further knowledge. As we mature, we see sin in all its ramifications; and we see goodness in its full power and how much it should be present in us. Then if we have failed, we are ready to confess it, because we have nursed the spirit of confession. We might fail at this moment unless we have nursed the spirit of watchfulness. If you are off guard, the shaft comes in, and then it is difficult to confess. The demons prepare you, not only to sin, but against confessing sin, and they make it difficult for you to confess sin.

Watch, not only not to sin, but watch to keep the *spirit of repentance* for sin. The demons would make us hard in spirit, and if that hardness continue without being recognised and refused, half-an-hour, an hour, or a day, then it is difficult to get rid of. It is not only the sin, but the effects of sin the demons are after. They care more for the effects of sin than the sin itself. Therefore, we need to keep a broken spirit and a contrite heart.

God works in us to "will and to do." There is a stubbornness in the man himself, which makes it difficult for God to manage him. But if he were perpetually trusting God to work in him, things would soon alter. The man all day long should never forget the attitude: "Lord, I trust Thee to work in me to will, and to do Thy

will." "Lord, if I am hurrying, work in me to will to go slower;" "If I am sluggish, work in me to will that I go faster." This is the reliance upon God to manoeuvre you all day long into the path of His will, and then to *do* of His pleasure.

Again with regard to sin, you must maintain the attitude that you are "dead to sin."* If self-effort comes in, then you stop God working. You must understand, and put it down once and for ever, "I cannot conquer sin of myself." You can do nothing of yourself. As you stand apart from God, *you will do nothing but sin.* Therefore *you* give up trying to conquer sin for ever. Henceforth, your victories over sin *depend on God working in you.* Let the responsibility be on God. He is the Saviour, and the more you RELY UPON HIM, the more He will save you.

Evil troubling about sin.

It seems like recklessness, but it means utter reliance on God. "He shall save His people from their sins." So put it down once and for all "I cannot save myself from sin." If *you* have finished with sin by the attitude of death to it, why *trouble*† about it? Does a man who is in the grave "trouble" about home affairs, or his friends? Does he trouble over his will and his business? No—he is dead, and cannot trouble any more about them. If you would keep that attitude, it would save you a lot of unnecessary conflict. But you have "sinned"! If so, *let God deal with it and destroy it.* You must *maintain the attitude* that you are "dead" to sin. Although you may sin, you are *dead* to it, and if it occurs you ask God to cleanse it in a moment. Never leave your position of "dead to sin."

Why are you cast down? If you are "troubling,"‡ about sin you are *alive* to it. There is a revolving around yourself in the matter of seeming to get victory over sin, which causes you to sink in spirit, and to waste time over yourself when you should be praying for somebody else. The real fact is that this attitude of "dead to sin," in the way I have explained, *keeps you in victory*, although it seems reckless.

As an example. Here is the spirit and soul and body. The moment you take an attitude of "death to sin" God works in you *in the spirit.* He conquers the "patch" of ground around the spirit; strengthens the Divine nature in it and

*The following section of this paper supplements the paper on "The Overcoming of Sin," given in the July issue. Here the speaker is dealing with the *attitude* Godward, from which the "overcoming of sin" experimentally can take place. This attitude of reckoning we are "dead indeed unto sin" in our Lord Jesus Christ, infers keen watchfulness, so that the attitude is in force toward every temptation and wile of the enemy.

†The speaker here refers to the *evil* "troubling" about a lapse into sin, which brings about more sin in its train than the sin which the person frets over.

as He does so it sends its power into the soul, and into the body. There are those troubled with the sins of the body because they *will not yield the spirit* to God. God says: "Give me your spirit." But the man will not yield his spirit wholly to God, so, as a consequence, the man cannot get victory over sins in his body. A man may believe that he has yielded his spirit to God—and as a whole he may have done so—but does he respond to the call of God in prayer, and other demands that God is constantly making upon him in the spiritual life? Paul said: "I keep my body under." Yes, he could do so because there was no stubbornness in his spirit.

There are those who want to get rid of the physical sins which keep them down, but they will not *give up their spiritual* sins, so they are beaten down constantly by falling into physical sins. Although occasionally a man may get victory over some physical sin—such as the sin of drink—by some special deliverance of God, yet the law of God's working is the filling of the spirit with the Divine nature, and making it so strong that it dominates the whole man and keeps him from the dominion of sin in soul and body. It is not God working outside the man, for He that is "joined to the Lord is one spirit."

The Divine nature imparted.

God puts His nature into your spirit, and He asks how much room will you give to the Holy Spirit. As if He said: "If you will let Me handle you as a potter handles the clay, you shall have the victory, but if there be sin *in the spirit* you will be defeated and dominated by the sin in the body." How can the potter make a beautiful vessel if there be a stone in the clay? There may be a "stone" in the spirit which has to be removed. "We are His workmanship." But if we are bad saints it is not God's fault, but our own. God wants to remove every stone out of the way, in order to make a beautiful vessel. Our stubbornness must be taken out.

It is for each one to know what kind of a character he has. There are some so bent on intellectual knowledge that they have no time to attend to conscience and to morality. They want to get victory over sin, but they cannot. They keep in the pathway of intellectual knowledge, and God cannot handle them. We have to pay the price of following Christ. Who were the twelve? Were they learned men? No, mere fishermen, but God could pour through them because they were pliable, whereas the Scribes, who were filled with knowledge, could not be used.

Let each one put himself in God's hands unreservedly, and let each be "His workmanship."

I am speaking now of conditional victory over sin. A man cannot get free from the sins *he* wants to get rid of, without God also saying: "You have sins I want to deal with, and if you will not let Me take these away, then those that *you* want to get rid of must be a millstone around your neck to keep you humble."

As the *spirit* is, so is the man. When you see the man, you can discern the kind of spirit governing. There is a dominating spirit, a proud spirit, a lofty spirit, timidity of spirit, a garrulous spirit, an uncontrollable spirit, stubbornness of spirit, a jealous spirit. *Spirit* is the chief thing in the man. There is an unyielding spirit. There are men who—you wonder why—cannot see the reasonable arguments of others, but the fact is they do not like yielding to anybody. That is sin. We should always yield to that which is reasonable. There are some who, no matter how clearly you speak, cannot see. They seem very unreasonable. Then you retire, and hand the whole thing to God for Him to make the best He can of it.

The meaning of death to sin.

If we have sinned, and confess it at once, God deals with it at once. It should be confessed, forgiven, cleansed, and the shadow gone—that is the meaning of "death to sin." While you maintain the attitude of death to sin, you give God the opportunity to take it away from you—with its causes and effects. Darkness, gloom, heaviness, self-introspection are some of the effects of sin, which He would cut off if you held the attitude of death to sin. The causes are like the recesses in the mountain from where the springs rise. God alone knows the *recesses* of sin in us, and how to bring them out, and cleanse them. **RECKON ON GOD** to keep you from sinning. If He appears to allow you to sin He has a purpose in it. Thereby you come to abhor, and hate sin, and in your rebellion to the sin, the Divine nature grows, and you come to deal with sin as God deals with it.

God's purpose is not merely to fill you with the Divine Spirit and nature, but to make you *like* the Divine nature. It is not something which is to be done apart from you, but something which *is to come INTO every part of you*. Not only is the Divine nature to be in your spirit, and not only have you the Spirit of God in your own spirit, but His Spirit in you makes your own spirit like the Spirit of God.

"We have not to crucify the flesh: it has been done in Christ. The act of crucifixion on Calvary is a finished transaction; the life and spirit that goes forth from it works in unceasing power. The call to us is to believe, to be of good cheer. Nothing less than His death can suffice us; nothing less than His death is at our disposal. "Thanks be to God, who always leadeth us in triumph in Christ." Dr. Andrew Murray.

The Matlock Conference. Section i.—The Life after the spirit.

To reduce space we give the following notes, taken from comments and answers to questions, in the Conference meetings. The brief remarks and questions drawing forth the replies are eliminated with few exceptions.

Consciousness of spirit.

YOU should pray to know what is in your spirit from God, and to walk "after the spirit" you need to be instinctively watching your spirit. You should really become more conscious of the action of your spirit than your mind. The "soul" is aroused or moved, by things exterior to you, such as by the beauty of nature, etc.; but the renewed spirit energised by the Holy Spirit, is continuously active apart from exterior influences. Because it is active, you can always be active in spirit.

Because we have not understood the laws of the human spirit, and have not learned the importance of reading it, the spirit-action has often gone on without our consciousness, or observation. Consequently there are many things which come from the action of the spirit which we have not recognised as from the spirit, so they were ignored in their significance for our daily walk.

There are some *thoughts* which come to you, which, if you read them correctly, you would see that they originate in the *spirit*. They seem to be *burning* in the spirit. Other thoughts come from the soul.* If you learnt to detect the difference, you would more continuously be able to walk in the Spirit. You can tell one from the other by examination and judgment. For this we should be fully conscious of all the activities of the being, *e.g.*, as you are thinking, notice your own thoughts; as you are active, notice your own activities, and so learn to discern what comes from the spirit, and follow it. This guards you from all going by feeling, and you seek to walk steadily and carefully so that you become fully conscious of all the thoughts that come, and to know their true source, either soul or spirit.

Pressure on the spirit.

As you learn to understand the spirit, you begin to recognise its different phases, *e.g.*, you may go through the day feeling a heavy pressure on your spirit, and if you do not examine its cause it may continue so long that you get quite used to it, and it then becomes, unconsciously, a part of you. Then all spiritual things become laborious to you, and you do not make any advance spiritually. If you would only seek to

* *i.e.*, mind apart from spirit. See discerning between Soul and Spirit, page 124.

know the cause of the pressure, you would say: "Ah! have I not read that it is possible for the powers of darkness to bring this pressure? Is this pressure caused by them? If so, then I resist them, and claim victory over them now." At this point you begin to "breathe"—the pressure lifts—and as you go on resisting the enemy, and claiming victory, before long the pressure has gone!

Such an experience as this will explain and prove to you the action of the spirit in a way no words could tell you. Never let a "heaviness" or weight on your spirit pass unobserved. If it is there, you may be doing other things, but watch the moment to deal with it. If you cannot get the spirit free, then go by your mind until you can get time or liberty to pray, and then you seize your opportunity, and say, "Lord, I must have this pressure off my spirit," and then you pour out prayer which relieves the pressure, or you say, "May the curse of God be upon the demons doing this."

Q. What is the difference in manifestation when pressure is from evil spirits, or when it is the soul pressing down the spirit?

The evil soul life does not so much "press down the spirit" as contaminate it, and entangle it, and thus cause conflict between soul and spirit. Evil spirits attack the spirit, and then there is conflict, suffering, pressure; but when you sink into the soul life, it is your spirit which sinks. In other words, you are "out of the spirit."

When you speak about the spirit life, remember the fact that the Holy Spirit dwells *in your spirit*, and your spirit is the organ which He uses, as you use your hand. Your spirit exists apart from the Holy Spirit, and is capable of being crushed, heavy, joyous, open, closed, etc., etc. It ascends or descends. When it is free it ascends, and is open to God; when it goes down it sinks into the soul as water into a vessel. Evil spirits attack it to pull it down, and hinder your walking with God.

Numbers of us have known these things for years, but we have not been able to put them into words. For instance, "reading the spirit," and prayer "expressing the spirit," is exactly what men of God in centuries past used to know when they spoke of "quietness of soul." Why? To get the soul-life still so that the spirit could ascend and rule. You can read exactly the same experiences in the story of many others. We knew years ago the need of

getting the "emotions" of the soul stilled so that as to watch the Spirit leading of God.

We used to wait, perhaps, for a quarter of an hour, in order to get still, but the "soul" effervescence would not subside. Then we would wait longer and at last the "spirit" began to gain ascendancy. If you ask God to show you, your spiritual intelligence and experience will explain these things to you. You know what it is to get down before God, and pray, and then to have slowly rising "somewhere" in the centre of you—perhaps, just three little words. You say "something *rose in my spirit* that was dormant." You take hold of the few words and go to the meeting, and find God pouring out a message through you. Yes, you have known this long ago, but you are now getting it expressed in language which should be as simple as possible.

Sense of "no spirit."

When you become conscious of the action of your spirit life, you are then more able to recognise when it is unable to act, and the consequent sense of emptiness, as if you had no "spirit." You feel like one without a spirit. You have a soul, a body, but where is the *spirit*? What is the cause of this emptiness. It has probably been pressed down so low, and there are so many "weights" upon it that all *sense of spirit feeling* is gone. It is numb! There are many of God's children in that state, and quite ignorant of how to get out of it. What are you to do? First, *recognise* that it is down so low, and not attribute your condition to wrong causes.

Then use all your spiritual knowledge and pray—without any "spirit" at all—against the powers of darkness; *i.e.*, you use the *mind* to initiate prayer in order to bring the spirit into activity. In other words, when the spirit is so low down that it is out of action use your *mind* in prayer and resistance, and God will use it to awaken the spirit. You understand the weapons of the warfare, and you know how to pray, and to use all your mind. Then use the weapons you know until you get a move in your spirit, and can pray freely.

Spirit and mind in accord.

Praying from the "understanding" (see 1 Cor. xiv. 15) stirs the spirit. As you go on praying, though it seems but using empty words, your spirit will at length emerge, and then the two—mind and spirit—will work together as one.

This is the normal of the spiritual life—mind and spirit in accord.

The "spirit" moves up and down, so to speak, like a barometer, but a balanced "mind" will keep the spirit steady. As the spirit goes down below its normal position of ruling, you pray it

up again by the action of the mind. The "weight" comes down, and the spirit sinks under it, then you detect it with the mind and pray until your spirit is up and free once more. The spirit should be kept free from earth's burdens, and quiet, so that it is open to God for His Spirit to place His burdens there.

The regenerate spirit will not be fully at the disposal of God, if it is crushed, or bound, or in personal conflict. You must have a free spirit, therefore watch to *get*, and keep it so. Then as you are disengaged in spirit, God will find in you a right instrument for His work. Many are out of tune with God, because they are not up-to-date in prayer, and in obedience to the Holy Spirit, and in all that keeps the spirit free for God.

Attacks on the spirit.

When you come into circumstances which the powers of darkness are using to attack the spirit, the danger is not to be on guard concerning the *effect* this is having *on your spirit*. It may be, a sense of "disappointment," of "weight," of "opposition," of "pain," of "bondage," coming into the spirit. You are "down," and "pressed," and disturbed, because the *spirit* is being attacked, through the enemy using circumstances or people against you. At such a time the first thing is not to oppose anything in the people, or in the atmosphere, but to refuse the whole *attack coming on the spirit*. First keep your spirit untouched and free, holding your union with Christ, abiding in Him by faith; secondly, refuse the attack of the enemy on your spirit, and then claim the full victory of the Cross over all the powers of darkness in the atmosphere around you. Learn to be still and calm in God; hold the victory of faith, and you will find that you will come out victoriously. Then when you are in victory, God will teach you how to take the aggressive against the enemy, in the specific way in which they have come against you.

The Holy Spirit dwelling in the spirit.

God the Holy Ghost is in your spirit, and it is in and through the *spirit* that God expresses Himself through you. As the Word of God is taken into your mind and heart, it is the *spirit* that it feeds. We "examine" what is going on in the spirit, because it is through the spirit the Holy Spirit works in us. For this reason we should pray to become conscious of what is going on within us spiritually, mentally and physically. If the Holy Spirit works in the spirit, the *phases* of that spirit-life should be keenly understood. But if a weight and burden comes on the spirit, we are disposed to say, "I am sure I have done something wrong," and turn upon ourselves directly, instead of saying,

"What is this burden on my spirit? There is pressure there, I must pray."

The enemy wrapping round the spirit.

It does not matter how "spiritual" you are, nor how fully God dwells in your spirit, nor how carefully you "walk after the spirit," you still *have to meet a spirit foe*, and the attacks of that spirit foe are mainly against the *spirit* in the spiritual man. At one stage of the Christian life the attack may be on the *mind*—driving it into evil activity or dullness—or on the *body* in various ways, but the spiritual believer will find phases of conflict unknown at the earliest stages of the spiritual life. The spirit foe may wrap around the spirit, and hold it as if in a vice, so that none of the power of the Spirit can reach the mind and body. Then you are exhausted, for if you are very sensitive spiritually, and your mental powers depend upon the quickening of the spirit, then you will lose concentration, and your mind will become confused, because the spirit force energising the mind, is, for the moment, locked up.

This is where you can help another, if you understand, *e.g.*, you see that the spirit of another child of God is locked up in the grip of the powers of darkness, and cannot get out. That one can scarcely do anything, mentally or physically, because he is "crushed in spirit." This is the point where you can stand by in prayer, and say, "In the name of the Lord Jesus Christ, I stand against the forces of hell attacking his spirit, and I set myself right in between that soul and the foe." Then as you pray for the Holy Ghost to quicken his spirit, you will see the cloud breaks away, and the spirit become free.

The body sensitive to spirit.

There are some whose bodies have become sensitive to the life of God in the spirit, to such an extent, that, if the spirit life is checked, they are physically weak. Years ago I was on the very edge of death, then God raised me up, and I was compelled to take His life for my body. If I afterwards relied upon the natural physical life, or were to walk or act of my own will in natural energy, I was so frail that I should probably have died. You cannot thus live for years in a body that could not exist apart from the sustaining of Divine power, without becoming physically very sensitive to spiritual forces. In such a stage of spiritual life you cannot be judged by the ordinary laws of the body nor by others who have not had such an experience, *e.g.*, a thing that might be "death" to you, from the natural side, might be life to me spiritually. You might say to me "rest," but I would know clearly that by "resting" I would be worse physically, if not in God's will for me.

There are some that have gone through such experiences along the line of trusting God for the body, that they cannot be judged by known natural laws. They must conform to them, of course, in eating, sleeping and exercise, but they cannot be slavishly *subservient* even to these demands of the body of clay. (Cf. John iv. 32.)

The sensitiveness of the body to spiritual forces is realised continually by those who are spiritual. The spirit may become locked up by God, *e.g.*, if you are going to a meeting with a message and God is burdening your spirit with an intense groaning, yearning cry, you may become scarcely able to walk; and if anyone speaks to you on the way, you give them an answer with difficulty. The "mind," for the time, is held in bondage to the spirit because of the Divine burden upon it. You get to the meeting, and you unload that which is on your spirit, then your brain is fresh and full of power, and the body full of life again!

The spiritual believer thus sensitive to Divine power, can accomplish what the natural man cannot by his own strength.

Discerning between soul and spirit.

In prayer refuse to have a sense of "lack of time." Choose to pray slowly, deliberately, with the force of your spirit in it. Let us learn the difference between soul and spirit. The soul must be *subservient* to the spirit. Let us go back to the old lesson—which makes the spiritual life intelligible—and understand the order of spirit, soul and body, God's three-fold division of man. The spirit, for communion with God; the soul, as intermediate between spirit and body, holding the spirit within the outer case of the body. The spirit communicating with God, and passing out through the mind, and out through the case of the body to the world; or, more briefly, the body as the sense consciousness; the soul, the mental or self consciousness; the spirit as the seat of spirit consciousness of God.

If you have these three fundamental definitions clear as the basis for understanding yourself and God's way of working in you, and your part of working with God, you will be saved much perplexity. When the spirit is open to God, and free and dominant, it becomes God's channel for the Holy Ghost. Revival is simply the result of your human spirit loosed from the entangling of soul and body, and open to God to work through it as a channel.

In the early days of the Christian life the conflict is between spirit and flesh, but when you learn the meaning of the Cross, and have crucified the flesh, the "flesh" side of things ceases to dominate. Then comes a much more subtle conflict—a conflict between spirit and soul, *i.e.*, the "mental" seeks to govern the spirit; the

soul-life—the intellectual, all that concerns the soul element—always seeking to get above the spirit, when in God's order, the spirit should be ruling and controlling the intellect, emotions, and all that makes up the soul.

As you recognise this distinction and how much it means to God, and seek for light, the Holy Spirit will enable you to know what is spirit, and to follow it; and know what is soul, and say to it, "Go to the second place!" Note that the "soul" is not to be killed, nor quenched, but to be subservient to the spirit. Your personality—which is practically the soul in its human organism—is not to be annihilated. It is the evil "old Adam" life, which would manifest itself through your personality, which is to be taken to the Cross, leaving the organism of "yourself" as a person, to be governed by the Holy Spirit in your spirit, through which God expresses Himself in your life.

The soul-life expressed in speech.

Take the manifestation of the soul life in the matter of prayer. You begin to pray in the spirit, and get into the soul by a rush of words from the uprising of the soul-life. We do the same in speech. There is a "talk" of the natural life that ought to go to the cross;—a perpetual outflow of "talk" impossible to follow, for it confuses the mind, and *quenches the spirit*. Watch this, and do not put volubility down to your "upbringing," or "temperament," for neither of them should check the Holy Ghost. Whatever may be your "temperament," you should ask God to make you deliberate in speech, *i.e., think before you speak*. In even the commonest words let there be intelligent deliberate thought at the back of them, and do not let the demons take hold of your body, and set your tongue going like a talking machine. You have a brain, *then use it*. You have a *mind*, then use it. Do not say a sentence without thinking about the saying of it. This will do more for the growth of your spiritual life than you imagine. The demons take hold of the tongue, and set it going in endless talk, and if you have much *spiritual knowledge*, which you try to make use of it at such times, the consequences are much worse.

Let us face the truth, also, that you are communicating to a meeting *exactly what you are*. If you are dominated by the soul—or natural life, you *communicate that natural element* to the meeting. You speak from the spirit, and you communicate that spirit into the meeting. Let us ask God to show us these solemn facts, and keep our eyes open to see their outworking. Sometimes you speak and it is a blessing. Another time you have said only a sentence, and the devil has taken it, and made no end of trouble. I beg you who are seeking to know apostolic power, to be

apostolic in your speech and in your manner. Let us say "I will trust God to enable me to think before I speak, and to be deliberate."

The releasing of a locked-up spirit,

Q. Supposing I had a "locked up" spirit, and I had no one to stand with me in prayer, how is the spirit to be unlocked so that it becomes free.

A. That is where knowledge of the laws of the spirit comes in. At one time we should have sought to get out of our spiritual hindrances, by changing our environment, *i.e., seeking "spiritual fellowship," etc.* But you need to understand how to get the spirit free without human help. One "law" for liberating the spirit is *EXPRESSION*. If you have no one to speak to, you probably have a room where you can go and *recite God's word aloud*; then you will get free! If you have not a room, then go "into the byeways"—go anywhere to express your spirit life. Expression is a spiritual law. "If thou shalt believe with thine heart, and *confess with thy mouth*." The world insists upon expressing itself. Christians should insist on doing the same. If the world can express the devil's lies, surely we ought to "express" God's truth. It is time we refused to be silent about the things of God.

Self-examination. Self-consciousness.

"Examine yourselves," wrote the Apostle Paul. You say, "How am I going to perpetually note *how I speak, what comes from my spirit or from my 'soul'?* I cannot live like that"—yet it is reasonable. You are not "sane" if you do not *know* what you are doing, *e.g.,* if you are walking on a road, you are responsible for seeing how you put your foot down, even though you are trusting God to keep you. If you walk "unconsciously," *i.e.,* without due examination of the path, and the way you should walk, something will go wrong.

I remember a time when I went to God, and asked Him to take away my "self-consciousness" as completely as if "I" did not exist. Now, I know that I went too far. I did not then recognise that there was a necessary "self-consciousness"—or consciousness of self. Many aspects of truth have been expressed far too strongly, without due recognition of their balance. My request to the Lord savoured of annihilation. I thought then that I was to be as if I did not exist. But this not only does not work, but it is going beyond Scripture. Such extreme attitudes play into the hands of the devil.

The attitude I refer to, works out like this: If I ask God to remove all "consciousness of self," I do my part, and *cultivate* that condition. In fulfilment of this I cease to watch how I act, and practically become automatic,

relying upon supernatural power to automatically work through me, with no "self-consciousness" of my own action. I had read how Madame Guyon pointed to an animal in a field, saying, "See how that animal moves by instinct—that is the way the Divine nature moves in you as you lose yourself in God." But if I had then known the laws for *becoming a spiritist medium*, I should have seen the danger of this automatic attitude.

There are a number of God's devoted children who have been ready to go on with Him to the uttermost, who have got into this mediumistic condition, for lack of the knowledge of its cause. You can see the traces of it in some teaching on "surrender," and "letting go" to God. In fact, in all teaching which leads the believer to the cessation of conscious action, which is the normal action of a rational being. I know there is an "evil" self-consciousness, which makes you perpetually and painfully conscious of yourself, but there is a right consciousness of self which is only the consciousness of all you say and do as a rational being.

Perhaps your shrinking from this need for healthy self-examination, means that you are not able to do it! But why cannot you do it if you have a normal action of your mind? Did you ever ask God to destroy, or annul, your self-consciousness? If so, you must cancel that before you have power to regain your "consciousness" of action. I repeat: *If ever in the past you asked God to annihilate your "self-consciousness"—i.e., to make you absolutely "unconscious" of yourself; CANCEL IT NOW, and say: "I will to have true self-consciousness, that I may know everything that I do."*

I can see now in the light streaming back over the past, the issues of the extreme attitudes I took with God, in my desire to have no "self," and I do thank God for this truth that has made us free; delivered us from *evil* self-consciousness, and brought in an intelligent, deliberate consciousness of co-working with God in clear knowledge and responsibility of rational action, *e.g., I know that I am now looking into your faces, and I know whether what I am saying to you is deliberate truth. I know its effect, and whether it is meeting your need. In brief, I know what I am saying and doing. That is rational "self-consciousness," but I have heard some glory in the fact that they got up to speak, and knew nothing about the meeting! They did not know whether their audience were listening or not, or going to sleep! The speakers had a lovely time; pouring out a torrent of words, but they were sadly unconscious of the fact that it was all passing over the heads of the people. But surely if a man's mind is fully awake, and he is conscious of his actions and their effects, he*

knows whether others are *listening* to him or not!

Let us now say, "I cancel all ground I ever gave to the enemy for an evil unconsciousness of myself, and I will to have such a real liberty from it, that I shall be free to be 'myself' under God's hand. Amen."

Keeping the mind free for the spirit.

There are laws of the mind which we need to know, *e.g.,* when it is working easily there is no strain, and directly it is strained it ceases its easy working. God the Holy Spirit from the spirit gives light to the mind. When the enemy drives the mind, or it becomes strained, or forced in action, it ceases to have the capacity of receiving light from the Holy Spirit. The demoniacal powers know this, and do all they can to push you to strain your mind. It can be strained by dwelling on one theme until it cannot see anything else clearly, or by worry, or anxiety, or even excessive "thinking" as to what is the will of God. The *mind* is the channel for light, given through the spirit.

In co-working with others we need to understand how not to break into the trend of the other's "thinking" and thus cause strain on the mind. No one can do consecutive thinking, or *spiritual* thinking, if the laws governing the action of the mind under the teaching of the Holy Spirit through the spirit, are broken. In business, if an employer is dealing with some very important matter requiring unbroken action of his mind, his clerk does not come right in upon him and say, "Excuse me, but I must ask you so-and-so." But in the Lord's work, the mind of one worker is disturbed, and kept from quiet calm action by the ignorant dealing of one worker with another. You go to speak to another, and do not attempt to find out before you speak what is the trend of that one's mind at the moment. In helping souls, too, you should first find out the point they are at *mentally*, meet them there, and then lead them right on, intelligently to apprehend truth.

There are many who are suffering from over-strain, not from real work, mental or spiritual, but from the ignorant breaking of the laws for the mind which take place between workers.

Moreover, when you are working with another, and you do not see "eye to eye" mentally, you can still be of *one spirit* if you walk after the spirit. Understand this, and you will delight in discovering all the different points of view God gives His children. God is the only One with an infinite mind. If you remember that you have only a *finite* mind, you will not want everyone to see eye to eye with you in everything. Let us give God's children liberty for God to express through their spirits and their minds the various aspects of truth.

Translation Songs.

127

First Verse, Melody and
Refrain by Evan Roberts.*

The Coming Lord.

Harmony by
J.L. and I.V.N.

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of three systems, each with a vocal line and a piano accompaniment line. The lyrics are: 'Can (you/I) for - get the Com - ing Lord? Nay, nay, my soul doth yearn for Him: I kneel in prayer, I cry to God; I sing to Him my morn - ing hymn. Come, Lord! Come, dear Lord! Come, my Lord! Oh come, my King!'

1. Can I forget the Coming Lord?
Nay, nay, my soul doth yearn for Him;
I kneel in prayer, I cry to God,
I sing to Him my morning hymn.
Come, Lord! come, dear Lord!
Come, my Lord! oh, come my King!
2. Can I just now unwatchful be?
Nay, nay, I watch from morn till night!
Lest I should miss the Advent Hour,
Lest other things should dim my sight—
Come, Lord, come, dear Lord!
Come, my Lord! oh, come, my King!
3. Can I hold closely to this world?
Nay, nay, He calls my soul above!
May I let go the things of earth,
Setting on HIM my heart, my love—
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!
4. May I be ready and prepared,
Kept "in the spirit" every hour,
Waiting and watching "till He come,"
Drawing from Him His life and power—
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!
5. May I not fear the battle's din,
But "stand" in prayer while here below;
The gates of hell shall NOT prevail!
His purposes must ripen now—
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!
6. Can I forget this message sweet?
Nay! I will cry till earth be riv'n!
Pleading to Him to prove His word,
Answer the faith that He has giv'n!
Come, Lord! come, dear Lord!
Come, my Lord! oh, come, my King!

G.W.D.

* Composed and sung impromptu, March 11, 1914.

The Cry of the Watching Soul.

"The Spirit and the bride say 'Come.'"—Rev. xxii. 17.

(To tune 415 C. & F.)

MY King is surely coming,
The air is full of Him;
No vespers grace an evening
Where Light is never dim.
I hear His gentle footsteps
Upon the gilded cloud;
I see His glorious visage,
With Heaven as His shroud.

2. I'm watching for His Coming,
With ever present eye;
'm waiting for His Presence
To fill the waiting sky.
No other thing shall feed me,
No other thing than this:—
His Coming at this moment,
And my going into bliss.

3. My eye is on my Saviour,
My heart is in the Heaven;
My voice will lisp no message
But what Thyself hast given:—
"I am coming very quickly,
I am coming now for you;
My word doth stand for ever,
And is Divinely true."

4. No lie, nor doubt, my Saviour,
Shall mar Thy sacred word;
I am standing firm and faithful,
And fighting with it hard:
Now come Thyself in glory;
Put hell in the abyss:
Raise up the dead with power,
And take us to Thy bliss.

5. Great God and Saviour Jesus,
What refuge is Thine Arm;
In Thee, as with the Father,
Thy children hide from harm:
Thy sheep as safe as Shepherd,
Thy Lambs as safe as Fold:
No hand can wrench Thy fingers,
No force undo Thy hold.

6. No more I ask Thy coming,
'Tis almost more than past;
No signs my eye demanding,
Not less than "First and Last;"
Not faith, nor hope, nor unction,
But Thee, Thou true Great God:
Fill Thou the heavens, O Saviour,
Use now Thy ruling Rod,

7. Ten thousand hands can't stop me,
Nor twice ten thousand eyes;
The very thorns shall help me
To gain the heavenly prize.
Up then, my heart and spirit,
Let earth of sin recede;
Come Lord of Life and merit,
In Heaven put me indeed.

8. Celestial Lord of glory,
Of Truth and righteous ways;
Eternal Sun of Healing—
My eyes do love Thy rays;
Enthronéd be Thy Person,
Uncovered be Thy face,
Stretch forth Thy hands in mercy,
As dew drops be Thy grace.

9. How long the lie hath conquered,
Where truth might well have been
A King of highest wonders,
With freedom as his queen.
Come Thou, the Truth from Heaven;
Come, with Thy heavenly light,
And show how mercy triumphs
O'er self, and wile, and might.

E.R.

3. "Stand . . .!"

STAND in the Name of Jesus,
Stand in His Name alone,
Stand not in fleshly power,
Stand not in strength thine own,
Fight—not with carnal weapons,
But with the heavenly Sword,
Clad in His own bright armour,
Brave soldier of the Lord.

2. Stand! for the battle rages,
Darkness is all around;
See how the foe is gath'ring;
Fight on—and hold thy ground!
Satan, in wrath and fury,
Knowing his time is short,
Seeks to possess thy spirit
Ere the fight is fought.

3. Stand then; thy Captain's Victor,
Jesus has overcome!
Bear all the hardships, soldier,
Till He shall call thee home.
Jesus is coming quickly,
Soon will the fight be o'er;
Then thou shalt reign in glory
After the conflict sore.

G.W.D.

(To tune of "Work for the night is coming." S.S. 66.)

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.

E.R.

4. When He comes.

"My soul waiteth for the Lord, more than they that watch for the morning."

(Verse 1 by Mr. Evan Roberts.)

MY heart shall rest from all its strain,
When my sweet Lord shall come again,
And I shall follow in His train—
O, bless the Lord!

2. My soul shall full of rapture be,
When face to face my Lord I see,
With Him throughout eternity—
O, bless the Lord!

3. My life shall be set free from care,
When I shall meet Him in the air,
What joy to see my Saviour there—
O, bless the Lord!

4. Oh, what delight to prove His life,
Conquering death and earthly strife,
Freed from the conflict ever rife—
O, bless the Lord!

5. May we be hidden in His side,
"All one" in Him, the Crucified,
That Jesus may be satisfied
When He shall come.

6. Then come Lord Jesus, come to-day!
Come, fetch Thy waiting ones away;
Come! and with joyful hearts we'll say:
"O, bless the Lord!"

G.W.D.

(To tune of chant, "Thy will be done.")

5. "They that are ready."

"They that were ready . . . And the door was shut . . ."—Matt. xxv. 10.

I HEAR the sound of chariot wheels,
In triumph speeding nigh;
And lo! the dawn of breaking day
Lights up the Eastern sky.

2. The accents of a thrilling shout
Disturb the sleep of years;
Awake, ye dead; The Son of God
In majesty appears!

3. Behold, the Bridegroom comes! Go forth
To meet Him, Holy Bride,
Whose loins are girt, whose lamps are bright,
The door stands open wide.

4. O enter, then, with great delight
The festal hall of song:
The Lamb's glad marriage feast is spread
For all the blood bought throng.

5. Alas! Without in darkest night,
Unready virgins lie,
"O Lord, Lord, open unto us,"
Is their despairing cry.

6. Then let us heed this bitter wail,
And wake at early dawn,
Then we may gladly meet our Lord,
Upon His bridal morn.

W.A.D.

(To tune 313 C.F. C.M.)

"Unto Victory!"

"He doth . . . make war . . . and the armies . . . followed Him."—(Rev. xix. 11 and 14.)

"Ye therefore now have sorrow: but I will see you again, and your heart shall rejoice."—(John xvi. 22.)

"Keep up your courage, I have won the victory."—(John xvi. 33, Weymouth.)

"Surely I come quickly—Even so, Come Lord Jesus."

(To tune, "Euroclydon," Hymnal Companion—"Fierce was the wild billow.

FIERCE is the conflict now,
Stronger the foe,
More keen the battle-cry
Raging below;
Louder the noise of hell,
No longer dumb!
Yet, sounds the midnight cry:—
"Quickly I come! Quickly I come!"

2. Stronger the testings now,
Keener the fight;
All hell has risen up,
Must' ring their might;
Harder to overcome,
While waiting here;
Yet, the glad sound is heard:—
"Jesus is near! Jesus is near!"

3. Harder to prove His word,
In this last hour;
For 'gainst us Satan flings
His fiercest power:
More spirit strength we need,
Here to prevail:
But, as He comes, we cry:—
"Master all hail! Master all hail!"

4. Who then will follow on,
In His great strength;
Whose faith will stand—and win
Vict'ry at length;
Whose heart is strong in GOD,
To overcome?
Such will rejoice to hear:
"Quickly I come! Quickly I come!"

5. Who'll face the straightened way
Choosing God's Best;
With not a look behind,
Conqu'ring each test;
Whose spirit dares to press
Through pain and fear?
For, in the midst is felt:
"Jesus is near! Jesus is near!"

6. Then may we forward go,
Through darkest night;
Till the translation hour
Bursts into light!
Then when He meets us there,
Earth's fight o'ercome;
Victors in Him, we'll sing:
"Jesus has come! Jesus has come"

G. M.

7. "Not Troubled!"

IN the midst of storm and strife,
In the midst of rage and war;
Under pressure from the foe,
Suffering conflict near and far—
Not with peace and calm around,
But with noise and battle's sword,
Gathering storms and deep'ning fear,
Shall we go to meet our Lord!

2. Not in sunshine's happy glow,
Or in summer's joy and peace.
Think you, ere the Master comes,
That the storm and strife will cease?
Nay! He tells us, rather worse,
Will the deep'ning darkness grow—
"Be not troubled!" is His word,
Lift thine eyes from earth below.

3. From the dragon's rage and storm,
Shall we meet Him in the air.
From the very teeth of hell,
We shall soon behold Him there.
"Be not troubled" throughout all,
Break away to heaven above;
Let thy spirit conqueror be
Over all, in faith and love.

4. "Be not troubled," though the foe
Press thee sore, without, within.
In a moment He will come,
In the midst of battle's din.
In the twinkling of an eye,
We shall all be caught away.
"Be not troubled" child of God,
But "be ready" day by day.

5. "All these things must come to pass,"
"Be ye ready" midst them all;
Thou must never troubled be,
Ere they cease thou'lt hear His call,
Comfort every fainting heart
With His word of love and grace;
"Be not troubled!" for so soon
Thou wilt see Him face to face!

G. W. D.

(Can be sung to 345 C. F., or 450 Hymnal Companion, "Lord, to whom except to Thee.")

8. "Home."

WE are going home to glory,
We are going home to glory,
We are going home to glory,
Oh praise our Christ and King.

2. The Mighty One has triumphed,
Oh praise our Christ and King;

3. Let Christ come very quickly,
Oh come Lord Jesus come.

4. The dead shall rise to heaven,
Oh praise the Triune God.

5. The Church shall be translated,
Oh praise the Triune God.

6. Our sufferings will be ended,
Oh praise the Triune God.

7. How sweet 'twill be in glory—
Oh praise the Triune God.

8. What joy there'll be in heaven—
Oh bless our Glorious Lord.

9. Translate me any moment—
Oh come Lord Jesus come.

10. Oh come at any moment,
Oh come Lord Jesus come.

11. Thou'rt coming very quickly—
Oh praise our Coming Lord.

12. We shall be always with Him,
Oh praise the Triune God.

13. Thy servants, Lord, are ready,
Oh praise our Lord and King.

14. Through Christ we're more than victors,
We bless the Triune God.

15. The foe is more than vanquished,
Oh glory be to God.

16. Let God be now exalted—
Oh praise the Triune God.

Repeat each main line 3 times. To be sung to tune
"There is sweet rest in heaven." S. A. Music Book.

9. Active! Ready!

"Occupy till I come."—Luke xix. 13.

IN the little while between;
In the hours that intervene;
Till the glad Translation Day;
Ere earth's sojourn pass away—
May we ever active be,
Active till we come to Thee!

2. Active in Thy service, Lord,
Proving Thy victorious word;
Pouring out our life for Thee,
Serving—till Eternity—
"Occupying," till He come,
Till we reach our heavenly Home

3. Active in aggressive power;
Conquering in the evil hour;
Breaking-through the conflict sore;
Praying, till the battle's o'er;
Standing with Him in the fight,
Never ceasing day nor night.

4. While the days pass swiftly by;
And our hearts with longing cry;
May we—body, spirit, soul—
Wholly be at Thy control—
Ready may we ever be,
Ready till we come to Thee!

5. Ready, active, waiting now,
Never passive here below!
May we rise with one accord
To obey Thy heavenly word—
Called and chosen here to be,
Faithful, precious Lord, to Thee

6. Ready, though our faith be tried,
Till Thy heart is satisfied!
Ready—till our earth-born sigh
Changes to a burning cry:—
Quickly come! do not delay!
Come, Lord Jesus, come To-day!

(Can be sung to "Petra," "Rock of Ages,"
C. F., or 106 "Dix," Hymnal Companion, "
with gladness men of old.")

"Watch therefore . . . lest suddenly He find you sleeping."

MY Jesus, I am waiting
To meet Thee in the air,
Naught else now fills my spirit,
But meeting Jesus there.
I'm waiting for Thy coming,
I know Thou'rt very near,
I feel Thy Presence hovering
Around my spirit here.

2. I thank Thee *Thou* hast told me,
Apart from others, Lord;
Deep down within my spirit
I hear Thy gentle word.
How *imminent* Thy coming!
How *soon* we'll see Thy face!
How *swift* is Thine appearing,
How short the Day of Grace!
3. Cut all earth-tendrils, Saviour,
And set me free from all.
Yes, *free* from cares and bondage,
To better hear Thy call.
Free from the "lawful things," Lord,
That keep my heart below;
That when Thy coming dawns, Lord,
I may be *free to go!*
4. To wait and watch each moment—
May this be all my choice.
Oh, keep me in the spirit
Lest I should miss Thy voice;
Lest I should not be ready,
And sleeping—wake to find
That *Thou* had'st come so swiftly,
And left this soul behind.
5. Oh, solemn, solemn warning;
Oh, soul of mine arise!
Leave earth's loved things and treasures,
To Heaven lift thine eyes!
Set heart and all affections
Where Jesus reigns above;
Be ready *any moment*
To leave the things we love!
6. Although the battle rages,
And conflicts round us press,
So soon we'll be translated,
Then—fear not storm nor stress!
When all these things are deep'ning,
Look up! Redemption's near!
For, in a moment—quickly—
Our Jesus will be here!
7. On *Him* be our affections,
Toward *Him* be all our love;
Detached from every earth-tie,
Our hearts e'en now above.
Then *come*, "make haste, Beloved"!
So loose is now earth's hold.
Our hearts are longing, waiting,
Our Jesus to behold!

G.W.D.

To No. 77, *Consecration and Faith*, or to "Rutherford," "The sands of time are sinking,"
No. 415, C. & F.

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 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.'"

(Can be sung to "Eventide," "Abide with me," 381 C.F.)

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 unmistakeable 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;
"Thou shalt not die, but thou shalt meet the Lord."
Then, forward press to victory 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!"

G.W.D.

12. Roll on, O Time! Roll on!
Roll on till I reach Home;
Roll on, O Days! Roll on, O Nights!
Roll on till Jesu come.
E.R.
13. *Tune, "St. Bees," or 13 C.F.*
Change me into sinless white,
Lift me with Thine own great power,
Take me home this very hour;
Now I wait to feel Thy might.
E.R.
14. When He comes in glory
He will take me Home;
This my daily prayer:
Come, Lord Jesus, come.
E.R.
15. *Tune, "The Glory Song."*
Oh that will be glory for Thee,
When by Thy side
Thou wilt have Thy sweet Bride,
That will be glory, be glory for Thee.
E.R.
16. *Tune, "Ellacomb," 263 C.F.*
The grave is robbed of all its prey,
And death of all its sting;
No longer bow I to their sway,
I will not cease to sing:
"The grave shall never see my frame,
Nor death lay hold on me;
I know that I shall never die,
I am eternally free."
E.R.
17. In tempest oft I find I am,
Nought there but Thee to anchor me.
The storm may rage, I will not fear—
I know Thou art so very near—
I will believe. I will believe in Thee.
E.R.
18. Heaven is a beautiful place,
Heaven is a beautiful place,
Heaven is a beautiful place for you.
E.R.
19. To meet up there,
In the glorious air,
Is to meet, and to never miss.
To go up, up,
With a full, full cup,
To the Land of Eternal Bliss.
20. Going, going, we are going home.
Going, going, we are going home.
O praise the Lord, we are going home,
Going, going, we are going home.
Going, going, we are going home.
O praise the Lord, we are going home.
E.R.
21. Worlds of glory, heavens of beauty,
Throb with verve around the King;
Saints are raptured, hell is captured,
Saints and angels join to sing.
Hallelujah! Hallelujah!
God the Father's Son unique
Stand in triumph! Lift Thy banner!
Let mankind Thy bounties seek.
Repeat last two, or 5th and 6th lines.
Tune, "Hark the herald angels sing,"
E.R.

Section ii.—The Spiritual Warfare.

The way into the warfare plane.

Q. "Will you kindly explain for new comers the 'warfare plane' ? How do we pass by experience into it ? 2880"

The "warfare plane" of the spiritual life is outlined in Ephes. vi. Those who emerge into it are they who have passed, on the basis of Romans vi. and Ephes. i. and ii., into Ephes. vi.

The pivot verse in Romans vi. is "Knowing this, that our old man was crucified with Him." Then in Ephesians i. and ii., Paul shows how Christ was raised from the dead, and we were raised up together with Him, and made to sit with Him in the heavenly places in Christ. Then Ephes. vi. shows the spiritual conflict with spirit foes, which the believer finds himself brought into, as he really experiences spirit-union with Christ. The warfare plane is on the resurrection side of the Cross, not in the earth sphere. It is when your spirit is set free, and united to the Risen Christ, that you come against the evil powers in the atmosphere. The taking of your position on the basis of Rom. vi. needs to be understood as the foundation of the growth of the spiritual life, and all the advance from plane to plane which follows. Just as you saw that Christ bore your sins in His own body on the tree, and when you believed this God gave you a new life, so you see that the old creation—the old Adam—was also taken by Him to the Cross, *i.e.*, (1) you hold the *position* that all the guilt of sin has been put away, so you hold the position, that (2) the "old Adam" in entirety has been nailed to the Cross. Both mean a "reckoning" of faith which God makes true. In the first instance *sins* are put away, in the second instance you are put into a position in which you may have victory over sin.

You hold that position, or attitude, to sin, and you find sin loses its power to hold you. The "warfare plane" of Ephes. vi. is not a fight with *sin*, but the conflict of the new creation with spirit foes, whilst the believer holds steadily his *death attitude to sin*.

For the victory of Ephesians vi. the believer must therefore hold the foundation of *Rom. vi.* very clear and strong. Again and again it may be necessary to go back to "Rom. vi." and strengthen the foundation, for if the "old Adam" life is allowed to intervene it is certain defeat in the "war plane."

But if you have the death of the Cross, in its aspect of the "old man" crucified, really wrought into you by the Holy Spirit, some force rises up in you towards sin, enabling you to say, "I will not," instead of being helplessly overcome. Because Christ did this work on the

Cross no sin has a *right* to dominion over you. If you will not let sin reign, the word is clear, "Sin shall not have dominion over you." There is no reason for you to be any longer a poor helpless victim; you have a *right* to say that sin shall not have dominion. The Lord has done all He can do on the Cross, and He has given the Holy Ghost to carry out in you all that was done at Calvary for you, so that always at the back of your refusing to let sin reign, is the power and energy of the Holy Spirit. You will never wrestle against, and conquer sin by your own nature, for your *own nature welcomes* it. Thank God, the least bit of rebellion you have against anything that is wrong in, or around yourself, is *from God*. Welcome the rebellion in you against being in bondage to sin! Surely *that* did not come from the fallen old nature. Yes, rebel against any single thing in you that is contrary to the redemption in Christ. "Oh," you say, "but something so quickly knocks me over." Do not yield to despair. You *rebel* against it, and it is the Holy Spirit who arouses that rebellion. Do not be passive even toward doubtful things, and say, "This must be God's will," or, "I am 'afflicted' with a bad temper." Go to *Romans vi.* and read, "Our old man *was* crucified with Him . . . that we should not be in bondage to sin."

In connection with this, however, you need to keep in mind the difference between the complete work of Christ on the Cross, and the *experimental working out* of it in you individually—the difference between what Christ has done "once and for all," which you hold by faith, and what has yet to be done in you moment by moment. As you hold the footing of faith—the "old man" crucified—the material the devil works upon in the old creation, is progressively brought into death, then, on the basis of that death with Christ, the Holy Ghost builds up in you the new creation.

Briefly, this is how we pass by experience into the "warfare plane." As the spiritual man grows, and more and more he is freed by the Cross from the old life, he finds he has to take by faith the whole armour of God, which is wholly Divine, and can be only taken and used in the power of the Holy Spirit, to wrestle against his spiritual foes.

Warfare Prayer.

Q. What should be one's aim in the development of the prayer life, with a view to victory in the warfare plane? Is much time and "wrestling" necessary?

A. Is *much time* and wrestling necessary? Yes, all your time! Every *minute of your time* is

necessary, for the climax message of Eph. vi. reads: "praying *always* with all prayer and supplication in the spirit." You need to pray over everything, to protect yourself from the foes watching to break in on your life. This does not mean always on the knees, but a "praying without ceasing" in short audible prayers, or prayers with no audible expression at all.

For this there needs to be a "discernment of spirits." How can you pray against something that you do not know exists? This is where the growth of the new creation in knowledge comes in, and where power to discern the working of the enemy perpetually increases. You also need power to understand and see when the enemy is filling the atmosphere, so that you are driven to prayer, and power to pray until the atmosphere changes? Only spiritual believers *can* understand what you mean when you speak of an atmospheric something that begins in the early morning, and you say "there is something wrong in the atmosphere. I know that the powers of darkness are here. They must go, as I hold all the victory of Jesus Christ against their presence and works."

It is only as we advance in spiritual growth that we apprehend that our foes are actually spirit beings with distinct personal entities. They are geographically in this place, and they are geographically out of it. They come and they go. They come to speak to you, they go away when they are defeated (James iv. 7). To recognise and defeat them you must get into your mind the reality of their actual existence (Ephes. vi. 12). As long as they are vaguely described as "influence," you will fail to obtain real mastery and victory over them; just as when you think of the Holy Spirit only as an "influence," you lose the knowledge of Him as a Person.

As you grow in discernment and spiritual power, you know when your spirit foes come and when they are gone, because your *spirit becomes sensitive to them*. "Warfare prayer" means saying to Christ, "Lord, we are aware of the presence of these foes; we know they are about, but we DO NOT WANT THEM in this place; we have a right through Thy death on the Cross to ask their absence; we claim exemption from their presence, and whatever the cause we refuse it." Sometimes you cannot discover what the cause is. Do not at first spend time in looking for it, but get the atmosphere clear by prayer.

Many things you may put down to yourself, which do not belong to you at all. That is why you never get through to victory. You go to Roman vi. and lay hold of it; you pray, you read, you cry to God, you use every weapon you know, but there is no victory. Why? You are putting

your condition down to the wrong cause. If you were to say: "I know the demons are attacking me this morning, by all this irritation in my nervous system, and the pressure upon my spirit shows that the enemy is here. I refuse all the causes of this, and claim complete exemption through the Blood of Christ"; you would probably get freedom immediately. "Rom. vi." did not work because the *cause* of the trouble was not the "old life" but the enemy.

The Holy Spirit can only bear witness to what is true. If it was the "old Adam life" manifesting itself, and you took hold of the truth of Romans vi., the Spirit of God would *at once* bear witness and deliver. But if the trouble comes from the spirit-foes attacking, and you recognise it, and appeal to God for exemption and deliverance, the Holy Spirit would witness. You pray and test various weapons until you find the right one, and—it works!

The will in bondage.

Q. What shall we do when the enemy holds the will, or when the will cannot act?

A. Take a definite stand AGAINST the demoniacal powers, and refuse all their pressure upon the will. Do the same when the will is "bound" or unable to act, and ask the Lord Jesus to liberate it, as you claim His victory to release it.

Q. How shall we understand the words: "For it is God that worketh in you to will, and to do of His good pleasure"?"

A. It cannot possibly mean that God *wills* instead of you, but that God works in you the most that He can work to bring you *up* to the point of exercising the act of choice. It is so with the unsaved. God the Holy Spirit will strive with an unsaved one to bring him to the point where the soul itself must *choose*.

Whenever you *put your will* on God's side, for God's will to be done, the Holy Spirit works with your will. Therefore, in cold blood, so to speak, put your will on God's side over everything. If you are not sure on some occasion whether a certain course, or act, is God's will or the devil's will, or your own will, then you say, "I put my will with God's will in this thing."

We are having to perpetually make decisions. In case your will has in any way got out of line with God's will, you can put it in line with God's will, by saying, "I put my will with God's will through all." It is practically taking your stand with God in all. If you are constantly putting your will with God's will, He will work in you and with you. Your part is to set the helm of the ship, and it is God's part to work it out. God works with you up to the point of willing to know, but you have to *will*,

* For further light on this see page 119.

and then God works in you the power to do, as you choose His will.

Q. Would it work then to take a position of intelligent "will" at every point, and before entering any work?

A. Yes, it would, because you are thus declaring your choice. When I was in Finland last year, I had a fellow-worker with me, and we used to say together, when we had to decide various steps, "We choose God's will in this." It is very important when two are working together, to keep in God's will. By our frequent declaration we always kept unbiassed in everything. Her mind went one way, perhaps mine another, but when we would stand together and say, "We choose God's will in this," we found ourselves guided into one course, and everything then went well. Two "wills" walking as one, because they both choose God's will.

Q. How can I know what is God's will?

A. In connection with the point of *discerning* how to walk, remember it does not eliminate trust in God. When you put your will with God's will you must trust God definitely to lead you into the path of His will, even though you do not see the way He is leading. When God gives you discernment, and you know you have to discern His path, yet there is a limit. You can go too far over "discerning," and cease to have TRUST. The very seeking to discern what is God's will may bring the mind into a strain, so that you lose a quiet trust in Him.

Then how the enemy tortures when we think we have *missed the will of God*. Then some submit to everything around them as God's will because they cannot discern things that differ. You can say in regard to things around you: "I choose God's will in this, but I stand against the devil's will. I refuse to fulfil the will of evil spirits. I will only to carry out God's will." This means always recognising that God has His will for you, the devil has a will for you, and you have a will. The devil tries to get the consent of your will by guile. He wants you to say "Yes" to his will, for he cannot do anything without its consent. If he came to you, and said, "I am the devil, do this!" you would say "No" at once, but he does not come openly to you. He tries to gain your consent by guile, by working around your desires and feelings, and by counterfeiting God, in order to get you to surrender your will, as if you were yielding to God. God, as your Creator, having given you a free will, asks for the *voluntary consent* of your will to His will. You may kneel down and say, "Lord, Thou knowest Thou hast my will. Thou knowest my difficulties, my temperament, my circumstances; Thou knowest my will is to go with Thee to the uttermost Thou canst lead

me into right on to the glory." *And God is faithful. He will "pull you through."*

Fitness for warfare.

Q. Would you say that all suffering is the work of the enemy?

A. No, because there is the *fallen nature*. In arriving at the cause of suffering you must look upon the evil nature as distinct from the evil supernatural? You can eliminate the latter by prayer and resistance, *e.g.*, here is the evil nature, and here is the evil supernatural in a person. You may be able to discern and say, "The demons are working on the evil nature of that one. She is attacked by them (or possessed)." Then you can put a barrier of prayer in between. You can say "In the Name of Jesus, I forbid evil spirits working on the evil nature of that one." You thus deal with the *evil supernatural* in, or attacking that soul, and by prayer, or speech, deal with what you see of the evil nature afterwards.

The same with regard to yourself. There is the old creation, or evil nature, which must be kept crucified, and there is the evil supernatural, or demon powers, which seek to work upon it. *You must deal with both.* You must take the evil nature to the Cross, and then, on the basis of Christ's victory, also refuse the right of evil spirits to work upon your humanity—that is upon your human frame—for they not only work upon the evil nature, but they seek to take advantage of the weakness and limitation of the human frame, apart from the fallen old Adam, and so cause abnormal suffering.

For this reason God's children should beware of strain and avoid over-work, because the demons are watching to attack when they see them "fagged out." Then they gain. No human being can with impunity break any law of God, for spirit, soul or body. If you, as a child of God, break the laws of God for your body, you will give occasion to the adversary. It is more effective in results to the kingdom of God for you to find out what God *does not want you to do*, as well as what He desires you to do, so that you can keep your resisting power strong. Even when you know these things, the forces of Satan seek to push you into a rush of work. They hold so much of the atmosphere that they influence it more than many recognise. They can *drive work* upon you, so as to get you to a state where you have no power to resist, and then they rush in.

Q. Can you tell me how far 2 Thess. ii. 10-11 is a fact with regard to bound souls, i.e., "Because they receive not the love of the truth. For this cause God shall send them strong delusion that they should believe a lie." How far does that affect the deliverance we have been speaking of?

A. Few of us have enough spiritual insight

to decide when this is true of a soul. It is safer to rely upon the fact that God is able to deliver, and hold the positive truth that wherever you see the working of an evil spirit you have the right, in the Name of Christ, to forbid that spirit working. But for this you must keep strong spiritually, and, in a measure, *physically*, because when you are very tired your mind does not work so easily, and the spirit requires the mind as a channel for discernment. You may have a *sense* in the spirit, that an evil spirit is at work, but it requires the *mind* to tell you what the specific working is, therefore, *e.g.*, if you read late at night, how can your mind be fresh next day so that what is in the spirit can reach the mind. You have broken the law of God; the night is for sleep. For fitness in warfare there needs to be a careful obedience to God's laws: the laws of the mind—that you do not strain it—and the laws of the body, that you keep it also from strain, giving it sleep and food and exercise, and all that it needs in measure and control.

In brief, we should seek to keep the whole being—spirit, mind and body—as normal as possible, so that the Spirit of God in the spirit, may have the best possible use of the whole being (1 Thes. v. 22) for expressing the will of God. The thought of toil, toil, toil in God's service may be *frustrating the very thing* God wants from you. Let God rule your life, and you will find that the spiritual after all is most effective, for whatever is done without the Spirit of God there is not much effect in it. If you do things in the spirit there is always *effect*, even if you do not see it. "The body without the spirit is dead." We need to watch that the spiritual life is kept fresh, strong, bright and vigorous, then God can give discernment as to His will in work and service; then He can find us equipped for all His will in warfare and service.

The deliverance of the body.

Q. Is suffering in body a hindrance to translation?

A. It would not be safe to say "yes" to this, yet at the same time we must admit that we should put in our claim, to all that the Lord did for us at Calvary, in preparation for translation. If our faith is in vigorous activity, it is bound to be stretching out to take hold of more and more of God's provision for us. If you are forced by God's providence into hard places, those hard places force faith to stretch out, and develop in grip of Divine truth. At such times you must go down or up. The Lord knows if you have a faith that will bear His driving you on to lay hold of His power. There are many who are seeking to be delivered from the power of evil spirits, manifested in their bodies in abnormal suffering. In some cases they must

deal with God for healing, as well as for deliverance from the power of the enemy.

Put in your claim for all Christ did for you at Calvary, and let your preconceived ideas go. Do not put a limit on God's truth, and the possibilities of faith by the limited grasp of your mind, but launch out to the uttermost for all you can experience of the promises of God.

If you decide that God shall only do as much for you as your *mind can grasp*, then you are putting limits on God. If He cannot do something more than you "think," you will have a very small portion of Calvary's victory.

Let me say plainly, that on the basis of Rom. vi. you may put in your claim for the healing of any bodily disease. (See Matt. viii. 17.)

There are two sources of suffering in body and mind—the natural and the evil supernatural. What is of the natural demands healing in any way that God shows you. What is of the evil supernatural you must stand against, and claim victory through the blood of Christ. Let me repeat again two primary facts you need to remember: (1) the evil fallen nature, which must be crucified; (2) the evil supernatural, which seeks to work upon, or along side, of the old nature and must be refused.

There is not one thing that God does that Satan does not try to imitate. Take the matter of suffering. There is a fellowship with Christ's suffering which is the will of God, but along side of that if you were to give yourself to accept unlimited suffering, because you believed it would be the highest path of sacrifice on earth, "counterfeit" suffering would come in, *i.e.*, a counterfeit of Christ's suffering, which would not be the will of God. There are cases of possession manifested only in *abnormal suffering*—cases beyond medical skill to account for.

If you were able to trace back in the lives of some surrendered children of God, who have gone on into some terrible path of abnormal suffering, you would find that at some point they had actually put their wills to "suffer"—chosen to suffer—because they believed that "suffering" was the highest path on earth. In reality, the demon powers had obtained their *consent* to suffer, under misconception of suffering being a high path of Christ-likeness. When this is the case, believers need to cancel that past "consent" and deliberately refuse all suffering out of the will of God. There are some who have been set free by the light they have had on this, and by treating their abnormal state of suffering as "possession by evil spirits."

The believer has a right to be free from the workings of the evil supernatural. You are the one to say, "I will not" to Satan, just as you are the one to say "I will" to God.

Section iii.—The Translation of the Saints.

1. Preparation for Translation.

The battle of faith.

The faith that *Christ is coming*, and that you will be translated, will be attacked by the powers of darkness. The battle is now around the holding of this faith, and it must be held on to tenaciously.

Does the Lord want FAITH on our part for His coming? Something more than a mental belief. Something more than just *asking* Him to come. Is the Holy Spirit not wanting to create in us the cry of a believing faith—an *inwrought* FAITH that He is coming? Throughout Scripture it seems to be clear that God has always sought for prayer and faith in some on earth, for the carrying out of His purposes. The example of Daniel is very striking. Why could not the Lord have brought about what He had for Israel without *Daniel* setting himself to pray?

Should we not hold the faith that God is working out His dispensational purposes, and bringing them to pass, though we cannot see them? He is working in the invisible realm rapidly, though we cannot see what He is doing, and we do not know what obstacles He is meeting with in closing this Age—or dispensation.

Shall we not ask the Lord to give us the faith that He will rapidly close the Age, and rapidly bring to pass all the events He has said are to come about, *i.e.*, the coming of the Lord; the rising of the sainted dead; the translation of the living saints; the incarceration of the foe in the abyss, and the coming in of the new Age. Is it not right that if we have learned the prayer warfare we should now rise into a prayer sphere where we are co-working with God for these things, instead of it being left to a few of the hidden ones of God who have been taught of Him thus to pray? Is the Spirit of God not increasing the number of those who have been maturing through warfare to understand how to work with God in prayer in His world-wide purposes?

Let us declare, in definite faith, our belief and say: "I *know* that He is bringing these things to pass. I believe that He is now working to close the Age. I believe that He is now making preparation for the hour of the Coming of the Lord for His saints, and the appearing of Christ to the world."

If we are in the *period* of His Coming, and faith for His return is being quickened in so many, is the Lord not seeking an intelligent co-working with Him in faith on the part of the spiritual children of God? "By *faith*, Moses . . . by *faith* Enoch . . . by *faith* Abraham . . ." reads

the record in Hebrew xi. of how God had His co-workers on earth throughout the ages past. The *principle* of FAITH runs all through. Take Abraham. The Lord said, "I *have made thee* the father of many nations:" but there was not a single trace of such a thing becoming true, yet Abraham "believed God." He "called the things that were not, as though they were." Surely in such a work as the closure of the Age, God wants a living faith now in His children. Calling the things that are not as though they were! Can our faith not stretch out to God's promises and hold the faith that God is now, at this present time, bringing these things to pass rapidly, and that we shall see them?

And Noah *believed* God, so that he built an ark on dry land, and was inside it for *seven days* before there was a drop of rain. He believed God! "I believe" is the battle. Hold on to that night and day, say it frequently: "I declare that I believe that God is now bringing these things to pass."

Mr. J. C. Williams.—Is not our faith the *evidence* of things not seen? The declaration we have just made is one of the truest evidences that these things are at hand. Faith is the *evidence* of things unseen, and faith is a *creative* law. God can create everything by faith. He had so much faith in His own will and omnipotence that He had only to express it, and it was. As you have expression in faith—it "shall be done." Because it is the power of God that makes you express. The faith is the fact, and the fact is the faith.

Reasonably, if the faith that "Christ is coming" is the *faith that God wants to co-work with Him* for His Coming, it will pay all hell to attack it. Those who are "prayer warriors" may have to fight to hold that faith, and their spiritual warfare may now advance to this plane. The probability is also that God will *develop that faith by testing*. Faith created by the Holy Ghost is developed by using, and grows stronger by fighting. If this is now the main battle for seasoned prayer warriors, the spirits of evil may seek to divert them from it, so they should refuse to go into a *false fight, i.e.*, a conflict which may belong to the past and not the present! Let us put our prayer energy now into saying "I believe that God is now bringing these things to pass," and let that faith grow more and more until at last will come the faith that Enoch had! "He was not," for "God translated him."

Mr. J. C. Williams.—This is opening out wonderfully. *Translation is the last great miracle of the Age.* Every miracle was used by God in order to arouse the attention of the world, and our departure will do far more than our presence. But mark! There were certain places, where, because of their lack of faith, the

Lord could do no mighty work, and if when upon this earth the blessed Lord could not perform those miracles of mercy because of the absence of faith in certain localities, it shows to me that FAITH IS THE GREATEST ESSENTIAL TO THE GREAT LAST MIRACLE OF THE AGE. God has always desired co-operation, and the perfect man, before the fall, was perfect in his co-operation. He took counsel of God. If in the temptation he had gone to God for counsel, he would never have fallen. The renewed man is called to his co-operation, and that is what God is seeking now. The co-operation of spirit with Spirit. The Divine in us working in perfect union with the Divine Himself, for we are "partakers of the Divine nature." "Ye are of God, little children," and because we are "of God" the earth cannot hold us; the grave cannot hold us, so that there is the translation for the dead, as well as the living. The earth cannot hold the saint of God, because we are from God, and the presence of God is our place and destiny. To believe that, is to *be there*, because faith in our hearts is the evidence of God in heaven, and so we are born again of faith, and we were baptized of the Spirit by faith, and we shall be translated by the power of faith, because earth cannot hold the man who has such faith in God that he becomes part of God—he must be where God is.

The witness of the Spirit to Translation.

Q. How can I pray about Translation if not sure that I shall be translated?

A. How did you get the witness to salvation? The principle of witness to Translation is the same. "The Spirit beareth witness with our spirit, that we are the children of God" (Rom. viii. 16). In exactly the same way the Holy Spirit bears witness with your spirit that you will be translated to meet the Lord.

We are not reliable judges of our own fitness for translation. *The faith for translation may be in a new-born child of God.* We must have before us the standard of full spiritual maturity to press on to, but we are not safe judges of whether we have reached full maturity. Paul said of himself, "Not as though I had already attained. . ." Our faith for translation cannot be based upon our "attainments" or our growth. It must be a heaven-born faith, with a heaven-born witness in your spirit that you will not die, but ascend to meet the Lord in the air.

Testimony by a Worker: God very distinctly gave me the consciousness of this heaven-born cry. I know it was the gift of the Spirit to me some three years ago. . . Two or three nights ago, as I was retiring, and kneeling by my bedside, in the consciousness that the Holy Spirit had so distinctly imparted to me this cry of the Bride, there came to me this witness of Translation. It was not given to me to mock me, and to disappoint me. There-

fore, with the consciousness that that cry was given to me by the Holy Spirit, I had the assurance that I should be amongst those who shall be caught up.

A Worker: It is more than twenty years ago that I thought the Lord was going to take me home, and I looked to Him, and He gave me these words, "I am the resurrection and the life . . . whosoever believeth in Me shall never die." From that time I believed, and the Translation message in December opened my eyes to see what the Spirit of God had given me.

Comment: There may be a Spirit-given witness of Translation, with no recognition of it as such. So much depends on whether you are able to read what God puts into your spirit, and understand the mind of the Spirit of God.

2. Attitudes in view of Translation.

(a) *The attitude of the will to Translation.*

Have you declared your *will* on the matter of Translation? Is it your *will* to be translated? Are you sure you do not want Christ to come *to-morrow* instead of to-day? That you do not want to go home first? But why take this attitude? Because *God does not do things against your will*; so just as you put your will for victory over sin, you put your will on God's side definitely as ready and willing to be Translated. But why do some of you look so sad? Do you see any reason why you should not desire in the present moment to be translated if the Lord wills to take you?

A Worker: It is the thought of the *children*, and the unsaved loved ones—leaving them behind!

Mr. C. H. Usher: Let me say a word about the children. I was talking to a brother, and he said: Do you know that the Word says, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Yes, and "*theirs is the kingdom of heaven.*" You who are parents must claim for them what you claim for yourselves, and God then can give it them on your faith. As you claim victory for yourselves claim it for your children, and as you ask translation for yourselves, ask it also for your children; because the blessing is "to you and your children."

And about our loved ones who are not spiritual, surely we can go to God, and say, "Because I believe God is going to translate me, I ask also for these, that they shall be translated, and that God shall make them ready for it."*

Mr. J. C. Williams: "And the Lord said unto Noah, Come thou, and all thy house into the ark, for *thee*—not the members of his household—for *thee* have I seen righteous before Me in this generation." And so Noah and his house were translated out of the flood.

Comment: God is giving light to many of His children on the conditions of preparation for His coming, and we have now touched upon one deep hindrance in the Church which is keeping it from a mighty cry of faith asking Him to come, i.e., the Lord cannot get a cry of burning desire for His appearing, because of the pang of pain over

* For light upon this question see "The Two Translations," by Pastor Fuller Gooch.

what it will mean to many loved ones! But is this not putting the ties of earth before Christ and His Church? Dare we ask the Lord to delay what will mean so much to Him, and to the world, for the sake of our personal ties. The natural ties must not be stronger than the divine ties in Christ. Possibly, that is why the Lord is waiting for His people to get faith for translation, because their natural ties are holding the heart-strings, so that they cannot say with *all their heart*, "COME LORD JĒSUS," because it may mean severance from one they love! This may be the reason, too, why many of God's servants are in such trouble in family life, because the natural ties are put first, and God has to deal keenly with them. Think of wanting the Lord to delay His coming because of our personal fears, or ties. This is touching a very deep point in connection with FAITH FOR TRANSLATION. You cannot get faith unless you can say you are willing to trust your loved ones to Christ.

(b) *The attitude of death to earthly things.*

In view of translation, declare death to the earth part of your nature, which *corresponds to earth*, and makes you open to the things around you—therefore holding you to earth. By this attitude of death there takes place some deep cutting off through the Cross of Christ between you and the earth, which enables your spirit to go heavenward. This is Romans vi. again, in another aspect. "Earth" will then not be able to hold us when the Lord comes. Not even the earth which hides under the cover of the beautiful, *e.g.*, many go into ecstasies over beautiful scenery, and beautiful things, but they are dumb about the heavenly things.

Undoubtedly some earthly part of us may be "fed" by things of earth, and this attitude of death to the earthy part of us must be of importance in preparation for heaven. We do not realise how we are being fed by things that seem so beautiful, yet which keep the soul life in us strong, instead of the spirit part of us being fed by the Holy Spirit, with the bread from heaven.

You wonder, maybe, why the Bible does not open to you? Probably because you are unduly "feeding" on the beautiful things of earth—*e.g.*, the refinement of your home, music, comforts around you, etc. Under the guise of the natural and the lawful, something may be fed in you which *starves the spirit life*.

Let us now take an attitude to these things and say, "I declare death to the earthy part of my nature, and refuse to be fed by anything that hinders the life of heaven in me. I refuse to be fed by anything on earth, and will to be fed only by God from heaven, through His Word, in my spirit and heart, and in my mind. I refuse

to be craving for, and wanting the things around me." This will open us unto God. We are asking the Lord to make us a *heavenly* people. Therefore let us, in the attitude of the will, shut off everything that will hinder the heavenly side of us growing into full power.

This will release your spirit, and loosen you from the things through which the powers of darkness work. For they work, not only on the "flesh," but *through the soul*, and upon it. Therefore the spirit must be strengthened and lifted into the heavenly sphere where Christ is all in all to you.

(c) *The attitude to "places" on earth.*

Take the attitude of giving up your "place" on earth, and taking your place in heaven.

Q. You do not mean to give up your "situation," do you?

A. No, but take an attitude of will which will keep you from clinging to "places," and wanting a "place" anywhere amongst people, or given you by people, *e.g.*, you say: It is not my *place* to do so-and-so," or "This is my place, and I must take it." But now you cease to want or to take a place on earth, for you seek only a place in heaven. That is where you belong, and you are simply doing your duty here as a citizen of heaven.

Possibly you have found these last months that you do not "rest" in any place now as you once did. If so, it is God stirring up your "nest" that you may now adjust yourself to your place in heaven. Let us now surrender all desire to "settle down" on earth. Perhaps you say you have no place to settle down in! Then how much easier it is for you to set your mind on your home in heaven.

This sense of emptiness, in places that once were congenial to you, may indicate your being loosened for translation. Possibly, the place that you once responded to, and happily settled down in, now does not fit you. Test all things in your experience now, before you condemn yourself, and think that a strange spirit of unrest has disturbed you, when it is the Spirit of God detaching you and drawing your spirit heavenward, ready for the upward flight. For this also beware of taking on *unnecessary responsibilities* on earth, in order that you may be kept free in spirit to go upward.

These attitudes remind many of us of the stage of the spiritual life which we knew some years ago. We used to say then, that to live the "life in God" on earth we were to act as though we were in heaven, and only "passing through." Shall we take these attitudes now, and by faith transfer life and work from earth to heaven? Say "I transfer by faith, my place, my life and my work to heaven. That is where I carry on my work. My life is 'hid with Christ in God.'

He has gone to 'prepare a place' for me, and I now take my place by faith." Then in will we shall be loosened from everything that would hold us on earth when the Lord comes.

(c) *The attitude to the future.*

Q. *How can we discern between "evil" and good "futuraity?"*

A. "Evil" futuraity is always being in fear over what is going to happen to-morrow, "good" futuraity is quietly doing your duty in the present moment, without thinking of the morrow more than is necessary.

In view of translation the right attitude to the future is of great importance. How can you have a living faith in the Lord's Coming if you are *setting* your mind, and your hopes on future things on earth. You are "hoping" for something next week, or next month. Is this not stretching out into the future. But we do not want a "future" on earth! If we are here next week we are here because God is leaving us here for a purpose, but we do not "hope" or "want" to be here!

It simply means that God wants to gather all the forces of your being UPWARD to heaven instead of *onward* on earth. When this is so, you declare in all you say and do, that you "seek a country—that is a heavenly," and with all your hopes and expectations there, as you make necessary arrangements for "to-morrow," you intuitively say, "If the Lord" carries . . . (See James iv. 14, 15).

It does not mean that you are to be careless about a possible "future," but simply that you are not going to be anxious about to-morrow. This attitude will loosen your "soul" clinging to earth, and its hopes and plans, and permit your spirit to ascend, for every "pull" you have earthward, pulls your spirit down from its heavenly sphere. Many live so in the future. If you are in charge of work you will find your mind in a perpetual activity as to what is to be done in the "future." Refuse all "evil" futuraity, and commit the future, whether on earth or in heaven, to God.

(e) *The attitude to "expectation" on earth.*

In the transference of all our hopes and desires to heaven, as heavenly citizens, from whence we expect our Lord Jesus Christ, we should cease to focus "expectation" upon any earthly source or thing; *e.g.*, our expectations here should be from God, and not from meeting your fellow Christians, however helpful they may be. If *God* meets you here, either through them, or apart, it is well, but your *expectation* is from Him, and not from anyone here.

The same may be said concerning many things; *e.g.*, you "expected" so much when you met a

certain person, but—you got nothing! You "expected" you would gain so much from a change to a certain place, but—you were disappointed! And so it might be applied. But God is drying up all things on earth for you that you may look to heaven, and have all in heaven.

The attitude to work.

If the Holy Spirit is gradually withdrawing from the world, it is possible in view of Translation that we shall not find the same unction upon work which once we found Him leading us into. Our business therefore now, more than ever before, is to watch *where God is working*, and WORK WITH HIM, and seek not to work outside His workings. This has always been the law for working with God in a life after the spirit, and it is a law still, *e.g.*, in a meeting you get up to speak under a clear leading in your spirit. You begin in the spirit, and then because you do not see when the unction ceases, you go on longer than God wants you to go on, and thus speak from the "soul"—or mental source—and not the spirit. You are then speaking, or working apart from God; or you may go on doing a certain piece of work because everyone expects you to do it, and without watching whether the Spirit of God is leading you on to it, or indicating His will that you should cease. The unction of the Spirit ceases, and you go on working like a machine. It becomes then a strain and a bondage to you. You go on working with your mental powers, and from your own capability, but there is no *Spirit*, either to "oil" it, or to bless your labours.

In view of Translation, therefore, it is important that you do not keep on like a wound-up machine, but watch to see when God wants you to stop. Do not expect that because you have begun a certain piece of work under clear spirit leading you must go on doing the same thing. Take the attitude that you will not *cling* to work you have been doing, nor cling to things of the past when the Lord may be loosening you from them ready to translate you to heaven. In preparation for Translation, even whilst we go on with work God is giving unction to, let us now turn all our expectations heavenward, and have no "work" ambitions on earth, or "work" ties of any kind which hold us in iron bonds, and make us blind to the leading of God.

This is the attitude to take: "I DECLARE THAT I AM READY FOR GOD TO LOOSEN ME FROM ANY WORK ON EARTH, AND I WILL TO WORK ONLY IN HIS WILL."

"But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer . . ." (1 Peter iv. 7, R.V.).

Expiation by Blood (ii.)

By D. M. Panton, Norwich.

SINCE Calvary is the work of the Godhead, . . . —for the Son, through the Eternal Spirit, offered Himself to the Father—there is nothing beyond: so far as a sinful world is concerned, Divine Love has done its all: *because the work is adequate*, it is exhaustive and final: there can be no second Calvary. If Christ is not my sacrifice, I must be my own; and since the sin will be unceasing, the sacrifice will be ceaseless too.

So the Altar—on which every sacrifice was offered—was God's explicit design of Calvary in concrete, and dating from the foundation of the world. For each altar was built of earth and unhewn stone, on which no human foot had ever rested (Ex. xx. 25)—so the mound of Golgotha, compacted of ungraven soil and rock, rose an altar fresh from the hand of God; upon each altar was laid, and upon the wood, the victim—so the cross lay recumbent on Calvary, as our Lord, prostrate, was nailed upon it before it was lifted into its socket; all four horns of the altar pointing to the four points of the compass in world-wide atonement, were smeared with the victim's blood—so, oozing from brow and hands and feet, blood trickled on to the four branches of the wood, as the nails were driven in; and into the hollow, purposely made beneath each altar (Ex. xxvii. 8), the remainder of the blood, containing the soul of the sacrifice, was poured—so the soldier's spear emptied out the rest of the Sacred Blood at the foot of the cross, and our Lord's soul* descended into the Abyss (Rom. x. 7), the lower parts of the earth (Eph. iv. 9), the hollow underworld lying deep beneath the Mount of Sacrifice.

So behind the origins of all sacrifice God had planned Calvary; from the first He had reserved all blood to Himself, as a covering for guilt (Lev. xvii. 10—12), until He should come Whose guiltless Soul was spread over all guilty souls, at once a Substitute and a Covering, and a covering because a substitute: for "blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. iv. 7). Out of the sacrificial bloodshed at the threshold of Eden, carried forward unceasingly by patriarchs and prophets, and expanded, under the Law, into the most elaborate system of ritual, and the ceremonial fullest of the mind of God, which the world has ever seen, sprang the one final, sufficient, and only Oblation before

which all shadows flee away. To all offerers of the Divine Sacrifices Jehovah in effect had said, "Ye show forth the Lord's death till He come": the Sacrifices were the Lord's Supper before Calvary; the priests under each covenant consuming, in assimilating faith, that which pointed, forward and backward, to their sole Atonement.*

It was a never-ceasing expansion climbing up into a perfect Atonement: a lamb for a man—*Abel*; a lamb for a family—*Noah*; a lamb for a household—*Israel in Egypt*; a lamb for a nation—*Israel on the Day of Atonement*; at last a lamb for a world—"Behold, the *Lamb of God*, which taketh away the sin of the world" (John i. 29).

The first sacrifice ever offered was a lamb: a lamb was offered *every day* for sixteen hundred years: the last sacrifice, a Lamb also, abolished all atoning sacrifice for ever. Twice named as the Lamb in the Old Testament (Is. liii. 7, Jer. xi. 19), three times in the Gospels and Acts (John i. 29, 36, Acts viii. 32), once in the Epistle (1 Pet. i. 19), *but twenty-eight times in the Apocalypse*, His sacrificial title is the peculiar glory of our Lord throughout the eternal ages. "BEHOLD THE LAMB OF GOD!" (John i. 36).

The Identification of the Lamb.

The identification of the Lamb is revealed in a type perhaps more detailed and more astounding in its fulfilment than any in the whole range of Scripture. For the Paschal Lamb is explicitly stated by the Holy Spirit to be Christ,—"*Our passover hath been sacrificed, EVEN CHRIST*" (1 Cor. v. 7); it is stated of our Lord at the crucifixion (John xix. 36); and the Holy Spirit, descending upon Jesus, so unveiled the unknown Victim to John that the Baptist cried,—"*BEHOLD, THE LAMB!*" *Throughout the Bible no one is ever called the Lamb of God except Christ.* Nor had God ever had in mind any but one Lamb: of the hundreds of thousands slain at every passover—for to every household there was a lamb—Jehovah never says, "Kill them," but always, "Kill it" (Ex. xii. 5, 6): all Divine sacrifice embodied only "*the Lamb slain from the foundation of the world*" Rev. xiii. 8).

(To be continued.)

*So that the Bread and Wine—i.e., the blood drained off from the flesh, and both presented in sacrificial separation—now replace the flesh and blood of the sacrifices, in perpetual memorial; but not as themselves a sacrifice, for throughout the ages there has been but one sin removing Sacrifice, and that has been offered: "else must He often have suffered since the foundation of the world; but now once for all at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself" (Heb. ix. 25).

*"He poured out his soul"—that is, the blood, with the soul in it—"unto death"; for God "made his soul an offering for sin" Is. liii. 10, 12); or, as our Lord Himself put it, He "came to give His soul a ransom for many" (Matt. xx. 28).

The Uniting Power of Suffering.

By Evan Roberts.*

The appended notes were taken at the conclusion of an ordinary evening service at a Mission Hall, at a stage when the meeting had been thrown open for testimony, but without any response from those present. Breaking the silence, Mr. Roberts said:

PERHAPS some have a wrong conception as to what is testimony. You may be thinking that if you cannot say anything which bespeaks the joyous side of things, that you should say nothing. But if you realise that there is another side of experience which you might testify to, then you would know what to say. Some may only be able to say: "I have only to say that I have been sorely tempted of the devil to-day." Then another says: "And so was I." And others add: "And so was I." That testimony would *unite the meeting*. Please do not be blind to the tribulation side of your Christian life. Don't come to the meeting having a mask over yourself. Come to the meeting, and say what you are really experiencing.

Now, you children here, you go to school, but you do not find everything easy. That is part of your training. God does not forget the children, nor the young people. The young and the old are in God's hands, and we are all in school being prepared for eternity.

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions" (Heb. x. 32). The reason why you cannot give testimony is there. You think to yourself, "I have nothing much to say about joyous victory." But each one has something to say if he could only find out what that something is. But do not hide the suffering side of your life. The very suffering of the early Christian Church united it, and made it heroic in the sight of the heathen, but as the Christian Church grew in number, and things became more tolerant and more easy, then they began to become less united. If you would speak about your suffering you would find it a factor in uniting you to one another. You might merely get up and say, "I have no spirit to say anything," and that is something which unites you, because another will say, "If you have no spirit I will pray for you." Another says, "I have been sorely tried," and another, "I have a loss in the family." Do speak out from your heart, and do not keep back these things.

Here is the true family gathering—those who belong to the family of God—and if God's Spirit dominated each one, you would find more

"home" here than at home. This is your home—let God's Spirit dominate you and you will be united. Now, speak out from the "trouble" side of your life, and do not try and hide it. The moment you become artificial you become unreal. We cannot live with a smile every day. If you think the Christian life is all smiles and no tribulation, then you have made a great mistake. Paul, who had revelations from Christ Himself, and knew God so well, despaired even of life, not in physical death, but in the spirit work. Things were so hard, that he felt as though he were physically dying. How could he smile then? How could you expect our Lord on the Cross to smile when He was suffering the pangs of death? And we cannot avoid that suffering, because through that suffering we are made perfect. Speak out about your suffering as you do of other things, and you will find a chord one with the other. You might speak of the beautiful side, the victory side, but another says, "I have not that." But the moment you strike the chord of suffering you find a response from others. Even the children have suffering; they want every toy, but they must not get every toy. If they get their own way they will be saved some suffering perhaps, but God will not be able to have His way with them. We want many things from God, but if God gave them we should be unmanageable, so God says, "I cannot give them to you." Now, children, if mother says, "Go to bed," do not say "Oh!" again. Say "Very well." It is good for you. You must obey.

If we suffer we shall be made perfect.* Supposing the tree said to the gardener, "I don't want the knife." "Very well," says the gardener, "If I don't prune, the apples will be poor, but if I take the knife, the apples will be better."

As we are put into suffering we are perfected. Suffering is the best way for God to manage us. And he who suffers most on earth will understand Christ the better on the other side. Is it not worth while being put into suffering in order to *understand Christ* on the other side?

When you speak about another's suffering, it is one thing, but when you *know what suffering is*—hellish suffering—when your life is being torn out of you, *then* you understand the Cross. If Christ were visibly here to-night He could say, "I died for you, I suffered for you." Oh, if we only knew what He suffered when *the Father*

* Shorthand notes by "Fidelsis."

* Heb. v. 7, 8, 9.

hid His face from His Son. He disowned Him. He hid His face, and the Saviour cried in His agony, "My God, My God, why hast Thou forsaken me?" "He suffered, the Just for the unjust." But that shut door to Christ means an open door to us. We knock at that door, and God says, "Come in." But as we enter in through that door we shall enter in through tribulation. Everybody must suffer.

If God will make anything for you, He will make you a bed of thorns *in order that you may cry out for heaven.* All these misconceptions God has to remove from us. People are always looking for a way out of suffering. Consequently they are always driving themselves into the future, and missing the importance of the present. The child says, "When I leave school everything will be better." Mother says, "When the children are grown up everything will be different, and they will get better." But that is a fallacy. As you advance in life there are more and more trials. We hope to escape the trials, but do not pray God to remove all trials from you, because through suffering God can manage you better. So when you come to testify do not forget the suffering side. You say, "I wish this, and I wish that. . ." Sufficient for the day is the evil thereof." Do not fret about the past, and trouble about the future. You may think this and that about the future, and think that things will be much different, but when God and you meet in the future you will find that He has suffering in store for you. Why? Because He wants to perfect you.

Do you know that *pearls* are the result of the sufferings of the oyster? A little piece of gravel gets inside the shell, and by the friction caused, the oyster tries to cover the gravel, and thus the pearl is formed. So God keeps us in suffering all the time. We might think that things are getting worse, but not so. We cannot feel very happy in it, but God does not promise you happiness, but holiness. As much as you like He will stamp His image upon you, but how? *Through suffering.*

Do not forget that God puts us into suffering in order to perfect us, and in order that we may understand His Son. Some of you have buried your husbands, and you speak to a young girl about your trouble, but she does not understand; you have to speak to someone else who has gone through the same trouble to get the sympathy that will meet you. Children speak to their parents about their difficulties in school, but if the parents have never been through those difficulties, how can they sympathise with them? If we want to understand anybody, we must have gone through the same experience.

May God not give you a "Paradise" to live

in here! May God take from you any suffering which unfits you for heaven. It is far better to go through the world as a pilgrim than to be blessed with the riches of earth, and lose heaven. When you think of the time on earth—seventy or even ninety years on earth—what is that in comparison to the countless ages of eternity? These few years will be less than a beginning. Be content. "Godliness, with *contentment*, is great gain." Do not GRUMBLE.

Now, children. When mother puts the food on the table, do not grumble, and say, "I do not want this." Be thankful. God is watching you. "And Job sinned not with his lips." We must not *grumble*. God is the God of grace, and He can give you enough grace to stop all grumbling. You may say, it is very hard to go to God, but our very hardness and difficulties and stress and suffering should drive us to Him. Boys and girls, if you find the sums hard, do not grumble. Say: "O, Lord Jesus, help me to do these sums." "Lord, help me to understand, and not to grumble." Pray over everything, and do not *grumble*. And just as with the children, so it is with us. "Godliness, with contentment, is great gain." You might not be able to smile, but you can hold yourself in patience.

You see so-and-so, and say: "They get it easy." Do not look at the exterior of other people. We might look at the outside, at the money they earn, at the dress they wear, but that proves nothing. Everyone does not wear the marks of suffering on the exterior. Where they are, the thorns can get at them. Don't wish yourself in the place of somebody else. You say: "If something would happen I should be good." No, you would not. It would be no different. God would be there, and He is equal to any emergency, so take the present moment with God. Let us be a cheerful company who are godly. Soreness of spirit will spoil any home, but cannot spoil heaven, because when you get to heaven you will be sinless.

APOSTASY, "falling away," is the act of professed Christians who deliberately reject revealed truth (1) as to the Deity of Jesus Christ, and (2) redemption through His atoning and redeeming sacrifice (1 John iv. 1-3; Phil. iii. 18; 2 Pet. ii. 1).

Apostasy differs, therefore, from error concerning truth, which may be the result of ignorance (Acts xix. 1-6), or heresy, which may be due to the snare of Satan (2 Tim. ii. 25, 26), both of which may consist with true faith.

The apostate is perfectly described in 2 Tim. iv. 3, 4. Apostates depart from the faith, but not from the outward profession of Christianity (iii. 5). Apostate teachers are described in 2 Tim. iv. 3; 2 Pet. ii. 1-9; Jude 4, 8, 11-13. Apostasy in the Church, as in Israel (Isa. i. 5, 6; v. 5-7), is irremediable, and awaits judgment (2 Thess. ii. 10-12; 2 Pet. ii. 17, 21; Jude 11-15; Rev. iii. 14-16).—*Schofield's Bible.*

The Testimony of a Geneva Evangelist.

Translated from "Le Vainqueur."

THESE few lines have the double purpose to offer testimony to the truth and for the encouragement of those who for one reason or another have not yet realised their glorious prerogatives as children of God.

I have been reading the *Overcomer* from its earliest days, and the experience I have made of its message—so precise, so practical, so solemn, and urgent, I trust may be a help to some readers of *Le Vainqueur*. From the first I welcomed in the *Overcomer* a periodical which insists, according to the Scriptures, upon the great activity of Satan in the Church and in the world, but for two reasons I hesitated and made reservation:—First, I thought, and I said, this message veils the Person and the Atoning work of the Lord Jesus Christ, therefore it should be laid aside; then, secondly, to insist upon the struggle against evil spirits, their force, their power of deception, etc., is to leave the position of rest in Christ and lead the child of God upon a dangerous pathway, e.g., to urge him to exercise authority over these spirits.

Because of these objections I hesitated in all sincerity and without prejudice. I am sure many children of God find themselves in a similar position. Thank God, I can testify to them that these difficulties no longer exist for me. They were the result of an extremely subtle effort of the devil (successful in the case of many, because of passages from the Scriptures he knows so well how to quote) to deceive the believer.

Burdened with these fears, I decided to pay a visit to my friend, Mr. Johnson, and freely discuss with him on these matters. I well remember the evening that I went to see him in Asnières, with the purpose of warning him against the "pitfalls" of the enemy. But he refused to discuss the subject, saying, "If you continue to lead the people to the Bible and to contend for the faith, I am sure you will yourself see before long the necessity of this message . . ."

These words were prophetic. Before many months had passed I became conscious of a terrific fight in my spirit, a fight in which I felt my faith to be inert and powerless. Whilst labouring and preaching I realised that my spirit was bound and held, although my soul was on the altar, my life consecrated to God. Side by side with much public work, an activity blessed of God, I felt myself to be enveloped more and more with a spirit of heaviness, of obscurity and opposition. This state of discomfort, invisible, indefinable, grew worse; then, having

exhausted my physical strength by overwork, that is to say—going beyond that which was clearly the will of God for me—I commenced to attribute to Him that which I felt, and to listen to the accusations of the devil, accusations for ever clothed in the language of the Scriptures, and seeming to emanate from God. Then, when opposition and misunderstandings came in connection with the work, and with other Christians, I continued to listen to the accusing voice which, little by little, and by reasonings infinitely subtle, brought me to a decision to abandon the position, to leave my field of activity, in order to accept or seek another.

During the whole of the time of this deep, intense experience, of which I give merely the outline, the spirit of evil disguised himself under cover of reasonings so appropriate, and expressions so spiritual, that I attributed all to God. How solemn the lesson. But God was watching, and His deliverance was manifested when I had learned the lesson. Two things indirectly helped in this deliverance. I considered the furious opposition this truth met with on the part of many Christians. The formidable resistance that Mr. Johnson encountered seemed to me to proceed from beneath. That aroused my attention, and I said to myself "Surely this opposition is not of God." Then, at this time, being obliged to go to England for some weeks, I had the privilege to meet Mrs. Penn-Lewis, and have an interview with her in Leicester.

This conversation was greatly blessed to me and strengthened the conviction which was forming within me for some time, by the study of the Word of God and in prayer, that because of a lack of watchfulness, and lack of knowledge concerning the spiritual warfare, and by the open door of an overwrought body, the deceiving spirits had succeeded in gaining an influence upon me, and causing me to believe their lies and accept their suggestions.

Although I had found this truth about Satan and evil spirits to be good for others, I had not understood it to be also necessary to myself—How many times we believers think thus. Yes, this truth is good: a means of deliverance, the Divine key to apply to many sad cases of neurasthenia, and which gives the true explanation. It interprets the success of so-called higher criticism, of heresies and errors which hold and cripple so many Christians and devastate the Church; but it is also good and necessary for those whose will it is to live only in the life of

resurrection with Christ, good for all, for the most saintly, consecrated, and zealous for the glory of God.

The same day, even the same hour, that I understood this, and recognised the enemy in my life, and, aloud, in the name of Jesus Christ, refused all his works and his deceptions, a glorious liberation took place in my spirit, and that which I only understood intellectually I commenced to know experimentally: to be seated with Christ in the heavenly places far above all (Eph. i. 15-23), and to have power to resist the devil, and even to have authority over him and all his works (1 John iii. 8) "You shall know the truth and the truth shall make you free." On returning home I found that my wife (separated from me for a few weeks by some 2,000 kilometres) had passed through the very same experiences, and had found the same way of deliverance, the same liberty of which we already knew something in Christ, by prayer and reading "War on the Saints."

With regard to the two points upon which I had made reservation, we now recognised that they were suggested by the evil one in order to prevent our acceptance of this truth, of such vital importance and power for the life and ministry. Instead of veiling the Person of our Saviour Jesus Christ, He is manifested to us in far greater glory and power, for we have realised and known that he who is joined to the Lord, is one spirit with Him (cf. John xiv. 21, 1 Cor. vi. 17). And from this glorious position in Christ our faith dares and should be aggressive, and not merely passive against the spiritual enemies, who from their side are ever on the aggressive against us, and against those with whom we have to do in the ministry. Know then, and take your place in union with Christ, affirm this constantly, and thus you will prove that you are "more than conqueror." "See, I have set before you the land, enter and possess the land that the Lord hath sworn to give you." (Of. the book of Joshua with Ephesians.)

Do not allow yourself to be disturbed or troubled by the reasonings of Satan, which may even have a certain appearance of truth, neither be turned by other Christians whose opposition reveals their own need of deliverance. The Church has need of men and women who will take the front rank with God in face of all, and against every opposing foe; those to whom He can explain and cause to have experience in this phase of His Truth.

The powers of darkness concentrate their strength upon the Church with their infernal seductions, deceit and death. The Church is invaded by a multitude of demons who teach their doctrines (1 Tim. iv. 1), in the most

subtle forms under the name of higher criticism, modern thought, intellectualism, Christian science, theosophy and Millennial Dawn, and even of a certain unbalanced holiness and spirituality which is not controlled by the Written Word; in fact, under the name of many pernicious errors weakening the gravity of sin, and its just judgment by the Holy God. These evil powers are the cause of so many sad divisions and quarrels between Christians, they incite men to be absorbed with matters of little import, thus hindering their unity upon vital questions, and their seeking together the glory of God in the salvation of souls, and the edification of Christians in the view of the Return of the Lord.

These evil spirits find access to the life of so many Christians because of their ignorance of this subject, tormenting and holding in slavery, in fear and darkness, those who are truly the freed men of the Lord of Glory. Let us ask God for light upon His word. Let us refuse to have any sympathy, any contact with the works of darkness.

At any cost let us be clear upon this subject, let us be obedient, let us be free—free to "follow the Lamb whithersoever He goeth," with "the Word of Christ abiding richly in us," using that Word as the sword of assured victory. In "rest" let us "fight," and by our union in the Lord Jesus Christ live in full and constant communion with the Holy Spirit. It is thus the Lord prepares, and sanctifies His Body the Church . . . to become "a glorious Church" at His Coming, which is near at hand.

HUGH ALEXANDER,
Cologne s/r Genève.

"Worthy is the Lamb that was slain." Rev. v. 12.

THE Lamb of God gives peace,
Through His Blood,
Peace, that overflows the soul,
Like a flood.

The Lamb of God gives life,
Through His death,
Life that bursts all prison bars,
'Neath its breath.

The Lamb of God gives joy,
All day long,
Joy that fills the happy heart,
Full of song.

The Lamb of God gives love,
'Tis His own
Victorious love, that lifts us
To His Throne.

Then gladly take His gifts,
And adore

The Lamb of God, who gives them,
Evermore.

W.A.D.

To the Lord's Praying Ones.

Will the Lord's prayer-warriors faithfully and persistently "pray through" all the following requests and subjects for prayer.

For the Church of Christ.

That all the warrior-believers may complete their victory-preparation, and be "more than conquerors" at every point in life and service, ready for Translation.

That all crushed, oppressed, deceived, and "bound" souls in the Church of Christ, may be set free by their great Deliverer, and liberated from the thralldom of the world-spirit ready for the Coming of Christ.

That all who are being prepared for, and are expecting Translation, may diligently seek to cultivate and maintain union in Christ with all their fellow-believers who are expecting to meet the Lord in the air.

That all the hidden plans and schemes of the Dragon against the children of God pressing on in faithfulness to God and His truth, may be defeated and destroyed by the Spirit of God.

For Continuous Prayer.

FRANCE: For Madame Brunel in the work of translating the articles in the *Overcomer* into French for *Le Vainqueur*, and for Mr. Johnson in the work of editing and circulating the paper.

RUSSIA: For Pastor Neprash in work in St. Petersburg in conjunction with Pastor Fetler.

CENTRAL AMERICA: For Rev. A. B. and Mrs. Roos that they may be strengthened by might through the Spirit to "war a good warfare," and be more than conquerors in the testimony committed to them of God.

INDIA: For Mr. Watkin R. Roberts and the *Thado-Kookie* Mission, and that all God's purposes may be understood and carried out in the message of the *Overcomer* for India.

Prayer for the following Conventions:

Keswick: July 20th to 25th.

Llandrindod Wells: August 3rd to 8th.

Sialkot, India: Sept. 17th to 25th.

That God's highest purpose may be fulfilled in speakers and hearers, and the whole Body of Christ receive Divine quickening and renewing through these Conventions.

For Mr. J. C. Williams' visit to PARIS,* (D.V.) in September. That all arrangements may be in the plan of God, and the highest be accomplished for His glory.

For the Conferences at SWANSEA and MAESYOYMMER. That God may greatly use the truth proclaimed for the preparation of believers for the Lord's Coming.

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.

Next issue of the "Overcomer."

There will be no further issue of the *Overcomer* until October (D.V.), as the present double number embraces the months of August and September.

The October 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.

* Particulars of dates and arrangements from Mr. H. Johnson, 51 Rue Chanzy, Asnières, Seine, France.

"War on the Saints" Fund for Workers.

The Spirit of God graciously continues to use this Book in throwing light upon the snares and wiles of Satan in these perilous days, and testimonies to deliverance through reading its pages are many.

Under date, June 22, 1914, a correspondent writes as follows:—

"In March I sent for your 'War Book.' It brought light by which to recognise the villany [of Satan], and before I had finished reading and studying God did grant release from the Satanic hold on my life. . . . Have been able to testify to some other believers what this has meant. A few of us are meeting weekly to pray. . . . The Advent Message seemed too good to be true at first, but it is growing into a 'blessed hope.' . . . Space forbids my saying in how many ways light has come on clouds and mystery and problems of to-day through this God-given message [of the War Book], and the *Overcomer* is more warmly welcomed each month, especially as an aid under the Spirit to deeper Bible study and research. . . ."

A reader from Australia writes:—

"Will you from the enclosed 10/- deduct the cost of 'War on the Saints,' and give or lend it to someone it would benefit, as a Thankoffering from me, and use the balance to send me copies of 'A Message to the Church of God'"

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.

N.B.—The book may also be obtained on loan.

Booklets of special value.

To meet the need of intelligent understanding of the Scriptures concerning the Second Coming of the Lord Jesus Christ, we call attention to the following pamphlets throwing light on the subject:—

THE TWO TRANSLATIONS: A Bible Study on the First Fruits and the Harvest Rapture of the Church of Christ. By *Pastor W. Fuller Gooch*. Brendon & Sons, Plymouth. Price 2d. Special terms for quantities.

THE SECOND COMING OF OUR LORD JESUS CHRIST. Systematically arranged from passages in the Holy Scriptures, for students, teachers and others. By *Rev. Robert Middleton*. 8d. net, post free 8½d. Jarrold and Sons, Warwick Lane, London, E.C.

A NEW HYMN BOOK.

"Hymns of Life and Liberty." Compiled by *Mr. and Mrs. F. Spencer Johnson*. Music, 1/6, 2/-, 2/6; words only, 2d. and 8d. Obtainable from 48 Trinity Square, Borough, London, S.E., or through Booksellers from Messrs. Morgan & Scott.

N.B.—Orders for any of the above should NOT be sent to the "Overcomer" Office.

A Handbook to Llandrindod Wells Convention can now be obtained, price 2d., by post 8d., from the Secretary, Mr. H. D. Phillips, The Vista, Llandrindod Wells.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 70 and 71.

OCTOBER AND NOVEMBER, 1914. No. 10 and 11. Vol. VI.

The Closure of the Age and the Prayers of the Saints.

"I, Daniel, understood . . . the number of the years . . . and I set my face . . . to seek by prayer . . ."—Dan. ix. 2.

"She came oft unto Him, saying, Avenge me of mine Adversary . . . Shall not God avenge His own elect which cry to Him day and night . . ."—Luke xviii. 3-8.

"A Lamb standing . . . and when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having . . . golden bowls full of incense, which are the prayers of the saints . . ."—Rev. v. 6-8.

"And another angel came and stood over the altar, having a golden censer . . . incense [added] unto the prayers of all the saints . . . and the smoke of the incense, with the prayers of the saints, went up before God . . . fire . . . cast upon the earth, and there followed . . . earthquake . . ."—Rev. viii. 3-5.

A GAIN and again we have urged in our pages, and with deepening persistency these last months, that the praying children of God should PRAY DISPENSATIONAL PRAYERS, crying to our God upon the Throne to HASTEN THE CLOSURE OF THE AGE, and to bring to pass the stupendous events foreshown in His Word; *i.e.*, the Translation of the watching and prepared children of God, the raising of those who sleep in Jesus, the Coming of the Lord in the air, to meet these translated ones, and hold the faith for other events which follow this ascension triumph of His redeemed ones.

We have pointed to Daniel, and the way he set himself to pray for a whole nation as soon as he understood the hour of the clock of the times he lived in; and how the Lord Himself in the parable of the importunate widow—the picture of the church—urged the need for *day and night prayer* in connection with His Second Coming (Luke xviii. 7).

The verses from the Book of Revelation, which we give in addition, lifts the veil, and shows these prayers of the saints in connection with the judgments on earth. In Rev. v. 6-8, the glorified saints, *already translated*,* are seen to be in heaven. The Lamb has taken into His hand the sealed book, preparatory to the opening of the seals, with their stupendous results on earth. It is at this juncture that the glorified saints† fall down before Him, and hold up to Him‡ the bowls full of the accumulated prayers

* According to Rev. iv. 1. Schofield says, "This call seems clearly to indicate the fulfilment of 1 Thes. iv. 14-17. The word 'church' does not again occur in the Revelation."

† Described as "elders" (the "Church of the First Born") and "Living creatures" who are seen to be glorified saints (Old Testament and New), for they sing "Thou wast slain and HAST REDEEMED US TO GOD BY THY BLOOD" (see Rev. v. 8, 9, and Dr. Seiss on the Apocalypse).

‡ Saints in heaven holding up to Christ their own prayers, and the prayers of one another, and the prayers of all saints, that now they may be fulfilled . . . the answer so long delayed speedily accomplished.—Seiss on Rev. v. 6.

of the saints of all ages. The hour has come for them all to be answered. The Lamb, having around Him His co-rulers, "accounted worthy to escape the things which are coming on the earth," now is entering upon the carrying out of the judgments upon the world, preceding His taking of the rulership of the revolted earth. It was given to Him by His Father from the foundation of the world; it was won by Him at Calvary's Cross, and now, with His "joint heirs" around Him, the work of judgment on earth is to begin according to the prayers of the saints.

In Rev. viii. 3-5, the "prayers of the saints" are seen to be connected with the sacrifice on Calvary (the altar), and to ascend to God on the basis of the Cross, both the Blood of the Cross and the saints crying with one voice (cf. Heb. xii. 24, Rev. ix. 13) for the deliverance of the world from sin and the Great Usurper—Satan. The judgments on earth which follow are then seen to be the outcome and directly connected with the "prayers of the saints."

In brief, the groups of passages quoted show clearly that the CLOSURE OF THE AGE comes about by the co-working with God of the "saints" in prayer—*e.g.*, Daniel's prayer as recorded in Daniel lies in that "golden bowl," together with the prayers not only of past ages, but of the "Daniel's" of to-day who are burdened for the Church of Christ, as he was burdened for his nation, and who find, as he did, that God's answer to their prayers stretches out beyond their thoughts for the Church, to the universal sphere of a world.

It is now nearly twelve months since, on Oct. 19, 1913, the Advent Message came to Evan Roberts, and was sent out by the providence of God to the very ends of the earth, through the secular as well as the Christian papers. It went out in the midst of a blast of rage from the

denizens of the abyss.* But the "wise" understood and heard the voice of God above the devil's din. The message has since awakened a VOLUME OF DISPENSATIONAL PRAYER which has never ceased night and day. There were thousands of the Lord's children to whom, for years, the Lord's return had been a Living Hope, and who had prayed with more or less faith for His Coming, but the Advent Message of 1913 added to these a host of believers crying "Come, Lord Jesus," who had never before apprehended the imminence of His Return.

The "prayers of the saints" have also been deepened these last months in Spirit-given intelligence as to *what* to pray in order to hasten His Coming. They have not only increased in volume but in scope and breadth of vision. Prayer on the personal aspect of the Lord's Return has widened into intelligent intensive prayer for the WHOLE CHURCH OF CHRIST, and beyond that into prayer, dealing with the WHOLE WORLD in relation to the Coming of the King.

These prayers have not been vague but definite, covering every conceivable aspect of the need of the Church in view of the imminent coming of the Lord; and every aspect of the great world outside of the Church, in its political, commercial, social and religious spheres.

The stupendous events of the present time is surely the reply from heaven. God is "hastening the closure of the age." The Holy Spirit has been urging the saints to prayer, and inspiring "dispensational prayers" according to the will of God (Rom. viii.). That the "universal war,"—foreseen by statesmen, as the possible result of the war-torch lighted in Europe, and consequently dreaded and avoided by every available means for over twenty years, if not more—has come in the months immediately following the Advent Message of October, 1913, is surely of some significance; and yet more, that the long dreaded war should suddenly break forth at a moment when all men were crying "It is peace," but *just when some of God's servants on the watch tower were besieging the throne of God with volumes of prayer, pleading and HOLDING FAITH* that all the great events foretold by God in His word, should come to pass without delay is still more significant.

Let those of our readers who have shared in the mighty volume of dispensational prayer of these last months, retake themselves afresh to the Mount of God, and holding up holy hands (1 Tim. ii. 8) like Moses, never cease prayer until every foretold event connected with the Lord's Return has taken place—*i.e.*, the translation of the overcoming church; the rising of the dead in Christ; the descent of the Lord to meet

His Bride in the air; and all the succeeding results in the earth, ending in the incarceration of Satan and his demons in the Abyss and the Millennial Reign of the Lord from Heaven.

Current Notes.

Many of our readers are asking for light upon the attitude they should take at this time of national crisis, not only in Great Britain, but in France, Belgium, Russia and Germany; and in the time of unrest and suffering in the neutral nations who are not actually at war, but who are overshadowed by the war cloud now resting upon the whole world.

One thing is certain, and it is that Satan and his wicked spirits will not fail to use every means to get those who are looking for the Lord from heaven, entangled in the view points of earth pressed upon them in their various environments, possibly by pressure in family life in loss of relatives, or material things; by seeking to infuse a spirit of bitterness toward those who may be the human cause of these afflictions; or in "neutral" nations by stirring up the "taking of sides" with feverish partiality or distorted vision, and in many other ways known to the wily spiritual foe against whom we have learned to fight.

To nullify the tactics of the spiritual enemy, no way is better than that all who desire to live and walk in the spirit at such a time as this, and keep READY FOR THE UPWARD CALL, should fill their minds with all that they can read and learn of the "sure word of prophecy," which will be to them at this juncture as never before "a light that shineth in a dark place." "Go thy way Daniel," said the messenger, "the words are closed up TILL THE TIME OF THE END . . . the WISE SHALL UNDERSTAND" (Dan. xii. 9, 10). And now is the time to set ourselves to "understand," so that we may discern in all that is taking place around us, the confirmation of our faith and the fulfilment of the word of God; and reading events from the standpoint of God's word, be kept from being drawn into the strife of tongues, and the confusion and bewilderment of those who have no lamp for their feet in these solemn days.

To assist our readers in seeing the Sovereign Power of God, sitting as King as He did at the Flood, we have issued another double number of the *Overcomer** to make room for matter which we feel should not be delayed, for we know not what a day may bring forth; events are so rapidly developing that we must "work while it is called To-day," and exhort one another so much the more as we see "The Day" approaching.

From several quarters our attention has been called to the significance of the date of the Feast of Trumpets, falling on the 21st of September this year. Schofield says in his note on Lev. xxiii. 24, "This feast is a prophetic type and refers to the future re-gathering of long dispersed Israel. A long interval elapses between Pentecost and Trumpets, answering to the Pentecostal work of the Holy Spirit in the present dispensation. . . . These trumpets, always symbols of testimony, are connected with the re-gathering of Israel . . . AFTER THE CHURCH, OR PENTECOSTAL PERIOD IS ENDED." *This ends when the Translation takes place.* We give on the next page two of the communications which have reached us.

*We should mention, however, that it contains 28 pages instead of the full 32. The December issue will be sent out early in December, if the Lord still tarries, and will contain the extra four pages.

*cf. "The spirit that now worketh," p. 164, in this issue.

The Signs of the Times.

A Word from Russia.

By Baron Paul Nicolay.

To the Editor of the "Overcomer."

We do not know the year nor the hour of our Lord's return, but have we not some indications as to the *time* of the year, when His appearance would most likely take place?

On reading about the three great Jewish festivals, indicated in Leviticus xxiii. and Numbers xxviii. and xxix., we are struck by the fact that the two first festivals: Passover and First-fruits: have been literally fulfilled spiritually, to the very day, in Easter and Pentecost. This is especially striking in Leviticus xxiii. 15.

The third Festival of Tabernacles has not been fulfilled. Have we not reason to expect that it will be equally so—representing the Lord's Return, the great Tribulation, and the Millenium.

This festival consists of three parts: the first day—the blowing of trumpets; the tenth day—a day of repentance and day of atonement; and from the fifteenth day a whole week of rejoicing.

The Festival of Tabernacles begins on the first day of the seventh month, according to the ancient reckoning, and this is our modern Jews' New Year's Day, the Day of Trumpets. This day comes usually in the second half of our September, and WILL THIS YEAR BE ON THE 21ST OF SEPTEMBER.

Yours sincerely,

P. NICOLAY,

St. Petersburg, Russia.

12th August, 1914.

God's Finger Posts.

1. On October 6th and 7th, 1912, God the Holy Spirit inspired His watching people to cry in unison throughout the world, "Come, Lord Jesus." We then unitedly expressed our longing for His Return. Note that this prayer went up immediately after the celebration of the Feast of Tabernacles, which in 1912 lasted from September 26th to October 3rd.

2. On October 19th, 1913 (on the 4th Day of the Feast of Tabernacles) came the Lord's message to His people, "Surely, I come quickly." Ever since we heard His message have we not been living, as never before, "in the heavenly places," in spirit?

3. We know that our "Passover was sacrificed for us" on the appointed day. We know that the Spirit came upon the waiting church *on the very day of Pentecost*—the feast of weeks. Thus those two feasts have been fulfilled in their antitypes.

4. Not so, as yet, the FEAST OF TABERNACLES. FROM what we know of God's methods of working, are we not

justified in expecting Him to bring about the fulfilment of the type of the Feast of Tabernacles, as literally as the prophetic types of the Feast of the Passover, and the Feast of Weeks were fulfilled? Do we not "see the day approaching," although God the Father alone *knows* the day and the hour?

5. The Feast lasts for eight days (this year from October 5th to 12th). Should we not keep the Day of Atonement (September 30th) as a "day of afflicting our souls," of humiliation, and of preparation, so that we may be ready for the Lord's call?

6. May not the *duration of the Feast* typify the years wherein God's judgment will be poured out upon earth, during which time ingatherings of those who are then faithful to God may be looked for? Those who would understand this should study Dan. ix. 27, Matt. xxiv. 21-22. See also Rev. vi. 9-11, and vii. 14; xi. 11; xv. 2; and compare Dan. ix. 27 with Rev. xi. 2; xii. 6, 14; xiii. 5.

7. How many Overcomers are ready to "march"? How many of God's warriors have "struck their tents," and "got in array," so that we are daily expecting, and ever ready to obey the word of command "Come up hither? "What I say unto you, I say unto all, Watch."

F.E.M.I.

NOTE.—The dates run as follows: The Day of Trumpets, Sept. 21; ten days later (Sept. 30), the Day of Atonement; five days later (Oct. 5), the Feast of Tabernacles, lasting eight days.—Ed.

Translation's Call.

"... The coming of the Lord will only be revealed to those who are in the spirit..."—(Lord Radstock).

"I press on toward the goal unto the... upward calling of God."—Phil. iii. 14.

CHRIST calling now! Shall I not hear
This *spirit-call* that comes so near;
Shall not my life to heaven ascend,
To this my earthly powers bend?

Christ calling now! This *upward call*
Steals o'er the heart to leave its all,
To ready be to meet the Lord,
Whenever we shall hear His word.

Christ calling now! But only they
Who know His voice from day to day
In *spirit* now—will hear Him there,
When He shall call us to the air.

Oh, solemn word—embracing all!
Only to *spirit* comes the call;
And those who know this life down here
Will hear that call, distinct and clear.

Christ calling yet! Then rise and trim
Lamps which perchance are burning dim;
The *spirit life* must learn to shine
Where death and darkness round us twine.

Christ calling now! Then upward rise,
With heart and strength to gain the prize;
To overcome as He o'ercame,
To conquer through His blessed name!

With heart and life awake to Him,
Earth's tumult and its strife grow dim,
He calls—and we in spirit say:

"Come, precious Jesus, come to-day!"

G.W.D.

To tune of No. 339, S.S., "God calling yet," (without refrain).

The Perseverance of God.

Rev. Gordon Watt, of Forres, N.B.*

"Confident of this very thing, that He which hath begun a good work in you will finish (marg.) it until the day of Jesus Christ."—Phil. i. 6.

A GLIMPSE of the Divine side of the victorious life. You know how Paul had a great aptitude for using striking and arousing language, and in his Epistles he has uplifted and inspired men of all generations. This verse is an example of that power. It rings out this message of life and hope; it lifts our eyes from the littlenesses and failures of life, to the great Almighty plan that is perfectly sure of accomplishment. It causes us to forget for a little while the more personal side of the warfare, and gives us a glimpse of the greatness of God, which is sometimes a little difficult for us to comprehend, but inspires in us trust and gratitude.

Paul gives us here the unhesitating assurance regarding the Divine purpose with a human life, and whenever he uses definite and emphatic language, as in this verse, we may take it that he has something of special importance to deliver to us. It is so here.

"CONFIDENT." In other parts of his Epistles you hear him say, "I am persuaded." "Confident!" He brings us to a point in this verse in which there breaks upon our view a vision of God in tender beauty, beginning His great redeeming work in our Christian life; revealing it step by step, increasing the value and range of the work, and time after time fresh gifts and new graces, changing day by day, until there comes a moment, when, in the twinkling of an eye, He is able to put the finishing touch upon this great work, and make the life and work altogether and for ever complete.

HE WILL FINISH WHAT HE HAS BEGUN. That seems to me the picture which the Apostle is drawing for us to gaze upon, and this verse gives expression to a fact which I think will have not a little effect upon the purpose of our gathering here, and which will have a large effect on the future in relation to our faith and service.

It is this fact: **THE PERSEVERANCE OF GOD.** I like to look away from the more personal side of the warfare, to **GOD**, and to remind my heart of God's plan and purpose, of the part God has undertaken to play in this great warfare; which rests the heart, calms the spirit, and tells us of the absolute certainty of victory.

HE WILL FINISH WHAT HE BEGINS. **GOD** will

* Address at Matlock Conference. Not revised by the speaker.

not fail. **GOD** will not give in, although all the hosts of hell are assailing. Do not you give in, do not let me give in; we will not give in as long as we co-operate with Him in His great work. The quality of perseverance is one we all admire. It is looked upon as a peculiarly Scottish characteristic to persevere—we say in Scotland "a Scotsman gangs till he gets it," that means the persistent pursuit of some aim until that aim has been realised.

Remember how Carey, when he was faced with tremendous difficulties, was asked by a friend, "Well, what can you do now?" And his answer was, "I can plod." "I can keep at it." Is not that the same spirit which Paul exhorts the Christians in Ephesus to manifest in the face of the Wicked One: "wherefore, take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand." To persevere, to **PERSIST IN STANDING.** The world has the greatest admiration for the man who throws his energy into some failing cause, and by his persistence and determination turns the tide, and brings victory and triumph where there was only defeat.

OUR JEHOVAH JESUS WILL FINISH WHAT HE BEGINS. What strength comes to us from that fact! What strength comes to the missionary when he sees some life, of which he had hoped much, failing to stand against the inrush of some Satanic onslaught. He looks up and says, "Lord, I trust Thee to finish what Thou hast begun." What strength comes to us at home, face to face with all the difficulties, the deadness and indifference, what strength comes in the individual conflict, if we remember that. What strength comes to us as we think of it in relation to our dear ones, to the boys and girls on whom our hearts are set. **HE WILL FINISH WHAT HE HAS BEGUN.**

How the Old Testament saints laid emphasis on that fact. It was like an anchor to their faith in days of backsliding and darkness—the impossibility of their God fainting, or failing, or growing weary, was deeply impressed upon their minds, and nothing can bring us more comfort, and send us into the day's work with more hopefulness, and certainty of victory, than the knowledge and remembrance of the unceasing perseverance, and determined faithfulness of the Lord Jesus, not only in regard to the wide universe, but in regard to the individual life.

We sometimes make too little of that quality

in the character of our Lord. I feel sure that life would be lived upon higher ground and more joyfully, if, amidst the tasks and trials that bring pain and tears, we had this thought before us, "GOD CANNOT FAIL." The Lord Jesus cannot grow weary, His purpose will ripen, He may move in mysterious ways, but His wonders He will perform.

Isa. xl. 29, shows us that the Lord will never let go His hold of a life if there is anything in that life of which He can keep hold. The Bible is full of the tireless obstinacy and endless patience of Divine love. Take the case of the Israelites. What does the present condition of the Jewish nation speak of but the marvellous persistent eternal faithfulness of Almighty God, and there is no nation in the world that has had such an acquaintance with suffering as the Jews, and yet in spite of all the sufferings it is still a nation, and this can only be explained by Divine revelation. The smallest of all the nations will be the greatest influence amongst the nations—destined to be *the* nation of the future.

The promises of God to Israel are being fulfilled. Israel is suffering, but Israel is being kept. God's hand is upon Israel, and He will finish the work He has begun in regard to His own chosen people. The Divine perseverance will be rewarded in that day when the word shall be literally true, "in thee the nations of the earth shall be blessed."

Take the disciples in the New Testament. They disappointed the Lord right up to the eve of Calvary. We find the selfishness and unteachableness entrenched in their characters, and yet it was in those very men that the Divine patience and love and perseverance triumphed, and the Lord saw the triumph, when He crowned them with the gift of Pentecost, and with a witness in suffering that shook the very foundations of the world, and compelled kings and peoples to face the claims of the Lord Jesus Christ, and acknowledge Him, and bow down before Him.

THE PERSEVERANCE OF GOD. What a glorious fact, what a reality it is, what a source of strength. I know that there is a limit to it, but that is not the message of this verse. It is the success which God means to attend His work of perseverance, what He begins He will finish—He WILL FINISH!

Let us summarise a few passages of Scripture.

Ezek. xiii. 26. "Again the word of the Lord came to me, saying, . . . they of the house of Israel, say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God: There shall none of my

words be prolonged any more, but the word that I have spoken shall be done, saith the Lord God." Here is the Divine assurance upon which we can rest in regard to every work which God has begun.

Amos ix. 14, 15. Here is the finishing touch to the national life of Israel.

Zech. xiv. 20. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD . . ." The finishing touch to the individual life. Made holy in all its details.

John xiii. 1. "Having loved His own which were in the world, He loved them unto the end." The finishing touch to the purpose of Divine love.

Hebrews vii. 25. "He is able to save them to the uttermost . . . seeing He ever liveth to make intercession for them." He will put the finishing touch on saving grace.

Rev. v. 9. "And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood . . . and hast made us unto our God kings and priests, and we shall reign on the earth." Here is the finishing touch to the victory of Calvary in the glory, that will come to the redeemed through the Saviour, from every land and every nationality, and the satisfaction and joy of the Lamb.

The perseverance of the Saviour—the perseverance of God. He will finish what He has begun. We want to learn better the lesson in relation to ourselves, and to our work, and to our loved ones for whom we pray. We want to learn better the lesson of trusting God to put the finishing touch upon His own work.

He will finish what He has begun, until, in the day of the appearing of our Lord Jesus Christ He crowns it with eternal praise and glory. Amen.

The Perseverance of the Saints.

Mrs. Penn-Lewis.

Mr. Watt has spoken about the perseverance of God, and it is a most blessed fact in *relation to the Lord's Coming*. Our Jehovah God WILL PERSEVERE until He makes the kingdoms of this world to become the kingdoms of our Lord and His Christ.

If He perseveres in His purposes of grace for the individual soul, how much more is He certain to persevere in bringing to pass every word that He has said concerning His only Begotten Son, and His redemptive work for a sinful world.

But as we think of the perseverance of God, how solemn is the truth revealed that He needs a corresponding perseverance in His people,

more especially in their co-operation in importunate, PERSEVERING prayer. If the Lord will persevere in His work of getting His people ready for the Lord's appearing, we must set ourselves to work *with Him* in persevering prayer for His purposes to be fulfilled.

"And He spake a parable unto them to the end that they ought always to pray, and not to faint" (Luke xviii. 1). We have seen that *God* does not "faint," and now the Lord tells us that *we* should not faint. In brief, God the Holy Spirit will awaken in us a corresponding "perseverance" to that of God Himself. It is only God—the changeless God—that can persevere, and it is only the very nature of *God in you* that can make you persevere.

It is God "persevering" that keeps us "persevering." God putting His perseverance into us, so that He and His saved ones work together in carrying out His purposes.

In the story which the Lord used to show His disciples what He meant by praying and not fainting, He showed that if the importunate widow could move the judge, who feared neither God nor man, would not the prayers of His children move *God* to avenge His own elect, who "cry day and night unto Him?" CRY? What for? Practically *for the Lord's Coming!* For the story closes with the words: "Nevertheless, when the Son of Man *cometh*, shall He find faith on the earth?"

The advance of faith.

In the perseverance of the saints, pressing on to apprehend all that Christ has apprehended them for, we need now not only to understand warfare, in the sense of personal victory, and getting others delivered, but we must all move forward with God in an advance of faith. The "warfare" has now moved on to a different stage, with large numbers of the Lord's children. Those who have gone through the warfare of the past decade, and learned to triumph over the Satanic powers in the victory of Christ, have already begun to lay hold of the ruling life which they will have when they reign with Christ in the age which is at hand. But there is another stage of the warfare which we are now in—a warfare around the holding of *faith* for Translation. The "elect" will cry day and night to the Coming Lord to hasten His Coming, and avenge His own, but in spite of these prayers, when He comes will He find FAITH on the earth? Will the praying "elect" persevere in holding the FAITH for the Lord's Coming. The adversary will challenge their doing so, and this means "WAR" once more.

Yes, it is still warfare—*personal warfare* for personal deliverance with those not yet delivered; and victory over the powers of darkness in every

form of their attacks upon you. You can discern your own advance by what you can endure to-day, and could not have borne twelve months ago, for God does not ask you to be blind and *not know how you grow*, and what you know. We must know what we know, so as to use the knowledge, and also know what we do *not know*, and acknowledge our ignorance.

The present plane of warfare with those who move on with God, is over the FAITH of Christ's Coming. Warfare to hold the faith. "When the Son of Man cometh, shall He find FAITH?" "By *faith* Enoch was translated."

The demons will seek to rob us of this Faith, and by innumerable wiles to drive us into occupation with anything else than the primary need of the hour. There is probably nothing to prevent the Lord coming this moment, but the lack of faith among His people. We are perpetually saying, even about His Coming, "*to-morrow!*" I verily believe if we had to fix the time for the Lord to come, we would ask Him to delay it, and stay on earth to the very last minute to "get on with the work." Yet the Bible tells us that we shall never see the world changed before He comes. Therefore, however much we labour, the hour would never dawn when we would say that we considered all was ready for His Coming. The fact is, that the very best thing for the world would be for us to be translated. The Translation of the Church would do more for the world than all our labour. Therefore why look around, and say, "there is this and this to be done"? Shall we say, "Let me stop a while longer because the Lord is blessing the meeting"?

When should the Lord come?

Do let us give up looking at the world to judge the time that we think the Lord should come. We shall never have FAITH for Him to come at that rate. If the Lord appeared now, and we went straight up to meet Him, it would be a greater benefit to the world than anything we have ever done. Therefore let us cry day and night to Him to come, and avenge us of the adversary, and ask Him to create in us this burning cry day and night that He may come.

In the Book of Revelation we are told to pray for His coming. The Spirit and the Bride say "Come." It is only the Holy Spirit can create that cry, and *the Holy Spirit will not create a cry that He is not going to answer*. Does He create prayers that are not to be answered? "The Spirit and the Bride say Come, and let him that heareth, say Come."

What is needed is not so much knowledge about prophetic truth, as for those who have learned spiritual warfare to see that the ultimate of the warfare can only be Translation, and to

get the translation vision and the translation cry.

Perseverance in prayer for the Lord's Coming is needed. And one more point: *Although the Lord is going to carry out His dispensational purposes, yet He requires prayer for their coming to pass. Why is it?*

Let us look at *Daniel ix. 2*. "I Daniel understood by books the number of the years . . . and I set my face unto the Lord God to seek by prayer and supplications . . ." You will see in the 21st verse that he received an answer, for he says, "while I was yet speaking in prayer" the angel came to give him skill and understanding. Because he used the knowledge he had, and set himself to pray, *he was given further knowledge concerning God's dispensational purposes*. There is something beyond the personal crying for the Lord to come, something beyond the prayer to be avenged of the adversary, and that is being taught by the Holy Spirit to enter into God's dispensational purposes for the world and the Church, and pray in line with those purposes. We must ask God to lift us above the personal aspect of translation and victory, and pray that He will eliminate from us all the "personal," and honour us by entrusting to us Divine knowledge of His dispensational purposes, communicated through the Spirit by the Holy Spirit.

The close of the dispensation.

For example, have you ever *prayed that the dispensation may close*? Have your prayers ever gone beyond the sphere of your own family and country? The Translation spirit lifts us into God's view-point and purpose, so that we lose sight of all the personal results to ourselves, our friends, and the world, and see what the closing of the age, the Translation of the Church, and the Coming of Christ means to God.

Can we not pray to be taught to see as Christ sees? *Where are the dispensational prayers*? The Lord is closing this age, but He seeks from some of His redeemed ones understanding and prayer. His people are so perpetually praying about themselves, instead of co-operating with Him in prayer that these things may come to pass, and that the dispensation may close.

We are to enter into God's purposes, and pray dispensational prayers: Let us ask the Lord to make us in line with Him, so that His "perseverance" may have a corresponding perseverance in us in prevailing prayer.

You may be certain of answers *when you pray the things that God means to bring to pass*. Have you ever prayed that all the *invisible obstacles to the Lord's coming may be removed*? How is it that the Lord wants to come, and the time is up—we know that all over the world the faith is deepening that we are in the very last hour, so near that none of us can tell how close it is—yet

there is still the delay? How do you know but what God is waiting for the *prayer* necessary for His working? If, when the Angel was sent down to Daniel, it took him three weeks to get, to him, because he was met and opposed by one of the Satanic princes, and had a terrific battle with him before he was able to get to earth, how do we know what massed forces of hell are blocking the way, ready, if they can, to prevent the Lord from coming down to us and our going up to Him?

"Oh that Thou wouldst *rend the heavens, and come down*"—yes, the heavens are to be rent. What is preventing our going up? It is true we shall be "caught up" when the moment comes, but we are not told much detail concerning the conditions and hindrances to our ascension. There may be invisible hosts hindering, and we can safely pray that all invisible obstacles may be removed.

We have a great work to do in persevering "day and night" prayer. We must pray that the UNREADY CHURCH MAY BE AWAKENED. The rage of hell against the warfare message some of you have had a glimpse of, but the rage of hell against the Church getting faith in Christ's coming, is infinitely more. They know that His Coming is their undoing.

Satan in great wrath.

It is a fact that Satan has great wrath the more his time is being shortened, and it is a fact that it is the overcoming Church that he rages against, therefore you may personally expect his devouring rage against you. In the face of this the spiritual children of God should stand together in one spirit, and one mind, with a mighty force of Spirit empowered prayer, and break down the opposing hosts of hell against the translation of the first-fruits of the Church.

That is the present warfare, and the more you recognise this, and hold the Faith in the teeth of the enemy, the more you will get victory in every other warfare plane. As you pray that all obstacles to the Lord's coming may be destroyed, you will find there will be breathing space for your spirit, and liberty to pray for other things until the Lord comes.

Lastly, if you are going to pray for Translation you must put your whole will for it to take place. Say steadily, "It is my *will* to be translated," so as to nullify any unconscious shrinking about it. If the Lord does not *save* you against your will, He will not *translate* you against your will. Christ's Coming will set us free from the enemy, DEATH. We must not *want* to die. As long as you put your will for death, you take sides with the prince of death. Let us say, "I *will* to live, for the utmost God can do with me UNTIL HE COMES."

The "Tarrying" was the Test.

"Afterwards came also the other virgins, saying, Lord, Lord, open to us. But . . ."—Matt. xxv. 11, 12.

AND the door was shut." The "foolish" virgins *prepared*, but prepared too late. No one looking upon the ten would have thought that there were five wise and five foolish. They were all alike in appearance, but they differed in one thing, and that the essential. "But I want the Lord to come," you say. So did the foolish virgins. "But we are all waiting." So were they. "We have joined the faithful ones." So had they, but after the prolonged trial of the tarrying of the Bridegroom, and after the slumber and the sleep, the *wise ones* alone were found with the oil which had kept their lamps burning to the end. The lamps must not only have some oil, but the watching ones must have their vessels containing a supply of oil to insure the lamps being kept burning to the end.

How is it with you? Are you getting tired of the Advent Hope? How long can you hold out? No one would have thought that there were five wise and five foolish virgins in the company starting out to meet the Bridegroom. The same lamps, and all burning when they started (v. 8, R.V.). Had He come then, there would have been no "five wise" and "five foolish." "He that *endureth to the end* shall be saved." "Here is the faith and patience of the saints." How often the Coming of the Lord is swept out of the mind! How the things of the world are allowed to come in, and quench all thought of it. But you must insist that it shall be kept living in you, day and night. You must banish everything rather than let it go.

The danger of delay.

You will find that some will be left behind at the translation of the saints because they prepared when it was too late. The "foolish" virgins *wanted* to go in to the marriage feast, and they were bent on it, but they *procrastinated* in their preparation. It was an "oversight." They had omitted to get a supply of oil, and—they were left behind, and rejected. Not only did they miss the going in, but the Bridegroom missed the welcome. When He came they were not ready, and the very purpose of their preparation was missed. The object of the preparation was not to get in to the feast, but to MEET THE BRIDEGROOM. So with us. The primary purpose of preparation is not merely that we should go into heaven when He comes, but that we should meet HIM and welcome Him.

It is for each believer now to say: "Am I

* Notes of a tea-table talk with workers by Mr. Evan Roberts, September 8. Taken in shorthand by Fidelis.

prepared?" "But I am waiting!" they say. So were the foolish virgins. "But I forgot it to-day. I forgot it for a time." So did they. Then comes the stir—there are signs that He is at hand. Then everybody begins to prepare. "He is coming," they cry, but lo, and behold, *five* were not fully prepared. THE LAMP WAS "GOING OUT" WHEN THE KING WAS COMING IN. They rushed to the village to buy oil. But while they were there, the Bridegroom came. They never thought that they would be locked out. "How fortunate that that shop was open" they say, "We shall get in alright." So they came back, but found the door shut. They knocked, but He does not even open the door. "And the door was shut"—as shut as the door of the Ark.

The danger of neglect.

You ask if these foolish ones typify the unprepared in the church. The parable gives its own answer. You will not find the *unconverted* preparing for the Coming of Christ. They do not think about Him, much less prepare for Him. The foolish virgins were those who set out to meet the Lord, but neglected the *essential thing* and this must disqualify for Translation; e.g., supposing we have the option of reading about the Second Coming, or reading the newspaper, and we chose the latter in preference to the former! It means that we give our minds to the newspaper and not the spiritual food which feeds our faith and our spirit, then the "oil" runs down. It is "interesting" to read about the "War," yes—but you *dare not neglect your spirit life*. Now watch if you suppress the spiritual and give way to something else. You may not purposely do it, but Christ will not accept any excuses. He shut the door because they were not ready, and He could not listen to their excuses. Surely it is worth while shutting out the things of the world if you are on the eve of stepping into eternity. "Afterwards came also the other virgins and said, Lord, Lord . . ." They owned Him as "Lord," but they had failed Him. They had practically made light of the wedding, and instead of getting ten to welcome Him, He only got five.

With the foolish virgins it was only a *superficial* preparation. They should have *thought* and considered the risk of missing Him. Just a few reasonable questions would have made them careful. "What time will He come?" "Can I last out?" You see the *foresight* of the wise.

The wise did "think." Why didn't the foolish *think*, and *prepare for possible delay*? Because they did not *think*—they were shut out. We are responsible to THINK of these things, and insist upon our minds dwelling upon them, and to insist upon shutting everything else out that would hinder our readiness. To know about the Coming, and to pray proves nothing. It is very solemn. You can see that from the Word. There can be no excuses—"I had to do this or that." Christ will not accept excuses.

Then comes the question of love. How much CONSUMING LOVE have we for the Lord's Coming? If we have a consuming love for Him, we cannot forget. And if we love Him and are always thinking about His Coming, and all the events connected with it, then there will be nothing that we will overlook. It is just like a man going away for the holidays. He prepares in good time, and then has a look round to see nothing is forgotten. Then he remembers something else, and puts that into his store while he remembers it. His mind has already been emptied of all the preparatory preparation, and then he is free to see if there is anything else missing. So if we give our minds to the Lord's Coming, and preparation for it, nothing will escape our care in preparation.

Could ye not "watch"?

May none miss the translation for lack of thought. Each one should be on guard that nothing dulls the truth. No "duties" which we might call legitimate. Pray God to deliver you from all manner of excuses that you may be perfectly prepared for the Coming. "Could ye not watch with [for] Me one hour?" He did not charge them directly with their sleeping. But was it not possible for them to watch *one hour*? They slept whilst their Master was in agony. Could you not dismiss everything even for a short time to give your mind to the question of preparation?

There are many ways of keeping the truth living in the mind, *e.g.*, when we have the opportunity we should recite every text we can about the Lord's Coming. As you do that it smites the devil, and sustains you. It is the "Sword of the Spirit." The Word of God is a sword and bread. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." You use the Word and it becomes a Sword against the devil; you use it and it becomes bread to you. You may say "Wherever has the truth about the Lord's Coming gone?" Then you may remember and use the text "One shall be taken, and the other left," and if there is *life* in that text to you, then it sustains you. Again, you may recite the text: "We shall all be changed," and perhaps be filled with the very rapture of that coming change.

Pray that the solemnity of the whole thing may be driven into your spirit, and that none may deem it as a light thing at the present time, important as the European war may appear. Let God look after the war, and the Lord's children expecting His Coming look after their own preparation for the Lord's soon return. "See that ye be not troubled." "But the *business*, Lord." "*See that ye be not troubled.*"

A perfect welcome for Christ.

Now, may Christ get a perfect welcome—that is the meaning of the parable of the ten virgins. They went out to welcome Him, but only one half of the company were there when He came. May His Coming be on the mind, and in the heart, and on the spirit of each one, and may each one insist on keeping it living until it sweeps out every other thing. May each one be on the alert to express his own heart, his own soul, so that the love may be expressed. May the prayer all day long be: "Come, Lord." That is a proof of welcome, for "the Spirit and the Bride say, Come." The Holy Ghost says Come, and the bride says Come. How many times do *you* say Come? Let it be countless henceforth. Do not let it be a mere "feeling." You may have the feeling, but you must express the feeling. Do not be afraid of saying, Come Lord. Say it a thousand times if you can. That shows that the oil is in the vessel, and the lamp is burning brightly. Say it not only once, but say it, and say it with fervency, and with enthusiasm, and with spirit. Plead it. Say it with tears, as if you would rend the very heavens by your prayers. "I will not let Thee go, until Thou dost come." Not merely night and morning, but all day see to it that the Coming is in your heart. If no one else will give Him a perfect welcome, make sure that you will. Shall you forget Him?

Can I forget the Coming Lord?

Nay, nay, my soul doth yearn for Him. "Nay, nay"—that is the impossibility. What is the degree of the love. My soul doth *yearn* for Him. May there be a real yearning for Him, and may none be ashamed to show their love. Can I forget? *Can I*? If others forget, you dare not. Can I forget? Nay, nay!

Ask God to thrust the powers of hell aside, if they dare to attempt to cause you to forget. And the cares of this world, which bring about the heaviness of the spirit. May they not take the place of Christ. In spite of all hell, in spite of all the cares of the world you will not be ensnared into forgetting. Better to go without a meal than to forget Christ. "Watch, that ye enter not into temptation." May none fall into the sin of forgetfulness. "Come Lord, Come Lord"—do not be afraid of saying it a thousand

times. Keep the flame burning, and say it until it becomes a consuming prayer.

The lamps of the foolish ones went out, whilst those of the wise were burning. Now may each one have sufficient faith, endurance, love, patience, to keep the lamp burning. And when you speak about the Lord's Coming do not forget to pray. "There you are," the devil says, "repeating it again." But never mind—go on repeating. Smite the demons with the cry to their Conqueror, "Come, Lord." And pray God to deliver you as much as possible from the cares and duties of the world, so that you can pray and believe without cessation.

See that ye stand without excuse, in spite of all the attacks of hell, the cares of the world, the burden of the Church, and the duties of business. LET THESE THINGS CONCERNING THE COMING KING BE NOT FORGOTTEN.

*Attitudes to Translation.**

The attitude to the "News" of earth.

In *will* we should take an attitude to earth, which will enable the Lord to loosen us in preparation for sudden ascension; e.g., give up the *feeding* upon earthly news, and let your "conversation" be in heaven. That is, give up retailing the latest news one to the other, with the desire for an incessant supply of news, and a perpetual craving for knowing all that is going on. Let us listen to what is *necessary for prayer* and feeds the prayer spirit and no more. This cuts away the atmosphere of earth from around you as you meet others, and in its place will come the atmosphere of the citizen of heaven.

A Clergyman: It is a waste of time to read the newspapers.

There are newspapers and newspapers! There are very valuable things in newspapers sometimes, especially if we read carefully what gives us knowledge of events in other lands. You need also to watch the *motive* with which you read, the *time* you give to it, and the *effect* of the reading on your spiritual life. If it drives you to prayer and it is under control of the Spirit—well.

But the subject we are now dealing with is the craving for "news" about one another, and the talking which takes place concerning each other's life and affairs. It is the "talking" news which hinders, more than the reading of "news." For the first means "gossip," and the latter may give the facts of life concerning the world we expect to reign over with Christ ere long. In the first, the old Adam life is fed, and in the second we may gain knowledge for prayer of

* Fragments from Matlock Conference, strikingly appropriate to the needs of many sufferers at the present time.

great value. There is a reading to pray, which is quite another thing to reading to *enjoy* the earthly side of things, which feeds some appetite which is contrary to the life of God in you.

The attitude to being "translated" alone.

This may seem a strange point to take an attitude about, but in the loosening from the soul life ties it is necessary. Take the attitude that you are willing to be translated alone, or with others, as God wills. This sifts your motives and it destroys the idea that God's children need to get together in groups, or in any particular place in order to be translated! From the midst of ordinary work, in the fulfilling of ordinary duty, is the "taking away" to take place, according to the Lord's teaching in Matt. xxiv. 41: "Two women shall be grinding at the mill; the one shall be taken and the other left." This attitude towards translation not only keeps the mind open for light, and the door open for God to work as He wills, but helps very much to bring the believer on to his own personal footing of strong faith for translation. If Enoch had taken up the attitude that the others must be translated with him, he might have hindered, or delayed his own translation.

The attitude to Home and Friends.

We should in *will* take our place in the Heavenly Home, and say, "My home and my friends are in Heaven." This again deals with the inordinate clinging to home and friends which keeps us from being centred in heaven, in the "stranger and pilgrim" attitude of the saints of old. This does not mean *actually giving up home and friends*, but only an *attitude of the will* which frees from the undue clinging to both, and enables us to put God first. How keenly many suffer over severance from friends, and what agony the devil can cause in lashing tender hearts over these natural ties. How can the Lord translate a company of people deeply entwined with earthly things, earthly possessions, earthly ambitions, earthly ties, earthly hopes, and earthly things?

The devil is not able to strike you through your home, when your home is in heaven; nor yet through the loss of your possessions, when your possessions are in heaven. "Where your treasure is, there will your heart be also."

This is simply the apostolic life that Paul lived—the pilgrim life. This is nothing more than Heb. xi. Let us now declare that we do not want to be on earth; nor to *enjoy* the earth, or earthly things. As far as our desires go, we want to be yonder with the Lord. If you constantly declare these things, you will declare plainly that you "seek a country" (Heb. xi. 16) and live in the spirit of the translation.

Accounted Worthy to Escape.—Luke xxi. 36

D. M. Panton.

ALL Rapture is one in principle, and must ultimately embrace all believers (2 Cor. v. 10), and so Scripture does not speak of raptures, in the plural: *nevertheless plurality of rapture is a provable fact*; for isolated acts of rapture have already occurred (as our Lord's, and presumably the saints of Matt. xxvii. 52), and will occur again, as distinct from the Church, (e.g., martyrs under Anti-Christ, who are on high with Christ, Rev. xv. 2); for Rapture, though one in principle and comprehension, is effected in separated and graded instalments.

The phrase 'rapture of the Church' (whether before the Great Tribulation or after) occurs nowhere in the Scripture. . . . The Epistles which most exhaustively state Church privileges (Ephesians and Colossians) are silent on rapture, from which it is a legitimate inference that rapture is not a privilege attached to simple faith: *nor can Rapture occur in the dispensation of Grace at all*, since it is the RECALL OF GOD'S AMBASSADORS FOR WAR—the Judgment Throne is set* before the cry goes forth, "Come up hither!" (Rev. iv. 1)—and it is the extinction of Church standing on the earth.

The only passage that appears to state a solitary rapture embracing all believers is addressed to disciples described as abounding in goodness and love (1 Thess. i. 3), and, as Scriptural sufferers, ready to be accounted worthy of the Kingdom (2 Thess. i. 5)—that is, to believers already qualified for instant rapture; *and it expressly implies that it is only the premature dread of being overtaken by the Day of the Lord which is forbidden.*†

For all the passages dealing, technically and expressly, with requisites for rapture,‡—and which therefore must be decisive of the question,—assert personal watchfulness and worthiness as essential; the *ready virgin* alone enters (Matt. xxv. 10), the *ready householder* alone is unrobbed (Matt. xxv. 44), the *ready disciple* alone is rapt (Luke xvii. 34)—"therefore be ye also READY."

Thus the two current views, basing themselves on two apparently antagonistic sets of Scripture

* Dr. Seiss says that the Greek word "set" in Rev. iv. 2, signifies "being set," i.e., it was a Throne being set up at or about the time of the Translation for the judgment work about to be carried out.—Ed.

† "That ye be not QUICKLY shaken from your mind"—prematurely terrified—"as that the day of the Lord is now present" (2 Thess. ii. 2): believers actually caught by that Day may well be panic stricken; for the judgments throughout the Tribulation are punitive (Rom. ii. 5), though, for the child of God, also remedial. Paul, like his Lord, warns in this very passage against *spiritual slumber* (1 Thess. v. 6) "Each in his own company" implies distinction in rapture "in His Presence," i.e., during the Parousia (1 Cor. xv. 23); so 1 Cor. xv. 52 speaks of universal change, not simultaneous raptures.

‡ Luke xxi. 36; Matt. xxiv. 42; Heb. xi. 5; Rev. iii. 3, 10.

—namely (1) that all believers will escape the Tribulation, and (2) that all will pass through it—both avoid personal responsibility by casting upon God the deliverance, or the non-deliverance, as (in either case) part of the economy of Grace; *whereas God places the responsibility of escape upon His people*: the whole Word of God taken together, here as ever, is a just balance between two sharp extremes; and so to a watchful church (Rev. iii. 10) a *conditional* promise is given, and to an unwatchful (Rev. iii. 3) a *conditional* threat.

Former precedent also rules in favour of exclusiveness in priority of rapture: for not all the redeemed accompanied Enoch, or Elijah, or Christ: even among prophets, Enoch is taken, Lamech is left—Elijah is taken, Elisha is left: (though for Elisha and the Apostles no dishonour was involved, since God was not then about to flood the earth with His judgments).

The Type revealed expressly for this point is wholly decisive: for the Wheat is the Seed the Son of Man has sown, and is sowing (Matt. xiii. 38); and the garnering (according to the Type) is accomplished in a first sheaf (Christ), then in first-fruits, then in harvest, and finally in "corners of the field" thus reaped according to ripeness (Lev. xxiii. 10, 17, 22); for all immature grain ripens, sooner or later, in the violent heats (Rev. xiv. 15, margin r.v.) of the Tribulation.

Our Lord Himself asserts (Matt. v. 13) that while His disciples, as the salt of the earth, cannot change their nature, they can lose their savour, and that all such salt will be cast out and trodden under foot of men; and He therefore commands (Luke xxi. 36) a perpetual prayer for escape. . . .

Our Lord, from the view-point of the Revelation and of His Advent, divides the Church throughout this dispensation ("the things which are," Rev. i. 19) into seven divisions: *so the Apocalypse reveals seven raptures** extending over the period of the Parousia; or at least refers seven times to raptures, the majority of which (e.g., Rev. xi. 12; xii. 5; xv. 2) are provably distinct resurrections and ascensions.

Thus there are two essentials for rapture—*faith and works*; or, as our Lord implies (Luke xxi. 36), discipleship reinforced by unceasing vigilance and prayer: (1) "BY FAITH Enoch was translated that he should not see death; and he was not found, because God translated him: for (2) before his translation he hath had witness borne to him THAT HE HAD BEEN WELL-PLEASING UNTO GOD" (Heb. xi. 5).

* Rev. iv. 1; vii. 9; xi. 12; xii. 5; xiv. 1; xv. 16; xv. 2.

Gen. 18:17
Amos 3:17
Dan. 2:28
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War & Prophecy

THE OVERCOMER.

The War of the Nations, and its place in Prophecy.

"And the Lord said, Shall I hide from Abraham that thing which I do?"—Gen. xviii. 17.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."—Amos iii. 7.

"There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days."—Daniel ii. 28.

NEVER, since man was upon the earth, has there been internecine strife on so gigantic and destructive a scale, nor of so portentous a character, as the present war in Christendom. It marks the beginning of a new era—"the time of the end"—(Daniel viii. 17, and xii. 9). But it is not Armageddon.

So little has dispensational truth been taught in the churches, that the majority of those who profess and call themselves "Christians," are quite ignorant as to God's revealed purposes, and do not understand "the signs of these times" (Matt. xvi. 3).

Only recently we came across a new scheme for the formation of what was called, "The London Garden Guild," with the following motto, "London a Garden City! Why not?" The founder of this scheme is a Christian leader, who is looking eagerly for the Millennium to come through the legislation of the Labour Party. The futility of all such betterment schemes is apparent to those who know the voices of the apostles and prophets. So far from the world growing better and better (through the spread of Christian civilisation and culture in the present dispensation) we are expressly told that "evil men and seducers will wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13), and that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv. 1), and, further, that "in the last days perilous times shall come, for men shall be lovers of their own selves . . . boasters . . . blasphemers . . . false accusers . . . fierce, despisers of those that are good, traitors . . ." (2 Tim. iii. 1).

From the Book of Daniel and from the Revelation we learn that in the time of the end, instead of a world set right by education and Christian legislation, and a Universal Brotherhood of righteousness and peace, there will be an open revolt against the Throne of God and of the Lamb. The man of sin will head up this Apostasy, and finally gather his armies together around Jerusalem for the purpose of destroying the Jewish race at one dread stroke (Daniel vii. 25, and Rev. xiii. 5-9).

So clear and plain is the teaching of God's Word on these things, that the marvel is so few Christians understand. One explanation is that they seldom read the Bible, except in little selected portions which appeal to the emotions—nor must we forget that for nearly seventy years there has been a growing conspiracy of unbelief at work, *within the churches*, to discredit the Divine authority of the Bible. What are we to expect when Theological Professors, at Training Colleges for Ministers, teach

their students, openly, to discard the Atonement, and say that we cannot explain the "bewildering imagery" of the Revelation.

It is not surprising, therefore, that at a crisis in human affairs, which has no parallel in history, the hearts of many are "failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 26). And it is well that there should be this fear, rather than a stoutness of heart, which is characteristic of the wilfully wicked, who, up to the last, will do wickedly, and will not understand (Dan. xii. 10). Happy are those whose fears lead them to seek and find refuge from "the wrath of the Lamb," through the precious Blood of Calvary! (Psa. ii. 11, 12).

In Daniel ii. we find a prophetic picture of the whole period of Gentile rule, from the rise of Nebuchadnezzar, King of Babylon, to the coming of Christ in judgment, as the Stone cut out without hands. This period is believed to be that spoken of by our Lord as "the Times of the Gentiles" (Luke xxi. 24), and runs for "seven times" of 360 years each, or a total of 2,520 years, during which *Israel is subject to Gentile domination*.

We cannot now deal with the question of these "seven times," and their chronological measure, at any length. But a comparison of Lev. xxvi. with the vision of Daniel iv. is most instructive, and contains, we believe, the key to their solution. That $3\frac{1}{2}$ "times" is equivalent to 1,260 *days*, we learn from Rev. xii. 6 and 14, and therefore seven times equals 2,520 *days*, in that connection.

But adopting the principle of a *year for a day* (in accordance with the examples of Numbers xiv. 34, and Ezekiel iv. 6, and the 70 weeks of Daniel ix. 24) in the case of the longer period, we get 2,520 *years* as our measure.

It is a remarkable fact that the great War which is now raging—"nation rising against nation, and kingdom against kingdom" (Matt. xxiv. 7)—falls at the termination of 2,520 years from the rise of Nebuchadnezzar to universal sovereignty in B.C. 606. The year 1914-15 has, therefore, long been looked forward to as a year of deep prophetic import both for Jew and Gentile.

The following quotation from a letter, written on 3rd April last, will not be out of place here:—"The Times of the Gentiles have a very important terminus next year, 1915, which is the 2,520th year from the rise of Nebuchadnezzar. I anticipate tremendous events which will startle a sleeping Church. It is the centenary of Wellington's victory over Napoleon at Waterloo, and I expect England will come into some great danger and trouble. . . ."

From a comparison of Daniel ii. and vii. with Rev. xiii. and xvii., we learn that the last phase of the fourth Empire, *i.e.*, the Roman Empire, is that of a *ten-kingdomed confederacy under one all-powerful Head*—the Anti-Christ. This man makes a seven years' covenant with the Jews

in Palestine, but after three and a half years he ruthlessly breaks it, and for the remaining three and a half years he becomes Israel's bitterest foe, stops their daily sacrifice, and claims Divine homage in their Temple at Jerusalem (see also 2 Thess. ii.). Their refusal to bow the knee to him, or to his image, brings upon the Jews "the time of Jacob's trouble," and the Great Tribulation (Jer. xxx. 7, Dan. xii. 1, Matt. xxiv. 21).

Before, however, this ten-kingdomed confederacy could come into existence, it was foreseen by students of prophecy that a *gigantic international struggle must needs take place, and be succeeded by a great democratic, social and political upheaval.*

Pastor Guers, of Geneva, writing in the fifties of the last century, observes—"What political revolutions, what overturnings, what complete remodelling of the map of the Roman earth, what calamities of all kinds does the *single prophetic fact of the approaching and integral restoration of the Roman Empire* presuppose, under the new form with which it will be invested . . . And we, even we, are on Roman earth—*We are in the crater of the volcano!* It does not yet vomit forth its torrents of lava, but already the soil trembles under our feet, from one end of the Roman earth to the other." The lava is now flowing. The Beast will soon rise out of the sea.

When, therefore, we read what the world thinks of this War, we see, before our eyes, the fulfilment of the Word of GOD, which liveth and abideth for ever. Hear what the leaders of thought are saying:—

"We are rolling up the map of Europe. We are blotting out its lines in seas of blood. . . . *Let the new Europe that is to rise out of these red seas be the Europe of the people,* and not merely a new chess-board for the old players. Let us say that never again shall this horror come upon us, that no nation shall be allowed to arm itself to the menace of the peace of the world, that *Europe shall be policed by one force, and that that force shall be in the hands of one Executive, representing all the Powers.*"

Another writer remarks: "This war is not going to end in diplomacy, *it is going to end diplomacy.* It is quite a different sort of war from any that have gone before it. *At the end there will be no Conference of Europe on the old lines at all, but a Conference of the World.*"

And yet another: "Look with calm confidence and firm resolve, to the golden eventide—when the sound of battle shall be silenced, and, with the women and children, we will foregather to talk of the victory—of our dear lost comrades—*and the new-born world in which, at last, the Prince of Peace shall be the King.*"

Rejecting the Word of God, and the Blood of the Lamb, the world will set up its King, in the last days (see Rev. xvii.). But "the Stone which the builders rejected has become the Head Stone of the corner" (Mark xii. 10). "And whosoever shall fall on this Stone shall be broken; but on whomsoever it shall fall it will grind him to powder" (Matt. xxi. 44). "Wherefore also it is contained in the Scripture: Behold, I lay in Sion a chief corner Stone, elect, precious: and he that believeth on Him shall not be confounded" (1 Pet. ii. 6). Hallelujah! "Surely I come quickly. Amen. Even so, come, Lord Jesus." A.D.

The Advent Message by Evan Roberts.*

I cannot tell how intensely I rejoice in the "Translation" message . . . It is a glorious confirmation of my own faith and hope. Last Sunday evening, in our little English meeting here—we are but four, and have this one English meeting per week, all the rest Chinese—we were singing No. 24 in "Hymns of Consecration and Faith," and when we came to the last verse I said "No—I want—and this sums up my prayer—

To glorify Thee till Thou come;
Then gladly to meet Thee, my Lord, in the air,
And be with Thee ever at home."

Last night (Wednesday) I opened the copies of the *Overcomer* which had arrived during my absence from home of two months, and looked first at the January number. Reading the message to the Church of God on the first page, my whole spirit responded, for my life long cry has been for purity, for holiness, for sinlessness, for the Divine Nature, and my greatest joy in the thought of the future has always been "We shall be *like Him,* for we shall see Him as He is." For at least 20 years this year (1914) has been in my "mind" as the probable date of the "Rapture," and when the war in Eastern Europe began—with many other concurrent signs—I thought it would surely be brought about. But matters quieted down again, and for some months I have half feared I might be mistaken as to the "imminence" of His Coming, for I had no "spirit" witness in the matter. But as it was said, in the December articles, "The revelation given to one is to confirm the faith of many," and it did so in my own case.

For an hour I could do nothing but walk my room, praising God because "Jesus is soon coming," and again to-day the joy is strong within me. Oh! how little earth's trials look in the light of this. How glorious it is to feel one must quickly make the spiritual preparation! Above all, the message in February number on Unity (true heart unity) and love between all who are looking for our Lord's speedy Return has touched me. Oh! for that spirit between us all, and the hosts of those who differ on so many minor points—"In essentials, unity; in non-essentials, liberty; in *all things, charity, love!* that we may be *perfected into one.*"

A Missionary in China.

"Absolutely Imminent."

It is well for all praying ones to take and keep a place under the shadow of His Wings. . . . Thus we shall be enabled and privileged to leave behind us a measure . . . of blessing to the poor warring world.

"Leave behind us"? Yes, for WE ARE GOING SOON! . . . There is a deep strong conviction prevailing that the Home-call of the true Church is not only close at hand, but ABSOLUTELY IMMINENT.

We must see to it that not anything of the war shall be able to darken the clear bright shining that comes of the immediate Presence of Him Who is the Bright and Morning Star.

Dr. McWilliam in "The Morning Star," Sept. 15th, 1914.

*The special edition for free distribution is nearly exhausted. Workers who will use the leaflet in faith and prayer may still apply for a free grant on payment of carriage only. Address: Secretary, "Overcomer" Office, Leicester.

How Prophecy is Fulfilled. . . .*

"The wise shall understand . . ."—Dan. xii. 10.

THE collection and verification of facts," it is said, "must precede the discovery of the principles which explain them." And from a careful study of facts we get a glimpse of one principle on which the Most High seems steadily to work—viz., THAT THE PREDICTIONS OF EVENTS TO TAKE PLACE IN THE FUTURE ARE WROUGHT OUT IN THE ORDINARY COURSE OR OPERATION OF PROVIDENCE, IN THE NATURAL SEQUENCE OF EVENTS, EITHER PROSPEROUS OR DISASTROUS.

We are apt to imagine that an event, which is a fulfilment of prophecy, must be a very extraordinary affair; must, as it were, carry its own credentials with it, so that all may see what it means. This is so far from being the case, that the difficulty rather lies in finding a single prophecy not fulfilled in the ordinary COURSE OF NATURAL EVENTS.

Take for example, the First Advent. Multitudinous predictions were scattered throughout the Prophetic Scriptures regarding that—the greatest event which has yet happened in our world. These were most minutely, literally, and exhaustively fulfilled; and yet so simply, quietly—in such an ordinary, every day sort of manner—that He was in the world, and the world knew Him not. "He had to come out of Bethlehem." Well, a Roman Emperor issues a certain decree in regard to a tax which he is to impose on all his subjects. In consequence of that decree a certain poor woman and her husband had to repair to the city of Bethlehem. While there she gave birth to a son. It is probable that she left that place very soon, and never saw it again; and perhaps was scarcely noticed among the crowd . . . Yet the prophecy was fulfilled in the Word of the Lord, as spoken by the Prophet Micah hundreds of years before, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel" (Micah v. 2).

Could anyone have imagined that such a great prophecy regarding the coming of Him, Whose goings forth have been of old, even from everlasting—and for whom the world of Jew and Gentile had been preparing for more than 4,000 years, would have been fulfilled in such an ordinary way? The Jews did not expect it to be fulfilled in such a way. They would not believe that this was He of Whom Moses and the prophets wrote; and we have the awful fact that as a nation they perished in their unbelief,

because of the want of *éclat* which they expected—the want of the supernatural in the events connected with His birth, and otherwise earthly conditions. We, the Gentiles, who occupy their place, have to take care that regarding His Second Coming we do not fall into their error and perish after the same example of unbelief.

The supernatural element in prophecy is . . . pretty much, if not altogether, confined to the minute predictions *in advance*, of events which are to happen in all varieties of periods, from a few days to thousands of years. To those familiar with the prediction, *who live at the time when it passes into actual fact through the ordinary course of events*—God's hand is as visible as though some mighty angel from heaven were to work it out. This becomes at once a test of character and a reward.—"The wise shall understand" (Daniel xii. 10); "Whoso is wise and *considereth* these things, even they shall understand the loving-kindness of the Lord" (Ps. cvii. 3, 4). If everything were so plain that people could not but understand, then they would be like mere machines, moved by a power which they could not resist; they would believe because they could not help believing, and thus defeat God's purpose.

Another principle which discovers itself is, that *God does not work* in the impulsive *arbitrary manner* often attributed to Him. For every great change which He accomplished, there is a TIME OF PREPARATION. [It was so] in the commencement of the Jewish dispensation, and from the commencement of the times of the Gentiles up to the point when they take the place of the Jews on the prophetic programme; . . and especially will it become evident when we reach what is emphatically called "the time of the end"—"*the day of His preparation*" (Nahum ii. 3)—for the coming King.

IN the midst of storm and strife,
In the midst of rage and war;
Under pressure from the foe,
Suffering conflict near and far—
Not with peace and calm around,
But with noise and battle's sword,
Gathering storms and deep'ning fear,
Shall we go to meet our Lord!

"Be not troubled," though the foe
Press thee sore, without, within.
In a moment He will come,
In the midst of battle's din.
In the twinkling of an eye,
We shall all be caught away.
"Be not troubled" child of God,
But "be ready" day by day.

G. W. D.

*From "The Midnight Cry," by E. McHardie, pp. 26-27.

Supernatural Causes of the European War.

Some light upon the character of the Emperor William.

WHERE shall we place the Emperor William? How shall we feel towards him? What shall we call him? Is the Kaiser a Christian, or is he not? These are the kind of questions which are perplexing people to-day. He is sure to be misjudged by thousands, and tens of thousands of Christians.

When he sanctions atrocities, and when he sets aside solemn treaties, it appears that the man is unprincipled, but all this can be explained by the interference of the demons; not that he is "truth blind" as people are colour blind, but what the demons have done is to insert the coloured glass before his eyes. The demons can twist the very reasoning concerning righteousness, and make things appear righteous which are horrible and unreasonable. The means to the great end which he desires is justified to him by the presentations these demons give to his mind.

That there is a dual personality there is no doubt. Those around him have noticed it.* But ordinary people, who know not the operations of demons upon the mind and spirit, would find it very difficult to believe that he is a Christian, because his methods are un-Christian and uncivilised, and really barbaric.

* If only Emperor William would be true to himself—be 'natural,' in fact," exclaimed . . . a Prussian nobleman, high in the diplomatic service of his country. [He] went on to say: "There are really two distinct characters, one might almost say two personalities, in the Kaiser. When he is himself . . . he gives one the impression of possessing a heart full of the most generous impulses. . ."

"But," interposed one who was present, "that is not how he is portrayed to the outer world, nor is that the impression he made upon me."

"That is precisely why I deplore so much that the Emperor should fail to appear in his true colours," continued the nobleman. "All the qualities I have just now ascribed to him are too often concealed beneath a mantle of reserve, self-consciousness, nay, even pose. During my recent interviews with His Majesty, whenever we happened to be alone, he would show himself in the light which I have just described to you. But let a third person appear on the scene, be it even a mere servant, at once his entire manner would change. . . . He would become hard, his attitude self-conscious and strained, the very tone of his speech sharp, abrupt, commanding—I would almost say arrogant. In all he would give one the impression that he was playing a rôle—the rôle of Emperor; that he was, in one word, posing, even if it were only for the benefit of the menial who had interrupted us. . . . (Extract from a book on the life of William II., Emperor of Germany.)

This last paragraph describes exactly the symptoms of the interference of evil spirits with the human frame or personality, e.g., "hard," "strained," tone of voice sharp, abrupt, arrogant, all spurious (the writer describes it as "posing") and contrary to the true man.—Ed.

A word from him would stop all the atrocities in Belgium, and the duplicity of his officers regarding the Red Cross, and the masquerading in the dress of their enemies, and their absolute disregard of international law, and the wilful abandoning of their own signed treaties. Unless you know this truth about the demons you cannot possibly understand how such things could happen if he is a Christian, and you will misjudge the man.

Then the Emperor lives in an atmosphere of his own, puffed up by those around him, and it is very difficult for him to have a correct impression of himself. When he does things that are unprincipled, uncivilised, and un-Christian, you feel like putting him down to be a barbarian. And yet if people were only acquainted with what Christians and ordinary people do by the intervention of demons they would verily believe that the Kaiser is acting under the impression that his motives are pure, and his purposes high and lofty.

But note the awful perversion of principles. It is not that the faculty to see truth is missing. The sight may be correct, but the coloured glass of the demons stands before the retina. It would be impossible to read his actions correctly unless you admit the interference of the supernatural with his character. The faculty of reason is unimpaired. It is the "coloured glass" of demon influence which distorts it, and makes him in addition stubborn and wilful—and "infallible" in his manner and ways.*

It is mentioned in Revelation that the devil (Satan) is the "deceiver of the whole world" (Rev. xii. 9, R.V.), and the object of his incarceration is that he should cease to "deceive the nations" (Rev. xx. 3). In order to accomplish

* During a great many years the young Prince suffered from what is called technically *otitis media*, namely, a disease of the middle ear, very painful, exasperating, and even somewhat humiliating to endure, and which he must have inherited from his great uncle, King William IV., of Prussia, who died insane. There are certainly some traits of resemblance between this hapless monarch and the present occupant of the German throne, for in both there exists, and has existed, the same exaggerated and . . . ALL-EMBRACING FAITH IN THEIR ABSOLUTE AND UNQUESTIONABLE INFALLIBILITY. It has long since become a well-anchored creed that William II. has occasional fits of insanity. This is by no means the case, but it must be admitted that the peculiar malady referred to, which is as yet not eradicated from his system, causes him at times, days of the most excruciating pain all over the back and side of his head, and it is scarcely surprising that at such moments the Emperor should act in a way which astonishes the uninitiated.—(From a Life of the German Emperor).

this deception of *nations*, what better way is there than to possess, to lay hold of, to provoke, to control, to dominate those in high political circles and offices? In this way the demons have succeeded in taking hold of the Kaiser. How is the government of this world carried on but through men's minds and through their decisions, and how do the demons—the world-rulers—govern but by influencing these minds?

And we clearly see, not only *barbaric* symptoms in the German nation* of to-day, but those who are spiritual can discern plainly that there are signs of the supernatural agencies of demons. Innumerable instances could be given to prove that the MURDEROUS spirits are abroad and at work. We see the fury and the foam of a MADDENED army. We see the serpent at work in the TREACHERY of the war leaders. We see the LYING SPIRITS at work in a propaganda of lies about the war, its true causes and outcome. We see Germany lifting up the coloured glass to the eyes of the nations of the world to mis-colour her own deeds, and those of her opponents. They are maddened, they are treacherous, they are lying. And cruel—we see the cruel spirits at work. When we speak of the Dervishes, people generally will admit that these fanatics are controlled by unseen demons. *Why not admit it to-day of the German army?* These barbaric atrocities are not merely issuing from the natural man, and the evil nature, but from the SUPERNATURAL POWERS.

It all shows that we cannot rely upon *civilisation* to change mankind.

When you recognise that the Emperor is under the domination of a demon, you treat the man as you would a demon, although recognising the man—as a man—a Christian, and “civilised.”

The facts about his boyhood must not be forgotten. It is said that his parents saw in him a tendency to pose and to arrogance, and sought to curb and keep him under with strictness, but in the endeavour to repress his arrogant nature they did nothing more than an archer does with the string of his bow. The stronger he draws the string, the greater the force given the flight of the arrow. When the restraint of the Prince's parents ceased, the

* In using the word “nation” all who are truly born of God, should be excepted in this description, but it is evident that, as a whole, the mass of the German people have been (1) misled by the doctrinal teaching of the leaders of intellectual thought, and (2) from childhood trained to the “war” principles now manifested in their full horror.

* Schofield's Note to Dan. x, 13, is “The intimation is clear that as the holy angels are sent forth in behalf of salvation, so *demons* are concerned in behalf of the world-system of Satan.”

demons were well able to arouse the suppressed characteristics of his character.

Then came the period in his life when he ascended the throne, and probably unwittingly began to assume a character—this assumed character being nothing else but a spurious personality—the work of demons. Were he allowed to be *himself*, undoubtedly he would have preserved the peace of Europe according to his own words.*

The Kaiser must be read in the light of demon deception, even down to the point of twisted principles. “Ah! He is a hypocrite,” they say. *But he is deceived by demons.* His conceptions of war are so perverted that even atrocities seem legitimate.

His visage, his words, his manner, all suggest a dual personality, “War” may be made against his army, but nothing but Truth will undeceive him. All his words must be laid aside and the man judged by his actions.

And then his broken word to the Tsar of Russia—his broken word—a “soldier's” word—proves his disregard of truth. And yet he may explain that by saying it is “natural wisdom” in guiding warfare. IT IS SUPERNATURAL CUNNING, AND CRAFT, AND GUILT, INSTIGATED BY DEMONS. But he may be working under the delusion of “mental reservation”—the justification of a lie.

Satan has practised the art of corrupting for six thousand years, and by practice he is well versed in the science of corrupting mankind, and well able to establish religions and politics, and to mix up his workings with commerce, and deprave society. In all these things he is a perfect master. He knows the good, but he hides it all. He only prosecutes the evil. The devil is a most perfect politician. He understands the national, the international, and the cosmopolitan politics, but he is against the good and the true. He endeavours to make each nation as selfish as possible, knowing that thereby no international co-operation can prosper. Germany wants “a place in the sun,” and becomes barbarian in order to uphold what she thinks to be Christianity. If there be no devil at the back of this madness, then what is this insanity? What is this species of wisdom? Men do not think of the devil as instigating *intrigue*, and that he is perfect in intrigue.

“Come, Jesus Christ Almighty
Turn darkness into song.”

The darkness of cunning into wisdom; the darkness of craft into pure light; the darkness of intrigue into frankness and openness. Yes, what we need is the NEW government of the Millennium under the Coming New King.

The Emperor William has justified sin. He

* See page 161.

has sanctioned lies. He endeavours to subdue the conquered civilians by terrors, and all in order to facilitate the march and triumph of his own magnified armies.

What is the attitude then to take towards the Emperor William? How should we PRAY for him? The Kaiser is subject to censure, and yet to sympathy. He must be sympathised with as a victim, and censured as a co-operator with the demons. It may be that the people of the world may look upon the Kaiser playing his own game, but he is only the horse of the supernatural rider who drives the Kaiser before the supernatural host. The demons have seized the German nation to carry out their will.

So pray for the destruction of all Satanic workings in the Kaiser.

Pray for the destruction of his delusions.

Pray that the devil may be used as a "hired razor" for the destruction of his own works.

*Additional Notes.**

For light upon the true character and high purpose of the Kaiser of Germany, we need only to ponder the following words spoken by him upon his accession to the throne. They read as words spoken by a man fresh from his knees, and from a transaction with God in which he made most solemn vows. He said:—

"Called to the throne of my fathers I have assumed the Government, depending on the King of kings, and after their example, have VOWED TO GOD that I will be a just and clement prince to my people, that I will foster piety and the fear of God, and that I will PROTECT PEACE, promote the welfare of the country, be a helper of the poor and the distressed, and a true guardian of the right.

Germany needs neither fresh military glory nor any conquests, because she has finally won for herself by arms the right to exist as a united and independent nation.

I know well that by the general public, and especially abroad, I am supposed to entertain warlike aims and an unthinking lust of fame. But God preserve me from such criminal levity! Indignantly I repudiate all such insinuations.

I have to-day seen the fruits that were brought to maturity by my predecessors in years of peace, and, please God, my endeavours to the same end shall be crowned with equal success

I FURTHER HOPE THAT I HAVE HAD A HAND IN THE LOFTY TASK OF ESTABLISHING PEACE AMONG THE NATIONS. . . . I ONLY WISH THAT THE PEACE OF EUROPE LAY IN MY HAND. I SHOULD CERTAINLY TAKE CARE THAT IT NEVER AGAIN WERE BROKEN." †

A writer well acquainted with the Emperor says that "Up to the time he ascended the Throne, Prince William and his consort were constant and devout attendants at the prayer meetings held in the salons of the Countess

[Waldersee] . . ." and his language in regard to the Bible, and to "communion with God" reads like the words of a truly Christian man. The Emperor is reported to have said:—

"I often read the Bible. I like to read it every night. A Bible lies on a table at my bedside . . . Can anyone read the Gospels and other portions of the Bible without feeling convinced that the words contain a simple truth established in unquestionable facts? Whenever I have to make any decision I ask myself what the Bible would teach me to do in that particular case. The Bible is to me the fountain from which I draw light and strength. In hours of sorrow and depression I seek consolation therein. I am convinced that many who have neglected religion will regain definite religious belief in our time, and will feel the need of communion with the Almighty. Periods of dangerous doubt have always produced in their wake periods of enthusiastic religious feeling. I cannot understand how life can be lived without real communion with the Almighty."

And this is not all. From the very seat of war the Emperor reveals his religious life, and sees no incongruity between the actions of his army, his—"War" basis in the breaking of treaties, and the failing of promises—and the language of the telegrams sent to his family. He says:—"With God's gracious assistance . . . glorious victory. You will join me in thanking the Almighty." "Again I rejoice with you in Wilhelm's first victory. How magnificently God supported him. Thanks and honour be to Him. . . . May God protect and continue to help the boys, and be with you and all the women."

Yet this is the man who, in 1900, addressed his troops on the eve of the expedition to Peking, in language showing strikingly the dual-personality of his condition—we do not say his *real* character.

"When you meet the foe you will defeat him. No quarter will be given, no prisoners will be taken. Let all who fall into your hands be at your mercy. Gain a reputation like the Huns under Attila."*

Alas, alas, are these the words of a man in "communion with the Almighty?" A man with

*The Huns, or Calmucks, wandering shepherd tribes, were natives of the North of Asia, and inhabited vast plains between Russia and China. They had no houses. They lived in tents, in which they also stabled their horses. From being constantly on horseback their legs were crooked. They were short men, broad shouldered, with strong muscular arms; had coarse, thick lips, straight, black wiry hair, little round, sloe like eyes, yellow complexions and sausage noses. They were filthy in their habits; their horrible ugliness, their disgusting smell, their ferocity, the speed with which they moved, their INSENSIBILITY TO THE GENTLER FEELINGS, made the Goths, with whom they first came in contact, believe they were HALF DEMONS. They ate, drank, slept on horseback. Their no less hideous wives and children followed them in waggons. They ate roots and raw meat. They seemed insensible to thirst and hunger. In the year 375 after Christ, they crossed the Volga in

* By the Editor.

† Extract from a Pamphlet published in 1907.

the New Testament and its teachings in his heart? To the world at large the Emperor will seem a hypocrite, but those who have of late years learnt to discern the manifestations of demon possession in Western guise, will have no difficulty in diagnosing the true situation.

The "deceiver" of the whole inhabited earth is no respecter of persons. Rev. xvi. 14, and other passages in the Book of Revelation show that kings and princes can be deceived and demon-driven as well as other members of the human race. The man who rose from his knees to boldly acknowledge to the whole world his newly made vow to God, to be a "just and clement prince," to be a "true guardian of the right," and to protect peace, is the true Emperor William. But deceiving spirits have crept into this man of high ideals, and noble purposes, and pushed on by demons we behold him ascending a pinnacle with no power to control the inevitable descent that awaits him, we have no doubt, with bitter regret and tears.

In the light of these glimpses into the spiritual condition of the man who is proved, by unassailable facts, to be the *human* cause of this war, those who have read "War on the Saints," and especially they who have had bitter experiences of the way that demons can deceive and drive human beings, into courses of action contrary to their true ideals and character—will have no difficulty in reading, as an open book, its true origin as a volcanic onrush of demon-hosts upon the world, long and carefully prepared by the Arch-fiend of the abyss, and his "world-rulers of this darkness."*

This brings us to the primary point of the whole matter, and that is the

DISPENSATIONAL IMPORT OF THE WAR
as the "beginning of travail" foretold by the

countless hordes, and poured down on Germany. Nearly a century later, under Attila (who murdered his brother to obtain full power), THEY BECAME A TERROR TO WESTERN EUROPE, KILLING WHEREVER THEY WENT."

* That the Deceiver is specially concerned in this War, and in the man he has pushed to such an untenable pinnacle of power, is incidentally seen in the striking "prophecies" about him which have originated from demoniacal sources, *i.e.*, a "horoscope" of the Emperor was published three years ago in France predicting the fall of the House of Hohenzollern and of the German Empire in 1914. Another highly authenticated statement has been made of a "gipsy" prediction to Emperor William I. of the fall of the German Empire in 1913, hence the alleged shrinking by the Kaiser from war until 1913 had passed. These "predictions" we recognise as demoniacal. The method of demons is to "foretell" a "future," and then by the impression made on the victim's mind, get his will to co-operate with the demon's in bringing the foretold event to pass. In brief, demons "foretell" what they intend to bring about if they can. War on the Saints, p. 40).

Lord, which ushers in the 3½ years of the Great Tribulation. That there is something about this war different to all preceding wars in the world's history, is being voiced by the secular press of Great Britain, in a manner which shows to the believer on the watch tower of prayer, that even as in Daniel's day, the "Most High ruleth in the Kingdom of men," and is able to make His purposes known to the world in His own way, *e.g.*, a writer to the "Times" says "It is manifestly a war declared between Christ and the devil."

Again, the word "Armageddon" is being used on all sides as the only word which seems available for describing the vastness and awfulness of the war struggle that is upon the world. That it is not *the* "Armageddon" all Bible Students know, although it is probable, as a contemporary has pointed out, that it is the "beginning of the programme of judgments which will usher in the consummation of the present age," and the sword which has now been unsheathed "will not be put away again until after the great Armageddon foretold in the Scriptures." It is striking in connection with this that the time of "three years" as being the likely duration of the war, is referred to in the newspapers again and again; and the *special term of service for which the recruits are enlisting in Great Britain is for "three years."*

Then are we to look upon the Emperor William as the "Man of Sin"—the personal Anti-Christ? is the question of many. No one can answer this question. As time goes on, and the divine programme for closing up the age unfolds, the "*wise shall understand.*" We only know with ever deepening certainty that the CLOSURE OF THE AGE as foreshown in the Scriptures is rapidly taking place, and almost as clearly as the Apocalypse passed before the vision of John on Patmos, as he was "in spirit" being shown the "things which are to come," so before the vision of God's seers upon the watch tower in every land, is being shown to-day, those very things, which in John's time were "the things which are to come"—now on the eve of being fulfilled "According to the Scriptures."

"Here is not only an enemy to be beaten, but an evil spirit to be driven out . . ."—Lord Curzon.

"It is manifestly a war declared between Christ and the Devil . . . their doctrines are plainly an apostasy from the Gospel . . . those who fight for them will fight for the devil and all his works . . . my belief is that there is yet millions of their own countrymen who have not bowed the knee to Satan and who will be as much shocked as we are . . ."—R. B. in *Times*.

The "spirit" that now worketh . . . —Ephes. ii. 2.

By Dr. Thomas Goodwin*

(Sometime President of Magdalene College, Oxford).

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places [lit. "wickednesses that are spirits," or "spiritual wickedness in high places," A.V.]—Ephes. vi. 12.

" . . . the course of this age (margin), according to the prince of the power of the air, of the spirit that now worketh . . ."—Ephes. ii. 2, R.V.

FIRST you have here a *spirit* that works, whereof he [Satan] is the prince; taken both for his devils [demons] that are spirits, and work by him; [and] also for that common infusion which his devils [demons] breathe into men. . . .

I. If you take it for his being a prince of "spirits" that thus worketh . . . it relates to their *manner* of working—they work as "*spirits*" in men. . . . In Ephes. vi. 12 [the Apostle] saith, "We wrestle not against flesh and blood, but against spiritual wickednesses," that is WICKEDNESSES THAT ARE SPIRITS. . . .

I shall explain it to you by degrees. God did make man under [below the] angels, as He hath made other creatures under man. . . . Now this is a certain rule amongst all God's works . . . from first to last, that . . . the higher one creature riseth above another, it is able to do all that [*i.e.*, others] below it [can do]—all that is excellent, [and more] *e.g.*, all the senses that a beast hath, man hath, and . . . reason besides.

[Now as to] the manner of their working [*i.e.*, these spirits], the angels being spirits, all the ways which man hath to work upon another [man] the angels have the same, and more. What are the ways that a man hath to work upon another? He can do it by speech . . . by presenting objects externally . . . by threatening, or by punishment, or the like. But the devil can do all this and more. He can appear as a man doth, and CONVEY HIMSELF UNTO A MAN BY SPEECH; and not only so—for this is but working upon a man, this is not working IN HIM—but the devil can creep into the "*fancy*," he can creep into the *humours*, and into the passions of a man's body, which depend much upon his humours, and can act [work] them. . . .

. . . Therefore as one man communicateth his mind to another [man], and cannot creep into a man to suggest it secretly and indiscernably, because man and man are creatures of a like rank, so are angels [of like rank] . . . One angel may work upon another, and persuade him

thus and thus, but he cannot *work in him*; but the devil being an angel [spirit], and an angel being a superior creature to man, hath a way of *communicating himself to man* which one man hath not to another. Yet he hath not that way that God hath, for he doth not know the heart, but he can *work upon the "fancy" and upon the passions*. The will is joined to the affections and the passions, and he can work upon them. The understanding is joined to the fancy; he can work upon that, and [through the "*fancy*"]. work upon the understanding. . . .

If you ask me what it is he can do in us, I will answer.

He can, first, indiscernably, as a *spirit*, put into you what thoughts he will, suggest anything; he can imprint it upon the fancy, and the understanding will take it off [in due time]. In John xiii. 2, it is said, the devil "put it into the heart of Judas to betray Christ"; he wrought in him. He can take away thoughts, and put in thoughts. . . . In Luke viii. 12, the devils are compared to fowls that take away, that snatch away violently the seed that is sown; he will not steal them away, but doth it violently, [*e.g.*, distract] the thoughts of a man at a sermon, and make him think of somewhat else. He is the envious one that soweth tares in the night, and indiscernably; as seed is sown in the ground indiscernably, *especially at night*. . . .

And, my brethren, let me add, he would not have power to work in us unless we had sinned. . . . But now, we being sinners, he can, especially those that are his own, work in them indiscernably, put in any thoughts, or take any thoughts out of their minds. . . .

And not only so, but he is able to fill a man's heart, as Acts v. 3; as WINE FILLETH A MAN'S VEINS, and giveth him new spirits, and strength; or as WIND FILLETH THE BAGPIPE; for the hearts of unregenerate men, they are, as I may call them, the devil's instruments in this respect, he BREATHES INTO THEM, AND BLOWS THEM UP . . . when once consent is given. [The] good angel in Dan. xi. 1, [said] "I am with the king of the Medes, to confirm and strengthen him in his purpose to deliver the Jews" . . . So can Satan . . . when he hath put in his suggestion [to a man] he entereth, especially when a man is his own, and giveth place to him. If a man be a saint, he hath leave* [from God] to enter for that time, and he can confirm and strengthen

* From a sermon on Ephes. ii. We have added words, and eliminated repetition to make the matter more readable.—Ed.

* Cf. Luke xxii, 31, 32.

that resolution [inserted by Satan], and hold him in it, and join with him, and so the man shall have a super-added strength—another spirit in him beside his own. In Micah ii. 11, speaking of false prophets, he saith, they do “walk in the spirit, and lie.” It is the same phrase that is used of a man’s walking in the Holy Ghost, when the Holy Ghost strengtheneth him. . . .

II. I come now to a second interpretation [in] which [the word “the spirit that now worketh”] is . . . the *effect* of the [working of these demons]—that common spirit that they raised in those times in the children of disobedience, which the Apostle bringeth as an instance that [the Ephesians] might see how it wrought. Do not you see, saith he, how it worketh, what a *spirit* there is working in men against God, and against Christ? The *devil is the prince of it*. . . .

I take these Ephesians for an instance, for the Apostle seems to point to that spirit that wrought among them. In Acts xix., when Paul was at Ephesus, you shall find there what a “spirit” was raised [when] all the whole city upon a sudden was gathered together, and all were filled with confusion, and . . . “the greater part knew not wherefore they were come together.” They would have hauled Paul before the judgment-seat, and having caught Gaius and Aristarchus, his companions, “they rushed with one accord into the theatre”; and all this while they knew not for what. And then for the space of about two hours, they all with one voice cried up their goddess Diana, and cried out against Jesus Christ; alas, they knew not Jesus Christ. But why did they cry up their goddess thus? Why, the devil was in it. Do not you see, saith the Apostle, how the *spirit* works? If you read the Apologies of Tertullian, and others that wrote in the primitive times, you [will] find them telling the heathens, “Why do you persecute us? What is the matter? You *understand not our way*. You can let other sects alone, why do you meddle with us? It is nothing but a name you persecute—you know no more.” Yea, but my brethren, THE DEVIL KNEW MORE, and so raised up a COMMON SPIRIT amongst them against the Christians.

The devil doth raise up in [all] ages [various kinds] of spirit, yet still the same devil. Do you not see [said the Apostle] the *spirit* that now worketh? The spirit of heathenism wrought then in a bitter opposition to Christ, and the spirit of Anti-Christ wrought then [also], “the spirit of Anti-Christ is now in the world.” . . . And why is such opposition called a *spirit*?

Because, my brethren, things are *carried with spirit oftentimes more than with reason*. Saith Paul, “I was exceedingly mad against the saints”

(Acts xxvi. 11). . . . “I was mad,” saith he, and madness, you know, is to *go in a thing against reason*, and BEYOND REASON, beyond the nature of the thing itself; that is, because the devil is in it, for he carries it . . . as by a spirit that he stirreth in them.

AND IT IS CALLED A SPIRIT, TOO, BECAUSE IT IS ACTIVE, AND HIGH, AND VIOLENT. In Rev. xvi. 13 . . . when Anti-Christ is brought to his last throw for his subsistence . . . he sendeth out (the devil and Anti-Christ together, for they are said to come out of the mouth of both), [the Apostle] calls them *spirits* . . . What is the reason? They are said to be “*spirits of devils*,” and were therefore more active than men of themselves would have been. . . .

Now as it is a special spirit, thus raised—a spirit that altereth as the scene altereth—so it is a general spirit, a common spirit, wherein, saith he, the children of disobedience do agree. The reason, my brethren, why his kingdom is a monarchy, and why they have one prince . . . is this. Because there is one great devil, that is the old serpent: he hath the great head, the great wit, and inventeth what to do still, in all the turns and agitations and motions of the world, and accordingly directs. . . .

Satan is, as it were, the great dictator, and all the lesser devils [demons] take from him what he doth judge, and *breathe a common spirit* into men in whom they work. Therefore he is said here to be the “prince” of a “spirit that worketh.” The reason why it is *one spirit* is, because there is *one* prince of them, that doth guide and direct all the other spirits to go thus one way, and TO MAKE ONE COMMON GALE in the hearts of men. In that Rev. xvi. 13, 14, they are said to be three spirits, yet all agree in one, they all came out of the mouth of the dragon too . . . And a breath came . . . they all agreed together in one project and design, which was to go forth to the kings of the earth, and of the whole world, to gather them to battle against Christ . . .

When our Lord and Saviour Christ was crucified, it is clear, then he [Satan] *breathed a common breath*. Herod and Pilate were against [one] another, yet conspired in crucifying of Christ. Why? Because there was a prince in the world, and though he had nothing in, or against Christ, yet he ruled their hearts unanimously. Therefore [we read] in Ps. ii., “Why do the heathen rage, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed?” The truth is, the devil was in them. “This is your hour,” saith Christ, “and the power of darkness,” that is, the devil, who is the power of darkness, “hath power over Me, by means of you . . .”

THE OVERCOMER.

"This Darkness . . ."

Dr. Campbell Morgan on the War and Ephesians vi.*

"For that the leaders took the lead in Israel . . . bless ye the Lord" (Judges v. 2).
"Men that had understanding of the times to know what Israel ought to do" (1 Chron. xii. 32).

With deep thankfulness to God, we give the following gleanings from the *Life of Faith*, which, since the outbreak of the European War, has strikingly been guided of God to sound the true note of the *spiritual* aspect of the conflict, and to rally the "prayer-forces" to prayer that this may be a war to "end war." This is *preparation for the Millennium*.

Our readers cannot fail to note with rejoicing the unity of the Spirit in the truths enunciated, as being in harmony with those in our pages, showing the real oneness of the Body of Christ under the leading of God—Ed.

Dr. Morgan's text was "Our wrestling is not against flesh and blood; but against the principalities, against the powers, against the world-rulers of the darkness, against the spiritual hosts of wickedness in the heavenly places." He stated at the outset that he proposed no academic discussion of the text, but rather a most practical and immediate application of its teaching. They were all conscious of the strangely wierd appeal of the suggestions, and this the more as they recollected that the writer of them was no dreamer, haunted by fantastic notions, but a pre-eminently practical man.

To the Apostle Paul all the things of truth, honour, justice, purity, loveliness, good report resulted from human thinking guarded by the peace of God in Christ Jesus. And so also he saw the conditions of evil, graphically described in the text by the pregnant phrase, "This darkness," as resulting from the destructive rule of spiritual wickedness. Swiftly applying this truth, "material calamities," said the preacher, "always result from spiritual malignity, and the things that create the darkness of this hour in which we live, appalling us with their horror, are the outcome of a darkness that has been growing deeper through long years. And to the lonely watchers on the mountain heights, the profoundest calamity is not the moment of the clash of battle and shedding of blood, but the mental dislocation and spiritual corruption that lie behind these things, and have made them, not only possible, but necessary and actual in the history of them."

In detail Dr. Morgan proceeded to deal first with the Apostolic conception. Its central description is "this darkness." It is life without light, and ITS REVEALED CAUSE IS FOUND IN THE SPIRITUAL HOSTS OF WICKEDNESS. Pride and hate and fraud lie at the back of the war of 1914. In a daring and arresting sentence he declared

* From the "Life of Faith" summarized report of Sermon preached in Westminster Chapel, August 16, 1914.

"the cleanest place in the war of 1914 will be the field of blood, where men, heroic and daring, bleed and die. The filthiest place is the SPIRITUAL DARKNESS in which these shambles are made possible." And there is the true horror of it all. It is in that realm that the Church is called upon to enter and grapple with the forces of evil, in order that the thing all men are saying in one way and another may be true, "Never again can this thing take place!" . . .

Here in this psychological realm, must be the place of wrestling of the Church of God, and this in a most practical way. . . . This conflict—this coming to grips between evil things—must be individually won.

In an impassioned appeal, the preacher concluded, "I charge you brothers and sisters in Christ, wheresoever you may live and serve, in these days of crisis—we have hardly reached the marking of them yet—there will be long hours of waiting and strain and tension and terror, whatever the issue may be—I CHARGE YOU GET TO GRIP WITH THESE SPIRITUAL FORCES that blight and blast, by poisoning the intellectual faculty and emotional forces and volitional power of humanity, by your courage and your faith and your love, and the ministry you are able to render to suffering people until the calamity shall be overpast, and we shall find our way into something cleaner, brighter, better."

In a later issue of the *Life of Faith*, Dr. Morgan addresses a special message to its readers, in which he says:—

"The hosts of spiritual malignity are massed and active. They appear to be triumphing . . . The forces which seem to be in the ascendant are those of Death, Hatred and Darkness. Those who know God see more than the near, more than can be apprehended of reason. . . ."

The Church is God's Army in the world on the side of Life, Love and Light. As demons work the will of Satan through human agency, the Spirit of God works the Will of God through the people of God. . . .

Let us to such sacrificial service as makes possible the Revelation of God which men most sorely need . . ."

"This is the greatest spiritual war that we have ever been called to take part in. Let every believer 'put on the whole armour of God' . . ." *Bishop Taylor Smith, Chaplain General to H.M. Forces.*

"An unparalleled opportunity for aggressive war on the prince of the power of the air's dominions. . . This is a war against war; . . ."—*J. T. Budd.*

"We have sounded a summons to prayer and we shall continue . . . until all God's praying hosts are fully 'mobilised' . . ." "In this hour of national crisis the prayer forces need to be mobilised . . ." *Life of Faith leader.*

Will the readers of the "Overcomer" in every land heed the message and rally to the "mobilised prayer host," praying OUT the usurper Satan, and praying IN the Coming King.—Ed.

The Spiritual Life.

Brief papers by Fidelis.*

The Daily Test.

"Count it all joy when ye fall into manifold trials. . . ."
—Jas. i. 2, R.V.

WE are always in a test, and God is putting us on our honour in our tests. We are *tested* to see whether we hate sin, and and whether we love God and goodness. "God so loved that He gave . . ." Our love is proved by our sacrifice. When governed by Divine love you give promptly and fully, both your best and your legitimate. You give your heart, and the blood of that heart.

Again, you are *tested* through circumstances, and ought, through God, to master them. "He is able to save to the uttermost them who come unto God by Him;" and if you are not "saved to the uttermost" in these perplexing times, which try both the understanding and the strength of the spirit, blame yourself. *Do not blame your brother.* Our neighbours are often our test-stones. You protect your conduct by protesting against his callous and trying ways. "He is such a troublesome fellow," you say, "I cannot get along with him." *But what of yourself?* How does your virtue stand—your virtue of patience? Now is the time to *will* to be saved to the uttermost. So much patience is needed towards your brother, and judgment and discernment to understand God and the ways of God. . . .

You are *tested* in your combat with sin, and if God Who "worketh in you to will and to do . . ." has full sway over you, victory will be full and complete, and satisfactory to God. And it will result in more than merely getting victory over sin in this world. Your struggles here have something to do with your *position in the next world.* The moment you enter into heaven your battles are over for ever; the war on sin and on demons is over for ever, and your opportunity of reward for the conquest of sin, and of an accomplished work at an end for ever. In heaven being holy in your actual state you will get no reward for maintaining that state, or for works issuing out of that blessed state. But whilst you are on earth you are in a "war," and consequently a "test" every day, so never forget that your daily test is a blessed opportunity for victory which you lose as soon as you reach heaven.

You are in a battle now—this very instant—so get the victory now: in your decisions, in your understanding as to how much you will

* Notes of conversations with Evan Roberts.

put yourself on the side of truth. *Sacrifice your whole being now* for your coming position in heaven.

You are tested from morn till night. For example, God may awaken you at night—not for prayer, but with no other object but to test your pliability to His will. Do you begin to grumble? We are His by day and His by night. Never, never forget that.

You come down to breakfast, but household affairs are askew, and your armour is not buckled on properly this morning. Do not look upon the things as merely things that are wrong, but as things which are permitted to test you. Do not shift the blame to others. See yourself as the centre of "*test.*" "But, Lord, he was doing so-and-so!" "Yes, but I was testing *you.*" "But he is always forgetting." "I was testing your patience. Cannot you see he has less capacity than you have, and you are expecting from him what he cannot do. You have a good memory, he has not. . ." When you understand what God is doing with you in all the crooked things around you, you will be patient, knowing that you are being tested for the obtaining of eternal gain.

Mind and spirit in co-operation.

It is one of the principles of the spirit life that at first you get knowledge from God *in your spirit* by "feeling," but afterwards you have to retain it, and perform its actions by the intelligence—or mind.

For example, you know intelligently that the demons are evil, and that they are not in the pit yet. You may not "feel" this fact, but no matter what you feel, you *know* it is your duty to pray against them. Therefore do not wait until you *feel* like praying against them, but pray. In this way your call to prayer begins with your mind. If because of what you know in your mind, you begin to use the curse of God on the demons in the Name of the Lord, after a while you will find your *spirit* coming into action, and you will have the *spirit* of that curse at the back of the words or prayer against them.

There are pumps which appear to be dry, but all that is needed is that a can of water is poured into the top of the pump in order to produce the proper suction—then you can get some water. What the can of water is to the pump, to bring it into working order, so is the "*mind*" to the "*spirit.*"

This is one of the laws of the spirit life which needs remembering when you start on any new

form or realm of prayer, it may at first be *in your spirit*, but afterwards you are responsible to God to carry on the same prayer by intelligence, that is, without "feelings" at all. Your "feeling" also is governed by the way you use your mind. If you do not at first use your mind to begin prayer, you are like the man who goes to the pump, and tries it, and getting no water immediately, goes away saying the well is dry.

The same spiritual principle, or "law," applies to the faith for translation. If you have "felt" in your spirit that it is coming to pass, and then later on your "spirit" gets empty, and there is no witness of translation there, remember the principle of the mind and spirit. If you afterwards wait for your "spirit" to be filled with the same "feeling" about Translation, it will not come. The spirit will only be re-filled by the operations of the mind—*i.e.*, as you believe and pray with no "feelings." In brief, the law is, everything that you have in the past done from "feelings" in your spirit, you afterwards continue by the deliberate action of your mind. If the "mind" action is followed by the spirit coming into activity—that is if unction comes on what you are doing, all is right, if not then give up the mind-action in that specific thing and seek for another course.

There are times when your spirit is as helpless as a new-born babe dependent upon its nurse. The spirit cannot take care of itself at times, so the "mind" has to nurse it. If you get life—or unction—in cursing the demons, it proves that you do it "in the spirit." You did not "feel" it at first, but you initiated it "in the spirit" because you had a spiritual mind.

For example, in some mines the miner goes down into the earth some 500 feet, or more, being let down by a carriage. The moment he desires to return he rings an electric button, and the engineer who has remained at the top starts the machinery and lifts the carriage to the surface. The "spirit" is like the miner at the bottom of the shaft, touching the electric button, then the bell rings in the "mind," so that the mind at once knows that the spirit is wanting something, perhaps saying, "Lift me out of this bondage." The "mind" is the engineer to accomplish the lifting.

Whatever "spirit" you need you have to work to get it with the mind; *e.g.*, if you want the translation spirit, begin to think with your mind "What shall I do to get it?" and pray around that. Pray, reason, ponder over the Translation, and you will eventually receive or awaken the *spirit* of the Translation.

The fulness in the spirit is not obtained like the fulness of the tide on the shore. You are filled in spirit by complying with the conditions

for being filled. You see, therefore, that there is plenty of work to be done in the spiritual realm; *e.g.*, you prayed in the morning "in the Spirit"—with great unction from the Holy Ghost, but now later in the day you have lost that spirit. Now pray again with the mind and with *no spirit*! You asked for God's curse on the demons in the morning with much spirit, but that spirit has passed off; now do it again with the *mind*. That is the principle to work on. Put it down as an axiom of the warfare that you will curse the demons "spirit" or "no spirit." If you find it continues empty, then give it up, but you must not give it up simply because of weariness of the flesh. Sometimes we have to persevere although we may get tired; sometimes we stop because we know it is right to do so.

In brief, whatever you want in your spirit, your *mind* is to bring it there, by prayer or thinking, etc. Then you will find that you have much more spirit.

The spirit operates in so many ways. At one time it is as a roaring lion, and at other times as helpless as a babe. You must recognise the latter in its weakness, as well as the former in its strength when it gushes out, and carries all before it, and the mind has to act in control of its impetuosity.

Preparation for translation.

The claim of the call to Translation is as imperative as the call of death, and it should be heeded, and given attention to, just as urgently as if God had said, "You are to die." There should be minute preparation for translation, as there is minute preparation for death. If God said to a man, "Thou art to die," he would not say, "I have no time." He would have to submit to God's will. He might say, "But I have work to do." Yes, but you must give up the work, just as the dying man gives up everything before he dies. Those who are to be translated are to give up everything, so far as God calls them. See the test of honour that is involved in obeying the call! There is no honour involved in the preparation of the man who has to die, but there is a test of honour in regard to translation, *i.e.*, "How much will you surrender without being compelled by sickness? If you were sick, and thought you were going to die, you would prepare and give yourself to spiritual meditation, but if you are well and strong, and God says, "Come up hither," how much will His call be attended to? Each one is on his honour in his attitude to it. Will the man allow the things of the world, or even the things of the Church, to swamp this Divine call? It may be a midnight call, like the call of God to Samuel (1 Sam. iii. 1-10), and the call may appear to be in the voice of man—as to Samuel—yet it is the voice of God. Samuel, at first, rushed to Eli. He thought it was Eli calling, but it was God. God's servants are crying out, to-day, "Be ye ready," but it is not "Eli" calling, it is God speaking to His church secretly in the dark.

Let each one, therefore, attend to the minute preparation for departure, and be ready.

"Let us rejoice and be exceedingly glad and let us give the glory unto Him: for the marriage of the Lamb is come and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen bright and pure: for the fine linen is the righteous acts of the Saints."—Rev. xix. 7, 8, R.V.

Expiation by Blood (iii.)

By D. M. Panton, Norwich.

IN Calvary culminates, down to the minutest detail, the converging slaughter of a myriad lambs.

1.—THE LAMB OF THE PASSOVER HAD TO BE TAKEN UP ON THE TENTH DAY OF THE FIRST MONTH. "In the tenth day of the [first] month they shall take to them every man a lamb" (Ex. xii. 3). In that month Jesus was crucified; and John tells us the day on which He entered Jerusalem "Jesus therefore *six days* before the passover came to Bethany"; and "on the *morrow*"—that is, *five days* before the passover—"Jesus was coming to Jerusalem" (John xii. 1, 12). Now the passover feast was on the fifteenth; therefore—five from fifteen—*our Lord arrived in Jerusalem on the very day the lamb was to be taken, the tenth of Nisan.*

2.—THE LAMB WAS TO BE BOUGHT ON THE DAY THAT IT WAS TETHERED. Every householder was to "take" a lamb, by purchase, if not already possessed (Ex. xii. 3). As soon as the supper at Bethany was over, "then Judas went unto the chief priests, and said, 'What are you willing to give me, and I will deliver Him unto you?'" (Matt. xxiv. 14). At six o'clock that evening the ninth day had already closed: *Jesus was bought on the tenth.* He was bought for exactly the predicted amount. "They weighed for my hire *thirty pieces of silver*" (Zech. xi. 12). And the money was ultimately paid to the right persons. "The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of the Lord: *it was the priests'*" (2 Kings xii. 16): so Judas "brought back the thirty pieces of silver, . . . and the chief priests took [them], and said, It is not lawful to put them into the treasury" (Matt. xxvii. 3).

3.—THE LAMB WAS TO BE KEPT TETHERED FOR FOUR DAYS WITHIN THE REACH OF THE PLACE OF SLAUGHTER. "Ye shall keep it up until the fourteenth day of the same month" (Ex. xii. 6). From the tenth to the fourteenth Judas kept watch over the bought Lamb, with a view to its sacrifice: "they weighed unto him thirty pieces of silver. *And from that time he sought opportunity to deliver Him unto them.*" Each day (which seems to have included a Sabbath) was spent in Jerusalem, and—a *Sabbath day's journey off* (Luke xiv. 50; Acts i. 12)—each night in Bethany, and from the tenth day Jesus was marked, at the Bethany supper, for slaughter. "She hath anointed My body aforehand for the *burying*" (Mark xiv. 8);—not for coronation, but for sacrifice.

4.—THE LAMB MUST BE OF SPECIAL BIRTH, CHARACTER, AND BEHAVIOUR. (1) It must be a firstborn (Ex. xiii. 2); Jesus could *not* have been the Lamb did we not read,—*"she brought forth her firstborn son"* (Luke ii. 7). (2) It must be without *any* evil-favouredness (Deut. xvii. 1); "your lamb shall be *without blemish*" (Ex. xii. 5): so Pilate announced, "I find *no fault* in Him *at all*" (John xviii. 38); and Caiaphas, the priestly examiner of lambs, pronounced the witnesses against Him false.* (3) The prophets foretold Messiah as standing on His death-day as a *dumb* lamb (Isa. liii. 7): "and He gave him no answer, *not even to one word*" (Matt. xxvii. 14).

5.—THE LAMB MUST BE KILLED ON A SPECIFIC DATE, AND BY THE WHOLE ASSEMBLY OF THE CONGREGATION. "They *killed*"—not ate—"the passover on the *fourteenth day* of the first month" (2 Chron. xxxv. 1): "the whole congregation of Israel shall kill it *between the two evenings*" (Ex. xii. 6). The Crucifixion was on the fourteenth, for "it was the *preparation* of the passover" (John xix. 14). Between the two evenings, says Josephus, was from the *sixth* hour until the *ninth* hour. "Now from the *sixth* hour there was darkness over all the land"—a more dreadful going down of the sun than the world had ever known—"until the *ninth* hour. And *about the ninth hour* . . . Jesus yielded up His spirit" (Matt. xvii. 45, 50). To the month, to the day, to the hour, God's Lamb was slain: "our passover *hath been sacrificed, even Christ*" (1 Cor. v. 7). Moreover, the tribes of Israel, in typology, stand for the nations in passages where the priests stand for the Church: "the whole assembly," therefore, is all mankind: so at the Cross stood the Semitic (Shem)—the Jew, the Aryan (Japheth)—the Roman, and the Cushite (Ham)—the Cyprian, who actually carried the cross: all mankind, in its three inspired divisions, aided and abetted the death. So also the *Roman* centurion, by the

* Perhaps no detail of the Crucifixion is more marvellous than the official declaration of the Atonement by the High Priest. "Caiaphas, *being high priest, that year, said, It is expedient for you THAT ONE MAN SHOULD DIE FOR THE PEOPLE, and that the whole nation perish not*": a declaration so astounding, as uttered *ex cathedra*, and by Israel's official head who offered the lamb on the Day of Atonement, that the Holy Spirit adds: "Now this he said *not of himself*" (John xi. 50): the Mosaic Priesthood, in the throes of its dissolution, gave forth its last prophetic utterance, and expired with the Atonement upon its lips.

hands of *German* troops then quartered in Jerusalem, and under the orders of the *Spaniard* Pilate, himself overawed by the vast *Jewish* multitude, crucified Jesus: the supreme civic authority of the world—the only Divine ecclesiastical authority on earth—Israel gathered (according to a census under Nero) to the number of three millions around Jerusalem—rulers, and populace, priests and soldiers, even the hardened criminals at His side—without a single dissentient voice “the whole assembly of the congregation” sacrificed the Lamb.

6.—NO BONE OF THE LAMB MIGHT BE BROKEN. “Neither shall ye *break a bone* thereof” (Ex. xii. 46).* The Samaritans, whose sacrifices to-day are living survivals of Jewish ritual, pierce each lamb by a wooden spit, with a cross-bar near the extremity; that is, *they transfix the lamb with a cross*—they crucify it. Golgotha is said to have been the mound of Precipitation, from whence criminals sentenced to stoning were hurled; had our Lord so suffered, He could not have been the Lamb. How did God provide for this? Forty years, says the Talmud, before the destruction of the Temple—that is, *the year before the Crucifixion*—the Romans deprived the Jews of the power to inflict their capital punishment—stoning: *therefore* our Lord suffered the Roman death. “The Jews said unto [Pilate], It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled . . . signifying by *what manner of death* He should die” (John xviii. 31, 32). But the peril of a breaking of a bone yet remained. For a Jew who was hung the Law commanded burial on the same day (Deut. xxi. 23): breaking of the legs, therefore, only ensured death enabling burial. But the Spirit that had borne the sins of the whole world had already flown. “When they came to Jesus, and saw that He was *dead already*, they break not His legs . . . that the Scripture might be fulfilled, *A bone of Him shall not be broken*” (John xix. 36).†

7.—THE BLOOD OF THE LAMB ALONE COULD GUARD THE HOUSEHOLD FROM THE ANGEL OF

* Nor might the lamb be eaten unburnt, or sodden with water, but only “roast with fire” (Ex. xii. 9): no alleviation was to temper the wrath, or assuage the sufferings of Him who cried: “*I thirst!*”

† How meaningless, and even absurd, all this wealth of detail—how inconceivable that it should ever come from Jehovah—if it were not a moon reflecting the light of a far vaster but unrisen Sun; one means of the identification of God's Lamb when He should appear; a proof through all the ages that a *slain* Lamb was in the heart of the Father long before it was in the midst of the Throne: “which are a *shadow* of the things to come; but the *body* [which casts these ritual shadows] is *CHRIST'S*” (Col. ii. 17).

DEATH. Blood on the over-arching lintels—for none can mount to heaven save through blood: blood on the right post, blood on the left post—for none can pass into salvation except through blood: blood in the bason on the threshold—for *every saved door was thus stamped with the four points of the Cross*.* The Crucified hangs between every saved soul and the Destroying Angel. But *why* does the blood save? Because, where sin enters, death enters: sin and death are interlocked in an everlasting embrace: in every house, therefore, *there must be either a dead lamb or a dead son*. Death must follow sin across every threshold. But where death has once entered, it enters no more; the Law of God never strikes twice for the same sin: the Destroying Angel passes by *because the Lamb is dead within*. “Behold, the Lamb of God, which taketh away the sin of the world” (John i. 29). I am not stricken, only because He was: His death is my life. “Being now *justified by His blood*, we shall be saved from the wrath of God through Him” (Rom. v. 9). Could evidence be clearer? Two murderers in Auckland, to whom a copy of Frank White's “Christ in the Tabernacle” had been lent by the prison chaplain, Bishop Hill, after studying it all night together with two warders and the head gaoler, met him at the dawn of day with the cry: “Jesus *is* the Lamb of God!” and walked later to the scaffold saved and penitent souls.

Scripture does not teach that with the bearing of the cross, and the atonement, the meaning of the cross is exhausted; that when we trust to its finished work, our only relation to it is that of grateful confidence with what we are to it. No, it tells us that *in the most intimate spiritual fellowship the cross is to be our life*. We are to live as crucified with Christ: we are to walk as those who have crucified the flesh, and can conquer it in no way but by every hour regarding it as crucified. We are day by day to bear the cross, and to glory in it, because each moment our relation to the world is to be that of men who are crucified to the world, and know and feel the world crucified to us.—*Dr. Andrew Murray*.

* The word translated “bason” in Ex. xii. 22—in Egyptian “threshold”—is translated as threshold in Judges xix. 27, and 2 Kings xii. 9; so also the Septuagint has, not “the blood that is *in the bason*,” but “the blood that is *by the door*.” Thus the apostate, re-crossing the threshold where the lamb had been killed, *tramples underfoot* (Heb. x. 29) the Blood of the Covenant, counting it an unholy thing. “None of you shall *go out of the door* of his house until the morning” of resurrection (Ex. xii. 22).

Light on the Prayer Life.

Gleanings from Letters.*

Set times of prayer.

I am not surprised to find that Satan attacks you during the time you have set apart for prayer. If you find you cannot pray at set times then let your whole life be a life of prayer. Praying is the articulation of need, and is continuous, for there is not a moment of the day without its peculiar needs, and the way to overcome is to habituate oneself so as to be in the attitude of spirit communion with God moment by moment.

I do not say that the "set time" should be forsaken, but if the set times are the only times of prayer, then you focus the attacks of the powers of darkness upon certain distinctive hours, and you may be unable to pray at all. Prayer is as natural to the regenerate spirit as breathing is to the living body; we do not go aside to breathe, but unconsciously perform those functions which keep the life in existence.

Watching unto prayer.

Continuous watching is in itself a great quickening of faith, as it not only brings us into real communion and fellowship with the Holy Spirit, but enables us to realise that our God is a living God, interceding, guiding, and overruling even in the affairs of this much boasted Twentieth Century, and that He is the same yesterday, to-day, and for ever. I would always have you remember that when things are dark, that neither God, nor the attributes of God, have changed in the least, and that though the landscape may be darkened by heavy storm-clouds it only shows that the sun is hid, but not extinguished.

It often happens in service for God that Satan agitates the surface of things so as to perplex and confuse the child of faith, in order to thwart the continuity and the purpose of prayer.

I pray you to continue to watch and pray, to pray and faint not, for "fainting" is practically *unconsciousness* of God. . . .

Prayer as co-operation with God.

There is a danger of becoming passive and relying upon God apart from prayer, that is to say, assuming an attitude that God knows all things, therefore there is no necessity for me to pray, but we are taught to be co-workers with Christ, and I know of no way of co-operating with Christ *apart from prayer*, in the power and administration of the Holy Spirit.

*By Mr. J. C. Williams to "Lord's Watch" correspondents.

Prayer for healing.

It is only the Holy Spirit that can give a burden of prevailing prayer, and although in response to your requests, I will pray for the man you mention, nevertheless prevailing prayer can only come from one quickened by Divine power into believing faith on his behalf. It is also necessary that the man himself should have faith to believe that God can, and will, do whatsoever He has promised. I would advise that prayer be made, not so much for *healing* as that this man may be so quickened in spiritual life that he is enabled to cry out to God for deliverance, and then there can be the co-operation of others in prayer that the Lord may touch him and heal him.

I quite agree with you that it is possible to put "healing" before God, that is, to lay more importance on the manifestation of faith than faith itself, and you will pray against this, if the Holy Spirit has thus shown you that it is contrary to the will of the Father.

Continuity in prayer.

The main thing now is to cultivate continuity in prayer and communion with God. Pray and faint not, that is to say, *pray* lest you lose consciousness of God working through Divine providence, and observable in circumstances. To cease to pray is to lapse into unconsciousness of God, hence it is that Satan directs his most persistent attacks upon prayer, which is the great spiritual weapon of the Church.

I am sorry to note the last paragraph in your letter, and am fearful as to whether Satan has side-tracked, more or less, the intercessory service on behalf of the one named. I find, as a result of increasing experience, that continuity of prayer for a single object is one of the most difficult tasks upon which to bring to bear the strength of the human will. It needs a patience Divine in its source and in its inspirational power, in order to pray and faint not.

Scripture the basis of prayer.

As a rule I am not very confident about experiences based on *isolated texts* of Scripture, for I have seen so many of the Lord's own people who have been deceived by such methods. ALL Scripture is given by inspiration of God, for the perfect equipment of the man of God, and we forget that Satan having access to the mind can quote Scripture and then frustrate the promise in order to undermine faith in the Word . . .

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

Mr. H. Johnson, of Paris, who edits *Le Vainqueur*, was present at the Matlock Conference, and gave a report of the working of the truths set forth in our pages, which greatly rejoiced those who heard him. The following letter was specially sent by his hands to the Conference assembled at Matlock.*

(*Translation of letter from the Treasurer of the French “Baptist Conference,” read by Mr. Johnson at the Matlock Conference.*)

PARIS, May 28th, 1914.

My dear Brother,

I am pleased to give you at the moment of your leaving for England, a testimony as to the good I and many others with me have received by the reading of “*Le Vainqueur.*” May God use this simple testimony for the encouragement of our English brethren, who have thought to send to us also the message they have received from our Heavenly Father, through His servants.

I read “*Le Vainqueur*” at first, I must confess, without seeing all the importance of the teaching it offered me, and even at this moment I am humiliated not to have profited more from it, and yet what blessing I have entered into during the past few months.

As to the message and the teaching, so precise and so practical, addressed to the Church of Christ with regard to the formidable activity of the devil and his angels in every direction, to oppose the work of God in its entirety, I thought I saw, as do many others, a double danger.

First, was it not to be feared that in drawing so much attention to the permanent and universal activity of Satan and evil spirits, Jesus our Leader and the Perfecter of our faith should be lost to view? This, too, in opposition to the express command to fix our gaze upon Him.

Then again, the idea of a constant battle, a sustained effort; a merciless fight against the adversary, because that God, in some manner, would overcome him and ruin his action *through our own*, appeared to me of such a nature as to blot out even the notion of “Providence.” Why leave the ground of “rest in Christ,” said I, as many others also say. He is the Conqueror—let us abandon ourselves to Grace.

These two great objections, and other minor ones which I need not mention, hindered me from receiving without some distrust the call made to me by “*Le Vainqueur.*”

Now, one day I was talking over these matters with one of my relatives, an evangelist, who repeated to me these same objections, without my having in any way confided to him my own thoughts, and I was led by the remembrance of good received through “*Le Vainqueur*” to take

* In view of the outbreak of the War, which has since taken place, we are thankful to know that God has in France some who understand aggressive resistance to the spiritual foe. It is significant that Germany is the only country (with Austria-Hungary) where these truths have not—as far as is known—penetrated.—*Ed.*

the position, by loyalty, of replying to these objections. The Spirit of God helped me remarkably—so remarkably that I was from henceforth convinced beyond recall that our objections *belonged to the adversary*, and marked very clearly his fear to be denounced and unmasked publicly before the children of God.

Not that I believe (and the Editors of the paper do not flatter themselves, I am sure), that the truth about Satan has not been proclaimed in the past. It is spoken (and I recognise this more clearly every day) and told to us by God Himself in His Holy Word. Yet even as so much truth brought back into clear light for the Church after a time of heavy darkness and ignorance, this teaching with reference to the working of Satan and the declaration of war upon him, has never been so strongly brought to light, I believe, since the early days of the Church, as it has been through the ministry of Evan Roberts, and the Lord’s workers in co-operation with him.

Now, what shall I say as to the truth relative to the return of the Lord Jesus, which completes so wonderfully the message of the warfare, and is so well placed in coming after the former.

As I must needs be brief, I would say simply, that many members of our Church, and myself, have been led to a conception much more clear of our calling in Christ.

Seeing ourselves exposed, we are armed. We were in the brunt of battle, dreaming that we were living in a time of rest! How unequal was the struggle between the enemy and ourselves! But we have entered the lists; we now war a warfare day by day, and the blessing has come, as yet, it may be, as the border of the cloud or the first waves of the sea, but sinners have been converted, and the children of God in the midst of us have laid their all upon the altar.

There are others who would have been better qualified than I to offer this testimony because of the blessing received, but they have elected me to be the messenger on their behalf, and I do this gladly, and offer to God our grateful thanksgiving for the truth and teaching found in “*Le Vainqueur,*” and the blessed results to us. Thanks also to the friends who have been the means of these blessings to us.

Believe me, dear Brother,

Yours affectionately in Jesus Christ, our Hope,

GEORGES GUYOT.

(*The letter is translated from the French.*)

NOTE: Mr. Johnson is still in France, while his wife is in England, with his two daughters. Mr. Johnson has now offered, and been accepted, for British Red Cross work at the front, as other work is temporarily at a standstill in France. He will resume *Le Vainqueur* work at the earliest opportunity. *Financial* needs will continue as before. Much prayer is needed for him, and all the children of God in France, at this time, that the Advent Hope may shine brightly as “a light in a dark place” in this time of national suffering.—*Ed.*

To the Lord's Praying Ones.

Will the Lord's prayer-warriors faithfully and persistently "pray through" all the following requests and subjects for prayer.

For the Church of Christ.

That the Age that is passing may quickly close, and the church and the world know in truth the "powers of the Age to come."

That believers may be kept from an evil "national" spirit in the hour of national peril in many nations; and be given the cosmopolitan spirit of the Millennial Age, when all nations will know the Christ as King over all the earth.

That the "Word of Prophecy" may become to all believers a "light shining in a dark place" at the present time, so that they sorrow not as those who have no hope.

That all who are suffering may be given the true comfort of God.

That God will specially lay upon His stewards the financial need of all Mission Work at this time, and that His children may be given true sympathy.

Prayer for the following Convention:
Asansol, India—Oct. 1-4.

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.

"War on the Saints" Fund for Workers.

The appended testimony, received from a local preacher, shows the delivering power of Christ's victory at Calvary through truth obtained in reading the book "War on the Saints."

As the result of my study I have realised a fuller value in my experience, of the work of Calvary as the place where Satan, with all his hosts, was defeated, so that I deal with him as a vanquished foe, and in prayer I am led to plead the power of the Calvary victory. . . .

With regard to my experience in this war let me relate to you a terrible, and real conflict, that I have had at different periods, and under different circumstances, that I could not understand, until it was defined to me in the light of the truths set forth in your book. . . . The fact of the existence of evil spirits I have always acknowledged, but I never realised that they were the direct cause of so much terror of mind, and of the anguish of spirit through which I have passed; but now I see it all clearly, and thank God I know the source of power to overcome, and the unfailing remedy, namely, the power of the Name of Jesus on the ground of the Calvary victory. Probably there are thousands of believers who have had the same experience, but have never disclosed the fact even to their nearest friends, from fear of ridicule or of being considered to be bordering on insanity. . . .

I am absolutely sure now that in my case I was suffering from a persistent attack of evil spirits. As a local preacher I have gone to various villages to preach, which has occasioned a journey of some miles. When going alone I have frequently been "held up" by evil spirits, being overcome with a dread, and fear, and terror of mind. I have been detained in one place for a consider-

able time, one occasion causing me to absent myself from the morning service. When I arrived at the place of appointment I had to excuse myself on the ground that I had taken ill on the road, but as I recovered I was able to take the evening service, and the Lord enabled me to preach the Word with much acceptance. At such times it seemed as if I was in the presence of an unseen foe that was dogging my steps. I could not go on, nor did I dare turn back, but to overcome, what I wanted to persuade myself, was a lack of moral courage, I have taken to my heels and ran until I have been almost exhausted. Apart from a faint conception that there must be a supernatural cause for such an experience, it was all a mystery, and this increased my anxiety. One time I would reproach myself for a lack of moral courage, but in the heat of the conflict I would ask the Lord the why and wherefore, and where would it end? There were absolutely no physical or psychological reasons for such an experience. My mind was clear, and I was as able, mentally, to conduct the services after the conflict as if it had never happened. I conclude, therefore, that the attack was *upon my spirit*. As the result of these frequent attacks I would not go alone. . . .

The nature of this conflict with the supernatural was as real and more terrible than any physical conflict would be. However, possessing the knowledge through the teaching of your book, of the real cause of my trouble, and knowing by experience the power there is in the Name of Jesus, and exercising faith in the power of the Calvary victory, I am enjoying greater liberty of spirit, and that dread upon my mind has left me, thank God! The knowledge of the *cause* of an evil is half the battle towards remedying that evil; a knowledge of discerning the workings of evil spirits, and knowing the methods of the devil, is a sure road to victory. As a matter of personal experience, I do know there is a power in the Name of Jesus to overcome Satan and his hosts; that in appealing to that Name, as believers in a Risen and all-victorious Lord, being identified with Him, our Representative Head of a redeemed race, we share with Him the triumphs of the Calvary victory, the ultimate issue being our glorified state when we shall reign with Him.

A Local Preacher.

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.

Notes on Books of Value.

Pastor Fuller Gooch writes that the name and address given in a previous issue of the *Overcomer*, for obtaining his pamphlet "The Two Translations," was the name of the *printer* only. The pamphlet can be obtained on application to "The Hall Keeper," Lansdowne Hall, West Norwood, London, S.E., at 2d. each, or 1/6 per 12 post free.

We have been sent a little Booklet of Poems entitled "Sunrise Songs for Saints" (1/6), and a charming wee book of daily readings for Children called "Sunlit Pastures" for "the Lambs of the Good Shepherd" (1/2). Both are full of the living power of personal experience of all that is written. We commend both little volumes to our readers for gift purposes (obtainable from King and Jarrett, 67 Holland Street, Southwark Street, Blackfriars, London, S.E.).

NO ORDERS FOR ANY OF THESE BOOKS TO "OVERCOME OFFICE."

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

No. 78.

DECEMBER, 1914. No. 12. Vol. VI

The Finished Testimony.

"The great dragon was 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. . . ." *Rev. xii. 7-12, R.V.m.*

"And when they shall have finished their TESTIMONY . . . they heard a great voice from heaven saying unto them: Come up hither."—*Rev. xi. 7-12, R.V.*

IT may come as somewhat of a shock to my readers when I announce that with this December number the issue of the "Overcomer" ceases in its present form, being the completion of a definite TESTIMONY given to the Collaborators of the book "War on the Saints," to fulfil to the Church of God.

The paper—of which the collaborators are joint proprietors—did not have an "ordinary" beginning, it has not had an "ordinary" career, and it is not having an "ordinary" ending, for it is not "ordinary" to close a magazine when it has an established circulation, and is financially sustained by its readers.

When the paper was commenced six years ago in January, 1909, by very clear command of the Spirit of God, everything was humanly against it. No "ordinary" steps were taken to announce its advent, for no publisher would have taken the risk of its issue,* and its career has been through stormy seas, as month by month its message was fought out in indescribable opposition from the Satanic spirits of the air, who also aroused against it unreasoning and abnormal prejudice from carnal Christians, and Christians who did not understand the experiences, nor the conditions calling forth its testimony.

On the other hand, in face of this intense prejudice and resistance, at the back of the paper was a PRAYER MINISTRY which not only forged out the truth it carried, but pressed forward the message in print, until it penetrated in an extraordinary way to some of the remotest places on the inhabited earth, reaching isolated believers in land after land, to whom it came as a message directly sent of God, lifting up the crushed, and, in some cases, almost wrecked workers, on the eve of being driven off the battlefield. Therefore, as we look back upon its stormy history, we clearly see that nothing but

* In fact, when the simple handbill announcing its advent appeared, a Publisher of repute wrote as a personal friend to the Editor, in deep concern, anticipating nothing but failure for the paper from a financial and circulatory standpoint.

the Hand of God carrying through a definite purpose ordained by Him, could have upheld and steered the paper through the maintained opposition of the hosts of hell; and only the Holy Spirit of God could have guided it to the sorely tried children of God scattered all over the world, and used it to minister to deep need unknown to all but Him.

With such a record of Divine guidance and upholding in the carrying out of a Divinely given ministry, it could be expected that the paper would have no ordinary ending. He Who gives a ministry must make known when it is completed. Then to continue to issue the magazine when He indicates its closure, would be to work outside the known will of God.

The danger of going on beyond the measure of the Spirit in a given piece of spiritual service, because it has become *prosperous*, is a real one to those who seek to co-work with the Spirit of God. It is so easy to be influenced by the visible results before men, and to fail in co-working with God in the carrying out of His purposes to the end.

The knowledge of this danger has been of great value in guarding the *Overcomer* from being diverted from its ministry. Again, and again, it could have become involved in the network of twentieth century machinery. Offers of large sums of money as "capital" to develop it as a journal meeting a deep spiritual need, have been made by some who saw its potentialities; while other workers of repute have offered to organise prayer-circles in connection with it. But from these, as well as from many other propositions, we have, by the grace of God, turned away. We had no commission from God to found, or to conduct a Magazine developed and worked on ordinary lines, or to build up an organised "work," or to institute a "school of teaching," but only to minister the truth of God to the spiritual people of God, and to remain simply witnesses to the end. We have therefore held ourselves free to close the paper directly the Holy Spirit made known that it had fulfilled its ministry. So long as God needed it He would give grace to maintain its Testimony until its course was finished, and then it was for His servants to hand it back to Him.

It has been said that the *Overcomer* had no ordinary beginning. Neither has it been an

"ordinary" paper in the preparation of matter for its pages. It has not contained "mental" matter, *i.e.*, matter which is merely the product of the mind, even a *spiritual mind*! It has been filled with truth gained by fresh and living experience of the written Word of God, and truth of this kind cannot be given over and over again. It comes as boiling lava from the spirit, and when it is poured out it passes away, not easily repeated by those who give it. This explains the advancement in the ministrations of truth, and the progress in Testimony of the *Overcomer* year by year, from the more elementary themes dealt with in the first years' issues. So to speak, it picked up its readers in 1909, drawing out, as with a magnet, from the midst of others, those who knew in any degree the twofold message of the Cross, as taught in Romans vi., and then led them on, line upon line, precept upon precept, through the earlier stages of the Baptism of the Spirit, the experimental pathway of death with Christ, the life joined in spirit with Christ in God, and the war in the heavenlies, depicted in Ephesians vi. The culmination was reached in 1913 in the Translation message, which in 1914 has been amplified more in detail concerning experimental preparation for the imminent Coming of the Lord.

Since the paper has been a Testimony committed to certain members of the Body of Christ, to declare to other members of the Body, for the specific leading of them on in the deep things of God in preparation for their reigning with Christ, we clearly see that this work of the paper has reached completion, for even though the Lord tarry a brief while, in the realm of *teaching* we cannot (1) go back and give the elementary truths of earlier issues; (2) the further opening out of warfare truth that may be possible is better done in permanent book form, uncircumscribed by the limited space of a magazine; and, (3) all that is necessary to be said about experimental preparation for Translation, has now been given, short of going on into *prophetic teaching*—a line of ministry to fulfil which we have neither equipment nor commission.

In the pressing on from faith to faith in the opening up of truth during the six years' issue of the paper, a small proportion of readers fell away each year. Some because they had not the initial foundation of Romans vi., and therefore could not understand the language belonging to the experience beyond it; others because they did not realise that the truths given could only be grasped in meditation and prayer; others again because truths of experience opened out ran against preconceived ideas or prejudices, and they would not give time to enquire at the Throne of Grace whether these things were so.

But in the place of these who fell away as readers, as the paper steadily held to its ministry—commissioned of God to bear witness to truth and leave the results to Him—large numbers of new readers took their place, and we rejoice to know that there is now a very large body of believers throughout the Church who have grown in spiritual stature with the monthly issue of the paper. These were among the most spiritual of the Church six years ago, and they were then able to recognise the truths set forth as of God. They have given time to lay hold of them in meditation and prayer and *proving*; they have gone from strength to strength, and faith to faith, and now with us they look for the Lord from heaven, many by His grace able to look back upon their warfare and say "I have fought a good fight, I have kept the faith. . . ."

The question however may occur to some, "But in the closure of the paper at this juncture are not these readers being left without the support and stimulus of its messages in a time of great need?"

To this I reply: Those who have truly assimilated the truths given in our pages are the very ones who by this time do not *need* the paper. All that has been written and testified to has in large measure been wrought into them. They need now no outward "help," or "prop." What they have *proved* is now their own, and however fiery the trial, or overwhelming the deep waves and billows of the present hour, what is of God in these souls will grow stronger and more dominant. Their "life is hid with Christ in God." Their treasure is in heaven. Their anchor is within the veil. Christ is All in All. More than "teaching," more than "truth" HE ALONE IS ENOUGH, and any unconscious reliance on the fellowship ministered through the pages of the little paper—which has become to many their most precious treasure next to the Bible—will by its cessation pass away, so that they may now rely entirely and only upon HIM.

"But what about those who have not fully grasped all the truths set forth in the past?" These have bound volumes* of the paper to go back to! If they have not grasped what they have read, they can now give time to meditation and prayer over the pages of the past. It is probable that many of our readers have not realised the sacrificial service that lay behind the ministry of the paper. They may have read it month by month superficially, as an "ordinary" magazine—and—*missed its vital purport*. They looked for *mental* enrichment, failing to apprehend that what they read belonged

* If any of these readers have failed to keep their full number of issues for reference, or have parted with odd numbers, they may be able to obtain the missing ones, if they write without delay to the office. See page 46 of cover.

to that sphere of knowledge which could be only "spiritually discerned," and so they threw aside what their minds could not easily grasp. They forgot that heaven's treasures are to be sought for as gold, and are not to be gained lightly. Such of our readers as belong to this class will not *lose* by the closure of the paper, if it leads them to go back to the issues of the past, and give themselves to lay hold of the truths they contain before it is too late.

Still another question may arise: "If the paper is meeting a need, could not others carry it on?" This point has not been overlooked, as month after month of the past year, the deepening conviction grew in intensity that its work was done, and every aspect of the closure laid before God in prayer. The work of editing the paper, and of all who have contributed matter to its pages, has been done "without money and without price," as labour given freely to the Church of God. Even thus it has been able to pay its way only by subsidy* from those who valued its ministry. It could not therefore be sent out on ordinary business lines without an entire change of procedure, which would probably involve an entire change of message. Moreover, those who might be able to continue its special message are also looking for the Lord from heaven and would not feel it the time to take up the responsibilities of such a service.

From every view-point, therefore, the will of God is confirmed in its closure. The *Overcomer* has been a definite Testimony committed to definite witnesses, and when that Testimony is completed, the paper ends. We have given of our best without stint to the Church of Christ, having sought to declare without shrinking the whole counsel of God so far as it was committed to us, and we now await with our fellow believers the verdict of the Judgment Seat.

There are also other circumstantial aspects confirming the leading of the Spirit; for it is a safe rule in arriving at any momentous decision as to a certain course being in the will of God, to bear in mind three fundamental principles of guidance which must be in accord when the proposed step is of God, viz., (1) *The witness in the spirit*; (2) *The teaching of Scripture*;† and (3) *The working of God in Providence*, bringing about circumstances which correspond with the leading

* It has been understood that our inability to accept advertisements of the ordinary class, upon which the income of every Magazine depends, has made it impossible for even the ordinary expenses of issue to be met without assistance, but through the God-given help of those who have valued the paper, we have been enabled each year to close the accounts without deficit. We are confident that by the Lord's continued supply we shall be enabled to meet all obligations in the final closure.

† i. e., the step to be taken must be in harmony with the principles of the Word of God.

of the Holy Spirit in the spirit of the believer.*

When the Spirit of God indicated that the Testimony of the *Overcomer* was drawing to a close, having regard to the continual evidence to the value of its ministry—and fearing lest the release from the heavy burden of its issue, would be an "accepting deliverance" at the cost of loss to the Church of God—unmistakeable confirmation of God's will has been sought for with patience and prayer. This has come mainly around the "business" side of the publication of the paper.

Readers generally may not know that the *Overcomer* has been published for five years from an office opened in my private residence. When the little paper was launched in 1909 no such arrangement was anticipated, any more than the rapid growth of the magazine into a world-wide circulation. But when the arrangements made for the first year's issue proved unworkable, as a small Book Room already existed, in the charge of a Secretary who had assisted me in Literature issue for twenty years, the work was transferred to the Book Room, little realising all that would be involved in the sending forth of such a paper. As the work grew, enquiries were made among business agencies as to the practicability of release from the business burden, but there had come about a personal correspondence with the readers, which made it impossible to transfer it to other hands without injury to the paper, and the removal from the Editor of much valuable insight into the spiritual needs of the readers.

As the years went by capable and devoted helpers were sent of God to give assistance in the "office," and the small staff grew in efficiency within the limits of its power. But—and herein lies the crux of the circumstantial aspect of the leading of God in the closure of the paper—no staff of workers, however devoted and capable, could lift the burden of the responsibility, and business machinery which has been fast growing around the Editor, and which could only now be continued by entire devotion to its demands and a cutting off of all other *spiritual* service to the Lord's people.

With deep gratitude to God for His sustaining grace in carrying through a service for the Church of God which has taxed the enduring power of

* Oft times the *third* is the after-working out of the attitudes taken by the child of God when the knowledge in the spirit is first made known. The Spirit leading may at first appear to have no corresponding witness in the circumstances, and sometimes may be directly opposed to them. Then the believer must take the necessary attitudes, such as, the placing of his will on the side of the will of God made known in the spirit, and, maintaining this attitude, *wait before taking action*—unless the witness in the spirit is sufficiently clear to act upon without waiting for exterior confirmation—until the working of God in Providence confirms the witness in the spirit given months, or even years, before.

spirit, soul, and body to the utmost limit, I therefore recognise that the time of release from the business burden of the publication of the *Overcomer* has come. The *Overcomer* Office, as an office, ceases to exist with the issue of the December number of the paper. The business machinery of the issue of a monthly magazine, which has been faithfully done as unto the Lord, is at an end. To all who have so loyally and devotedly worked in the background, and to our Foreign and British Centre Distributors everywhere, and others who have truly "laboured" with us in the Gospel, we acknowledge our deep obligation, with the assurance that He Who has watched their labours for the saints, will give them His "Well done!"

Something must also be said about the future in relation to various departments associated with the *Overcomer*—a future which carries two meanings, i.e., (1) the "little while" of a future which remains whilst the Lord tarries; (2) the future which immediately follows the Translation, and lies between the invisible and public aspect of the Lord's Return.

In closing the *Overcomer*, as we recollect the very large number of letters from our readers giving thanks to God for His blessing through our pages, even to the present hour, we are not unmindful of the responsibility of the stewardship of truth given to us of God. In another article* I have set forth the way in which it seems the Spirit of God would have the fruit of the work of the *Overcomer* gathered up, for a continued ministration of the truths sent out in its pages. The PERMANENT LITERATURE which exists as the magazine itself closes, is still needed by the children of God in the conflict of the present time, and we believe will be still more needed by others after the departure of the watching believers. The issue of this Literature through the little Book Room, which was in existence before the advent of the *Overcomer*, carries with it none of the burden of machinery surrounding the issue of a monthly paper. The "office" therefore ceases, but the Book Room remains.

One practical result of the closure of the paper which we regret, will be the absence of a channel of communication with our readers month by month, but we can still reach the greater number if occasion requires, for over one-third have their names and addresses registered in the Subscribers' Book, whilst more than another third of the readers are registered in the lists of our British and Foreign Centres, leaving a comparatively small proportion obtaining the paper through our London agents, and therefore unknown to us. The largest proportion of our

readers therefore can be reached by circular post,* in the event of (1) any special issue of an occasional paper, which the Spirit of God may lay upon us; (2) the announcement of any new book or message in print, from a large number of yet unpublished MSS; or (3) the resuscitation at any time of the *Overcomer* in another and less burdensome form.†

The "LORD'S WATCH" which has been so signally used of God in the hands of Mr. J. C. Williams, who initiated it in 1910, now reverts to the separate control of the Founder, who will continue his ministry to any of our readers who write to him, addressing letters as before.

"LE VAINQUEUR"—the French *Overcomer*—edited by Mr. H. Johnson, has been passing through great trial on account of the European War. *Le Vainqueur* has been issued in dependence on the gifts of the Lord's stewards, and whilst Mr. Johnson continues to send it forth, we commend him and his ministry to the continued sympathy of our readers; especially the burden on his heart concerning the French translation of "War on the Saints," referred to in a recent letter.‡

And now what shall be said to our readers in every part of the world; the *Missionaries* in dark, dark places of the earth, the *Christian workers* labouring to maintain a faithful Testimony against the apostacy of the professing church from the pure Gospel; the oppressed and crushed ones crying out "How long, O Lord, how long" as they are conscious of the deepening darkness, and demon-atmosphere of the world?

Lift up your heads, beloved in Christ, "when ye see these things, know that your redemption draweth nigh." The visits of our little monthly messenger may cease, but the Christ abides. Know that HE is nigh, even at the doors. Let joyous expectation fill your hearts. *Finish* your work! See that all is ready for departure. Set all your affections and hopes in heaven where Christ is. Soon, soon we shall ascend, and we shall see Him face to face, and tell the story "Saved by Grace." Earnestly expecting to meet each one of you in His Presence—

Commending you to Him,

JESSIE PENN-LEWIS.

* Those who are unknown to us, and desire to be kept in touch, should occasion arise, may have their names and addresses registered, if sent to the Manager of the Book Room, on a post card at any time.

† These possible lines of action are mentioned only because this is the last opportunity for reaching our readers as a whole. The third possible course necessitates our retaining the title of the *Overcomer* as registered at Stationers' Hall. The deepening indications in the world of the soon Coming Lord for His Church, makes it more than probable that none of these procedures will be possible.

‡ See names of Secretaries for England on page ii. of cover. See also Mr. Johnson's letter on page 205.

* See "The *Overcomer* Literature Trust Fund," page 208.

Current Notes.

Since the article on "A Finished Testimony" was written, the unfolding of the drama of God's fulfilment of prophecy has rapidly advanced, and God's people are watching with reverence and godly awe the testimony to the sure word of prophecy, being given to the world. In three short months the awful European War has reached the point of involving TURKEY—this means the long foretold "drying up" of the mystical "Euphrates" (cf. Rev. xvi. 12-16)—the conflict is reaching Palestine—the actual place where the Armageddon will reach its climax and find its end.

It is written "Ye brethren are not in darkness that that day should overtake you as a thief." If we walk with God He will surely guide us so that we are prepared for all that He knows is coming to pass. If the unfolding of the drama of the Closure of the Age goes on as rapidly in the immediate future as hitherto, we might find that the extension of the war-zone would hinder the sending out of the *Overcomer*. Even now our readers in Russia, Finland, Sweden, Norway, Denmark, and France are not easily reached. Germany and Austria are closed. Now Egypt and Turkey are affected. With the spreading of the war-cloud, it may soon be that every country is isolated so far as heavy post-bags are concerned. Believers will have to stand alone with God in every land. Each one separated from all outward helps, but READY and watching for the sound of the Trumpet when we shall all gather together unto Him. We think that our readers may yet find the closure of the *Overcomer* TO BE AS SIGNIFICANT AS THE ADVENT MESSAGE OF OCTOBER, 1913. We shall not be "overtaken" in the midst of unfinished work, but READY for all the developments of these momentous days—forewarned of God.*

The ADVENT MESSAGE sent out in October, 1913, has had wide circulation in leaflet form, and has been translated into several languages. The gift fund stock is now exhausted, but fresh supplies from a large new edition can still be had at the nominal price at which it was issued. Since the Lord's soon Coming has been heralded in the *Overcomer*—not as truth received from the reading of prophecy literature, but as made known to the spirit by the teaching and leading of the Holy Ghost (cf. John xvi. 13), we have received many letters from correspondents anxious to press upon us what they believe to be the true "interpretation of prophecy." It is grievous that the subject of prophecy cannot be dealt with without the jarring mixture of controversy, instead of simple statement of truth as the writer apprehends it, leaving the Spirit of God to commend it to those able to discern. The *Overcomer* has from its inception sought only to testify to truth as made known in the spirit, in accord with the Spirit of Truth in the written word. In harmony with this, the Spirit-given knowledge of the Lord's near Return was made known, and at once borne witness to. It is enough truth for spiritual believers to lay hold of, and MAKE READY. All prophetic literature should be read with open mind at

* When Mr. Pantou knew of the forthcoming closure of the *Overcomer*, he wrote, "How portentous—this going out of light after light. . . ."

this time, and with prayer that the *spirit* of watching for the Coming Lord be not dulled through the mind being occupied with the events connected with His Return. Above all let us guard the spirit of UNITY with all members of His Body in view of His Coming.

We felt free to print the letters from our correspondents given in the October-November issue, referring to the Feast of Tabernacles, and the possibility of our Lord's Return at that time, but we do not see that His not having come means we must "wait another year." To hold this attitude seems out of harmony with the watching, lest He should come at any moment (see Luke xii. 35, 36). Satan will use every excuse to rob us of present faith for Translation. Let us keep to the *vital* command to watch: undisturbed by varying thoughts around us.

We regret we were not able to give some notice in the Oct.-Nov. issue of the *Overcomer* of its possible closure at the end of the year, but the sense of responsibility placed upon us in the stewardship of truth stood in the way of decision, whilst for months the *spiritual* side was clear. But directly the decision to obey God and leave the outcome to Him, was taken, light for the founding of the OVERCOMER LITERATURE TRUST FUND—outlined on page 203—was quickly given, and increasing light on every aspect as the path of obedience was followed. We regret, too, delay in the time of the publication of this number, but it has been unavoidable.

As we go to Press there are fresh indications that we are being guided into wise foresight on the practical side of the issue of the *Overcomer*, in view of the troublous days we are in. In ignorance of the "closure" decision, four of our Centre Distributors—two with the largest distribution list—write that they cannot continue their work on account of the World-War. Some Subscribers abroad are also unable to continue their subscriptions. We are impressed more and more that God who foresees and knows all that lies ahead is truly guiding us, and we suggest to those of our readers who will personally feel the loss of the paper keenly, that they look upon its closure as significant from the Advent viewpoint, and, rising into the plane of the Spirit, remember that, united to Christ as Head, there is an indivisible union in spirit of all who move on together into the same plane of the Spirit life. The *Overcomer* outward link may cease, but we are one in our Risen Lord. Let our readers hold fast to that fact in faith and prayer until we meet in the Master's presence face to face.

Special attention is called to the OFFICE NOTES on page ii. of the cover of this issue, in which will be seen our endeavours to adjust the practical results of the closure of the paper, to the various classes among our readers. This closing number of the *Overcomer* of FORTY-FOUR pages, is issued as *more* than a DOUBLE one, although no provision is made for its extra cost in the subscription for 1914. We, however, feel assured that our subscribers will forward to the office the price of the extra issue, and thus enable us to meet the expense, which is considerable.

Will those who subscribe through our London agents kindly send the extra cost to them without reminder to save unnecessary expense and cost.

John 17:4
Acts 20:24
2 Tim 4:7-8
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Christian, Accomplishment of Mission

THE OVERCOMER.

An Accomplished Ministration.

"I have finished the work which Thou gavest Me to do. . . ."—John xvii. 4.

"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. . . ."—Acts xx. 24.

"I have fought a good fight, I have finished my course . . . henceforth . . . a crown. . . ."—2 Tim. iv. 7, 8.

WHEN a Christian worker dies, people say: "What a pity; what an excellent worker he was. What a great loss!" But if he had FINISHED his work for God, then it was no loss at all. It seemed a great loss to Canaan to lose the miracle Worker—Jesus of Nazareth; but He said, "If I go not away the Holy Ghost will not come unto you" (John xvi. 7). In like manner it may be said that if we are not taken away in Translation, then the Christ will not have come!

Moses finished his work. Aaron was taken to the top of the mountain to die.* Paul knew when his work was finished. Christ knew when His was accomplished. We also can know when we have finished any work given us of God.

Who can know that his work is finished? Primarily those who know their commission. If you say "I do not know what my spiritual work is,"† then you cannot expect to know when you have finished it. Our Lord knew His commission at twelve years of age, and He knew when He had finished His work at the end of twenty-one years of fulfilling His Father's will.

John the Baptist in prison sent to Christ and asked, "Art Thou He that should come, or do we look for another?" (Matt. xi. 3). And yet he had been told by God that the Messiah was He on Whom he would see the Holy Ghost descending as a dove, and that his commission was to bear witness to Him.‡

John's path into prison meant a death to publicity; in accomplishing his course he was but an extinguished candle before the Rising Sun. Naturally workers are willing to be taken up to the pinnacle of publicity, but not to be put in the dungeon, and forgotten by everybody. At such a time they need to remember that God has not forgotten them, and that even this, however contrary to their judgment, is part of His plan, and of the "course" which has to be accomplished. Jonah wanted to die before he had finished his work. And so did Elijah. But Elijah lived not only to finish his work, but to be translated without dying.

* Cf. Deut. xxxii. 49, 50. The Apostle Peter also wrote "the putting off of my tabernacle cometh swiftly even as our Lord Jesus Christ signified unto me. . . ." (2 Pet. i. 14).

† Cf. Ephes. ii. 10, "good works which God hath before ordained that ye should walk in them."

‡ Cf. John i. 23, 31-34. John iii. 28. John had FINISHED HIS COMMISSION when he was cast into prison.

The knowledge of finished work is the blessing of those who have trudged along with God into the heights of spirituality. If you desire to know God's secrets you have to live near Him. Enoch walked with God, and then was "not found, because God had translated him." He was in God's secret, and knew when his work and life was finished. Before his translation he was given the witness by the Spirit that he "pleased God"—that he had fulfilled His will.

If spiritual souls go on after they have the witness that they have finished a specific commission, they go on without Divine power, and the work they execute will then have the image and power of the flesh upon it.

If John had remembered the testimony borne to him about Christ, and said to himself in prison, "I have finished my work," he would have been free from harassing disturbances of spirit and mind. Had he not already testified: "He must increase, but I must decrease"? That was a glimmer of light to him which should have lit his path in prison.

Yes, we must all "decrease." The instrument must never eclipse the Master. But John thought: If Christ was a King how could any prison hold His servant?

"I have finished the work." This was the consciousness and testimony of our Lord before He went to His awful death on Calvary. We see early in His life how deeply impressed He was with the Father's business. And what mature conclusions governed Him in His untraditional behaviour. At twelve years of age He holds a perfect interpretation of the fifth commandment, and a perception into the laws of the spirit life that none but the most spiritual can possess. He began His commission at twelve, and finished at thirty-three. What a record! He came from heaven expressly to do the will of God. He knew that will; He obeyed it; and had the satisfaction of accomplishing it fully; yea, at thirty years of age, at His first public appearance, He had the testimony of the Father that His conduct was satisfactory to Him Who had sent Him into the world.

This is a profound truth: that no life in public can be pleasing to God if the hidden springs of the private life are not pure and holy. O the glamour of the public life! Is not all seen by

the eye of man? O the drudgery of the private life! What unseen testings, and sighings, and writhings, and temptations! The root of the life in public is found in private. The public life is but the outcome—the branches, the flowers, the fruit of the hidden and strenuous life lived in secret.

The Lord Jesus began the "business" of His Father at twelve years of age; He put it down before that awful Cross. What deep conviction in this first knowledge of the Divine commission. What magnificent testimony in the last—"I have finished the work Thou gavest Me to do." What a source of comfort to His human personality before the awful suffering of the Cross, which would call forth the exercise of all His moral and intellectual power, and demand up to the highest possible degree that all these powers be concentrated on Himself, to enable Him to triumph and endure to the end.

We also have only one life, and one commission; but, alas, there are many who, like John the Baptist, fret about their ministry, desiring to go on when they have reached the terminus.

Christ bound on the Cross in open shame, John in prison divested of his power—there was no glory in this; yet both had finished their work. The One knew it and testified to it; the other doubted even the Divine testimony that He whom he had baptised was the Son of God. He thought that the presence of Christ on earth, and the imprisonment of His forerunner—a prophet of God—was incompatible with his commission from Jehovah.

O that we were wise, and understood the voice of God when He withdraws us from any work. We should know our measure of service by the power given to us of God to accomplish service. To the man of spirit, who alone is able to *work* as well as *walk* "after the spirit," to pursue any work when God means his abandoning of it, is to fall back on his own resources, and, alas, to fall back from the spirit into the flesh. If a man knows his specific ministry, let him examine his work, and see if it continues to open out before him, or does it bear evidence of leading on to a terminus?

Let us listen to the testimony of Paul in prison. Does he yearn to emerge, and has he the conviction that he will "abide in the flesh" (Phil. i. 25) to meet the need of the Church, such as he had when he wrote to the Philippians? Nay, he is filled with the evidence of the witness in his spirit that his work is done, and he regards his accomplished ministration with great joy. His "deaths oft" lay behind him; before and beyond him lay the "glory to be revealed," and he springs onward with a bound to be "with the

Lord" which is "far better." He had once said that his one desire was to "finish his course with joy," and now in prison, years afterwards, the end had come, and he cries "I have FINISHED. . . ." He knew that the "ministry" he had "received of the Lord Jesus" was accomplished, and there lay before him the crown.

To-day, we too, are filled with the joy of finished work, and being filled with the spirit of finality find it sweet to move in spirit through Scripture, and alight on everything that has a sense and sound and note of "FINISH" about it, from the finishing of creation in Genesis, to the ending of the curse in Revelation.

How striking is the short biographical sketch of the forefathers of the race, as recorded in Genesis. They lived, they begat—and they died (Gen. v. 6-23). But how strange and sweet is this solemn order broken by a new order: and Enoch lived, and begat—and—"was not, for God took him!" Abel the pure was the first to suffer death—the first to fall under the dread curse. Enoch the first to escape death—a type of the countless millions who shall have finished with the grave, and death, and sin.

But the most glorious "FINISH" was at Calvary—a "finishing" which would release many of earth's vast millions of those dead in trespasses and sins.

What a joy in finishing! The boy his school, the young man his college, the author his book, the musician his oratorio, the Apostle his work. And what a joy to the Son of God when He finished suffering our hell—the chastisement for our sin (Isa. liii. 5).

But oh, the curse that rests on the unfinished performance of God's will, on people, or on men, and on all things done outside of, and unordained by that will. The unfinished tower of Babel stood as a memento of man's failure to thwart God. Saul's unfinished destruction of his enemies lost him a kingdom. His disobedience robbed him of a crown. The unfinished war in Canaan caused the nations of Canaan to molest the chosen people, and they became thorns in their side.

If it be sweet to finish the day's labour, and to return home for sweet rest in the cool of the evening, how much more should we with Paul rejoice when our life's labour on earth is finished?

We feel Translation is at hand! We know in the spirit that our ministration to the Church is ended! When work is finished every worker awaits death. BUT WE AWAIT TRANSLATION.

It is consoling to realise that it is not *death* that ends our work, but our accomplishment of the work God gave us to do. We have known this for years, and used it as a weapon against

the Prince of death. It was our faith: "No 'death' until my work is FINISHED." For we believe (1) that death cannot come to God's worker until he has FINISHED HIS work; and, (2) that each believer who is spiritual can have the knowledge when he has finished his course of life, and work on earth, and when this comes he can expect translation, or be ready for the passage through death, as God may ordain for him.

To-day we are filled with the spirit of the end. God has enabled us to accomplish our service to the Church. Although we see possible work on every side, yet we have the spirit witness of the actual end of our commission. And in face of this we dare not tempt God by attempting work on our own resources. His will is greater than our glory. His purposes greater than our accomplishments. Therefore we yield up the work to Him, and by faith let our spirits rest in His living promise.

We now, like the prophets of old, have unburdened ourselves of "The Word of the Lord." Until its full transmittal to the Church, we could not entertain any hope for relief of spirit.* But at this time, and after such a ministration of truth as we have sent out in the *Overcomer* and other literature, we believe that this charge has been faithfully accomplished to the glory of God, and to the emancipation of the Church.

Signally, our ministration has been a ministration of war in the unseen realm. In the title of the *Overcomer* has been signified the purpose of its issue. The condition of enthronement with Christ is expressed in His own words sent to the Church by His Apostle: "Unto him that OVERCOMETH will I grant to sit with Me in My Throne . . ." We have laboured toward making believers "overcomers." We have sought to teach them to war in order that they may reign. We have striven to cause them to overcome in order to share Christ's Throne, for he that has been girt by the panoply of God, and has wielded the sword, shall be honoured to stretch out the sceptre of the Most High.

We can easily and simply testify that no superficial experience could fathom the "deep things of Satan," and enable us to show to the reasonable, as well as to the sceptical eyes of man, the contents of this deep. What we have taught has not been from the light of mere intellectual illumination, but from that of deep, varied, and awful experiences of the invisible powers of darkness, whose methods of guile and deception have brought many servants of the Most High into a furnace of tribulation.

Had we ourselves escaped the wiles, we could have written from conjecture and imagination about the arch-fiend, but then it would have

been in the vital points essentially wide of the mark.

Our writings have been correct in principle according to the Scriptures, and precisely true according to experience, and thus "peculiar" to those who have not known the methods of the spirits of the air (Ephes. vi. 12)—the peculiarity arising out of the strangeness of the facts in the experience of the Church in the last days of the dispensation. Both the Apostles, Paul and Peter, in their epistles warn us of the dangers at the end of the age, and their peculiar colour. And in the great prophetic Apocalypse of the Second Advent, given to John on Patmos, our Lord warns His people of the devil's workings.* The Church to-day must not think that the Lord Who was so vigilant over the enemies of His Church when He spoke to John, has been forgetful of the dragon's machinations at this present time. Many may possibly endeavour to ignore the enemy, but the Lord, the Head of the Church—does not do so. The weapons we have shown to the children of God were forged by the Divine mind, tested by Himself in war against the foe, and made known in His Word to His servants (cf. Luke iv. 4-13, Matt xvi. 23). As the coat of mail, guaranteed as perfect, had to undergo the ordeal of a fair test by smiting it with the sword, so our Lord of battle has attested the value of these weapons, and they have been proved and declared to be more than sufficient to make us conquerors. These then are the weapons we ourselves have used, and urged upon others to take up, and to wield, and thereby to attain unto victory.

What military "mines" have been rendered inoperative and destroyed by the timely intervention of God! The foe's unseen schemes and hidden ambushes have been most fully exposed and destroyed by the wisdom of our Commander-in-chief, Who leads unto victory the conquering army of God. The victories belong to God. The glory is His. We lay at His feet all the spoils of this Holy War.

The truths we have made known have been received with gratitude by those who were open to truth, and by others who were aware of their need of light upon the causes of their bondage, but they have also met with furious opposition. Had we possessed any doubts of the truthfulness of the message, we should have quailed, and our steps would have been arrested, but the rage of the enemy through human instruments never caused us to flee from the truth. We, like our Master, have been "hated without cause," because we have testified to truth that was obnoxious to many Christians. But what we KNEW TO BE TRUTH, by the grace of God we

* cf. Rev. ii. 10, 13, 24; iii. 9. 1 Tim. iv. 1-3; 2 Thes. ii. 7-10.
1 Pet. v. 8, 9.

sent forth. To turn aside from what we knew to be truth, and from truth needed by the Church in an hour of peril, would be sin. This sin we could not commit.

Then those who had a dislike to the message began to abuse the messengers. But this is an old custom. Those who hate the message and cannot smother it, begin to belabour the messenger and to kill him. When the *message* torments, the *prophet* is slain, and left "dead in the streets of the city" (Rev. xi. 8). Warfare is not popular when it demands the presence of the person in the front rank. Warfare is not a bridal feast, so the truth itself could not be popular. There are those who have held the foe in contempt, but he has mocked at them in the assurance that they were his captives.

And how strenuously the enemy has directly resisted every truth, and every word of truth, which has gone into the *Overcomer*. What battles with the foe have raged over every issue, and what conflict and strivings of spirit were endured in production of the truth. How terrible was the work of dislodging the lies so deeply imbedded in the minds of men, and so well protected by the "father of lies." In this we had to stand against fallen angels—a race of superior intelligence, who untrammelled by any infirmities of soul or body, labour unweariedly to oppose truth night and day.

It is not because of insufficiency of work, or of material, that we close the *Overcomer*. There are spheres of labour still open, and it would be very agreeable service to disseminate truth about revival, the principles of which have been mastered by an experience of years of faithful obedience to the laws of the spirit. But if God is closing the age, there should be co-operation with the Holy Spirit in minutely working with Him when He closes our work on earth. We should observe God's guidance as He leads us on in this path. In normal times there is power to embrace and extend work; but now of necessity the power to do so diminishes as we draw nigh to the end of life on earth. If, when God is closing up your work, you take on responsibilities outside of His will, then you take on new work with diminished strength to perform it. The nearer you come to the terminus the less Divine strength is given if you are finishing your course, for the word is then not "forward" on earth, but "upward" to heaven.

It was impossible for us to see the Millennial issue of the warfare when we struck out against the foe, and took as our war cry: "All the victory of Calvary for the Church against Satan." Now, to our great joy, we are to expect the glorious Coming of Christ and the ascension of the Church, and rejoice over a world without

Satan and his demons. The issues are now clear. The signs are plenteous and positive. The earth vibrates with the tokens of Christ's Coming. Terror and despair have smitten the ranks of the aerial kingdom of fallen angels. They know that the pit is to open and swallow them up. The Dragon knows his time is short, therefore he gives himself to great rage.

Undoubtedly, in the ministry given to us, the Lord has laid upon us the burden of the New Age. And now, in 1914, eternal decrees are fast becoming things of fact. The coming events will mean a torment to the serpent, a joy to our Christ, a rapture to the Church, and, in due course, an ease to the world from a tyrannical prince, whose government over it since the darkness of Eden, even to the Millennial reign of the Son of God, has been cruel and destructive.

We close the *Overcomer* in faith, not only because we know we have finished our work in its issue, but also because we believe and testify to the Near Coming of the Lord. The spirit of the end which is upon us, necessitates *preparing for the end*. Our course is drawing to a close.

What we have to say now to all who have known the truth, is READ—REMEMBER—OBEY THE TRUTH. We have only to repeat what we have said again and again, for a plethora of truth has been poured out upon our readers. They have been soaked in truth. Let them now go back to all they have read to find out what they want at the present time. Nor let them think that they have *understood* all that has been said, and therefore do not need to re-read what has been written. They may not have *used* it because they did not understand. Isaiah did not go on repeating his message. He gave it and left it to God. Every fruit when it is ripe drops, and there is a germ, a growth, and a ripeness in the reception of and the knowledge of truth. Many of our readers have yet but truth in the germ, but the God of Truth remains to watch over the truths He has given us to minister.

The prayers of the Church have gone up to God for the binding* of the foe, and he is already potentially bound. The Coming of Christ will banish him to the abyss. We now await the descent of the Lord to meet His Bride. We await the great procession of the King Bridegroom, the Son of the Most High, the Lord of Hosts.

EVAN ROBERTS.

JUST as men are afraid in battle, afraid of foes, of looking upon swords, upon bayonets, and facing the gun, so there are men who are afraid to investigate truth. They are terrified at what they would discover. Just as there are heroes of battle so there are heroes of truth.—E.R.

* Cf. Matt. xvi. 19, xviii. 18: Rev. v. 8, viii. 8-5.

An Autobiographical Sketch.

By the Editor.

THE key note of the closure issue of the *Overcomer* lies in the words "Finished Work," and it is a suitable opportunity for placing on record a few autobiographical reminiscences showing that the closing of the paper, because its work is "finished," is in accord with a principle of the spiritual life, which should be understood by those who know that they have been carrying out in their service a definite course under the leading of the Spirit of God.

This principle is clearly to be seen in the lives of the servants of God recorded in the Scriptures. Take Jeremiah and his call and commission. The Lord said to him, "Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak" (v. 7). "I have this day set thee over the nations . . . I have made thee a defenced city . . . they shall fight against thee, but they shall not prevail . . . for I am with thee . . ." Jeremiah then spoke as he was given the word of the Lord, and, in the midst of personal conflict and suffering, and the giving of messages rejected,—and in his lifetime, on the whole unfulfilled—he completed his work. *He did not plan or choose his service.* He was chosen for the service, and the service chosen for him. He had to fulfil it whether it was acceptable or not (Jer. i. 17, 18). For the messages were filled with the word "AGAINST," as he declared all that God was "AGAINST," even to this day.

We find the same principle in the ministry of Ezekiel. He was called, commissioned and empowered for a definite service (Ezek. i. 1, ii. 1-10, iii. 1-17), and however much he suffered (Ezek. ix. 8) his work had to be carried out, and family and home held subservient to the command of God (Ezek. xii, 3-6, xxiv. 16-18). His messages too were filled with the perpetual word "AGAINST," as God placed on record, by His servant, His attitude to the evil of the world.

In the New Testament we find exactly the same personal choice (John xv. 16) of God's servants; the same personal commission, with a personal course of life and work ordained and revealed. First in the life and ministry of the Pattern Servant of Jehovah, the Lord Christ—God Himself in human form. All through the life of the Lord we see that He *knows* His commission, and His "course," and will not be diverted from it by ties of affection (cf. Luke ii. 41-52), the scorn of brethren (John vii. 5-9), or the voice of the crowd (John vi. 15). He knew when He had *finished* His work in one district (Mark i. 37, 38), and left for another; He did

not go beyond the limit of God in the work of healing, which had primarily the purpose of fulfilling prophecy concerning Him (Matt. viii. 16, 17). He worked the works of Him that sent Him, not His own will or personal desires (cf. John iv. 34, xi. 5-15).

The same clear fulfilling of a "course," is seen in the Apostle Paul, with the personal guiding and restraining of God. Paul is *chosen* (Acts ix. 15) for specific service, which costs him great suffering; chosen to be the Apostle to the Gentiles with a message which even the chief Apostles were not given to proclaim.* The Apostolic Council at Jerusalem is in frequent storms, and trouble through him, and his "new message"† and the fruits thereof. But he knows his *commission*, even though "they of repute" do not share it, and he must be faithful to his trust. He must fulfill his part in God's great plan for the Church, and His dealing with the world. He *knows* by the spirit where he is to go and what he is to do;‡ when he is in the stream of the Spirit in staying in a place, by the unction on the message (Acts xiv. 3); he knows when he is restrained from a certain course (Acts xvi. 7), and when he is being sent of God on another errand (Acts xvi. 10); when he must go forward even though it means death (Acts xx. 22); when he has finished his work in ministering to believers who loved him (Acts xx. 25); knows that the "wolves" will break in among them after his departure (Acts xx. 29)—*knows it all in his spirit*, and by the Holy Spirit—and through all he watches only to "finish his course." "Wolves" or "no wolves," the testimony at Rome must be given, even though they break in to the flock he leaves behind, whom he calmly commits to God.

How different all this is from the twentieth century idea of "Christian work." Men may be truly led into this or that spiritual service, which is mightily sealed of God because they are in the current of His will, but they then are apt to remain in that service long after the Holy Spirit would lead them on to another sphere. So with the truth which is ministered. Alas, alas, the spiritual church is divided up into sections holding various phases of truth, all because this principle of a definite *spiritual course* both in *growth of the spiritual life* as well as service, is not recognised. The believer thrust into testimony at his conversion remains at that stage, and moves round and round his one theme in a circle; the believer who receives the Fulness of the Spirit and is thrust into testi-

*Cf. Gal. ii. 9. †Acts xv. 6-12: xxi. 18-20. ‡Acts 13, 2-4.

mony concerning it, again remains at that stage, and moves round and round it in a circle, oftentimes blind to any path beyond it. So it may be with those who know the message of the Cross. They, too, can revolve around that message when God would have them press on into all the issues of the Cross; and others may remain in the warfare stage of Ephesians vi. instead of pressing on into the whole counsel of God.

There is a "COURSE" prepared for each believer from the moment of his new birth, providing for the fullest maturity of the new life within him, and the highest which God can make of his life in the use of every faculty for His service. To discover that "course" and fulfil it is the one duty of every soul. Others cannot judge what that course is. God alone knows it, and He can make it known, and guide the believer into it, as certainly to-day as He did Jeremiah and other prophets, Paul and Philip and other apostles.

This brings me to the personal reminiscences of my own "course," which not only throws light upon the significance of the step now taken in the closure of the *Overcomer*, but illustrates the principle referred to in the lives of the servants of God as recorded in the Scriptures.

I must first go back to the year 1892, in RICHMOND, SURREY, when there came to me that revolution in Christian life which can only be described as a "Baptism of the Spirit."* A worker among girls, able to take, with difficulty, only one Bible class each week; with a body so frail that life was perpetually in the balance; is suddenly enabled to pour forth living messages from the Word of God; is transformed from timid nervousness into a bold witness; and enabled, physically, to endure and to accomplish labour in the service of God beyond both natural and physical powers.

The fruit of this sudden anointing is rich and abundant in the little branch of the Young Women's Christian Association, of which she is Hon. Secretary. The tide of the Spirit swept until souls were saved, and young Christians so filled with the Spirit that some found their way to the Foreign Mission Field. The "upper room" of those days became a sanctuary from whence the rivers flowed—north, south, east and west—a strong stream, within one year, to my native town in South Wales. There, through an unexpected visit, and the "happenings," that fill a life in the current of the Holy Ghost with "romance," there came about an

* The story of how this came is told in "Power for Service." See Book List.

† With tubercles in the lungs, healed by God at this time of the Fulness of the Spirit, but leaving large cavities, which to-day are only kept from active disease by the power of God.

offshoot of the Richmond Y.W.C.A. A tiny twig of the Lord's own planting, which grew and grew in sturdy life until to-day it is one of the strongest and most spiritual branches in the country.

"Come down," one wrote, after three years or so, of visits to the young Branch, "and see to your work"—but the Spirit of God made known that the founder's work was FINISHED. "According to the grace of God . . . I have laid the foundation," and another must "build thereon . . ." (1 Cor. iii. 10). In the Day of Christ founder and after-builders will rejoice together. Till then the founder's work is done.

The stream moves on in Richmond for four years, varied with service in other places, through doors opened one knew not how, until in February, 1896, came, what was then a shock to get the Master's Word, "FINISHED." How could it be the "will of God?" The tide of blessing was at its high water mark. But to Leicester the pillar of cloud removed, and the worker now set free from organizing work, there came within a month the first call to another land. The work behind was FINISHED, in front the door opened to regions beyond.

In June, 1896, I went to SWEDEN, for the first Scandanavian Conference of the Y.W.C.A., when delegates from Finland, Norway, Denmark and Sweden gathered for some four days in Stockholm, for Conference meetings, sometimes private, and sometimes open to all. It was then I first saw the Holy Ghost *fall* upon a meeting, when the whole gathering, of some hundreds of people, suddenly broke forth into audible prayer at the same time, in English, Danish, Swedish, Finnish, and other languages.* White-haired Pastors and workers of all stages and classes. It was just "The Holy Ghost *FELL* . . ." (Acts xi. 15).

This visit to Sweden led still further to regions beyond. In that autumn a Russian lady visiting London asked me to visit RUSSIA. This was a test of faith. How could it be possible for one so frail in body. But the leading of God was so clear that launching out on the unknown in faith that He who sent could *keep* His sent ones, I found myself en route to St. Petersburg (Petrograd) in January, 1897. The wonders of the working of God on that visit are still living in my memory.†

* This proceeding was not suggested to the gathering, for I had never before heard of, or seen a meeting break out into such prayer (*each in his own language*).

† I have journals of these wondrous days, which tell the story of how the little spiritual Church in Russia eagerly learnt the two-fold Message of the Cross. Others have since "built" upon this foundation, but then the message was new to the precious and beloved saints in "Petrograd."

In 1898 the stream again moved on to RUSSIA, FINLAND and DENMARK in the spring, with repeat visits to Finland and Denmark in June. In Finland in June the Conference of believers consisted of delegates gathered from every part of the land. The messages were translated into Finnish and Swedish sentence by sentence consecutively, the Spirit of God so holding the people that "after-meetings" were even possible. One result of this visit was the rendering into Finnish and Swedish many booklets of what is now known as *Overcomer* literature.

Next year again the Hand of God led to Russia, but this time—February, 1899—the messenger was taken ill and permitted of God to draw nigh to the gates of death. All through the years every step had been taken in clear and distinct knowledge of the "work" and the "course." Was the "course" to be finished in St. Petersburg in 1899? Nay! The Lord Jesus Christ had not thus signified to me (2 Peter, i. 14). The Spirit of God made known that the prince of death was attacking the life, and for ten days and nights—taking turns in sleep—four Russian women of God, ladies of "honourable estate," literally held up their hands to God, in prayer for the threatened life. When they flagged and let down their hands, the "enemy prevailed," and when they held on in faith—with an open Bible before them—the foe was driven back, until on an Easter Eve the knowledge in the spirit came that the battle was won. The gates of hell did not prevail. Rapidly, when the prayer battle for life was o'er, the restoration came, and the work in Russia FINISHED, for I was never able to go again for service.

Back in England, the Hand of God led to Keswick, when, just out of the jaws of death, for the first time I joined the staff of the women's meetings, by the invitation of the Trustees.

In 1900 came the voyage to Canada and to the United States, but the story of the days in Montreal, Ottawa and other Canadian cities, and the Conference held near New York, with all the special lessons of God's leading in new and untried ways, must now be passed over, only to say that after this, frailer in body than even in early years, through the breakdown in Russia, I retired from the public work in England, and went abroad for the winter, clearly seeing that God's messengers needed to watch as keenly the Spirit of God crying "Halt," as the word "Go forward."

1900, 1901, and the early months of 1902 were mainly years of literary labour as the winters were spent abroad in Switzerland and other lands. Russia was the home of "Thy Hidden Ones," and Davos Platz the place where "The Story of Job" was written.

Then at the close of 1902 came once more the word of the Lord in a renewed command for active service, and in a most extraordinary way He pointed the path to INDIA. A letter reached me from a stranger with the words "God has shown me you are to go to India, and you will come with me there..." Much exercise of heart took place over this letter, and very carefully did I sift the evidences whether it was of God, until all doubt was removed, and the early months of 1903 found me in India, giving the Lord's message in Bombay and other cities. It was on this visit that the tiny Bible Booklet, called "The Word of the Cross," was compiled at Coonoor for Dr. Rudisill, of Madras. Since issued in many millions, and, probably by this time, in over a hundred languages, it has carried the message of Calvary the wide world o'er.

With the renewed commission for active service in the autumn of 1902, and just before the letter came with the call to India, the Spirit of God began to move again in the same remarkable way He had done in 1893, this time toward the bringing into existence of the Llandrindod Wells Convention. The "happenings" were so strikingly of God, that when asked to become convenor and chairman of the Convention, Mr. Albert Head could not but see the Hand of God, and the Convention became an historic fact in 1903.

Then came the AWAKENING IN WALES in the autumn of 1904 and spring of 1905—how far the direct result of the moving of God in the Convention, eternity alone will tell; but from the Revival in Wales it is at least clear, developed the joint-witness and co-service of the collaborators of the Book "War on the Saints," in a Testimony AGAINST the outbreak of demons upon the spiritual Church, which followed the outpouring of the Spirit of God in Wales.*

Here we pause to review the service of these years from the view point of the message. It was in 1897 that the burden of the two-fold message of the cross was laid upon me, and for seven years was this proclaimed until it culminated with the issue of the book "The Cross of Calvary." Given of God at a time when the mention of the Cross was rarely heard in the pulpits of the land, the messenger was verily crucified by the message, as it was rung out wherever the Spirit of God gave an open door. This burden was lifted and the specific commission FINISHED, when there came from the Press in that same autumn

* In connection with the Awakening in Wales, it was also my privilege during the years of 1906, 1907 and 1908, by the enabling grace of God, to write a series of weekly articles in the *Life of Faith*, on that great Awakening and its after effects in other lands.

book after book upon the Atoning work of God.*

After an interval of some three years—from 1903 to 1906—then began the seven years' joint-witness of the Collaborators of the "War Book," against the Deceiver, Satan, and his army of lying spirits let loose upon the people of God.

In just the same simple way in which God had led in the past, with no premeditation on the part of His messengers, and not knowing from day to day what His morrow's leading would be, nor His ultimate dispensational purpose in the issue of the Book—this new period of service began. At first it was only the gathering up of light upon the supernatural experiences of the past, and then, on the part of one of the witnesses, the leading on into a prayer-warfare against the counterfeit workings of the deceiving spirits of Satan, which more and more roused their rage, and their onslaughts on the witnesses, showing how their kingdom was being shaken and despoiled. In the wisdom of God these attacks only served to give more light, and proof of the infallible power of the Victory of the Cross as the witnesses pressed on in the teeth of hell to fulfil what, by this time, was clearly their trust.

This aggressive warfare which was developing from year to year, in the awfulness of the conflict, and the terrible power and activities of the forces of Satan aroused by it, at last showed that it would demand all the spiritual strength and time which up to this period had been useable for other service; and showed, also, that the character of the commission demanded a severance in service from others not called to such a witness, lest they should be hindered in their own specific work, and the witnesses be hindered in their testimony.

It was no small thing, therefore, when the Spirit of God indicated that my service in the Women's Meetings at Keswick was FINISHED, and in 1909 a letter of withdrawal was written. Ten years again had been the period of this ministry; and now the messenger was being called on by the Spirit of God to a path of testimony in which it could be said, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

The cost of this step of obedience was very keen. The Word of God deeply severed soul

* This shows that a specific message *given of God*, and witnessed to under His Hand, produces effect in the *unseen realm*, more than in the world of men. The Rev. W. D. Moffat, of Edinburgh, called my attention to this sudden outflow of books on the Cross, as he took me to his library, and showed me on one shelf the collection he had made of literature on the atonement. I have already referred in the *Overcomer* to Mr. Moffat's recognition of the burden God had laid upon me, and what I owed to his prayers and his ceaseless urging of me to be faithful in the delivery of my message.

from spirit, as I saw (1) how the *soul* shrank from a real crucifixion to the world, even when the spirit is strong to follow the Lord in His path of the Cross; and (2) how the *soul* could unknowingly feed upon the "fellowship" side of Spirit-given and Spirit-anointed service for God.

Very different was my experience when two years later, in 1911, came the same clear guidance from God to withdraw from the Llandrindod Convention, The day before going to the Convention a letter of resignation was written in faith that the Spirit of God would show at the Convention the meaning of His leading. And truly He had foreknown the path. The Message of the Cross and of the Warfare was given, and borne witness to by the Spirit of God, in light to souls in need of deliverance from the oppression of the foe, but the messenger saw that God had once more said "FINISHED," and her work in the Llandrindod Wells Convention was done. God had opened for His people a marvellous realm of truth, which to withhold from the Church of God, would mean not only eternal loss to the Church, but involve blood-guilty unfaithfulness to God on the part of those to whom it was given. The truth to be unfolded, too, needed the full time of a Convention for its elucidation, and it could no longer be faithfully made known in occasional addresses and side meetings. So, once again the step was taken. The letter, written under obedience to the Spirit, with no outward evidence of its need, was handed in to the Council, and we parted,* they giving unto me "the right hands of fellowship," that I "should go unto the" saints with the warfare message, and "they unto the" saints, who needed other aspects of truth (Gal. ii. 9).

Was this step also not one of pain? No. The bonds with the Llandrindod Convention were rooted in God, and the spirit was kept in the heavenly plane, when He who had begun the work now said "FINISHED."

God withdraws His servants when they have finished their work in one sphere, and thereby closes one door of service, but He opens another before them until they finish their course. The Matlock Convention, begun at Whitsuntide, 1912, had just the same spontaneous rise as the one at Llandrindod, in the "happenings" which brought it about, for the specific purpose of unfolding the Warfare message to the Church of God. Three of these Conventions have now taken place, the numbers increasing year by year, as the Warfare message was understood, and the need of fuller knowledge of its application to the present period of the Church's history, grew upon the spiritual children of God.

* I still continue to be one of the Trustees of the Convention.

And now comes the last piece of "Finished work" in the closure of the *Overcomer*—this time after a six years' ministry.* Another piece of service *begun* by the leading of the Spirit and with the same marks of His moving, and guiding in each phase of the service, as all other steps I have referred to. Just as remarkably as the doors opened in earlier days, so the doors opened before the printed messenger sent forth through storm and stress, until its witness penetrated the spiritual section of the Church in every land. In far away Australia, New Zealand, South Africa, Soudan, Egypt, North Africa, Japan, Korea, China, Thibet, India, Burmah, Northern and Southern Europe, North and South and Central America, and isle after isle on the seas, our readers are to be found. The "testimony" has reached God's people in every clime as only He who led in the early days could lead to the end.†

The latter "works" are manifestly of the pattern of the first. It can be seen that they have followed a definite "course" marked out by God, who has been obeyed without hesitation, even when it *seemed* that the messenger was turning away from a "great ministry" with loss to the Church of God. But only He who plans our course can know the goal He is leading on to. It seemed a "loss" when the word "Finished" came to the worker at Richmond, but God meant freedom to reach the lands far away. It seems like "loss" to close the *Overcomer* at this point of the Church's need, but He who leads on will reveal His plan and purpose. It *may* be the final "Finish" ere the Church ascends to be with Him.

And now for the help of others who would know the conditions upon which such a leading of God became possible, I must refer to two outstanding characteristics of this path of service, which bear witness that it was the fulfilling of a course planned and guided by the Spirit of God.

The first is, that from the time when the Baptism of the Spirit came, and thrust me out into unpremeditated service in 1892, every "open door" in my path was set before me, unsought for, unthought of, and unplanned. I then saw that I was in a current of the Spirit which would lead me on into all the plan of God for my life, and that my one business was to make sure of being in the will of God, and, being sure, to keep myself free to carry out His will. This brought about deep rest of heart and simplicity of purpose. It eliminated all planning and troubling about the future. "Am I in the will of God *now*?" was the question, "then He will reveal whence He leads to-morrow."

† *Seven years* again, if the little Occasional Paper issued in 1908 is reckoned as part of the magazine service.

But the conditions of knowing the will of God were: no "bias" to any path however pleasant, or apparently "good for the Kingdom"; no double motive, however good, *e.g.*, "policy" for the "good of the Kingdom"; no personal aim however justifiable, *e.g.*, the electing to go a voyage on the Lord's service, *and*—the good of myself as part of the motive!

The "voyage" might be good for myself, and the work's sake, but that must not deflect the compass needle of the soul seeking to know the will of God.

The second characteristic of the path of service I have outlined was, that as God opened the doors, so He provided financially, and otherwise, all that was needed to enter them, and this He did apart from all councils, and committees. In apostolic fashion He moved His own hidden saints to "set forward" on her journeys His messenger, in a manner "worthy of God." In land after land, as door after door opened, the supply never failed. Only one condition was necessary on the messenger's part—to *keep free to follow the will of God, and that only.*

And now, once more reverting to the closure of the *Overcomer*, we believe that our obedience to the Spirit of God in the closure of the paper will (1) surely lead Spirit-guided workers to examine their positions, and discover from God where they are in their "course." It may lead some to find that they have been misled by the voices of men, or by the exterior prosperity of their service, to continue in work in which they have not perceived the indication of the Spirit of God for their withdrawal.

It will (3) lead others to understand that God has been working toward the finish of some specific service by the withdrawal of unction upon it, but they did not discern His workings. It will (4) show some that there is work they are clinging to as "given of God," long after they should have been content to let it pass to other hands,* even though they may, from the human side, have special claims upon it. It will (5), I trust, lead all to seek the face of God, and know from Him His will for the concluding days of their life and service on earth.

And, finally, we believe that God Himself will speak to His watching saints to make ready for His Coming; for if the Holy Spirit is preparing to withdraw from the world, we may reasonably expect that He who so definitely led His servants in the past, has now as clearly led to the closure of their service in the *Overcomer*, as a work completed, ere the Church ascends with Him.

"*To the only wise God be the glory unto the ages*" (Rom. xvi. 27).

* Perhaps unable to do the work so well.

The Prayer-Ministry of Evan Roberts.

"A servant of Christ Jesus . . . labouring fervently in prayer . . ."—Col. iv. 12, R.V.

EVAN Roberts says he had the "call" to prayer in Newcastle Emlyn in the autumn of 1904, but when the unexpected happened, and he found himself on a tide carrying him, whether he would or not, into public ministry, the call to prayer for the time being sunk into abeyance.

It did not return as a definite call demanding attention until sometime in the spring of 1907. He was then in Leicester, in the weakness of a breakdown in health, which had kept him aside from public work since the beginning of 1906.

Even during this time of weakness there had been many indications of his power in prayer, and some very extraordinary answers to prayer had been given. In one case the sudden break up of a spurious Revival movement which was proceeding as a flame of fire, took place after one time of prayer, and other results as marked were seen, not only in Britain, but in lands beyond the sea. The potentialities of such prayer, and the responsibility of using what was evidently a gift of power in prayer, did now and then break on the vision of those around him, but they, with many others, had their minds fixed on the apparently greater gift of reaching the multitude, and were watching eagerly for the word of God to come to him which would once more send him forth for "Revival" service.

But the "gifts and calling of God are without repentance," God had other thoughts for His servant, and greater needs in His Church than could be met either by pulpit or platform in the days then coming on the spiritual Church.

The call to prayer came back suddenly one day in the spring of 1907. The Lord's servant had been for two hours or more, with another, dealing exhaustively in prayer with the needs of the moment. The "time of prayer" was over, and he was occupied with some other thing, when a "draw" to prayer came again, and he said to himself, "If I obey this, I shall be always 'praying.'" He dropped the matter in hand, and followed the draw to prayer, when he discovered a spring opened, as it were, in his spirit out of which came a prayer "stream" full of unction, just as other Spirit-taught believers find God opens the Word to them for the ministry of teaching or preaching.

It is only now in looking back over the seven years of prayer that followed this hour, that it is possible to see, (1) the purposes of God in this call; (2) the equipment of the chosen instrument for the fulfilment of those purposes; and (3) the issues to the Church of Christ that lay in obedience to the call.

First, as to the purposes of God. These seem best summed up in the words of Isaiah, "Yea, truth faileth . . . and He saw that there was no man, and He wondered that there was no intercessor . . ." (Isa. lix. 15, 16); and the Word of the Lord through Ezekiel, "I sought for a man . . . that should . . . stand in the gap before Me for the land . . ." (Ezek. xxii. 30).

The demon-hosts of hell had swept upon the Church awakened in the Revival, and truly there was "no man" who clearly realised the peril, to "stand in the gap" before the Lord, with hands uplifted like Moses against the unseen foes whilst Israel battled in the plain. "Truth" was failing through the lying spirits counterfeiting every truth of God, and there was "no intercessor," for there were none who saw deeply into the depths of the realm of *counterfeit*, and the basic causes of giving ground to the Deceiver in this new peril of the Church.

Second, as to the equipment of the instrument. It is clear that no believer *can pray beyond the measure of his knowledge*. Each man's range of experience is therefore an asset to the whole Church, and a stewardship given to the man for the whole Church. The experience gained by the Lord's servant in the Revival in Wales was *unique from the supernatural standpoint*, not to speak of other aspects visible to the world of men. There was unveiled to him a realm concerning the subtle workings of the devil which became of the highest value as material for prayer. Without this knowledge he could not have prayed so effectively, and herein we see the wisdom of God in choosing a man who having *suffered* above his fellows was thereby equipped to pray for those who in the hour of the Church's peril would be in abnormal suffering.

This is borne out directly by the Scriptures, in which we are told that our Lord's fitness to be our High Priest lies in the fact that "He was *tempted in all points* like as we are . . ." The measure of the Lord's experience on earth, because He drank the cup of sorrows to the dregs, is the measure of His ability to pray for us in heaven. Ah, *what* must the Lord know experimentally of the *needs* of the Church; what must *He* see as He looks from His place of intercession; how He remembers what He suffered at Calvary from friend and foe—all this was His preparation for prayer when He entered upon His heavenly work of making intercession for us.

The intercession of Christ in heaven—according to the Scriptures—does not do away with the need of *intercessors on earth*; why, we cannot fully know until we join our Lord in heaven.

Thirdly, it is now, and only now, that we can see in clear perspective the issues to the Church of Christ that lay in the obedience of God's servant to the call. The dispensational aspect is referred to in other papers* in this number. We speak now of the individual members of the Church of Christ. These will not know until they reach eternity what they have been saved from by this ministry of prayer. It has been no small thing for the Church of Christ to have one member with deep experience give himself wholly to prayer, with no personal desire to leave his hidden work for the more attractive service of ministering to the multitude.

And this not only from the standpoint of prayer, but of stewardship on behalf of the Church. "As every man hath received the gift" he is called to "minister the same, one to another, as good stewards of the manifold grace of God."† Deep spiritual knowledge and deep experience is a "gift" to be used for the Church. How? Only by "preaching"? Nay. What is said in preaching is of necessity limited by the measure of the hearers. A man may "preach" and have three parts of his gift of knowledge unused. A man may "teach," and again have depths upon depths of experience unexpressed. But in PRAYER there is no limit. The inexpressible to man can be expressed to God, and hence used to its utmost extent for others. The deeper the experience, the deeper the capacity and knowledge to pray, and hence the greater the results to God's people.

Let us now see how the opened spring of prayer was developed, and used until it increased in volume, and became a deep strong stream, able to compass in prayer the needs of the whole Church, and in fellowship with God to understand from Him what to ask, and to hold in faith for the universal Church.

It was "developed" as every man develops some gift he discovers within him. First by obeying every "draw" in the spirit to prayer, and next by *praying how to pray!* e.g., every unnameable burden that came on the spirit was prayed over to discover what it meant for prayer. And prayer would be focussed upon the—at first—unnameable "burden" until light would break, gleam by gleam, and its cause was known. Then by the lifting of the burden and the relief of spirit would be given the clue to its purport, and all this prayed over again until at last all could be gathered up into one clear definite petition with assurance of its being in the mind of God.

Then every thought that came to the mind was at once turned into prayer. Others seize "light" from God upon prayer, or experience,

with the purpose of transmitting in Bible class, or preaching, but this servant of God eagerly seized light as it came as fuel for prayer.

"If I do not turn it into prayer I may lose it," he would say, and so he guarded against what he called "leakage," in prayer, by allowing any thought in the mind, or burden, or pressure on the spirit, to escape his stewardship of prayer.

By this daily and momentary giving of himself to co-work with the Holy Spirit in every spirit movement to pray, and every thought given to the mind as *knowledge* for prayer, gradually his whole being was, so to speak, shut up to the prayer service. It took his whole time, as other absorbing work takes the time of other men. It became the one "engagement," and the one claim of his life. He was living in another world, occupied with service in the unseen realm, and therefore he could only have his spirit and mind free for outer things when God released him from this service of prayer, by his having *nothing left to pray for*, and he was, as he said, right up-to-date with his "work" of prayer.

And it was truly the "prayer of faith." God was God to this labourer in prayer (Col. iv. 12). The word of God was the "word of God," and hence to be trusted and acted upon implicitly. The basis of all this prayer was FAITH: e.g., faith that as some spiritual knowledge was given to him, and he prayed that others in the spiritual Church should be given that light, those *needing* that light would be given it wherever they were; and even if they did not get it consciously, they would be prepared by prayer for that truth when it reached them in the Providence of God.

This explains why the book "War on the Saints" was so quickly understood by those who *needed its light*. First, because all the truths in the Book came from *light on experience* obtained by prayer, and secondly because all in need of that light were prepared by prayer to *receive* the light long before the book was published. The book itself may be said to be full of truth in the germ. The terse statements summed up conclusions arrived at by exhaustive prayer, and proved by testing their effective working.

Then, through the knowledge already gained of the deep workings of the kingdom of darkness, all the ramifications of those workings were dealt with in prayer, asking exposure and destruction on the ground of the Calvary victory of the Son of God. Every known possible counterfeit by demons of what God does and can do, was prayed through in detail; every known need of the children of God, for light and deliverance; every phase of truth branching out from what is described as "germ truth" was dealt with in prayer—opening out of truth not possible to give in the

* The change of the dispensations, p. 193. "War on the Saints and its dispensational significance," p. 190.

† 1 Pet. iv. 10. 11. † Cf. Heb. v. 7.

compass of the volume, concerning the workings of the kingdom of darkness, and the way of victory over them by the children of God. The terse directions, too, given in the book to those who found themselves in the net of the deceiver, were all obtained and tried and proved in the crucible of prayer. They were not "Saul's armour," but of the make of David's sling-stones, wielded with sure faith in what grew to be a "prayer-war" against the forces of Satan.

This prayer-work lasted, without intermission, for seven years, for even at night, he says, he fell asleep praying, and awoke in the morning with his spirit and mind alert for dealing with God. In *deep spiritual isolation* the work was done, with a crucifixion in the personal life that few could endure, or understand. Alone and misjudged, or his work not understood, the faithful intercessor ploughed on. Tenacity of will would not have sufficed to enable this prayer-labourer to hold on year after year, with all outer things, both painful and pleasant, made subservient to his trust. He himself says that he *had no choice*, from the standpoint of the suffering in his spirit when the burden upon it was unrelieved by prayer. Others saw and bore witness to the marks of the Divine source of the prayers. No human mind could have conceived them, for they were Divinely inspired, as if the spirit was in perpetual communion with God, catching His mind concerning men and things, long before it reached the outer world—and reached even many children of God.

All this is reasonable when viewed from a spiritual standpoint. Apart from any special call to prayer, any believer who walks with God so closely as to keenly watch and discern every movement of His Spirit, and do this year after year as the one thing, must of necessity become "quick of scent" in the fear of the Lord, and quick in understanding the ways of God.

This fact explains, too, why this servant of God seemed to require so little outside information for prayer. God laid upon him the need oftentimes before the exterior knowledge reached him, and thus came about what had been thought his "extraordinary" prevision. Elijah, as a man of prayer, knew in his spirit the mind of God for Israel, and prayed what God purposed for the land.

In like manner the issues of that call to prayer which began so simply in 1907 show that this servant of God has been a man who "stood in the gap" against the onrush of counterfeiting demons upon the spiritual section of the Church. And now that that tide upon the Church has subsided,* and the outbreak of lying spirits is

e.g., a "tide" of the Holy Spirit breaks forth and subsides, with results remaining in individuals. So a "tide" from the pit rushes forth and subsides, leaving some under its power.

raging in the outer world of men, this prayer-labourer is still engaged in prayer, but prayer, it may be said, of a different form, *i.e.*, not directed against the hosts of darkness in their counterfeiting onslaught on the Church, but in their workings in the world of men, *e.g.*, in their raging among the nations as war-demons; in their work in the Papal church as the "Babylon" of the apocalypse; in Spiritism as leading men away from God—in brief, PRAYER as it concerns the close of the old Dispensation and the opening of the new, the adjusting of the nations, the return of the Jews to their land, and all God's programme as set forth in the Scriptures.

The outstanding characteristic which overshadows all others in Evan Roberts, is his manifest ANCHOR WITHIN THE VEIL—the inevitable result of a life of perpetual prayer. Thus "anchored," no tumult, or touch of the rushing twentieth century spirit seems to move him.

"Prayer," he says, "is a definite transaction with God"—a committal to Him of everything as it arises; and once committed, or "prayed over," that thing, whether it be work of demons or sin of men, untoward circumstances, or personal trouble, is transferred to God to deal with according to His will. And from that moment of "committal" the believer who really *commits*, has no further care; faith—true living faith—rests on God's faithfulness, and is not concerned or disturbed by exterior things. Faith, anchored in God, holds steady, and, as a rope to an anchor pulls a tossing ship to safety, compels the "things seen" to give place to the things eternal.

This is visibly true in this man of prayer. Once anything is "prayed over" he is as undisturbed as if it did not exist, for it means that he is no longer carrying the responsibility; it is placed upon God, and then if "hurry" or "tumult" comes "it has been prayed over" is enough for calm.

Let any believer live like this for years, and there will come upon him, too, the stamp of the eternal; impetuosity of speech and action will subside; the fever of haste in manner and gait will pass away. The "anchor" will hold even when the nations are shaken, and no spot of peace on earth can be found.

Finally, in lifting the veil in the last issue of the *Overcomer*, from the prayer ministry which initiated the paper; obtained in prayer truths set forth in its pages, and steered it through the opposing forces of darkness; we would say that we have sought to write the brief story in words of truth and soberness, that others may understand also how to give themselves to prayer in this hour of need—and know how their *knowledge can be turned into prayer* for the relief of their own spirits, and the hastening of the Lord's return.

“War on the Saints.”

A brief review of its dispensational significance.

THE last issue of the *Overcomer* cannot go forth without a renewed testimony to the truths in this book, and a brief review of what it has meant to the spiritual Church *dispensationally*, and individually since its publication in October, 1912.

We say *dispensationally*, because it is impossible to get a true spiritual perspective at the present time unless we read the events of the last decade from a dispensational view point. It is the difference understood by men of the world as existing between “thinking locally” and “thinking imperially,” *e.g.*, between viewing everything in Britain as relating to a certain locality, or in relation to a world-wide Empire.

That the issue of “War on the Saints” had a *dispensational* significance can be seen if it be considered in relation to the WELSH REVIVAL and as a sequence to it, for the Revival meant more than a “Revival in Wales,” because of the “Time of the End” in which it appeared.

The prophetic events occurring before the eyes of an astonished world to-day, confirm the fact clearly seen by those who watch the dispensational workings of God, that the Revival which broke out in Wales in 1904 had a *dispensational* significance, and was actually, speaking in a general sense, the beginning of the period in which God set His Hand to close up the Christian dispensation. The first act of God in this work of closure was to open heaven and pour out upon the Church* a tide of the Spirit of God parallel to the Pentecost which opened the transitional† early stage of the Christian dispensation;‡ a Divine revivifying of life which

would sweep throughout the Body of Christ, and its members in all parts of the world, and quicken it into a living organism, preparatory for ascension to meet the Lord at His coming.

To understand what is meant by this statement, we need to keep the view point of the Body of Christ *as a whole*, so constantly set forth by the Apostle Paul, as a spiritual organism, in which each member has received imparted Divine life (cf. especially 1 Cor. xii. 12-27). This is the “Church” Paul perpetually speaks about, and for which he toiled and laboured. He had the universal vision of the man who sees all things from the Divine standpoint. True, he said that he laboured to be able to present “*each man* full grown in Christ,” but it is “the Church” he yearns over, and for whom he is ready to fill up the afflictions of Christ. This “Church” is the SPIRITUAL ORGANISM of a new creation—a heavenly body, consisting only of the born-ones of God (Scofield). This is the “Church” that Christ gave Himself for, and which is the fullness of Him that filleth all in all; and this is the “Church” which God poured forth His Spirit to awaken in 1904, and which *was* awakened throughout the world, as the power of God moved forth from Wales.*

The dispensational significance of the Revival in 1904 meant the arousing and revivifying of those who, throughout the world, formed the members of the invisible organism called Christ’s Body. The ones united to Him as the Head, who after being purged with fire were to share His Throne, whilst He dealt in judgment with the world. The conversion of sinners was not the primary purpose of God in the 1904 Revival—although sinners *are* always “converted” when the “Church” is awakened. THE PURPOSE WAS DISPENSATIONAL. 1904 seems to have been the beginning of the decade allotted by God for the awakening, maturing and preparation of those who belonged to the Body of Christ—all in view of ultimate Translation. But more had to be done than the quickening of the Body. It had not only to be matured, and brought to full growth, but all its members had to be purified by fire through fiery trial, not only to purge away dross, but to test and prepare one and the other for their places in the new government of the Coming Reign of Christ.

For this supreme fiery test of overcomers fitted

* The writer had personal experience of this, for she was two hundred miles away when the tide of the Spirit broke forth in Wales, but it reached her *in the spirit* apart from any human voice, and lifted her spirit into a plane of spiritual life in spirit, soul and body, not reached before.

* Always meaning in this paper the *spiritual* and not the professing Church of many denominations.

† That the Pentecostal period was a *transitional* stage between the Jewish and Christian dispensations, in which the one overlapped the other seems clear.

‡ The Greek word translated dispensation signifies the act of administering. It is a compound word made up of *oikos* (a house) and *nemo* (to deal out as a housekeeper, to dispense). In English it is used in the word economy. In Luke xvi. 2-4, it is rendered stewardship; in 1 Cor. ix. 17; Ephes. i. 10; iii. 2, 9 (R.V.); Col. i. 25, and 1 Tim. i. 4 (R.V.) it is rendered “dispensation.” Truth belonging to one dispensation, may be set aside in a later dispensation, *e.g.*, the dispensation of *law* is displaced by the dispensation of *grace*. Certain rites enjoined upon Israel under *law* are set aside and called “weak and beggarly elements” in the dispensation of *grace*. (See Gal. iv. 8-11, v. 1-3, vi. 12-16). A truth being called “dispensational” means that it is specifically applicable to a certain period of the administration of God in His dealings with the Church and the world.—*From Dispensational Truth*, by C. H. Welch, published by F. P. Brininger, 4 Spratt Hall Road, Snaresbrook, London, N.E. (3/6 net).

to share the Throne, there came—permitted by the sovereign Word of God—the avalanche of demons to assault and overwhelm the Church. The ones who were to reign must overcome as Christ overcame, not only sin, but the world and Satan. They must overcome *as* He overcame. The opened heavens was followed by the wilderness in the Lord's experience, and so it must be with the awakened born-ones of God.

Then came seven years of "War on the Saints" by the demon hosts of hell; and truly Spirit filled believers throughout the spiritual Church were plunged into untold and indescribable tribulation. Every truth of God they had known was laid hold of by the wily foe and so misinterpreted as to beguile many into the nets of the deceiver. The very foundations of all they had believed were shaken. They were left with nought to rest upon but the Faithful God, and the unshakeable Rock of His Word.

It was a *dispensational warfare* because following a *dispensational* outpouring of the Spirit, and a *dispensational* onrush of demons upon the true born-ones of God. A warfare belonging to the Time of the End, therefore practically unknown, and unprepared for in the literature of the Church, although clearly to be discovered in the Word of God when the time of the end had come.

At the end of seven years the book "War on the Saints" appeared, brought forth by the travail of the tribulation of those years, a true and precise Text-book, exposing the tactics of the demon hosts, with the way of deliverance for those who had been entangled in their snares.

The Book was welcomed at once by those who knew the peril of the hour, and others who found in it an answer to their need. Then, just as the tide of the Spirit reached those for whom God had specially sent it, so the Book bearing the light His oppressed children needed, was guided by Him to the ones for whom it was written, and in *twelve short months* the first edition was well-nigh exhausted. Letter after letter poured in upon the writers during this year (1913) confirming from every view point the precise exactitude of its statements, not only in depicting the experiences of many of the most spiritual children of God, but the effectiveness of the weapons for victory placed before them.

Dispensationally the Book was in sequence to the Revival of 1904, and *dispensationally* it antedated the Translation Message given in October, 1913, just one year after its issue. We have no space to record the multitudinous ways in which was manifested the intense and bitter opposition of the evil spirit beings to the book and its writers, but the Spirit of God restrained their rage until the truth had reached the ones for whom it was given, and THEN the storm of the

terrible ones broke forth, shaking even the world of men. For seven years the mighty weapon of prayer had been wielded directly against the kingdom of darkness, and one year sufficed for the Spirit of God to press forth the knowledge gained in the prayer-battle, and then came the breaking through the withstanding hosts of evil, into the plane of Translation. The storm of the terrible ones at once began. The week of the Advent Message witnessed such events in the world that it was called the "Black Week."*

The decade of years—transitional years—alotted by God for the spiritual preparation of the Body of Christ for ascension, now seems to be o'er, and that we have entered the period in which He will deal in judgment with the world. The "*Church*" period of fiery tribulation appears to have ended.

Many pages would not suffice to lift the veil from what the Book has meant to individual members of the Church of Christ. We have published a few of the letters received, chosen with a view of giving light to our readers on the theme of the Book, and we have only space now for the following, written by Missionaries in a heathen land, and typical of the many *Spirit-filled servants of God* who have been released from the oppression of the enemy, through the light given in its pages.

A Missionary writes under date of June, 1914:

When I saw the book I was at first afraid to read it, . . . but I dared to read it now, feeling it must only be of the Lord. God opened my eyes to see the truths revealed there. . . . Gradually, as I read on, God, by His Spirit, pierced right into my soul and spirit, and I now understand . . . why this conflict, depression, darkness, and failure in work. Day by day it is more and more unfolded. I have stood for a long time now on Rom. vi. 11, Rev. xii. 11, and James iv. 7, and known victory over sin, but no blessing that one knows of anywhere in souls, more than that some have been influenced, but no out and out definite decisions. I have cried to the Lord to be shown where the wrong is—whether working on wrong lines or plans. . . . I have told the Lord I have done all I can, and I have wondered why, after such full surrender to Him, He has not done more, for it has seemed I had to do so much. Oh, the oppression and persecution of the enemy.

Now I understand *why* the souls are not brought in; why the money does not come in; why on all sides we seem hindered, stopped. . . . There are souls all around bound by sin and the devil, but have not known how to deliver. The growing conviction has been with me,

* Writing from memory, the following were some of the notable disasters which occurred. In Wales the *Senhennydd* Colliery disaster; the collapse of a Zeppelin in the *North Sea*; the burning of a liner in mid-ocean; the wreck of an express in *Liverpool*; a railway accident in *London*; and in *Russia* so many railway disasters that a special commission of enquiry was appointed—all occurring within the one week.

"There must be something wrong"—either we are working on wrong lines or something is not right. . . . I have had cases of devil possession, which I have recognised as such, come for healing as ordinary medical cases, and with a sense of my own ignorance, and a feeling that I ought to be able to help, I have said, "No, I cannot help you." We have sought to lead them to the One who can heal such, but no results. . . .

My eyes are indeed opened now, and all the outlook has changed. All one's methods must be changed—mine are changed already. I have been quick over this, for I have lost *so* much time all the years spent in fruitlessness. If only I had known all this when I came to this land, what it would have meant. Oh, the deception I have been led into . . . but I have told the Lord I set myself to go through with Him. I have felt it best to stop a bit until I see my way clear to work to advantage, so I have just GIVEN THE TIME TO GET TO UNDERSTAND, and the Lord is unfolding, bit by bit.

I read the boo in three days the first time. I felt I *must* go through and know the worst, and get right. I have prayed over it continually for light as I read, and now I am taking it the second time more slowly. I am like one taken into an armoury before a battle and shown the weapons, also shown the foe, but have only just begun to "prove" them and the strength of the foe.

Another Missionary writes:—

" . . . On submitting myself to our doctors for examination they found that I was partially paralysed on one side, and suffering from neuritis. They took a very grave view of my case, one of them telling me privately that I was "likely to be worse before I was better." My friends all seemed to think that my work as a missionary was at an end. I was sent away from the field and ordered to take complete rest, to seek isolation as far as possible, denying all visitors. Then for nearly two years I was laid aside as an invalid. Towards the end of the two years I began to feel the benefit of the long rest, and felt able to take up the work again. The doctors were doubtful, but agreed to let me test myself. I did so by taking up villag evangelisation, and after two or three months of this submitted myself to the doctors for inspection, the result being that they told me that I was threatened with another attack of my trouble, but that if I was very careful, and avoided all energy in speaking, singing, or preaching, that I might be allowed to work away in a quiet way, and that they would give me some drugs to help me.

. . . My mind was much occupied all this long time with the "why" of a this experience. Was it all purely natural? or was there a spiritual reason at the bottom of it? I could reach no conclusion on this question, though I prayed and thought over it much. After leaving the doctors, and going back to my village work I began to read "War on the Saints," which I had ordered from home some months before, and which only now arrived. As I read I began to be convinced that in this book I would find an answer to my "Why." I could feel that Evan Roberts was here giving his readers the benefit of all his years of deep spiritual experience, and was warning us off some of the uncharted rocks he had

met with himself, and as I read what he had to say about the "ground" of possession, I began to go carefully back over my life to see just in how many ways and at what times I had given "ground" which allowed evil spirits to afflict me, and turn me aside from work. I found many things, but also found the one thing which had led me to my present experience.

[Some years back] I was given a place of some prominence as a missionary . . . this led to a fear of spiritual pride taking hold of me, I then entered into a covenant with God, as I thought, that I would be willing to remain absolutely in the background, would be willing never even to know whether I was being used or not, if God would only make me one of His chosen ones to prepare His people for THE COMING. This was where I gave ground, and opportunity to the evil spirit. I was brought to absolute conviction on this point, and acting on the advice given in "War on the Saints," I took back this and all other ground, and in the Name of Jesus "resisted the devil." The drugs from the doctor reached me at this time, but instead of using them I put them in the bottom of my trunk, determined to fight it out on spiritual grounds. The result was that I was made whole. . . . I can conduct a full month's mission, three meetings a day, and use all the energy I possess, and yet not be ill as the result. After the doctors had kept their eyes on me for some months without saying anything, one of them said, "You look like your old self again, how do you account for it?" Then I confessed to having the medicine he had given me still in my possession untouched, and that the Lord Himself had healed me . . . and for the last nine or ten months my fellow-workers can see that I am quite alright again, and that I am getting results at every mission I conduct. . . ."

Many similar letters are reaching us at the present time from believers *unreachable*, and unhelped by ordinary means, and other aspects of truth. "At a time of fierce conflict, the book came," writes another under date, November 15th, 1914, and "God let me take weeks to study and apply its truths . . . and I got victory and deliverance . . ."*

With inexpressible gratitude to God we give thanks for every one of His children set free by His grace through the message sent forth—not to the "ninety and nine" believers of earlier growth, but to the lonely souls who have pressed on with God beyond their fellows, and found themselves in perilous places in the supernatural realm.

The grace of our Lord Jesus Christ be with you all.

* This writer says that at the time the book came he was labouring under fear that he had "consumption," but realising that it was from a murdering spirit, he resisted the "symptoms" as from demons. Later he had a medical examination when he was told he had a "pair of well-developed lungs." Would that all the phases of demon-suggestions and attacks on the *spiritual* children of God at this time could be exposed. The correspondence resulting from "War on the Saints" would be a revelation, and a *deliverance* to thousands who do not know their condition. We pray God to permit us whilst He tarries, to more widely send forth the light He has given us.—Ed.

The Change of the Dispensations.

Some Light on the Present Upheaval in the World.

NO wonder the conflict of the present time is great, for it is over the CHANGE OF THE DISPENSATIONS. So to speak, we are in the throes of the "burial" of the Old Dispensation, and the birth of the New.

In the New Age of the Millennium, Satan and his principalities and powers will be confined in the abyss. When the Dragon is laid hold of and cast into the abyss, it goes without saying that all his hosts and emissaries go there with him. He is the Apollyon, the prince of the demons, through whom he carries out his world-wide work of deception, therefore it is said that when this is done HE will "deceive the nations no more, until . . ."

The New Millennial Age will not have fully dawned until the casting of the Deceiver into the abyss becomes an accomplished fact. It is potentially a fact already in the purpose of God, but it remains to be wrought out by the effective operations of the Spirit of God, hastening all the other events which antedate this hour, dreaded with terror and fear by the Satanic forces of the air.

The present upheaval.

The present great upheaval in the world of men indicates that these events are even now hastening toward their climax. The first event in order of time concerns the Church of God, for at any moment the signal may be heard by the ready and watching saints, announcing that the Glorified Man of Calvary has arrived at the foreordained place in the air just above our planet, and they—with the saints raised from the dead—will ascend to meet Him. All unknown to the world will be set up in this place in the heavens His Judgment Seat (2 Cor. v. 10; 1 Cor. iii. 13-15), where He will judge His saints, make the awards, and make known to His prepared ones their places in the Millennial Kingdom (Rom. viii. 17).

ON THE EARTH foretold days of tribulation will be hastening toward the climax of the Armageddon. IN THE AIR the ascended ones will be gathered in the presence of the Lord, rendering account of their work, presenting to Him the souls they have won for Him (Phil. ii. 16; Col. i. 28; Heb. xiii. 17), and generally being made ready for accompanying Him (Col. iii. 4, Rev. xix. 14) when the hour comes for the outshining of His presence to the world (2 Thess. i. 7, 8)—the hour when the hidden glory in the air will break through the clouds veiling it from the earth, annulling the anti-Christ with a breath (2 Thess. ii. 8).

On earth during the period of the Tribulation the world of men will be shaken by the judgments which—to the world—will be the consequence of the Presence of the Lord in the air. To the saints with the Lord—light and glory; to the people on earth—darkness and trouble and sorrow, days of gloominess and bitterness.* From time to time various companies of saints who were not ready for the first Rapture, disappear from the earth and join their fellows in the Presence of the Lord (Rev. vii. 14), until all the redeemed are at last safely gathered unto Him—all made white and tried in "tribulation"—tribulation before the first Rapture, or in the Great Tribulation out of which come the after companies that ascend to Him.

Then will come the moment when on earth the Armageddon battle reaches its climax, the Presence of the Lord will burst forth in glory as the rightful King of the world; the devil that deceived the nations, and drove them on to mad revolt against God, is seized and cast into the abyss; the Millennial Reign of Christ in Glory is established.

The climax has come.

We have said that these events, so crudely summarised here, are even now hastening toward completion. In truth we are already at the climax *in the unseen realm*, of the change of the dispensations. We have been in the overlapping of them for some years. The Morning Star, the rising of the Sun of Righteousness into the blaze of the Day of God, has arisen in the hearts of many of the children of God in the last years. In the Church many are being prepared for the Rapture—perhaps *all*† who are truly members by Divine birth of the Body of Christ—and great preparations in the invisible realm are taking place, working toward the casting of Satan into the abyss. The vast forces of the Deceiver are being disturbed and dislodged from their hiding places among men. The upheaval in the world of men, is the outcome of a still greater upheaval in the aerial heavens.

The Change of Dispensations means not only the coming about of a great event for the Church, and a great event for the earth, but a *great event for the evil forces of Satan*.

Calvary was a great pivotal event of unparalleled importance in heaven, on earth, and in

* Govett points out the similarity of these two effects of the Presence of the Lord, to the pillar of cloud and fire which accompanied the Israelites.

† They who will be "left" may be only those who are *professing* Christians, having mental knowledge of the gospel, which will break forth into life, when the true "born-ones" of God (Scofield) are gone.

hell—a climax of ages. From heaven the unfallen angels looked and saw the God-Man crucified; on earth the fallen race of man was redeemed; in hell the spirit beings of evil, with their prince, knew that at last they were defeated, and in due time would have to retire from the world they had corrupted and ruined (John xii. 31; xvi. 11).

The Second Advent of the Lord* from heaven is the next pivotal event of unparalleled import in heaven, on earth, and in hell—again a climax of centuries. From heaven the unfallen angels will see the God-Man made King of the earth, with His Calvary redeemed ones around Him; on earth the world of men will acknowledge that He is Lord and Christ; in hell the prince of darkness and his host will know that their time has come at last to be cast into the abyss.

The Satanic hosts displaced.

Satan and his hosts were conquered at the Cross by the death of the God-Man, but they were not then *displaced from the air*. Now the hour has come for the cleansing of the earth and the heavens from his presence, and that of his wicked hosts. Therefore Satan at the present time is in "great rage," because his time is short. Not great rage because he is defeated and resisted by any believer, but *because he is on the eve of his exit from the world into the abyss*. The principalities and powers of evil are being turned out of their place in the air preparatory to their being cast into the pit. There is agitation and terror and rage among them. (Compare Matt. viii. 29.) They "shudder" at the fate that awaits them (Luke viii. 31; James ii. 19, R.V.). Whatever they have lost before has been persons and places and things, but now it means their own removal from the earth for a thousand years. Victory has hitherto meant the taking of souls from their grasp—the deliverance of believers from their power—now it means the victory of displacement from their realm in the air. There will be no more "spiritual wickednesses in high places" when they are in the abyss. Whilst they roam on earth seeking rest in the bodies of human beings (see Matt. xii. 43-45), they can wreak their vengeance on man and fight against God, but when in the abyss they are smitten and cannot give a blow. Then "they cannot touch the sinner, nor persecute the saint," in the Millennium.

No wonder there is great upheaval on the earth, because of the great upheaval in the aerial heavens. Consider what the conflict on Calvary

* This expression covers the whole period of events meant by the Second Advent, i.e., the invisible Coming of the Lord for His saints, and its last and glorious manifestation at the close of the Tribulation; when "every eye shall see Him;" anti-Christ is blasted and annulled, the Satanic forces are cast into the abyss, and the Lord takes the Throne.

meant to the God-Man. Think of His agony and bloody sweat, His Cross and Passion as He became Atonement for the sins of the whole world, and thus defeated Satan. (Col. ii. 14, 15.) Think of the darkness of the evil host covering the land, think of the rent rocks, the earthquake, and the other stupendous phenomena accompanying His death, when He cried with a loud voice, "It is Finished." (c.f. Matt. xxvii. 50-53.)

What must be the upheaval now throughout the world, as in the unseen realm the defeated hosts of Satan are being stirred and moved in anticipation of the moment of their exit.

Yes, we are nearer and nearer to the most momentous events of the world's history. The invisible spiritual warfare which has been declared in the pages of the *Overcomer* as existing, and increasing in intensity during the last decade, is now being made visible to men. What has been felt in spirit, and forewarned to the children of God is now being felt by the wider circle of God's people.

The change of the dispensations has been in progress for ten years. Samuel, the prophet, knew of the Divine closure of Saul's government when he said to Saul "The Lord hath rent the kingdom from thee this day . . ." (1 Sam. xv. 28.) But Samuel and the new King David waited seven years before the Lord's closure of the government of Saul was made manifest to all men. The deposing of the prince of this world and his principalities and powers, took place at Calvary, but it is in like manner being wrought out by the Most High who ruleth over all. A CHANGE OF GOVERNMENT IS TAKING PLACE—from the diabolical rulers of this darkness to the heavenly government of the Lord and of His Christ.

Believers who have recognised and shared in the prayer-warfare will find that they have been the spiritual pioneers of the New Age.

Now heaven alone is the City of Refuge for the Church. No "universal peace" that is lasting can come until at the climax of Armageddon the Prince of Peace will visibly appear with His armies of saints behind Him, and *then*—and not until then—the "nations will learn war no more."

There cannot be any further resting-place on earth for the citizens of heaven. The pressure on the spirits of the spiritual at the present time, is caused by the foreshadowing of the Tribulation troubles even now gathering strength, and held back only until the saints ascend to meet their Lord in the air.

Let the Warfare saints take their place in heaven (Col. iii. 3), as they foresee coming on the world nothing but the "time of trouble such as never was . . ." (Dan. xii. 1).

The Man of Calvary in Isaiah Fifty-three.

Expiation by Blood (iv.)*

We earnestly commend to our readers the following message on Isaiah liii., and pray them to read it again and again, until it has been fully assimilated by heart and mind. We wish that it could be sent forth in millions as a leaflet in these days of apostasy from the gospel of substitution.—ED.

THE Law bore up before the universe the figure of a slaughtered Lamb: now we find that the Prophets, approaching nearer the reality, unveil a sacrificed Man, though a Man who, in the very heart of their prophecy, is as a lamb led to the slaughter. Israel is sometimes called the Servant of Jehovah; but never, as here (Isa. liii. 12), "my righteous servant"; and in Zechariah iii. 8, it is obvious that "my servant the Branch" is Messiah. So all early Jewish rabbis expound, including the age in which inspired prophets revealed the mind of God on the written Word. Even the Targum has: "Behold, my servant the Messiah" (Isa. lii. 13); for seventeen hundred years the Jews beheld the Messiah in Isaiah's portrait; and only under intolerable pressure from the Christian Church did they abandon (about 1150 A.D.) an interpretation until then universal in the Synagogue. Nor would a Jew familiar with atonement through blood find any intellectual difficulty in a vicarious Sufferer. So also the Church for eighteen centuries has identified the portrait: only a few doubters of pure prophecy and blood-atonement have, like the Jew, found in it another face than that of the Messiah. But these fifteen verses (Isa. lii. 13-liii.), written, as all are agreed, at least centuries before Christ, could not have been suggested by His life: the life did not suggest the portrait, though the portrait could (by miraculous inspiration) forecast the life. For two and a half millenniums Synagogue and Church have identified Jehovah's Servant as Messiah.

The Portrait of Christ by Isaiah.

But God has left us in no manner of doubt. The portrait consists of fifteen verses divided into five sections of three verses each: every one of these five sections is directly applied to Christ by the Holy Spirit. In section one (Isa. lii. 13-15) Paul identifies the message of the servant sent to ignorant nations as the good news concerning Christ delivered to the Gentiles (Rom. xv. 21); in section two (Isa. liii. 1-3) John finds in Israel's refusal of Jesus the direct fulfilment of the Prophet's unbroken cry concerning unbelief (John xii. 38); in section three (Isa. liii. 4-6) Matthew recognises in Christ's healing miracles

* This striking series of articles on the vicarious Atonement of Christ, by D. M. Panton, may be obtained in pamphlet form (price 6d., post free 7d.) from Holness, 13/14 Paternoster Row, London.

the Servant who was to carry our sicknesses, and to exhaust Himself with our healing (Matt. viii. 17); in section four (Isa. liii. 7-9) Philip, full of the Holy Ghost, and speaking under His direct command, answers the Eunuch's question on the identity of the Servant by "preaching unto him Jesus" (Acts viii. 32); and in section five (Isa. liii. 10-12) Mark discloses in the two robbers the transgressors with whom Jehovah's Servant was to be catalogued (Mark xv. 28). In every section our Lord's degradation is named, thus puncturing the photograph, so to speak, with the five wounds of the cross; and so peculiar is the Prophecy that if it was not fulfilled in Jesus Christ, it will require another Calvary, and another ascension to the seat of Deity, to fulfil it: so that in no case can we escape the vicarious suffering and the blood-atonement predicted; nor even so can it be fulfilled, for five times the Holy Ghost has already rivetted the portrait upon Jesus.

Our Lord Himself has cut away the last foothold of doubt. He who, on the way to Emmaus, unfolded "in all the Scriptures"—the Old Testament—"the things concerning Himself" (Luke xxiv. 27), on the way to Calvary numbered Isaiah fifty-three among them, fastening, if not the most grievous (as Isa. liii. 10), certainly the most galling, clause upon Himself. "For I say unto you, that this which is written must be fulfilled in Me, And He was reckoned with transgressors: for that which concerneth Me hath an end" (Luke xxii. 37): all Old Testament types and prophecies are rivers which empty themselves in the ocean of Christ. Thus our Lord expected nothing less than the fulfilment of Isaiah, word for word: He identified Himself as the suffering Servant of Jehovah: He in whom are hid all the treasures of wisdom and knowledge, Whose words are "spirit" and "life," Who is the Truth, God manifest in the flesh, says that Isaiah spake of Him.

The Vicarious Suffering of Christ.

Now it is critical to the whole Gospel that in this "central, deepest, and loftiest utterance that the Old Testament, outstripping itself, ever achieved," Messiah appears, not as Lawgiver, Teacher, Conqueror, or King, but as the supreme, lonely, and awful Sufferer of eternity, with a sorrow that has had no equal, and, in some of its ingredients, no likeness. Immediately after the vision of enthroned Deity, "exalted, lifted up, and very high"—expressions confined by Isaiah to the Godhead (Isa. vi. 1,

lvii. 15)—we are suddenly confronted with a ring of shocked and horrified spectators (cf. Luke xxiii. 48), "astonied at His *visage*, so marred more than any man" (Isa. lii. 14): sweating blood in the face, lacerated by the thorns in the face, struck on the face (Luke xxii. 64), spat upon in the face (Matt. xxvi. 67), with hair plucked from the face (Isa. i. 6), and convulsed in the face with death agonies until [the] darkness veiled it all—no form was ever so mean and abject, no visage so fearfully marred. But *why?* An inexorable dilemma impales us. Either His sinlessness must be denied, or the vicarious nature of His suffering must be acknowledged; either we must esteem Him justly smitten of God, as Cain or Korah, or else behold in Him One who "had done no violence, neither was any deceit in His mouth," whose abject meanness and despicable sorrow was for us.

But God has decided the point. *Twelve times His sufferings are here declared solely vicarious and expiatory:* (1) "He hath borne *our* griefs"; (2) "He hath carried *our* sorrows"; (3) "He was wounded for *our* transgressions"; (4) "He was bruised for *our* iniquities"; (5) "the chastisement of *our* peace was upon Him"; (6) "With His stripes *we* are healed"; (7) "the Lord hath laid on Him the iniquity of *us* all"; (8) "For the transgressions of *my* people was He stricken"; (9) "Thou shalt make His soul an offering for *sin*"; (10) "He shall bear *their* iniquities"; (11) "He bare the sin of *many*"; (12) "He made intercession for *the transgressors*." For He was wounded, not *by* our transgressions, but *for* them; it was not that our iniquities bruised Him, but that He was bruised because of our iniquities; for by "His stripes"—not the lashes, but the livid weals left by the Roman iron-tipped thongs—"we were healed"; for "He bare our sins in His Body upon the tree" (1 Pet. ii. 24).*

So it revealed the great saving antithesis of all time. "ALL WE LIKE SHEEP HAVE GONE ASTRAY": all have lost the way to God; all have created sin, which has come back on all as a damning load; all, without distinction, without exception: "AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL"; all the multitude of sin, all the consequent mass of guilt, all the therefore inevitable load of punishment—God bore aloft in one black cloud of inconceivable transgression, and then broke

* The Law of Moses forbade more than forty stripes; not only did the Roman Law know no such merciful limit, but the desire of Pilate to satisfy the Jews by the severity of the flogging, and so avoid capital punishment, must have driven "the chastisement of our peace" to the utmost limit that flesh and blood could bear; as, with hands tied to a post, and back bared, the scourge fell from some giant Roman, every stroke fetching blood.

the Hell-storm—"made it meet in violent collision"—upon the head of Christ; so that all might be saved, except such as exclude themselves, by Him who is the "*propitiation* for THE WHOLE WORLD" (1 John ii. 2).

The Portrait fulfilled.

We now arrive at the actual facts thus figured through four thousand years. The Holy Ghost has most carefully emphasised certain physical facts in our Lord's sufferings as revelations (I suppose) of the sources of Christ's agony: He draws our attention most pointedly to the Blood. "His sweat"—this is the first physical fact—"because as it were *great drops of blood* falling down upon the ground" (Luke xxii. 44); "as it were," for they were blood-clots mingled with sweat, and so not pure blood. The night air was cold (for fires had been lit in the palace), nor had His enemies yet laid rough hands upon Him: moreover, our Lord (as was essential for the sacrificial victim) was perfect in physique, sound throughout from a life of the healthiest, and in the prime of life. *Symptoms of a breakdown so rapid and complete must have had an adequate cause external to His bodily frame.* "My soul"—our Lord Himself says, so explaining the non-physical source of the sweat of blood—"is exceeding sorrowful, *even unto death*" (Matt. xxvi. 38). It was a fearful soul-conflict that forced a sweat that *drew* blood. "Excessive fear and grief debilitate and almost paralyse the body, whilst agony or conflict is attended with extraordinary strength. Under the former the action of the heart is enfeebled; and if, owing to the constriction of the cutaneous vessels, perspiration ever occurs, it is cold and scanty. *Under the latter the heart acts with great violence, and forces a hot, copious, and in extreme cases, a blood sweat through the pores of the skin*" (W. Stroud, M.D.).

The cause of the Gethsemane agony.

What then was it that struck Jesus like a sudden tornado, producing a palpitation so fearful as to force the blood through the brow? (1) It was not a guilty conscience: for of this hour He had said, "I go unto the Father. I will no more speak much with you for the prince of the world cometh: *and he hath nothing in Me*" (John xiv. 30). The searching gaze of the eyes most practised in iniquity in the universe could find no spot in the Lamb, no evil in Christ. (2) It was not the impotence of fear: "Thinkest thou that I cannot beseech My Father, and He shall *even now* send Me more than twelve legions of angels?" (Matt. xxvi. 53). (3) It was not dread of death: for Jesus had confronted death again and again—on the brow of the cliff, on the lake, in the temple—with no trace of fear; and He who had raised others from the dead, and con-

stantly foretold His own resurrection, would not have sweated blood because of dying. Nor (4) was it the grief of human rejection: for "blessed"—He Himself had said—"are ye when men shall reproach you; rejoice, and be exceeding glad" (Matt. v. 11). It was *after* the Angel had strengthened Him that the blood came; for it was no hemorrhage of weakness or fear, but the agony of a soul-conflict intensified, by the Angel, incalculably. He has Himself told us what it was. On entering the Garden He quotes His Father's words, saying: "I will smite the Shepherd" (Matt. xxvi. 31): *in Gethsemane the Lord began to lay on Him the iniquity of us all*: "Thy wrath lieth, hard upon me; Thy fierce wrath is gone over me" (Ps. lxxxviii. 7, 16). As Christ suddenly realises that communion with His Father is gone—as He stands forth charged as the supreme criminal of the race—as He recoils from the sin-load with the fearful sensitiveness of perfect innocence, struck with "shock" and almost frantic with grief, He implores that *this cup*—"the cup of the wine of the fierceness of His wrath" (Rev. xvi. 19)—may be taken from Him. Atonement had begun.* . . .

And the torrents of His Passion deep and fierce above Him roll;
And the rivers of transgression overwhelm His Human Soul:
Sins unknown, sins unimagined, sins by day, and sins by night,
Sins of blackest outer darkness press upon His purest sight:
Sins, since o'er the Eastern Portal first the Cherub waved his sword,
To the last that shall be written ere the coming of the Lord.

The Soldier's Spear.

A second physical fact the Holy Ghost records with peculiar and reiterated (John xix. 34) emphasis. "One of the soldiers"—striking up obliquely into the neighbourhood of the heart—"with a spear pierced His side, and straightway there came out"—emptying itself by mere force of gravity, in a discharge of clotted blood and watery liquid so plentiful, yet so sharply distinct, as to be clearly visible some distance off to John—"blood and water" (John xix. 34). The moment our Lord left Gethsemane, His perfect calm and fellowship with His Father returned; for (as He had said of this very hour) "the hour cometh, yea, is come, that ye shall be scattered, and shall leave Me alone: yet I am not alone, because the Father is with Me" (John xvi. 32): but after the lapse of three hours upon the Cross—hours in which He comforted the dying thief, committed His mother to John, and prayed in unbroken communion—a sudden supernatural

* That the sins of mankind may have been confessed over our Lord from the dawn of His ministry is possible; for simultaneously with the identification of the Lamb He was baptized—*i.e.*, He took the place of the sin-burdened and defiled, and so is said, during His ministry, to have "borne our diseases" (Matt. viii. 17): nevertheless atonement, which is not only sin carried but sin expiated, could not begin until, in Gethsemane, the life-blood began to flow.

darkness fell. Again God's face is gone: for three hours our Lord, wrapt in fearful silence, utters no prayer or cry; until, revealing that it is the frightful desertion of God that has come back, He cries: "My God, My God, why hast Thou forsaken Me?" and at last the pounding palpitation forcing a rupture of the heart* (which can leave a conscious minute or two before death), with the sudden loud cry of one dying, not of exhaustion, but of a broken heart, He dismisses His spirit, as did the High Priest in slaughtering the sacrifice of old: "who through the Eternal Spirit offered Himself without blemish unto God" (Heb. ix. 14). Two unique periods of concentrated agony—one of an hour's duration, another of three hours, both forcing appalling physical symptoms—constitute the Divine Atonement, and perfected for ever the bearing and the consuming of sin. The sacrifice, immediately on being identified with sin, was first killed, and then burnt, thus submitting itself both to death and to Hell: in Gethsemane the knife began its work; on Calvary there came forth fire from the Lord, and consumed the burnt offering. In Gethsemane the will of Christ became finally subject to the knife: on Calvary the curse fell. † *Death and Hell fell once for all upon the mighty Substitute of mankind*; until, at the ninth hour, Jesus cried, "It is finished,"—the evening sun shone out again in all its splendour—and the agony of the Sacrifice was over for ever.

* "Such rupture is usually attended with immediate death, and with an effusion into the pericardium (the capsule containing the heart) of the blood circulating through that organ; which when thus extravasated, although in scarcely any other case, separates into constituent parts; namely, a pale, watery liquid called serum, and a soft clotted substance of a deep red colour termed crassamentum; the crassamentum, or red clotted portion, containing nearly all the more essential ingredients of the blood, and the serum, or pale yellow liquid, consisting chiefly of water" (W. Stroud, M.D.) That our Lord laid down His own life, without taint or shadow of compulsion, is certain: "no one"—not even God—"taketh it away from Me; but I lay it down of Myself"; nor was it morally suicide, for He had the Creator's express command to commit the act—"this commandment received I from My Father" (John x. 18). But whether the death itself was supernatural and self-inflicted, after six hours on the Cross, or was a normal decease brought about by a voluntary submission to conditions in which death at once became inevitable, is not clear to me. Both seem Scriptural, and I have combined both, for they are not, necessarily, mutually exclusive. It is certain that our Lord, either before natural death, or in the act of dying, dismissed (Matt. xxvii. 50) His spirit, as the High Priest offering the Sacrifice.

† The sole way in which the Curse of a broken Law could alight on One who had never broken it, was by the mode of His death; for "cursed is he that hangeth on a tree" (Gal. iii. 13): in the moment of the affixing of the nails, therefore, the fearful furnace of the Curse began to belch itself forth upon Christ, and behind the Curse was Jehovah.

Change your Attitude!

By the Editor.

"Concerning this thing I besought the Lord thrice that it might DEPART from me: and He hath said unto me, My grace is sufficient . . . most gladly therefore will I glory in my . . ."—(Cf. 2 Cor. xii. 1-10, R.V.)

IT has much to do with ATTITUDE! The attitude you take to the "thing" that troubles you. We might like it to *depart*, but God may elect that it should stay.

In the bit of autobiography given by Paul in 2 Cor. xii. we can see the part Satan has in the sanctification of a saint, and how even an Apostle needed to change his attitude to a "thing" which *originated with Satan*, and which he was keenly desirous should depart from him. The occasion which drew forth this very personal bit of private history from the Apostle, is to be found in the preceding two chapters of the epistle, in which we read that Paul was being compelled to defend his own ministry—a course none but a spiritual man could enter upon safely—and this not for his own glory, but for the sake of the Message entrusted to him by God. Other "workers," fashioning themselves as "ministers of righteousness," were belittling the Apostle, so as to deprive the truth he proclaimed, of authority in the eyes of his hearers. Paul saw that in this case the messenger and his message could not but be identified, so he brings forth the credentials of his Apostleship with burning words, pointing to his sacrificial service for the Church's sake, and "revelations" given to him of God, in which he was not only caught up into heaven itself hearing words impossible to utter, but actually received of the Lord Jesus* the very gospel he had proclaimed to the Corinthians.

But as the Apostle proceeded in his defence, he may have become conscious of his "weaknesses," as possibly so manifest to his hearers, as to give occasion to the opposing workers to discredit his message. This thought leads him to lift the veil, and tell the story of his own inner conflict and suffering under the "buffetings" of the messenger of Satan, and how by the direct word of the Lord he had been led to CHANGE HIS ATTITUDE, and see that what he had thought a "weakness" from which he should be freed, was purposed of God for his own growth in grace; his own safety in unique ministry for God; and the very condition necessary for obtaining the Divine strength and power he needed for that ministry.

We need to notice the distinction the Apostle makes between himself as the "man in Christ"—really the "inner man" of his renewed and

Spirit indwelt human spirit—and himself in his humanity and mortality. Paul knew such a full indwelling of the Holy Spirit in his spirit, that he could distinguish between its activities, as distinct from his soul—or human personality. The Word of God which dwelt in him richly, had deeply separated between his soul and spirit, so that the "man in Christ," his "inner man" (2 Cor. iv. 16; Eph. iii. 16), the new creation in Christ (2 Cor. v. 17) could be taken up to the third heaven, the very place of the Throne of God, and there receive from the Glorified Lord Himself, the gospel of the Cross, and the unfolding of the "mystery" of God's purpose to call out from among redeemed sinners of every tongue and tribe and nation, a "Body" as organically united to their Lord as the human body to its head. A Body sharing with Him in one life, one spiritual substance called His "flesh" (Ephes. v. 30, A.V.), fashioned into conformity to Him for one destiny unto the ages of the ages.

"Of such a one—the man in Christ, the new creation in Christ—will I glory," declares the Apostle, but "on mine own behalf I will not glory. "But, Paul, was not the 'man in Christ' you?" Yes, but it was me *as I am in my spirit*, and as I will be when the outward bodily frame of my mortality is taken down; of that "man"—the spirit-man—I will glory, for all that he is and has, is of grace, and by the supply of the Spirit of Jesus—but "on mine own behalf," as I am in my humanity, I have nothing to speak of but my "weakness."

And then Paul lifts the veil, and tells the inner history of his "thorn." The "man in Christ," the new creation, joined to the Lord in one spirit, may be caught up to heaven, but such dealings of God with the spiritual man required special dealings of God with the *mortal* vessel of clay. Although vindicating his apostleship to the Corinthians he frankly states that, apostle as he is—"by reason of the exceeding greatness of the revelations . . . that I should not be exalted overmuch, there was given to me a stake in the flesh (the mortal man), a 'messenger of Satan' to buffet me . . ."

What was it? Paul calls it a "thing" (v. 8), but he also says he wanted it to "depart," for it is a "thorn," and a "messenger of Satan." Its *origin* is specifically said to be of *Satan*. It was also given by *God*, on account of the "revelations," therefore all "messengers of Satan" are under His permissive control. Then Paul describes its effect upon him as "buffetting" or beating him!

* 1 Cor. xi. 23. Gal. i. 12.

Here we have in contrast the spiritual man, and the mortal man; the inner spirit-life, and the outward life after the body; the triumph and glory of the spirit, able to enter where angels veil their faces before the throne of God (Heb. x. 19), and the outer weakness and humiliation of the mortal man, subject to the "beating" of "messengers of Satan," and to the cries and groans wrung out by *unanswered prayer* (v. 8)! The "man in Christ" in spiritual communion with God, in life and light and glory; the man in himself beaten, buffeted, suffering, and crying to God for a relief which never comes.

"Concerning this THING," Paul says, "I besought—pleaded—begged—the Lord THrice that it might depart from me." "From me"—this something which pierced his "flesh," this "thorn," this "stake," this "messenger of Satan."

At last Paul's prayer is answered, not by the removal of the "thing," but by light from God, on the ATTITUDE to take to it. Yes, the "thing" is "a messenger of Satan," but it is *given* by God. The fact of the Satanic source of the trouble is recognised, but God is sovereign over all "demons" and "messengers of Satan." Satan may send his messengers—as he does to attend upon every saint—but they can only come when "given of God." And the Apostle is shown how to change his attitude to the thing, and cease praying for its removal. "My grace" said the Lord "is sufficient for thee." Better take grace to manifest some of the glory of the inner man in the outward life, than to be set free from the occasion requiring it. CHANGE YOUR ATTITUDE, Paul. Give up troubling about its departure. Let it stay, if through it you will prove the abounding grace of God.

And then Paul saw it! He quickly changed his attitude by the act of his will. He decided to *choose* to "glory in his weaknesses" "as well as in his "revelations." "Most gladly I *will* glory in my weaknesses . . ." he cried. I choose to "take pleasure" in the things from which the mortal part of me would fain be free.

See how the Lord appealed to Paul's *reason*. Possibly he could not understand why he who had been caught up in spirit to the very heaven of heavens, could not get his prayer answered, for freedom from the thorn which he knew was a messenger from *Satan*. But God showed His servant the *reasonableness* (v. 7) of His dealings—and his understanding was brought into action so that he might intelligently put his will with the will of God, even though it was against himself in the realm of his mortality.

Yes, it has *much to do with attitude*. Paul probably *felt* the thorn in his flesh just as much as before, but his change of attitude toward it, brought into action the supply of grace he needed for triumph

over his thorn, for it is not possible for God to manifest His power, until the condition for doing so is fulfilled—even in the life of an Apostle. If Paul said "I want this thing to depart," and God said "I want that thing to stay," how could the power of God be manifested in relation to the "thing"? But directly Paul had light upon the "thing" and he saw God's will, his changed attitude toward it brought the supply of grace he needed.

It has much to do with attitude to-day as the children of God in the midst of countless trials await Translation. They are possibly crying out to God for the things around them to be changed, whereas they themselves need to be changed *in their attitude toward them*.

These attitudes, must, however, always have the basis of the will of God in relation to specific things, and be in line with truth as made known in the Scriptures. If they understood the simplicity of taking attitudes based upon the known will, or truth of God, what revolutions would come into the lives of God's children. How simple the path would become.

Victory over sin results from an attitude based upon the truth of God's Word, in the declaration of Rom. vi. that "our old man was crucified with Christ." Your ATTITUDE to sin based on this truth is simply, "I have died with Him and so far as my choice is concerned I have finished with sin. It shall not have dominion over me." The *attitude* is that you have done with it, and it is for the Holy Spirit to work your experience up to your attitude.

So it is in relation to the heavenly life. The word of God declares that all who are in Christ, are "hid" with Him "in God." Based on this statement—and many others like it—you take the ATTITUDE accordingly, and the Holy Spirit works in you up to the realisation in experience, of that which is a fact in God's sight but unrealised.

So it is in all other aspects of the redemption of Christ made known in the Scriptures, in relation to victory over Satan, over the world, over death and the grave, and all that Christ accomplished for us on the Cross of Calvary. You pray *for* victory, but change your attitude, child of God, change your attitude into a declaration that on the basis of Christ's victory for you, you *have* victory—and you will have it!

Perhaps some of those who read this should now CHANGE THEIR ATTITUDE to the "Warfare." You have "fought a good fight," and gained victory at every point in your personal life and environment, so change your attitude to the foe. If you keep going over and over the old ground, your spirit will not find its right place in the plane of accomplished victory. But, you say, I am compelled to "fight" by the

atmospheric influences, as well as in specific attacks that come upon me. *It has much to do with attitude.* If you take the attitude now belonging to your position "far above all principality and power," "having overcome all" to "stand" (Ephes. vi. 13 m.), you will find the Holy Spirit again will work your experience up to your attitude, and thus you will find yourself in the Translation plane in readiness for the Lord's Coming.

Perhaps, like Paul, you have some "thorn," or stake, which you *know* is a "messenger of Satan," because it clearly has its origin from him, but you have been prolonging your abiding in the warfare plane, by trying to get rid of this "messenger" by the old weapons of resistance, not discerning that there was no "unction" on your weapons. *It will not depart if God has given it to prepare you for ascension glory*, even though you, too, have besought the Lord for its removal. Change your attitude to it, child of God, and see if you will not quickly get ease in your spirit, and grace to endure.

Or, in your home, or work for God, you have "things" which are well nigh intolerable. You can see the "messengers of Satan" at work in those you love; or there are financial troubles, and troubles abounding from the evil natures of the unsaved friends and relatives in your path; troubles to the right of you, and troubles to the left of you—how they thunder. Ah, why does not God remove them, and answer prayer?

Because, child of God, He is preparing to REMOVE YOU. This "messenger of Satan" is not to depart; the "thorns" are not to be removed; the "things" that hurt are to remain—give up asking for anything on earth to be changed for your relief, but change your attitude toward them. *It is you who are to depart* away from the thorns, in God's good time. Change your attitude now in view of this, to the world and to its cares.

Take your place in heaven as a citizen of heaven; take grace from the abounding supply of God, to manifest the spirit of heaven now in the little while before the Lord comes. Don't trouble about getting anything put right for you on earth now—you will so soon depart. Leave behind you the fragrance of the glory which is already in your spirit. *Know* what "manner of spirit" ye are of.

Change your attitude to the "thing" you have writhed under. Take the attitude of "glorying" in it; take the heavenly attitude of "taking pleasure" in "injuries" when others smite you; in "necessities" when you can not have what you need; in "persecution"—when you suffer for the name of Christ; in "distress"—when the most distressful suffering of the

great war is thrust as a cloud upon your spirit—take pleasure, not in the things themselves, but in the occasion for the manifestation of GRACE to the glory of God.

Change your attitude to the "future." The Lord Himself said "Be not anxious for the morrow. . . ." How much more should you expecting *translation*, live now and now only. Take the attitude of not wanting or expecting any future on earth, because you watch to go up when the Lord comes. Do all that you can do, NOW. Live as if you knew this hour, this moment, was your last on earth. *Give* what you ought to give, NOW; say what you have to say, NOW. And holding this *attitude* arrange what you must arrange for the "future," with a joyous reservation in your heart. "I may not be there!" (cf. James iv. 13-16.)

CHANGE YOUR ATTITUDE to the Master's *work*, and let it no longer take the place of the Lord you work for. Think more of the Lord Who is Coming, than your own service for Him. He will do so much more for the world and the Church, than you can do. Take heed, lest you who have preached to others be "yourself not approved" (1 Cor. ix. 27). Give up your own schemes and plans, and care more to make sure of doing His will, and of being well-pleasing unto Him.

CHANGE YOUR ATTITUDE in regard to your unsaved friends. Give up fretting about their state, and thus poisoning your own. Commit them to God, and believe He loves them more than you. CHANGE YOUR ATTITUDE toward them in your contact with them, and pour out upon them all the love and kindness your heart of compassion can show, for they need all the love you can give them; as they are without Christ in a storm-tossed world.

And, finally, CHANGE YOUR ATTITUDE to the terrible INTERNATIONAL WAR now raging, and refuse to look at it from the view-point of earth. Remember God must deal with nations as well as with men. Take the attitude of standing with God in His attitude to sin. Do not dwell on the human side of death and suffering. God is not "callous" to the world of men as Calvary shows. Pray against the war because it is part of the old dispensation which is passing away; stand against it in spirit because demons are behind it, and God is against the demons even whilst He allows them to destroy their own works. Refuse to be "troubled" by the trouble around you; refuse to put your trust in any but God for His protecting care; and as you trust Him for yourself, trust Him to adjust the nations of the world, that the day be hastened for the reign of the Prince of Peace. *It has much to do with attitude.*

The Spirit of Translation.

How to get it, use it, and keep it.

THE translation spirit may be briefly described as THE DIVINE EVIDENCE OF THE HEAVENLY CALL, in the same manner as the witness of the Spirit to the newly-born child of God is a token of Eternal Life and Sonship. It is not something mystical, unpractical, or unobtainable by the ordinary believer, but that which is of vital import in maintaining the true heavenly vision and attitude during the troubles of the last days.

It is the *spirit* of the heavenly life, whereby the believer tastes of "the Power of the Age to come." (Heb. vi. 5). Joined to Christ he is "far above all," with "all things under his feet;" he becomes "a heavenly citizen," "a pilgrim and stranger" on earth—but *more* than that: IN THAT PLANE he receives the TRANSLATION SPIRIT—which by its very nature turns the whole being heavenward instead of earthward.

The believer may already be living the heavenly life on earth, but when the Holy Spirit brings him to the point of actual faith and expectancy for the Lord's Coming, and his (the believer's) own translation, then he is called a step further into a fresh position. Previously he had settled down to "go on" on earth, but now the objective is changed, he is to "go up." To him it is as a bugle call "About turn—not *on*, but *up*." And to those who know when God speaks, this heavenly call is of the highest significance.

Some have the Translation spirit, and invariably maintain it. Some have received it, but are unable to maintain it as a factor in spiritual life and work, mainly through failing to bring all else into adjustment to it. Some have had the Translation spirit without recognising it as such. But in the light of present experiences and events they may understand. Some see it dimly upon the horizon, but their mental views and uncorrected notions have reversed the telescope, and they lose it now by placing it as something to be possessed later.

Others are quite indifferent to it, and because they are not necessarily or fully dependent upon the unction of the Holy Ghost to sustain them in their work, they are able to rely upon natural resources to sustain them, or they are so absorbed in work that they have little or no time to note what God is doing.

I. But how to GET IT, USE IT, AND MAINTAIN IT?—these are the main questions.

1. Firstly the *objective* must not be to obtain an *experience*, but rather to obtain an ascendancy or fulness of spirit—experience or no experience—which will bring the believer into the highest point of usefulness in whatever he may be called to do, and that he may impart that spirit to everything he does—visible or invisible.

Assuming that we are already in the period of Translation, if God wills to give a believer the witness that he shall not see death but meet the Lord in the air, then if the revelation be hindered the believer will be minus the inspiration which that revelation and the Fulness of the Spirit which it brings. So because of its working value it cannot be lightly considered or ignored.

2. Then if we are in the *period* of translation, and the believer sees it, or even has an impression of it, the new nature within him should spontaneously move him to turn to Translation. The Holy Spirit also will undoubtedly seek to move him toward it without his definite action.

However, the believer should (a) Put his will fully for the Translation spirit. (b) Pray for it. (c) Trust the Holy Ghost to fulfil God's purposes. (d) Will to fulfil all necessary conditions for the removal of unknown hindrances to his obtaining of it.

3. It does not follow that those who believe in the "Second Coming" necessarily have the spirit of faith for Translation. To believe in the Second Coming of Christ, to preach about it, and even pray about it, may mean very little. It can all be done minus the Translation spirit. It is a special gift from God. Just as there is the "lamb" spirit and the "lion spirit," so there is a "Translation" spirit, *i.e.*, a spirit full of Translation faith.

Nor will it always be found in the mature believer. The young convert may be "born into it," and in many cases it has been so.

II. Then *how will it come?*

Perhaps in no two cases alike. To one as a blaze of light and with an opened heaven experience; to another slowly and almost imperceptibly. To one—as perhaps in the case of the young believer—by direct intervention of the Holy Spirit; to another as the outcome of some spiritual work, in the course of which unquestionable proofs and credentials are given concerning it; to a third—maybe—partly through the spirit (apart from any spiritual work) and partly through the mind, *i.e.*, the mind supplying what is lacking to make the full revelation. To one from interior evidences and convictions, to another through the exterior. But all one and the same spirit, in greater or lesser degree.

III. *How will it be recognised?*

1. By the mark that it draws the believer heavenward. It is necessarily a *call heavenward*—the call *home*, but with no longer the expectation that the way thither is to be through death.

2. The believer may be in the midst of much spiritual work, planning and arranging, with all the evidences and anticipations of going on in great power and usefulness, but suddenly or slowly the Divine brake is put down, and in one way or another God says: "I want you to finish your work and be ready to 'come up hither!'" Perhaps the believer is not sensible to the indications for a changed course. He is mystified. "What does it all mean," he exclaims. "I thought we were *going on*. See what valuable knowledge I have gained. I hoped it was to be development, but where there was life all is now becoming dead. Instead of opening out it is all closing down." So he begins to test things by prayer, and by turning the rudder of his life for God's will. Then he finds unction in all prayers about the closure, and the more he give himself to this new tream the more he is caught by the tide of Divine power—the tide which is

receding or flowing circuitously to its ultimate end, which is also its source—not *on* but *up*. That is one of the ways in which God gives the call heavenward.

3. To be on guard against the *spurious*—for the enemy is as busy here as elsewhere—the believer should specifically close himself to everything from his evil nature,* from evil spirits, and evil spirits' works—refusing all counterfeit or false light (2 Cor. xi. 14), revelations, spirit witness, texts, messages, visions, dreams, thoughts, feelings, desires, imaginations, reasonings (past, present and future) about it—then he should open himself to the true light from God, and trust the Holy Spirit to give it in His own way, praying continually for the DIVINE INTERPRETATION of all he has passed through, and is passing through.

IV. *How to use and keep spirit of Translation.*

(a) Pray that it may be sustained by intelligent use in co-operation with the Holy Spirit.

(b) Pray for light to immediately adjust all your life and work to it, as an instrument is adjusted to a tuning fork.

(c) Pray and watch to see when you are losing it, the causes of it, and how to maintain or recover it.

(d) Pray to know the effect which everything has on your spiritual life. This will be the clue to victory.

V. *Who and where are your foes?*

(a) God and the Church has everything to gain and the devil everything to lose by your maintaining the Translation spirit, so underscore it again and again that the *powers of hell hate it and are always against it*. It is a whole armoury of weapons welded into one, and brings the believer into one of the strongest positions that can be used against them, for faith for Translation is a certain knell of their overthrow and ultimate incarceration.

They will do all kinds of things to rob you of it. They will *counterfeit* it under the cover of *feelings* in the soul, so that the believer is drawn from the *fact* to the *feelings*, while the enemy steals away the true heavenly Translation spirit.

They endeavour to make you surrender one or more attitudes in order to get you "out of the spirit," perhaps by drawing you to think of, or dwell upon the past or future *out of God's will*—especially the *future*.

They seek to flood you with doubts concerning your faith, often by first depressing your spirit, after which it is more difficult to hold what was given in the spirit by God. They will allure to work—good work—*out of God's will*—hence into the flesh. They will stop prayer, and other spiritual work necessary to keep your spirit fully expressed, and to maintain the full power of the Translation spirit. They will do anything to *pull you to the earth*, to the world—yea, even to the Church, in a wrong way, when you should be travelling in hope and thought of life heavenward.

(b) The evil nature in all its corruption† is against the Translation spirit. The natural life has a strong bias to earth and earthly things, clinging to work, place, and position on earth. The "old creation" is earthy, responds to the earthy, and wants a beautiful home on earth, but the new creation finds no resting place outside of heaven,

* On the basis of the maintained attitude of Rom. vi. † Therefore the attitude of the "old man" crucified with Christ, is important.

to whence it will soar as the earthly ties are cut, when the word of final release is given.

(c) The world is opposed to it. There are cares, troubles, responsibilities, and claims of the world which quench the Translation spirit, unless the believer takes the right attitude towards these things. Not only the evil, but much of the world in its good forms, will have to be turned away from in spirit and mind, because the believer is retiring heavenward *even from the good* of earth.

VI. *The adjustment of life and work.*

Until the believer who has the witness of Translation in his spirit, becomes established in translation faith he will be more subject to variations in his experience. Not knowing the particular kind of prayer and spiritual work which is needed at this stage, he is less likely to keep in the heavenly plane, and be dominated by the vision which it inspires. Therefore he should

1. PRAY TO BE TAUGHT OF THE HOLY SPIRIT HOW TO EXPRESS HIMSELF FULLY AND TO DO THAT WHICH WILL KEEP HIM "IN THE SPIRIT." If the believer desires to have and to exercise a "meek and quiet spirit,"—he does not give way to expressions of an opposite character. The same applies to the Translation spirit. It is a fresh manifestation of the presence and work of the Holy Spirit in the renewed spirit, and as such must be *fed* and *nursed*, almost as a child is nursed to full growth. As never before, the believer is called to "mind the *things* of the spirit." In doing this he will find it necessary

2. TO TAKE SUCH ATTITUDES AS ARE CONSISTENT WITH THE WITNESS WHICH GOD HAS GIVEN HIM. As one who now, as it were, stands upon the threshold of heaven's door, no longer expecting to go on, but at any moment to be translated, he begins, so far as his *choice* is concerned, to make ready to be "clothed upon" with the heavenly garments, and to enter upon his heavenly service. He will, therefore, take up such attitudes as *disconnect* him from earth and *connect* him to heaven. These attitudes will enable the Holy Spirit to bring about—

3. AN ADJUSTMENT OF LIFE AND WORK to the light and faith which God has given (Jas. ii. 17, 26; John xiii. 17). If there is no drawing back this will bring about a *specific preparation* for the Lord's Coming—not merely a preparation which puts *things* straight and ready, but deep preparation of spirit, heart, and mind—THE WHOLE MAN "PREPARED TO MEET THE LORD."

But although God is calling the believer to concentrate his whole faith on "going up," it does not mean that he is to be so occupied with his own translation that he becomes callous and indifferent to the needs of those around him, and forgets the final part which God wants him to take in the affairs of the world. But the man who lives in the light of the Translation spirit is to become more and more a heavenly man (Heb. iii. 1) with a heavenly message. He is to see that the *heaven-pull* through his spirit more than counteracts the *earth-pull* through others, as he maintains the strong spiritual position in "heavenly places" which is the outcome of HOLDING THE FAITH AND SPIRIT OF THE TRANSLATION.

Fidelis.

All your prayers become witnesses against those for whom you pray.—E.R.

The Overcomer Literature Trust Fund.

Founded for the Issue of Overcomer Literature throughout the World.

IN view of the imminent Advent of the Lord Jesus Christ, and the expectation of Translation to meet Him, the collaborating authors of "War on the Saints," and of kindred jointly-written literature, recognise that believers who are preparing for Translation, need the truths in these books, both at the present juncture, and others in the days of conflict and tribulation coming upon the earth after the Parousia of Christ has taken place.*

Under the constraint of this conviction, and in preparation for the Lord's Appearing, they are now vesting the copyright of "War on the Saints," and jointly issued Booklets, in a Fund to be called "The Overcomer Literature Trust Fund," for the issue of "Overcomer literature" to Christian Workers and others throughout the world.†

The Editor of the *Overcomer* personally is also constrained of God to vest in the Fund the copyrights of all the Books and Booklets of which she is the writer and sole proprietor.‡ These writings have from the beginning been recognised by her as entrusted to her in stewardship for the Church of God. The first—one small booklet, "The Pathway to Life in God," issued in 1895—had its spontaneous and singular rise in like manner to the *Overcomer*. In the "Pathway" the children of God quickly recognised a message meeting their need. The first edition, apart from all business agencies, sold out in a month. The returns were applied to its re-issue, and then to the printing of other messages as they were given of God, until—as all proceeds were devoted to the further issue of the literature, and the service of God arising therefrom—the ministration of truth through the medium of the printed pages, reached the uttermost parts of the earth. Permission was also freely granted to accredited workers in other lands to translate various Books and Booklets into foreign languages. "The Cross of Calvary and its Message" was translated and issued in Swedish, German, French and Dutch; Dr. Andrew Murray writing the preface to the latter, published in South Africa; "Face to Face" into German and Chinese; "The Conquest of Canaan," "Soul and Spirit," and numbers of smaller books and booklets into German, Swedish,

Norwegian, Spanish, Chinese, French, and numbers of the Indian dialects. Especially did the Spirit of God use the message of the Cross in a pamphlet called "The Gate to Life," which was translated and issued in many of the dialects of India. One of the charts from this pamphlet was also translated into Chinese, and sent out in poster form for the houses of the Chinese.

Thankfully, too, may be placed on record the fact that a concise summary of "The Warfare with Satan and the Way of Victory" was selected as one of the papers for insertion in Vol. X. of "The Fundamentals," a series of volumes re-stating the Fundamental Truths of the Christian Faith, issued free by the generosity of "Two Christian Laymen" to workers throughout the world.

In arranging to vest these God-given and God-owned writings in a Fund for the continuance of their ministry, the writer therefore deeply feels she is doing no more than fulfilling the terms of her commission from God, and seeking to be faithful in the stewardship of the grace of God.

Many of the Lord's stewards have recognised this Divinely given ministration of Truth in the *Overcomer*, and its kindred literature, and have through the channel of the *Overcomer*—in the Free Distribution Fund for sending the paper to Ministers and Missionaries; in the "War on the Saints" Fund for granting the book to Workers; and in the donating of sums of money for sending parcels of Literature to Workers in the Foreign Field—shared in the service of the "War Book" Collaborators to the Church of Christ. These donors are now invited to cooperate in the establishing of the Trust Fund, by sending the gifts which have hitherto been devoted to the free distribution of the *Overcomer*, for the rapid sending forth of its kindred Literature to meet the spiritual need of those who are preparing for the Coming of the Lord.

It has also come to the knowledge of the Editor of the *Overcomer*, that recognising the need of the Church of God of the Truths set forth in its pages, there are some amongst its readers who have made provision in their wills for legacies to the paper for the carrying on of its Ministry. It is suggested that these should now make arrangements for the transference of such legacies to "THE OVERCOMER LITERATURE TRUST FUND," now founded for the continuance of its ministry.

Arrangements will be made for the administration of the Trust, after the watching saints are removed, for the benefit of those needing the

* Our readers now understand that the Parousia of Christ means His Presence in the air just above our planet, where His saints will gather unto Him, possibly in successive Translations during the period of Tribulation on earth which will culminate in Armageddon.

† On lines similar to the well-known issue of "The Fundamentals."

‡ "Face to Face," and "Bible Readings on the Inner Life," excepted, the copyright belonging to Marshall Brothers Ltd., 47 Paternoster Row, E.C.

message among all classes, and all nations. The Trust* will then be empowered to reprint and issue the Books and Booklets freely, and should the funds run out, to do so at a price for the benefit of the Fund in its free distribution work.

It is not proposed at present to transfer to the Trust Fund the stock-in-hand of these Books and Booklets, for to do so would bring upon it the cost of publishing new books, or re-issuing those of which editions had run out,† and thus the IMMEDIATE USE of donated funds for the distribution of the Literature would be hindered. Present publishing arrangements will continue unaltered—purchasers obtaining books from the Book Room as before—the Literature sent out through the channel of the Trust Fund, being charged to it at printer's cost, with the smallest possible addition for working expenses of issue. Unpublished MSS., stereos—both of music and letterpress—stocks of books, bound and unbound sheets, will then pass to the administrative control of the Trust Fund after Translation.

The grants of Literature at the present time will necessarily be regulated by the Funds of the Trust, but the numbers of testimonies that have come from clergy and ministers, of the way in which these books have been used in their preparation for preaching and teaching, as well as the large numbers of letters from missionaries saying how "War on the Saints" has equipped them to meet the need in the Mission Field, give confidence that the Spirit of God will move the readers of the *Overcomer* who have shared in the ministry of truth in the past, to continue their co-service with the writers, so that through the channel of the Fund, the Literature will more rapidly reach those who needs its message than in the ordinary way. Especially do we desire to utilise the past issues of the *Overcomer* bound up in inexpensive form, and the current volumes of the magazine with its Advent note.

* It has been asked how it is possible to make arrangements for work to be carried on after the first-fruits of the Church are taken. The World-War, now in progress, shows how the world adjusts itself to "Tribulation" conditions. If most of the Apocalypse is still "future," Rev. xiii. 17, shows "business" as still carried on, though under great difficulty. If the Church will be translated in successive translations, as the Apocalypse seems to indicate, there will be keen seeking for spiritual light on the part of those awakened, and eager to follow the first-fruits. It has been pointed out that although the Holy Spirit leaves the world when the saints are taken, He does not leave *individual believers* who are left to ripen in the time of trouble.

Lastly, good *business men* who are not ready for translation would administer a "Trust" left to them. The question asked in connection with the Trust Fund applies equally to those who have to name executors for their wills. Translation and its results become very real when these questions are faced.

† Many of these are now very low, but new editions will be issued as rapidly as demand requires.

Readers who have hitherto sent free copies of the *Overcomer* to ministers and missionaries, can now through the Trust Fund actively co-operate in placing in the hands of such workers, the *Overcomer* message in permanent form.

Donors to the Trust Fund may send names and addresses of ministers or workers for Literature to be sent to, and also select the Books or Booklets suitable to meet the need. The active scattering of the messages in the *Overcomer* may also be continued, for a time, through the use of past issues, of which a limited supply is in hand.

For the present Mrs. Penn-Lewis will act as Trustee of the Fund, and cheques or postal orders, and other forms of remittances, may be sent to her at Cartref, Toller Road, Leicester and will be acknowledged by post.

Instructions for Applications for Books.

1. All English speaking Pastors, Evangelists, Missionaries, and Christian Workers may apply to the Fund for a grant of any one of the Books or Booklets, stating plainly which is required and the work engaged in.

2. It is understood that all who apply to the Fund for a grant of Books are not able to pay for them; or they may send to the Fund any sum of money they can contribute toward the grant they may require.

Catalogues of Books and Booklets will be sent on receipt of a post card.

Our Foreign and British *Overcomer* Centre Distributors, burdened in prayer for many in their districts, may send the names and addresses of those they pray for, and Books will be sent to these in order of registry, and according to the supply of Funds.

Applications for literature,* and all correspondence relating to grants from the Fund, should be addressed to

EXECUTIVE SECRETARY,
Overcomer Book Room,
Cartref, Toller Road, Leicester,
marked "Literature Fund."

Preface to the Dutch Cross of Calvary.

By Dr. Andrew Murray.

(Translated from the Dutch.)

As I know the writer of this book, Mrs. Penn-Lewis, well, and am in hearty sympathy with the object for which it is written, I would gladly do my utmost to recommend the book to Christians in our land.

We find in God's Word two aspects of the Cross. The one points to the *redemption of the Cross*, as the ground of our Salvation; the Cross has taken away the curse of sin, offers us forgiveness of sins, and brings us the message of perfect peace with God through the Blood of

* All the Foreign Literature referred to is issued in other lands, and therefore out of the Editor's control and ownership. A stock of "Face to Face," in *German*, together with "Much Fruit" and another Booklet in the same language, has accumulated in the Book Room, which might now be of service in England. Workers may write to the Manager of the Book Room for a supply at the usual English prices.

Christ. The other lays the emphasis on *the fellowship of the Cross*. It points to the words of Christ, "Take up thy cross and follow Me;" to the words of St. Paul, "I am crucified with Christ," "I am crucified to the world," "Ye are dead to sin in Christ."

The first aspect is what we need for our justification, the only and sure ground of our faith that we are reconciled to God. The second had to do with our sanctification, and leads us into the likeness of the Lord Jesus in the death to sin and the world, and reveals to us the fulness of power with which He breaks the power of sin within us, and keeps it under.

It goes without saying that where the first view-point is preached, it is easier to understand and believe than the second. For this reason many Christians never get any further than faith in the Cross for the forgiveness of sin. They do not understand, and when they hear of it they are afraid of the self-denial that calls them to follow fully in conformity with the death of their Lord.

Mrs. Penn-Lewis has always, by her writings in the religious papers in connection with her experience in the revival in Wales, shown how deeply the thought of the fellowship of the Cross has taken hold of her, and how strongly she feels that this is the way in which God would prepare His Church to overcome the world. In the chapter at the end of the book (p. 121) she gives the account of her personal experience in regard to the matter. In the 3rd and 5th, and other sermons, she tells of the two-fold message of the Cross. When the spiritual eyes have been opened to receive this special message, one will, at the same time, learn that it is just through this experience that we shall learn to prize more highly our redemption, and to understand its power as never before.

The Lord grant us the Spirit of Wisdom and enlightened eyes, to know the glory of the Cross. May He strengthen us in the prayer that His people may be the true followers of the Cross-bearing Christ. And so may the strong desire of the authoress, of the brother who is responsible for the translation and printing of the book, and which is also my desire, graciously be fulfilled.

Wellington, Nov. 4, 1909.

A.M.

Notes on Literature matters.

The "Warfare" in Spanish.

THE SPANISH "WARFARE WITH SATAN AND THE WAY OF VICTORY," has just been published, translated from the English by a correspondent in Argentina. The edition has been paid for by an American reader of the *Overcomer*, and some donors at Eccleston Hall meetings. *The books are being sent free to workers in America.*

"War on the Saints" in French.

MR. JOHNSON writes from 51 Rue Chanzy, Asnieres, Paris,* under date Nov. 9, 1914: "Your letter [informing

* We understood that Mr. Johnson had left Paris on Red Cross work, but he writes that he found too little opportunity of doing spiritual work, and the way is open for him to actively work in Paris and district in gospel work. He has received 30,000 gospels from the Scripture Gift Mission, and he is nearly at an end of French Bible Booklets, of which the last edition, 50,000, has been scattered in many parts of France.—ED.

me of the closure of the *Overcomer*] although somewhat of a shock, did not take me by surprise, for I also have had a very strong impression that the *Overcomer* must necessarily complete its message before long. . . .

Six chapters of "WAR ON THE SAINTS" have been translated [and issued in *Le Vainqueur*], and I have been longing to get through to publish the last five chapters of the book, on practical deliverance. Could not these last five chapters be printed separately and bound as companion volume to *Le Vainqueur* of 1912, 1913, 1914? Such a complete work will be of great value in the warfare against the Anti-Christ and ready for that fierce period. The translator (Madame Brunel, wife of a French pastor, and former Missionary to Tahiti) has toiled with great self-sacrifice upon this work, and it seems to me special steps should be taken to issue it when just at the point of its greatest ability and usefulness. . . ."

We commend Mr. Johnson's desire to those among our readers who have most benefitted by "War on the Saints." They may communicate with him directly. We pray that the Lord will move His stewards to the carrying out of this work quickly.

"Overcomer" Reprints in India.

MR. WATKIN ROBERTS, of the Thado-Kookie Mission, left for India in September last, with a great burden upon his heart to issue in India a paper similar to *Le Vainqueur*, giving MONTHLY REPRINTS from the *Overcomer*, extracted from the six years' issue of the paper, and suited to the varied spiritual stages of the native Christians in India. Should any of our readers having a "concern" for India be led of God to share with Mr. Watkin Roberts in this work, they may write to Miss Gladys W. Dobson—whose contributions to our pages have shown that the mantle of our warrior-poet, Mary Marsh, has fallen upon her. Miss Dobson* will act as treasurer in England for the India *Overcomer* Magazine.

The "Overcomer" in Spanish.

THE Translator, into Spanish, of the "Warfare with Satan," writes that she is prepared if the Lord permits, if He tarries, to give herself wholly to the work of translating the *Overcomer* literature into Spanish—and suggests that a Spanish *Overcomer* might even be practicable. Meanwhile several manuscripts are ready for use. This servant of God has already issued several of the Booklets in Spanish, in conjunction with a worker in Buenos Aires. They have been sent out free to ministers and missionaries in that land.

Miscellaneous.

Rev. Thos. Chapman, of Maritzburg, asks for the issue in book form of the "Talks with Young Christians on the Work of the Holy Spirit," as well as the "CONQUEST OF CANAAN," in cheaper form.

Rev. E. W. Thwing writes; "I am a Missionary in Peking. I want to translate into CHINESE some of the inspiring things from the *Overcomer* for the help of Christian workers among the Chinese.

☞ *These Notes are given to awaken prayer on the part of our readers, and to show the open doors which might be entered if no time is lost.*

* of The Meads, 4 Parsifal Road, Hampstead, London.

Self-denial in Prayer.*

"My meat is to do the will of Him that sent Me, and to finish His work."—John iv., 34.

THERE must be sacrifice in prayer. So many people, when they are beset by untoward circumstances, begin to pray themselves out of them, and the time they give to themselves and their own affairs is lost to the kingdom.

Each one should learn the lesson that God will provide for them, spiritually and temporally, as they work for the kingdom. But people will not trust God to *feed them* spiritually. When they get "hungry" for spirit-food they are restless, and hunt about for food, whereas if they had remained in hunger, and sought for the *work* that God wanted them to perform, they would have been instantly fed in the doing of it.

We need to learn the lesson of self-denial as regards the spiritual feeding of oneself. The truth is, the spiritual man is fed by the doing of work in God's will. You have to come to the point that you are willing to work for God—whether it be in prayer, or other service—from morn till night without considering yourself. Then you become a practical, and a perfect workman. What folly there is in the false shepherding of oneself. What if you employed a man to work for you, and when he came he spent all his time looking after his own needs? You say you employed him not to attend to himself, but to do your work. And we who are God's workers should come to the point that we leave ourselves in God's hands to feed us, and to clothe us, so that we are free from morn till night to serve Him.

Even as a boy, Christ manifests the thoughts and actions of a fully matured spiritual man. He said He must be about "the Father's business." Nothing must keep Him from that "business." He knows why He has come to earth. He saw that He did not come down from Heaven primarily to obey Joseph and Mary. He came to do the Father's will. With those who are the sons of God, in like manner the self-denial should be so deep that the man is *free from himself* to serve God—to do His will and finish His work. If your "all is on the altar," and the offering is consumed by fire from heaven, what is left for the one who is the sacrifice? The "all" is not on the altar to be kept alive, but to be slain. Your all on the altar means that from that moment God is free to work out His will in you, without any obstruction, and you not only are His son, but *His servant*. You become a "son" by partaking of His nature, and you become a servant by doing His bidding.

* Notes of conversations with Mr. Evan Roberts, by *Fidelis*.

Many speak so much about consecration, and yet *their own will governs them*; they are stubborn, and full of their own plans and their own determination. Then their all is not on the altar, because their *self-will* is left behind, and their stubbornness. Deep surrender to God means you are so consumed by God that He can do as He will with you, like clay in the hands of the potter. Then you are urged on by Divine force, and from the moment of true surrender God has no trouble with you.

In not attending to yourself you seem to be wrong. It appears as if you should look after yourself, but if you refuse to do it, and turn to attend to the Kingdom, lo and behold, without any effort of your own you find yourself right.

This taking care of oneself as regards being spiritually fed is a great snare. The test comes when you *feel* so wrong, and do not know what to do, and then you put yourself on one side and attend to the kingdom. "Let him deny himself." What is "denial"? "I do not know the man." If you are in terrible spiritual hunger, you say: God is going to see to it, and to feed me. There are times when, if you dare attempt to feed yourself, you *get nothing*; but when you understand the spiritual law that you will not get anything until you have given up the self-principle of feeding yourself, then you will find you are fed and sustained. Christ did not say to Peter "Feed thyself." It is the *lambs* who need feeding!

The only time when a spiritual man can lawfully attend to himself, is when he himself is not the *goal* of his attention; that is, he is simply "sharpening" himself as an instrument for the conflict, or the work. The goal is not food for himself, but work for God.

I have seen jobbing gardeners come and bring their own tools to do their work; but supposing on their arrival they began to sharpen their shears, and pull the lawn-mower to pieces to oil it, and to clean it, that would be theft of the employer's time. Just so, there is too much "theft" of God's time in the attending to oneself instead of doing God's work for the kingdom.

Suppose that during the debates in the House of Commons the Speaker is made acquainted with some trivial family trouble, and leaves the House to write a long family letter, and that happened at every sitting, what sort of a Speaker would he be? Very few realise the imperative nature of the demands of God and of His Kingdom. You have no option; you do not belong to yourself; and it is "D.V." not only about a meeting, but concerning everything all day long. "Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Hints to Workers

On following the stream of the Spirit.

WORKERS at the present time are perplexed how to act when they find themselves involved in a machinery of work which has unwittingly grown around them; or else in a "machinery" which they no longer find they have strength to sustain, and they know not why. Let such consider whether the machinery necessitated by that specific piece of work has already fulfilled its purpose, and whether its pressure is not an indication that the Spirit of God is no longer supplying power for a service, from which He wills to withdraw His instrument.

A spiritual worker—one dependent upon the Holy Spirit for the carrying out of any service—will not find the unction of the Spirit in the midst of "machinery" which has already fulfilled its purpose, and if the worker clings to the outward organized work after the Spirit of God ceases to need it, or utilize it, he will find himself compelled to draw upon his own resources instead of the power of the Holy Spirit. If such a one discovers that he has become entangled in machinery, he may have great conflict in finding his way out into the stream of the Spirit flowing in another direction. Workers should, therefore, keenly watch where the unction of the Spirit is with their service, so that they may co-work only with Him, and discovering His leading follow in the stream of His power wheresoever it may be flowing.

Workers need to recognise that when the machinery of any service suppresses the spirit life, instead of being a means for expressing it; or obstructs that life so that the worker loses the domination and overflow of the Spirit in personal life and victory, then the "machinery" of the work has become a hindrance, and must either be given up, or reduced to its right place of subserviency to the life in the spirit, or, in some cases, it may be the worker needs to be adjusted in his relationship to it.

The history of the Church is full of examples of those who have been caught in the entanglement of "organization" to the injury of their own spiritual life, or service; e.g., a worker receives the Baptism of the Spirit. God pours out blessings on souls. Meetings are crowded. God mightily works. "Machinery" then becomes necessary to "conserve the results of blessing," and ere long the Spirit-filled worker is compelled to carry on this or that work because he is committed to do so. He becomes *circumstantially* bound, and is no longer free to follow the leading of the Spirit of God. The Divine tide of life then slowly recedes, and finally the worker goes on, content—or not, as the case may be—with the outward and visible form of the work in his hands. This is the story of thousands of Spirit baptized servants of God who began work in the Spirit, but failed to understand how to continue that work in the Spirit to the end.

It is also the duty of the workers in charge of any organised work to see that the spiritual life of their helpers is not sacrificed to the "work," i.e., by having so much to do in the *organisation* part of the Lord's service

that their spiritual life has no opportunity of development, or expression; nor should a chief worker nurture his own spiritual life at the cost of another's "drudgery," any more than employers of labour should enrich themselves at the cost of overworked employees. Those who *do the work in the background should have the same opportunity for spiritual advancement* as those who work in the front.

The supreme need of every spiritual worker is that he should discern the "stream" of the Spirit, and follow that stream. "Machinery" which is no longer lubricated by God—or is "out of the stream" of the Spirit—gives a spiritual worker a sense of stagnation, whilst outside of it he may find a stream. Some will discover this sooner than others through keen spiritual discernment. The supreme question to-day is *where* is the "stream" of the Spirit, and *whither* is it flowing? The Holy Spirit is moving toward Translation. He is preparing to leave the world and to ascend, and they who will go with Him find the unction only upon the heavenward call.

Workers often are not able to discern between the demons obstructing them from carrying out work, and God checking them from going on in any specific direction. If they think it is the opposition of the devil when it is the Spirit of God saying "stop," in their wrong interpretation and effort to "go forward in spite of demoniacal hindrances," they will descend from working after the Spirit, into drawing upon their own mental and physical resources, and so lose the stream—or unction—of the co-working Spirit of God. They will then go on against the will of God, and into a false fight, and a conflict which has no victory. Workers in the face of spiritual obstruction, needing to discern whether this is of God, or of the enemy, should watch the effect of the attitude they take on *their own spirit*, e.g., going forward with God by prayer and service in the face of demon-obstruction, brings liberation of spirit, and going forward *without God* brings *compression of spirit*—a sense of heaviness and deadness of spirit, a loss of "spring" and liberty of spirit.

All workers in view of the Lord's coming should eagerly ask God to enable them to *finish* their own work, and in preparation for translation take up every *attitude* which the Spirit of God can work out for them, e.g., they should pray against (1) all *spurious* work—i.e., work which God has not given them to do—(2) all work which they should have left alone long ago, (3) all work which is of the flesh and not the spirit, (4) all work which suppresses the spirit, or draws the worker *out* of the spirit; all waste work, and work which may be *good* yet keeping the worker from some higher service. Only as workers *pray* themselves free of all work God has not given them to do, will they find out what is their own work, and be released to finish it, so as to have a fully completed service when He comes.

Jesus says I'm coming soon—
Tell it out.
Be it daybreak or at noon—
Tell it out.
Tell it out the wide world o'er,
Tell it out from shore to shore,
Tell it out again once more—
Tell it out.

E. R.

To the Lord's Praying Ones.

A Closing Word.

In closing the *Overcomer*, we desire to place on record our deep gratitude to God for the army of real prayer-warriors, which many letters show us to be now existing among our readers. Eternity alone will reveal what has been wrought in the spiritual realm, from the time individual believers in land after land arose in the energy of the Spirit, in definite stand AGAINST the "spiritual wickedness in high places."

These prayer-warriors we now earnestly urge to HOLD FAST that which they have to the END. Let them not flag in giving themselves to perpetual PRAYER, assured that prayer is the weapon which infallibly works in destroying the schemes of the hosts of darkness, and hastening the hour of their exit from the world to the abyss.

It is related of Mr. Moody in a shipwreck that when he was urged to join a company in prayer for deliverance that he replied "I am prayed-up already." So it may be said of many who have been on the watch tower these past years. They are "prayed-up" and now stand before God amending *all their past prayers*, and all the prayers of the spiritual Church waiting fulfilment (cf. Rev. v. 8, viii. 3, 4).

Prayer warriors now must seek from the Holy Spirit *light* as to what to pray, in addition to all they have prayed in the past. Let them hold before God the *whole* Church, and to those who are joined with us in spirit in the warfare, we specially commend for unceasing upholding, some workers in other lands who are isolated, and without the help of others trained in warfare against the hosts of darkness. Others, in each country whom we have no space to mention, can be included with these by adding the prayer "and all servants of God in like need all over the world."

MR. H. JOHNSON, of Paris and *Le Vainqueur*. We do not doubt but that the prayer warriors in PARIS and other parts of France and Belgium, who have been keenly fighting in prayer against the spirits of evil in these countries for the last few years, have by their prayers influenced the present remarkable steadiness and power of the French Army. The atheistic element in the government is nullified before God by the faithful band of praying ones (cf. Gen. xviii. 23-32. See p. 171 of November *Overcomer*).

PASTOR N. NEPRASH, 24 Linie II, Petrograd, Mr. Neprash is at work with Pastor Fetler, and writes: "How thankful I am to God He led me to know the warfare. How could I work without it. I need it everywhere. . ."

REV. A. B. DE ROOS, Apartado 332, San Jose, Costa Rica, C.A. Sorely pressed in heavy labours, and warfare with the hosts of darkness in the demon-filled atmosphere of a Christless land.

REV. THOMAS CHAPMAN, minister of a church in Maritzburg, S. Africa. Mr. and Mrs. Chapman were present at the Matlock Conference, and gave testimony to the way in which the *Overcomer* and its Literature had been used of God to them and their people. They earnestly ask for prayer.

MR. WATKIN R. ROBERTS, and his burden of *Overcomer* Literature for India, and others in India with the same burden.

Large numbers of workers in U.S.A., Canada, and on the Pacific Coast; in Egypt and North Africa; others in Turkey, Bulgaria, and other Balkan States. Workers in Australia, New Zealand, Jamaica, and other places in far away lands. Many in China and Japan, Thibet and Korea—all enrolled in the battalion of warrior souls taking the aggressive against the foe.

Special Requests.

We also earnestly ask our Praying colleagues who are burdened with us for the deliverance of believers from the oppression of the enemy, to stand in prayer at the back of all further sending forth of the truths we have given in our pages, and to keep the following petitions before God:

For the work of the OVERCOMER LITERATURE TRUST FUND.

1. That all funds needed may be sent in.
2. That the Literature may go out to prepared souls.
3. That all God's purpose in the stewardship of these truths may be fulfilled.

FOR THE LITERATURE SENT OUT IN FOREIGN LANGUAGES.

- (a) The SPANISH "WARFARE" now being issued.
- (b) That the translated chapters of "WAR ON THE SAINTS," in FRENCH, may be issued soon, and funds provided.

FOR THE FINAL PREPARATION OF THE CHURCH for the Lord's Coming, and the hastening of the hour when the saints will ascend.

That the Tribulation days may be shortened, and the displacing of the Satanic powers of evil from the air, and the earth, and their casting into the abyss be hastened.

THAT THE LORD MAY COME.

Amen.

An Attitude of Victory.

We are to remain in the midst of warfare as *pillars*, holding the [victorious] WARFARE SPIRIT which strengthens others to fight. Just as Christ was silent before His enemies, so you must now use the weapons of patience and silence.

"And He opened not His mouth." In the attitude of accomplished victory, you do not open your mouth against the demons although they rage. Whilst they are raging, if you can withdraw your spirit from all exterior things, and from the invisible foe wrapping around it, and begin to sing—although with great effort—you create a new atmosphere around you. This is the way of victory depicted in the Old Testament, "When they began to sing, and to praise the Lord, the enemy was defeated." The song is the declaration of faith in the already accomplished victory. Silence overcomes the demons. Patience overcomes them. Faith overcomes them. There are times when you are patient, *and fight*; and there are other times when you are patient and silent, standing in quiet victory.—E.R.

Publications Received.

The usual packet has reached us of new issues of Christmas and New Year's Cards, together with a small 1/- (net) volume entitled, "Just for Me"; or, "Helps for Young Disciples," prepared by Mrs. Barter Snow, and obtainable direct from her at *The Vicarage, Broadway, Worcestershire*, from whom also a complete list of publications can be obtained.

We have also received some faintly attractive Text Motto Cards from Mr. H. E. Marsom, 315 Broad Street, Birmingham (price One Penny each), from whom a descriptive list can be obtained.

We specially call the attention of readers needing light on the Parousia of Christ, in distinction to the Epiphany of His outshining to the world at the end of Armageddon, to a pamphlet entitled "The Presence of Christ," by Adelphus. 1/-, from Mr. A. J. Tilney, 66 Hall Road, Norwich. The controversial aspect put aside, the Bible light is valuable.

NOTE.—These should be ordered as directed. The "Overcomer" Book Room cannot supply them.

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By Mrs. PENN-LEWIS.

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The Work of Delivering Souls. A Clinical Handbook for Workers, by Collaborators of "War on the Saints." 24 blank pages for Notes. 3d. net, post free 3½d.

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 2. Satan under Your Feet. (Out of print.)
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 4. Hill-top Prayer. (Out of print.)
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Bound Volumes of the "Overcomer" for 1911, 1912, 1913, 1914. 2/- each, 2/4 post free.

Miscellaneous.

The "Overcomer" Song Book. Music and Words. Price 3d. post free, in quantities 1/3 dozen post free,

Victory Songs and Poems, by Mary Marsh. Price 3d., post free 3½d.

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